Gilles Deleuze and Félix Guattari's *A Thousand Plateaus* (1980) is one of the most important and original books in late-twentieth century philosophy, but it is also one of the most difficult to understand. In 1977, Deleuze engaged in a series of conversations with Claire Parnet, a French journalist and philosopher, in order to present, as clearly as possible, the main ideas, themes, and arguments of his collaborative masterpiece with Guattari. *Dialogues* stands to *A Thousand Plateaus* as Kant's *Prolegomena* stands to the Critique of Pure Reason: it helps beginners with terminology, it allows the more advanced to survey the patterns of the larger project, and it contains interesting discussions not treated elsewhere in Deleuze's corpus.

The first theme of *Dialogues* is the purpose of *A Thousand Plateaus*. The history of philosophy is dominated by the dogmatic image of thought. This image of thought (generally associated with rationalism) thinks in terms of subjects and objects, persons and things. This image of thought, and its identitarian logic, permeates not only the history of philosophy, but also our thinking about psychology, art, science, and politics. The first aim of *A Thousand Plateaus* is to contest the dogmatic image of thought and its manifestations in our lives. The second aim, however, is not polemical, but constructive. Deleuze (and his many collaborators) seeks to create a new image of thought. This image of thought thinks in terms of multiplicities and assemblages, heccities and lines of flight. This image of thought, rather than seek the eternal and universal, aims to find the conditions under which new thoughts and practices are produced. *A Thousand Plateaus* is first and foremost a work of political philosophy (though Deleuze et. al. might prefer another term).

The second theme of *Dialogues* is the style of *A Thousand Plateaus*. It is difficult, Deleuze acknowledges in the preface, to reach a thought of the multiple as such (ix). Deleuze and Guattari's "method" - described variously as schizoanalysis, micropolitics, pragmatics, diagrammatism, rhizomatics, or cartography - has two components. First, it redescribes traditional concepts and practices in a way that brings to light their dangerous nature. Second, it constructs new concepts and practices that will, hopefully, enrich our lives and thinking. This "method" is necessarily problematic, and the distinctions it creates are always provisional, but it at least jump-starts our thinking. Let us consider a few examples of the "musings" in this work.
Chapter 2 distinguishes two ways to think about literature. The French view literature in terms of narratives about human beings and their histories. The English and Americans, conversely, view literature in terms of programs in how to flee dominant subjectivations and form a relationship with the outside. The French approach is intellectual, ideological, and critical of life; the Anglo-American approach, however, creates a new Earth.

Chapter 3 outlines two ways to think about the unconscious. Psychoanalysis holds that the unconscious must be discovered, and once discovered, defined by what it lacks. Schizoanalysis, conversely, posits that the unconscious must be produced in such a way that recognizes the positivity of desire. Psychoanalysis breaks up all productions of desire and crushes all formations of utterances; schizoanalysis, however, cultivates the blossoming of desire and the proliferation of connections and assemblages.

Chapter 4 differentiates two ways to think about politics. Bureaucrats and revolutionaries think that the purpose of politics is to seize control of the State. Nomads, conversely, think that the purpose of politics is to lead us to unknown, unforeseeable destinations. The politics of the State ends inevitably with tyranny; the politics of the War Machine, however, holds the promise of ongoing experimentation.

This review merely sketches the style and a few topics of Dialogues. There are also thought-provoking (and frequently humorous) discussions of the history of philosophy, modern science, linguistics, anorexia, technology, feudalism, economics, international relations, and ontology (the subject of the newly translated and appended essay, "The Actual and the Virtual").

What, to conclude, do we learn from reading Dialogues? First, we learn about Deleuze: the development of his thought, his teachers and education, his friends and family, and his views about numerous philosophical topics. More importantly, however, we learn about what it means to be a "Deleuzean" today. One of the great refrains of Dialogues is that we should not try to "interpret" Deleuze's thinking, but rather experiment with it. View it, Deleuze tells us (quoting Bob Dylan), as keys in the wind to unlock your mind. For this reason, Dialogues is an inspiring introduction to Deleuzean philosophy.