cover: picasso, las meninas (1957)

article

cartographies of dis-ease:

schizoanalysis, maps, and becoming in the light of foucault's genealogy of the psychological subject and basaglia's democratic psychiatry

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abstract

This critical review explores the philosophy of Gilles Deleuze and Félix Guattari, focusing on the concepts of schizoanalysis, cartography, deterritorialization, and becoming-child, placing them in a rigorous dialogue with the Foucauldian genealogy of the modern psychological subject and its governmental technologies. The objective is threefold: first, to illuminate the profound affinities and equally profound divergences between these two pillars of 20th-century French critical thought; second, to evaluate the heuristic power of the Deleuzo-Guattarian oeuvre as a tool for resisting the forms of subjectivation identified by Foucault; and third, to examine how the psychiatric reform led by Franco Basaglia in Italy represents an exemplary case of "praxis" that embodies, often unconsciously, the theoretical stakes of both approaches. The article argues that while Foucault provides an impeccable archaeological and genealogical diagnosis of the "steel structures" of the modern psyche, Deleuze and Guattari offer a pragmatic "toolbox" for

dismantling them and creating new ones. Schizoanalysis emerges not as a therapeutic alternative to psychoanalysis but as a political practice of deconstructing dominant models of desire and subjectivity. The concepts of map, deterritorialization, and becoming-child are analyzed as concrete tools to escape the interpretive grids of depth psychology and engage in a counter-conduct of lives, resisting the governmental technologies that produce the "normal" and "pathological" subject. The analysis of Basaglia demonstrates the concrete translation of these struggles against the total institution, where the closure of the asylum equates to an absolute deterritorialization of the territory of madness. The conclusion reflects on the fertility of this theoretical-practical dialogue for contemporary humanities, especially in studies on madness, childhood, and forms of social control in contemporary capitalism.

keywords: deleuze & guattari; foucault; schizoanalysis; becoming; deterritorialization; genealogy; psychological subject

cartografías de la enfermedad:
esquizoanálisis, mapas y devenir a la luz de la genealogía del sujeto psicológico de foucault y la psiquiatría democrática de basaglia

resumen

Esta revisión crítica explora la filosofía de Gilles Deleuze y Félix Guattari, centrándose en los conceptos de esquizoanálisis, cartografía, desterritorialización y devenir-niño, situándolos en un riguroso diálogo con la genealogía foucaultiana del sujeto psicológico moderno y sus tecnologías gubernamentales. El objetivo es triple: en primer lugar, iluminar las profundas afinidades y las igualmente profundas divergencias entre estos dos pilares del pensamiento crítico francés del siglo XX; en segundo lugar, evaluar el poder heurístico de la obra deleuzo-guattariana como herramienta para resistir las formas de subjetivación identificadas por Foucault; y en tercer lugar, examinar cómo la reforma psiquiátrica liderada por Franco Basaglia en Italia representa un caso ejemplar de «praxis» que encarna, a menudo de forma inconsciente, los retos teóricos de ambos enfoques. El artículo sostiene que, mientras Foucault ofrece un diagnóstico arqueológico y genealógico impecable de las «estructuras de acero» de la psique moderna, Deleuze y Guattari ofrecen una «caja de herramientas» pragmática para desmantelarlas y crear otras nuevas. El esquizoanálisis surge no como una alternativa terapéutica al psicoanálisis, sino como una práctica política de deconstrucción de los modelos dominantes de deseo y subjetividad. Los conceptos de mapa, desterritorialización y devenir-niño se analizan como herramientas concretas para escapar de las redes interpretativas de la psicología profunda y emprender una contracultura de vidas, resistiendo las tecnologías gubernamentales que producen el sujeto «normal» y «patológico». El análisis de Basaglia demuestra la traducción concreta de estas luchas contra la institución total, donde el cierre del manicomio equivale a una desterritorialización absoluta del territorio de la locura. La conclusión reflexiona sobre la fertilidad de este diálogo teórico-práctico para las humanidades contemporáneas, especialmente en los estudios sobre la locura, la infancia y las formas de control social en el capitalismo contemporáneo.

palabras clave: deleuze & guattari; foucault; esquizoanálisis; devenir; desterritorialización; genealogía; sujeto psicológico.

