

Spinoza Practical Philosophy Gilles Deleuze

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For instance, Gilles Deleuze in Expressionism in Philosophy reads Spinoza's materialism as a reversal of Platonism ... A problem emerges when we consider that a practical judgement about utility ...

Spinoza, the Epicurean: Authority and Utility in Materialism
19, Issue. 1, p. 111. Meshelski, Kristina 2011. Two Kinds of Definition in Spinoza's Ethics. British Journal for the History of Philosophy, Vol. 19, Issue. 2, p. 201. Garrett, Aaron 2012. Knowing the ...

Meaning in Spinoza's Method
Since November 9 th, 2016, the political atmosphere in the West has become pressurized by the American election, Brexit, and Trudeau's approval of the Trans Mountain pipeline. It is as though events ...

Spinoza's theoretical philosophy is one of the most radical attempts to construct a pure ontology with a single infinite substance. This book, which presents Spinoza's main ideas in dictionary form, has as its subject the opposition between ethics and morality, and the link between ethical and ontological propositions. His ethics is an ethology, rather than a moral science. Attention has been drawn to Spinoza by deep ecologists such as Arne Naess, the Norwegian philosopher; and this reading of Spinoza by Deleuze lends itself to a radical ecological ethic. As Robert Hurley says in his introduction, "Deleuze opens us to the idea that the elements of the different individuals we compose may be nonhuman within us. One wonders, finally, whether Man might be defined as a territory, a set of boundaries, a limit on existence." Gilles Deleuze, known for his inquiries into desire, language, politics, and power, finds a kinship between Spinoza and Nietzsche. He writes, "'Spinoza did not believe in hope or even in courage; he believed only in joy and in vision . . . he more than any other gave me the feeling of a gust of air from behind each time I read him, of a witch's broom that he makes one mount. Gilles Deleuze was a professor of philosophy at the University of Paris at Vincennes. Robert Hurley is the translator of Michel Foucault's History of Sexuality.

In this remarkable work, Gilles Deleuze, the renowned French philosopher, reflects on one of the thinkers of the past who most influenced his own sweeping reconfiguration of the tasks of philosophy. For Deleuze, Spinoza, along with Nietzsche and Lucretius, conceived of philosophy as an enterprise of liberation and radical demystification. He locates in Spinoza "a set of affects, a kinetic determination, an impulse" and makes Spinoza into "an encounter, a passion." Expressionism in Philosophy was the culmination of a series of monographic studies by Deleuze (on Hume, Bergson, Nietzsche, Proust, Kant, and Sacher-Masoch) and prepared the transition from these abstract treatments of historical schemes of experience to the nomadology of Capitalism and Schizophrenia (Anti-Oedipus and A Thousand Plateaus, co-authored with Félix Guattari). Thus, Expressionism in Philosophy is both a pivotal reading of Spinoza's work and a crucial text within the development of Deleuze's thought.

True Freedom: Spinoza's Practical Philosophy is a straightforward presentation of Spinoza's philosophy focused on the issue of how one might live. The book is unique among recent Spinoza scholarship in the way in which it centers on the ethical component in Spinoza's work. In order to bring Spinoza's ethics to the fore, Brent Adkins begin with what he considers to be Spinoza's fundamental ethical insight: namely, that emotions are controlled by understanding them. Adkins reveals how the process of unfolding Spinoza's philosophy is always anchored in the very practical issue of living well. The significance of True Freedom lies in its understanding of Spinoza's ethics as an 'experimentalism' and its accessibility to a very wide audience. Despite the fact that Spinoza died over 300 years ago, his writings remain remarkably prescient for a wide variety of disciplines, from religion to neuroscience. The source of this prescience, however, comes from Spinoza's recasting ethical theory in terms of how we might live rather than in terms of how we should live. Freedom in every aspect of life from the personal to the political to the religious is dependent on a particular way of engaging with the world. This engagement takes the form of an experiment to see if what we engage with results in an increase or a decrease in our capacity to affect and be affected by the world. True freedom, for Spinoza, lies in increasing our capacities.

Presents important accounts of Nietzsche's philosophy. The author shows how Nietzsche began a new way of thinking which breaks with the dialectic as a method and escapes the confines of philosophy itself.

French philosopher Gilles Deleuze is known as a thinker of creation, joyous affirmation, and rhizomatic assemblages. In this short book, Andrew Culp polemically argues that this once-radical canon of joy has lost its resistance to the present. Concepts created to defeat capitalism have been recycled into business mantras that joyously affirm "Power is vertical, potential is horizontal!" Culp recovers the Deleuze's forgotten negativity. He unsettles the prevailing interpretation through an underground network of references to conspiracy, cruelty, the terror of the outside, and the shame of being human. Ultimately, he rekindles opposition to what is intolerable about this world. Forerunners is a thought-in-process series of breakthrough digital works. Written between fresh ideas and finished books, Forerunners draws on scholarly work initiated in notable blogs, social media, conference plenaries, journal articles, and the synergy of academic exchange. This is gray literature publishing: where intense thinking, change, and speculation take place in scholarship.

A new edition of this introduction to Deleuze's seminal work, Difference and Repetition, with new material on intensity, science and action and new engagements with Bryant, Sauvagnargues, Smith, Somers-Hall and de Beistegui.

This title anticipates and explains the post-structuralist turn to empiricism. Presenting a reading of David Hume's philosophy, the work assists in understanding the progress of Deleuze's thought.

Deleuze believed that philosophy cannot be undertaken independently of science and art. These essays testify to his long-term desire to dismantle the barriers between art and its adjacent domains.

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