

Expressionism In Philosophy Spinoza

Jurisdiction in Deleuze: The Expression and Representation of Law pursues an emerging interest in the conceptual thematic of jurisdiction within legal studies; as it maintains that an adequate understanding of the power of law requires an attention, not just to law's formal aspects, but to its technology, its institution and its instrumentality; not just to the representation of law, but to its expression.

Since its publication in 1968, "Difference and Repetition", an exposition of the critique of identity, has come to be considered a contemporary classic in philosophy and one of Deleuze's most important works. The text follows the development of two central concepts, those of pure difference and complex repetition. It shows how the two concepts are related, difference implying divergence and decentring, repetition being associated with displacement and disguising. The work moves deftly between Hegel, Kierkegaard, Freud, Althusser and Nietzsche to establish a fundamental critique of Western metaphysics, and has been a central text in initiating the shift in French thought - away from Hegel and Marx, towards Nietzsche and Freud.

A posthumous collection of writings by Deleuze, including letters, youthful essays, and an interview, many previously unpublished. Letters and Other Texts is the third and final volume of the posthumous texts of Gilles Deleuze, collected for publication in French on the twentieth anniversary of his death. It contains several letters addressed to his contemporaries (Michel Foucault, Pierre Klossowski, François Châtelet, and Clément Rosset, among others). Of particular importance are the letters addressed to Félix Guattari, which offer an irreplaceable account of their work as a duo from Anti-Oedipus to What is Philosophy? Later letters provide a new perspective on Deleuze's work as he responds to students' questions. his volume also offers a set of unpublished or hard-to-find texts, including some essays from Deleuze's youth, a few unusual drawings, and a long interview from 1973 on Anti-Oedipus with Guattari.

The work of contemporary Italian thinkers, what Roberto Esposito refers to as Italian Theory, is attracting increasing attention around the world. This book explores the reasons for its growing popularity, its distinguishing traits, and why people are turning to these authors for answers to real-world issues and problems. The approach he takes, in line with the keen historical consciousness of Italian thinkers themselves, is a historical one. He offers insights into the great "unphilosophical" philosophers of life—poets, painters, politicians and revolutionaries, film-makers and literary critics—who have made Italian thought, from its beginnings, an "impure" thought. People like Machiavelli, Croce, Gentile, and Gramsci were all compelled to fulfill important political roles in the societies of their times. No wonder they felt that the abstract vocabulary and concepts of pure philosophy were inadequate to express themselves. Similarly, artists such as Dante, Leonardo Da Vinci, Leopardi, or Pasolini all had to turn to other disciplines outside philosophy in order to discuss and grapple with the messy, constantly changing realities of their lives. For this very reason, says Esposito, because Italian thinkers have always been deeply engaged with the concrete reality of life (rather than closed up in the introspective pursuits of traditional continental philosophy) and because they have looked for the answers of

today in the origins of their own historical roots, Italian theory is a "living thought." Hence the relevance or actuality that it holds for us today. Continuing in this tradition, the work of Roberto Esposito is distinguished by its interdisciplinary breadth. In this book, he passes effortlessly from literary criticism to art history, through political history and philosophy, in an expository style that welcomes non-philosophers to engage in the most pressing problems of our times. As in all his works, Esposito is inclusive rather than exclusive; in being so, he celebrates the affirmative potency of life.

The Enlightenment that Failed explores the growing rift between those Enlightenment trends and initiatives that appealed exclusively to elites and those aspiring to enlighten all of society by raising mankind's awareness, freedoms, and educational level generally. Jonathan I. Israel explains why the democratic and radical secularizing tendency of the Western Enlightenment, after gaining some notable successes during the revolutionary era (1775-1820) in numerous countries, especially in Europe, North America, and Spanish America, ultimately failed. He argues that a populist, Robespierriente tendency, sharply at odds with democratic values and freedom of expression, gained an ideological advantage in France, and that the negative reaction this generally provoked caused a more general anti-Enlightenment reaction, a surging anti-intellectualism combined with forms of religious revival that largely undermined the longings of the deprived, underprivileged, and disadvantaged, and ended by helping, albeit often unwittingly, conservative anti-Enlightenment ideologies to dominate the scene. The Enlightenment that Failed relates both the American and the French revolutions to the Enlightenment in a markedly different fashion from how this is usually done, showing how both great revolutions were fundamentally split between bitterly opposed and utterly incompatible ideological tendencies. Radical Enlightenment, which had been an effective ideological challenge to the prevailing monarchical-aristocratic status quo, was weakened, then almost entirely derailed and displaced from the Western consciousness, in the 1830s and 1840s by the rise of Marxism and other forms of socialism.

In this essential rereading of Spinoza's (1632-1677) philosophical and political writings, Negri positions this thinker within the historical context of the development of the modern state and its attendant political economy. Through a close examination of Spinoza, Negri reveals turn as unique among his contemporaries for his nondialectical approach to social organization in a bourgeois age.