cartografias da doença: esquizoanálise, mapas e devir à luz da genealogia do sujeito psicológico de foucault e da psiquiatria democrática de basaglia

resumo

Esta revisão crítica explora a filosofia de Gilles Deleuze e Félix Guattari, com foco nos conceitos de esquizoanálise, cartografia, desterritorialização e devir-criança, colocando-os em um diálogo rigoroso com a genealogia foucaultiana do sujeito psicológico moderno e suas tecnologias governamentais. O objetivo é triplo: primeiro, iluminar as profundas afinidades e divergências igualmente profundas entre esses dois pilares do pensamento crítico francês do século XX; segundo, avaliar o poder heurístico da obra deleuziano-guattariana como ferramenta para resistir às formas de subjetivação identificadas por Foucault; e terceiro, examinar como a reforma psiquiátrica liderada por Franco Basaglia na Itália representa um caso exemplar de "práxis" que incorpora, muitas vezes inconscientemente, os desafios teóricos de ambas as abordagens. O artigo argumenta que, enquanto Foucault fornece um diagnóstico arqueológico e genealógico impecável das "estruturas de aço" da psique moderna, Deleuze e Guattari oferecem uma "caixa de ferramentas" pragmática para desmantelá-las e criar novas. A esquizoanálise surge não como uma alternativa terapêutica à psicanálise, mas como uma prática política de desconstrução dos modelos dominantes de desejo e subjetividade. Os conceitos de mapa, desterritorialização e tornar-se-criança são analisados como ferramentas concretas para escapar das grades interpretativas da psicologia profunda e se engajar em uma contraconduta de vidas, resistindo às tecnologias governamentais que produzem o sujeito "normal" e "patológico". A análise de Basaglia demonstra a tradução concreta dessas lutas contra a instituição total, onde o fechamento do asilo equivale a uma desterritorialização absoluta do território da loucura. A conclusão reflete sobre a fertilidade desse diálogo teórico-prático para as humanidades contemporâneas, especialmente nos estudos sobre loucura, infância e formas de controle social no capitalismo contemporâneo.

palavras-chave: deleuze & guattari; foucault; esquizoanálise; devir; desterritorialização; genealogia; sujeito psicológico.

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introduction: philosophical crossroads in the landscape of power

The second half of the 20th century in Europe was marked by a profound crisis of hegemonic thought structures, producing some of the most radical critiques of Western modernity and its total institutions. Within this landscape, the works of Michel Foucault, Gilles Deleuze and Félix Guattari, and the practical work of Franco Basaglia in Italy represent three foci of a theoretical-practical constellation whose rays continuously intersect, illuminating from different angles the same problem: the historical production of the modern subject, particularly the "mad subject," and the mechanisms of power, resistance, and liberation that constitute it. Foucault (1977), with his archaeology of knowledge and genealogy of power, revealed how the human sciences, particularly psychiatry and psychology, are not neutral disciplines for discovering an inner truth but are technologies of government that, through practices of examination, classification, and confession, have fabricated the psychological subject as a knowable and governable object (p. 191). His work traced the history of how the "soul" became the prison of the body, an internal principle of subjection.

In parallel, but with a profoundly different method and vocabulary, Deleuze and Guattari (1983) launched a frontal attack on Freudian and Lacanian psychoanalysis, accusing it of being an apparatus for capturing desire, a "parish psychoanalysis" that systematically reduces the polyphony of the libido to the restricted family triangles of the Oedipus complex. Their response was schizoanalysis, a therapeutic project, albeit not in a biomedical clinical model, but rather a political-philosophical intervention aimed at liberating the flows of desire, conceptualised not as a lack (lack of the object, lack of the mother) but as a productive and connective force immanent in reality.

At the core of their system is the concept of the "desiring machine": not an inner theater of representations, but a set of productive connections between a body and the world.

In a different historical and geographical context, but animated by a similar spirit, Franco Basaglia (1968) waged a concrete battle in Italy against the asylum institution, seeing it not as an instrument of care but as a device of exclusion and negation of the madperson's humanity. His practice of "deinstitutionalization" aimed to restore voice and citizenship rights to those whom society had confined and silenced.

The purpose of this review is to systematically bring these three planes into dialogue, examining how key Deleuzo-Guattarian concepts can be read as an operational response to Foucauldian diagnoses and how Basaglia's work represents their practical and political translation. If Foucault masterfully described the architecture of the psychic and asylum panopticon, and Deleuze and Guattari provide the conceptual maps to escape it, Basaglia materially began to dismantle it. The article is structured in five main sections:

1) An analysis of the Foucauldian critique of the psychological subject and the asylum institution.

2) An exploration of schizoanalysis as a counter-device to psychoanalysis.

3) A detailed examination of the concepts of "map," deterritorialization, and becoming-child.

4) An analysis of Franco Basaglia's work through Foucauldian and Deleuzo-Guattarian lenses.

5) A concluding discussion on the relevance of this theoretical dialogue for the present.

It is clear that there are many topics, concepts and authors to consider. The purpose of this article is to create connections between content – for example, between the experiences of Gilles Deleuze and Félix Guattari in France, Foucault's approach, also in France, and Basaglia's work in Italy—in a virtual dialogue that can in turn stimulate readers and provide them with an opportunity for further analysis, perhaps on specific aspects and issues.

This is greatly facilitated by the fact that we are talking about giants of thought, first and foremost, in the context of a historical period of profound social

change, not only in Europe, in which the approach to psychiatry and the very concept of the institution became a field of investigation and action and, at the same time, a symbol of transformation.

the foucauldian genealogy of the psychological subject: the soul as prison
the great confinement and the birth of madness as mental illness

In History of Madness, Foucault (2006) describes how, in the 17th century, madness ceased to be an ambivalent dimension of human reason and was progressively separated from reason through the gesture of the Great Confinement. The birth of houses of internment marks the institutionalization of a sharp boundary between reason and non-reason. It is within this space of exclusion that, in the 18th and 19th centuries, madness was medicalized and transformed into "mental illness." Figures like Pinel and Tuke are not liberating heroes but architects of a new form of power: a power that does not simply repress, but takes charge of "curing," normalizing, making the mad morally responsible (Foucault, 2006). Liberation from physical chains coincides with the establishment of a more subtle and pervasive chain: the obligation to reason, self-consciousness, and guilt. As Dreyfus and Rabinow (1983) note, "Pinel's liberation of the insane from their chains was also the imposition of a new kind of constraint—the gaze of morality"). This passage is crucial: psychiatry is born as a technology of normalization operating through the incorporation of the norm by the subject.

disciplinary power and the total institution

In Discipline and Punish, Foucault (1977) theorizes disciplinary power, a micro-physics of power that operates on the individual body to make it "docile and useful." The disciplines manufacture bodies through techniques of spatial distribution, control of activity, exercise, and examination. The archetype of this power is Bentham's panopticon. The asylum, like the prison, the barracks, and the factory, is a quintessential disciplinary institution (Goffman, 1961). It is an apparatus that produces a specific subjectivity: the "mental patient," an individual to be observed, classified, and corrected. Psychology and psychiatry provide the grids of intelligibility for this operation, thereby producing an "individual" as a

describable and analyzable entity (Foucault, 1977). The "mad subject" is here the product of an assujettissement, an effect of power-knowledge that constitutes it as a pathological object.

governmentality and technologies of the self

In his later courses at the Collège de France, Foucault (2007, 2008) develops the concept of "governmentality," expanding the analysis from disciplinary power over individual bodies to the government of populations. In this context, the psychological sciences become central governmental technologies for regulating life ("biopolitics"). Parallelly, Foucault (1986) became interested in "technologies of the self," those practices through which individuals perform, by themselves or with the help of others, operations on their own souls and bodies to transform themselves. Modern psychology, particularly psychoanalysis, has inherited and secularized the practice of confession. In this process, the individual is driven to scrutinize their interiority, to recognize themselves in a psychic truth discovered with the expert's help. The modern psychological subject is, ultimately, a subject who must desire, speak about themselves, and recognize themselves in a defined psycho-sexual identity—a "subject of desire" that is the specific historical product of an interplay between pastoral power, human sciences, and confessional practices (Rajchman, 1991).

schizoanalysis as a counter-device: escape from oedipus

It is precisely against this psychoanalytic "subject of desire," seen as the perfect product of modern capitalism, that Deleuze and Guattari (1983) launch their schizoanalysis project in Anti-Oedipus. If Foucault described the factory of the subject, schizoanalysis proposes its undoing.

critique of psychoanalysis: the family theater as an apparatus of capture

Deleuze and Guattari see in psychoanalysis the apex of the reduction of desire to a representative theatrical structure. The Oedipus functions as a "dark god" that organizes all desire around the lack of the phallus, guilt, and the law (Deleuze & Guattari, 1983). For the authors, this is a radical betrayal of the nature of desire. Desire is not a lack, but a positive production. It is a machine that works,

connects, produces reality. "Desire does not lack anything; it does not lack its object. It is, rather, the subject that is missing in desire, or desire that lacks a fixed subject; there is no fixed subject except by repression". Psychoanalysis, therefore, is an agent of what they call re-territorialization: after capitalism has "deterritorialized" social flows, dissolving traditional bonds, psychoanalysis offers a new territory, that of the nuclear family and its unconscious structured like a language, to recapture and channel desire into forms non-threatening to the social order (Buchanan, 2008).

desiring-machines and the machinic unconscious

Against the unconscious structured like a language (Lacan), Deleuze and Guattari propose a "machinic unconscious." The unconscious is not a theater but a factory. It is populated not by images and representations but by "desiring-machines": anonymous, pre-individual, and a-subjective contraptions that connect a flow (of milk, voice, shit, gaze) to a body (breast, mouth, anus, eye). "Everywhere it is machines—real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings and connections" (Deleuze & Guattari, 1983).

The basic unit is not the subject, nor the image, nor the signifier, but the connection. The schizo who wanders aimlessly is the anti-hero of Anti-Oedipus because he embodies the process of desire in its purity, before it is domesticated by Oedipus (Massumi, 1992). Schizoanalysis, therefore, is characterised as a method for analysing how desire is captured and for identifying the lines of flight through which it can escape these captures.

Deleuze and Guattari recognise people who are truly suffering. What is at issue is the nature of suffering, which is not caused by the illness itself, but by having to live in a neuroticised world. The schizo is the nature of desire, but schizophrenics are those who must camouflage a neurosis in order to live in the context of a capitalist society.

body without organs (bwo) and the politics of desire

A central concept is the "Body without Organs" (BwO). The BwO is not a real body without organs but the field of desire, the surface upon which

desiring-machines inscribe their connections. It is the anti-body, the resistance the body opposes to its organic, functional, and social organization. To create a BwO is to deactivate the pre-established organizations of the body and psyche, to experiment with intensities, to become a recording surface for new connections (Deleuze & Guattari, 1987). Schizoanalysis thus has an explicitly political aim: to liberate desire from its oppressive codifications. As Deleuze and Guattari (1983) forcefully state, "there is no such thing as the social production of reality on the one hand, and a desiring-production that is mere fantasy on the other". Fascism, for example, is not only a state political phenomenon but is the "desire of the masses" investing in a power system that crushes them. Schizoanalysis is therefore an analysis of the desiring investments that underpin social formations.

maps, deterritorializations, and becoming: the schizoanalytic technologies of the self

If the Foucauldian genealogy is a diagnosis, schizoanalysis provides a set of operational tools.

These tools—the map, deterritorialization, becoming—can be read as radically alternative technologies of the self.

map versus tracing: a cartography of the existential

In A Thousand Plateaus, Deleuze and Guattari (1987) introduce a fundamental distinction between "tracing" (calque) and "map" (carte). The tracing is an act of sterile replication, a bureaucratic exercise that reproduces a pre-existing model and in doing so, stifles the very vitality and singularity of the phenomena it claims to represent; it is what psychoanalysis does when it reduces every desire, in its infinite variety, to the monolithic and pre-scripted Oedipal structure. The map, conversely, is open, connectable, and fundamentally experimental. It is not a representation of reality but a participant in its constant becoming. "The map is open and connectable in all of its dimensions; it is detachable, reversible, susceptible to constant modification. It can be torn, reversed, adapted to any kind of mounting, reworked by an individual, group, or social formation… A map has multiple entryways". Whereas the tracing is concerned with imposing a fixed

meaning, the map is a tool for navigating intensities and forces, prioritizing use-value and creative potential over static correspondence.

Doing schizoanalysis, therefore, means cartographing, not interpreting. It is a pragmatic process of tracing the lines that constitute an existence, understood not as a unified subject but as a dynamic assemblage. This cartography identifies three intertwined types of lines: first, the rigid *molar lines* (of identities, social roles, and binary structures), which segment and stratify existence into manageable categories; second, the *molecular lines* (of micro-processes of flight, subtle deviations, and affective fluxes), which circulate beneath and within the molar formations, softening them or preparing their dissolution; and finally, the lines of flight (points of rupture, absolute deterritorializations leading to transformation or collapse) (Deleuze & Parnet, 2007). Crucially, these lines are not separate; a line of flight can solidify into a new molar segment, and a molecular shift can destabilize an entire identity. This cartography is thus a technology of the self that pointedly does not seek a hidden authentic self buried beneath layers of repression, but rather analyzes the composition and the mechanics of one's assemblage—its speeds, its slownesses, its connections, its thresholds—to identify points of potential transformation. As a practice of what Foucault might call counter-conduct, it explicitly rejects the confessional paradigm and its search for deep, interior truths, replacing it with an ethos of experimentation that tests possibilities for life by actively constructing new connections and probing the limits of one's own composition (Genosko, 2002). It is a political and ethical practice oriented not towards the revelation of who one is, but towards the experimental and collective creation of what one might become.

deterritorialization: the logic of escape

Deterritorialization is the critical movement by which something—be it a flow of capital, a stream of desire, or a revolutionary idea—escapes or breaks away from its established territory or habitual coding. It is the dynamic, often disruptive process of undoing the structures that define, contain, and give stable meaning to entities and energies within a system. This concept is profoundly ambivalent, operating as the central, driving engine of capitalism, which constantly dissolves traditional social, cultural, and economic territories to open new markets and

commodify life itself, but it is simultaneously the primary force of desire itself, the "desiring-production" that perpetually seeks to escape its various captures and ossifications. Every social system, from the most primitive to the most advanced, can thus be understood as a complex and precarious play of territorializations (the ongoing creation of boundaries, codes, habits, and institutions that provide stability and order) and deterritorializations (the inherent movements of flight that threaten to dissolve that very order). Psychoanalysis, as previously seen, functions primarily as a powerful agent of re-territorialization, relentlessly striving to re-code the explosive, polymorphous flows of the unconscious back into the familiar, Oedipal triangle of mommy-daddy-me. Schizoanalysis, conversely, consciously and politically sides with the forces of deterritorialization, aligning itself with the line of flight to see where it might lead, embracing the risk of dissolution for the chance of genuine creation.

This conceptual framework offers a distinctly Foucauldian, spatialized reading of power and resistance. Within this model, power (*pouvoir*) is not merely a repressive, juridical force that says "no," but is above all a productive, capillary force that operates by capturing, channeling, and modulating the very flows that deterritorialization sets free. It invests desire, shapes subjectivities, and creates realities by directing these fugitive energies into profitable or manageable pathways. Resistance, therefore, cannot be a simple matter of frontal opposition or a dialectical confrontation, which often risks merely reinforcing the very structure it opposes. Instead, true resistance manifests as flight, deviation, and the sabotage of the channels of capture—it is a strategic "desertion" rather than a grand, declarative "revolution" (Deleuze & Guattari, 1983). It is the practice of slipping away, of becoming-imperceptible, of finding the cracks in the system and widening them through withdrawal. As a concrete practice of the self, this consists of actively deserting one's assigned molar roles and identities, and of consciously working to deterritorialize one's own ingrained habitus, thereby opening new possibilities for existence that lie outside the prescribed maps of the socius.

becoming-child: resistance to the psychologization of childhood

The "becoming-child" is a powerful and disruptive concept for highlighting the profound clash between the Foucauldian perspective on the governmentality

of childhood and the Deleuzo-Guattarian proposal for liberation through de-subjectivation. Foucault (1977) meticulously showed how, since the 18th century, childhood became a privileged object and target of disciplinary power-knowledge, a "dense transfer point" for relations of power. This involved the creation of a vast apparatus—encompassing the family, the school, the clinic, and later the media—that incessantly observes, normalizes, and controls the child's body, desires, and development. Developmental psychology, as a key disciplinary technology, created a rigid normative grid of stages (cognitive, emotional, social) that not only defines the "normal child" but actively constructs, measures, and pathologizes any deviation, thereby producing a spectrum of abnormality and instituting a constant, internalized pressure for self-regulation (Burman, 2016). The child is thus fashioned as a psychological subject, a knowable and malleable entity on a predetermined path towards a specific model of adulthood.

The "becoming-child" (devenir-enfant) of Deleuze and Guattari (1987) is the exact opposite of this captured, psychological entity. It is explicitly not a memory, a nostalgia for a lost past, or a regression to a primitive state, which would merely be a tracing of a pre-existing model. Rather, it is a "becoming" in the strict technical sense they establish: an asymmetrical, non-imitative process involving two heterogeneous terms and producing a third, a new assemblage that belongs to neither. Becoming-child, therefore, means unleashing a bloc of sensations and a series of potentials—of relentless questioning, of untamed curiosity, of constant metamorphosis, of world-building through play and alliance with non-human forces (animals, the wind, a piece of wood)—that have been systematically captured, disciplined, and suppressed by the integrated "psychopedagogical machine." This machine works tirelessly to replace the child's molecular, connective potential with molar, fixed identities.

As a process, becoming-child operates as a double deterritorialization. On one hand, it is a deterritorialization of the adult from their identity rigidities, their entrenched habits, and their Oedipalized subjectivity; it is an undoing of the "majority" that the adult is supposed to represent. On the other hand, it is a simultaneous deterritorialization of the normative, developmental image of the child as a mere incomplete adult-in-waiting. It is, therefore, a resistance to the

psychologization of *both* terms of the relationship. Becoming-child does not produce a psychological subject (neither the stable "Adult" nor the developing "Child") but a "child-body" as intensity, a fragment of a non-organic life, an assemblage of speeds and slownesses, of affects and forces, that actively escapes age-based and psychological classifications (Kennedy, 2000). This child-block is an event, not a stage of life. In this precise sense, becoming-child is a radical technology of the self that categorically rejects the confessional search for the truth of one's childhood in favor of a cartographic experimentation with its current potentials. It is a practice of mapping the lines of flight that traverse us here and now, allowing us to connect with the child-as-intensity—not to remember what we were, but to tap into the creative, destabilizing power of what we are perpetually in the process of becoming.

the praxis of franco basaglia: deterritorializing the asylum, mapping suffering

The work of Franco Basaglia and the movement inspired by him, which led to the approval of Law 180 in Italy (the "Basaglia Law") in 1978, represents an exemplary case where the theoretical critiques of Foucault and Deleuze-Guattari found a concrete practical and political translation.

Basaglia was not a post-structuralist philosopher but a clinician whose practice was deeply influenced by existential phenomenology, English anti-psychiatry (Laing, 1960; Cooper, 1967), and a strong left-wing political commitment. However, his actions and writings powerfully resonate with the concepts discussed here.

the asylum as a total institution and molar apparatus of capture

Basaglia saw the asylum exactly through the eyes of Foucault and Goffman: a total institution whose primary purpose was not care but custody and the annihilation of the identity of the confined subject. In L'istituzione negata (The Institution Denied, 1968), Basaglia describes the asylum as an apparatus that produces "chronicity," passivity, a subject reduced to their diagnostic label. This is the Basaglian equivalent of the psychiatric "tracing": the patient is "traced" onto the grid of dangerousness and mental infirmity, losing every other human and social determination. The asylum is a molar apparatus of capture par excellence: it

segmentalizes the flow of madness, encloses it in a territory bounded by physical and symbolic walls, and produces the "madman" as an incapable and dangerous subject (Donnelly, 1992). The psychiatric diagnosis functions here as the interpretive grid of the Oedipus: it reduces the complexity of suffering to a fixed causal structure ("mental illness") that justifies exclusion.

absolute deterritorialization: opening the gates

Basaglia's most powerful symbolic and material act—the opening of the gates of the asylums in Gorizia and then Trieste—can be read as an act of absolute deterritorialization. It was an attempt to let the flow of madness escape from the closed territory where it had been confined for centuries. It was not simply a reform but a line of flight aimed at collapsing the entire asylum system. This gesture did not primarily aim at the "healing" of the individual but at the destruction of the institution that produced chronicity and exclusion. It was a collective desertion from the traditional psychiatric order. As Basaglia (1968) wrote, "the problem is not how to enter the institution to change it, but how to get out of it in order to destroy it". This is the logic of deterritorialization: not to reform the territory, but to flee from it to force a mutation (Pirella, 2018).

the cartography of suffering: the map versus the clinical file

Basaglia's work inside the asylum, prior to its closure, was a work of cartography. Replacing the clinical file (the "tracing" par excellence that fixes the patient in a pathological history), Basaglia and his team sought to give voice back to the patients, to listen to their life stories, to understand the social context of their suffering. They tried to draw a "map" of their existence that included not only symptoms but also relationships, desires, suffering violence, and poverty. This approach, influenced by sociology and community psychiatry, was an attempt to replace the medical-organicist model with an understanding of the patient's assemblage: what social, familial, and economic forces had connected to produce that specific configuration of suffering? (Foot, 2015). The Basaglian "map" was open, connectable to external territories (work, family, neighborhood), in stark contrast to the closed, self-referential clinical file.

becoming-patient/patient-becoming and the restitution of speech

Basaglia worked to reverse the power relationship between doctor and patient. The patient was no longer to be the passive object of a diagnosis but an active subject in defining their own life path, as far as possible. This can be seen as an attempt to interrupt the "becoming-patient" imposed by the institution—that process of subjectivation that transforms a suffering person into a "chronic patient." In its place, Basaglia sought to foster a "becoming-other": a becoming-citizen, a becoming-worker, a becoming-person beyond the diagnostic label. The restitution of speech to the patient was fundamental. It was the opposite of the psychoanalytic confession aimed at discovering a hidden truth; it was instead an act of restoring agency, the capacity to narrate one's own story and participate in the construction of one's own future (Colucci & Di Vittorio, 2001). In this, the Basaglian approach comes close to the Foucauldian ethics of "technologies of the self," but with a strong emphasis on the collective and political dimension of transformation.

limits and legacy: reterritorializations in diffuse control

Law 180, which closed the asylums, was an extraordinary success but also opened new problems. As Deleuze (1992) had foreseen, disciplinary society was giving way to a society of control. The closure of the asylum (deterritorialization) was often followed by new forms of re-territorialization: the medicalization of daily life through psychotropic drugs, sometimes bureaucratized outpatient psychiatry, and the lack of effective support services in the community (Castel, 1988). The risk is that control, instead of being concentrated in one institution, spreads capillarily throughout the social body. Basaglia's legacy, therefore, is not the definitive solution but a powerful example of how a political struggle based on a radical critique of institutional power can produce concrete changes. It shows that deterritorialization is a permanent process, requiring constant vigilance against new captures of desire and suffering (Farinella, 2020).

discussion: elective affinities and irreducible divergences

The dialogue between Foucault, Deleuze-Guattari, and Basaglia is fertile but also marked by significant theoretical tensions.

points of contact: the rejection of the sovereign subject and the total institution

All three perspectives share a radical rejection of the Cartesian subject and the traditional medical-psychiatric model. For Deleuze and Guattari, it is a superficial effect; for Basaglia, the "mentally ill" are a product of the asylum institution. For Foucault, the subject is a historical product, but the question is also framed differently because, for him, history is also, in turn, a human product, or rather a product of subjective reasoning. All three reject the idea of a hidden psychic truth to be discovered, emphasizing instead the practices and concrete devices through which subjectivation occurs. All three are committed to a critique of total institutions and the search for non-oppressive forms of existence and relation (Parr, 2010).

the critiques: the problem of desire, resistance, and praxis

However, the divergences are profound. Foucault (1980) expressed the fear that the Deleuzian celebration of "desire" risked recreating a transcendental subject. On the other hand, Deleuze (1995) criticized Foucault for conceiving lines of flight as something external to power. Basaglia, for his part, represents the figure of the "practitioner-theorist" whose action sometimes precedes and surpasses philosophical subtleties. His strength was to act as if liberation were possible, focusing on the material destruction of an apparatus of power. His work shows that resistance can be both a flight (deterritorialization) and an institutional struggle (the battle for a law). This point of friction between the micropolitics of desire and the macropolitics of reforms remains an open and crucial question (Guattari & Rolnik, 2008).

relevance in the society of control

These theories offer valuable tools for analyzing the present. In a "society of control" (Deleuze, 1992), psychological technologies have become diffused and individualized: the subject is invited to a perpetual work on the self, an optimization of their emotional and cognitive performance (the "entrepreneurial self"). Psychological well-being becomes a biopolitical imperative (Rose, 1999). In this scenario, the Deleuzo-Guattarian toolbox and the Basaglian example become

even more urgent. Cartographing one's digital subjectifications, searching for deterritorializations, practicing becomings that escape the branded identity required by the market, are all possible forms of counter-conduct. At the same time, Basaglia's lesson reminds us of the importance of also fighting at the institutional level against new forms of exclusion and diffuse control of psychic suffering (Lazzarato, 2014).

conclusions

The Foucauldian genealogy of the psychological subject, Deleuzo-Guattarian schizoanalysis, and Basaglia's democratic psychiatry are not separate entities but profoundly interconnected moments of a single great struggle against the modern *dispositifs* of subjection that crystallized in the post-war Western world. This tripartite offensive must be understood against the backdrop of a specific and turbulent socio-historical moment in Europe: the aftermath of the Second World War, the collapse of grand ideological narratives, the rise of consumer capitalism, and the wave of protests in 1968. It was an era that witnessed both the zenith of the disciplinary societies described by Foucault—with their factories, schools, and asylums—and the nascent tremors of what Deleuze would later term the "societies of control," where power becomes more flexible, diffuse, and psychological. Foucault provides the historical and philosophical map of this battlefield, showing with archaeological precision how the intertwined technologies of the confessional, the clinic, and the asylum produced the "individual" as a knowable, governable, and psychologically constituted subject, a process essential to the biopolitical management of life itself. Deleuze and Guattari, writing in the heated aftermath of '68, provide the conceptual weapons for a micropolitics of desire, arguing that the true battlefield is not the institution alone but the very fabric of the unconscious, which has been colonized by the "family-ism" of Oedipus and the abstractions of capital. Basaglia, translating theory into a revolutionary praxis, showed that a concrete counter-offensive is possible, materially dismantling one of the key apparatuses of that power—the psychiatric hospital—thereby demonstrating that the liberation of madness was not a utopian ideal but a political and ethical act achievable within the existing social order.

This collective project mounts a multi-front assault on the foundational logics of modern power. To the Foucauldian search for the truth of the self through endless confession, a practice that binds the subject ever tighter to the authority of the expert, schizoanalysis opposes the joyful and non-interpretive experimentation of collective assemblages of enunciation, which produce new forms of subjectivity in the very act of their expression. To the pervasive governmentality of conduct, which modulates behaviors through norms rather than explicit laws, it opposes the counter-conduct of minority becomings—becoming-woman, becoming-child, becoming-animal—as processes of active flight from majoritarian identities. To the institutional negation of madness through its incarceration and silencing, Basaglia opposed the radical restitution of speech and citizenship, transforming the "deviant" from an object of clinical gaze into a political subject with rights and a voice.

In our contemporary era, where control becomes increasingly molecular, digital, and psychologized—operating through internalized algorithms of self-optimization and the pervasive language of trauma and mental health—this critical dialogue between theory and practice remains an invaluable resource. It provides us with the tools for cartographing our modern *dis-ease*, for mapping the new, invisible walls of the post-asylum society. Future analyses could productively explore the schizoanalytic cartography of the digital self, investigating how online platforms create new assemblages of desire and control. Similarly, a Foucauldian-Basaglian lens is urgently needed to critique the neo-managerial rhetoric of "well-being" and "resilience," which often functions as a new, softer form of psychopower, pathologizing social and political discontent. The challenge they bequeath to us is to trace, on the complex map of our present, new lines of flight towards existential territories yet to be invented—territories where difference is no longer pathologized but celebrated as a potency of life, and where the right to madness, to non-normalcy, and to the continuous reinvention of the self is recognized as a fundamental form of freedom.

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