Life is one of our most basic concepts, and yet when examined directly it proves remarkably contradictory and elusive, encompassing both the broadest and the most specific phenomena. We can see this uncertainty about life in our habit of approaching it as something at once scientific and mystical, in the return of vitalisms of all types, and in the pervasive politicization of life. In short, life seems everywhere at stake and yet is nowhere the same. In *After Life*, Eugene Thacker clears the ground for a new philosophy of life by recovering the twists and turns in its philosophical history. Beginning with Aristotle's originary formulation of a philosophy of life, Thacker examines the influence of Aristotle's ideas in medieval and early modern thought, leading him to the work of Immanuel Kant, who notes the inherently contradictory nature of "life in itself." Along the way, Thacker shows how early modern philosophy's engagement with the problem of life affects thinkers such as Gilles Deleuze, Georges Bataille, and

Alain Badiou, as well as contemporary developments in the “speculative turn” in philosophy. At a time when life is categorized, measured, and exploited in a variety of ways, *After Life* invites us to delve deeper into the contours and contradictions of the age-old question, “what is life?”

Featuring contributions by leading academics this collection is a companion to one of the most intricate of Deleuze's philosophical texts, articulating Leibnizian thought within the context of Baroque expressionism, characterized by its interdisciplinary approach to philosophy. This reader offers an incisive critical overview of its key themes

Ethics - Part 1, is many of the old books which have been considered important throughout the human history. They are now extremely scarce and very expensive antique. So that this work is never forgotten we republish these books in high quality, using the original text and artwork so that they can be preserved for the present and future generations. This whole book has been reformatted, retyped and designed. These books are not made of scanned copies of their original work and hence the text is clear and readable.

By the end of the twentieth century, it had been almost forgotten that the Freudian account of the unconscious was only one of many to have emerged from the intellectual ferment of the second half of the 19th century. The philosophical roots of the concept of the unconscious in Leibniz, Kant, Schelling and Schopenhauer had also been occluded from view by the dominance of Freudianism. From his earliest work of the 1940s until his final writings of the 1990s, Gilles Deleuze stood at odds with this dominant current, rejecting Freud as sole source for ideas about the unconscious. This most 'contemporary' of French philosophers acted as custodian of all the ideas that had been rejected by the proponents of the psychoanalytic model, carefully preserving them and, when possible, injecting them with new life. In 1950s and 60s Deleuze turned to Henri Bergson's theories of memory and instinct and to Carl Jung's theory of archetypes. In *Difference and Repetition* (1968) he conceived of a 'differential unconscious' based on Leibnizian principles. He was also immersed from the beginning in esoteric and occult ideas about the nature of the mind. *Deleuze and the Unconscious* shows how these tendencies combine in Deleuze's work to engender a wholly new approach to the unconscious, for which active relations to the unconscious are just as important as the better known pathologies of neurosis and psychosis.

Called by many France's foremost philosopher, Gilles Deleuze is one of the leading thinkers in the Western World. His acclaimed works and celebrated collaborations with Félix Guattari have established him as a seminal figure in the fields of literary criticism and philosophy. The long-awaited publication of *What Is Philosophy?* in English marks the culmination of Deleuze's career. Deleuze and Guattari differentiate between philosophy, science, and the arts, seeing as means of confronting chaos, and challenge the common view that philosophy is an extension of logic. The authors also discuss the similarities and distinctions between creative and philosophical writing. Fresh anecdotes from the history of philosophy illuminate the book, along with engaging discussions of composers, painters, writers, and architects. A milestone in Deleuze's collaboration with Guattari, *What Is Philosophy?* brings a new perspective to Deleuze's studies of cinema, painting, and music, while setting a brilliant capstone upon his work.

Sam Gillespie's *The Mathematics of Novelty* presents a new account of Alain Badiou and Gilles Deleuze, identifying conceptual impasses in their philosophical projects and proposing a way through by recourse to the psychoanalysis of Jacques Lacan.

Spinoza Contra Phenomenology fundamentally recasts the history of postwar French thought, typically presumed to have been driven by a critique of reason indebted to Nietzsche and Heidegger. Although the reception of phenomenology gave rise to many innovative

developments in French philosophy, from existentialism to deconstruction, not everyone in France was pleased with this German import. This book recounts how a series of French philosophers used Spinoza to erect a bulwark against the nominally irrationalist tendencies of phenomenology. From its beginnings in the interwar years, this rationalism would prove foundational for Althusser's rethinking of Marxism and Deleuze's ambitious metaphysics. There has been a renewed enthusiasm for Spinozism of late by those who see his work as a kind of neo-vitalism or philosophy of life and affect. Peden counters this trend by tracking a decisive and neglected aspect of Spinoza's philosophy—his rationalism—in a body of thought too often presumed to have rejected reason. In the process, he demonstrates that the virtues of Spinoza's rationalism have yet to be exhausted.

The work of Gilles Deleuze has had an impact far beyond philosophy. He is among Foucault and Derrida as one of the most cited of all contemporary French thinkers. Never a student 'of' philosophy, Deleuze was always philosophical and many influential poststructuralist and postmodernist texts can be traced to his celebrated resurrection of Nietzsche against Hegel in his *Nietzsche and Philosophy*, from which this collection draws its title. This searching new collection considers Deleuze's relation to the philosophical tradition and beyond to the future of philosophy, science and technology. In addition to considering Deleuze's imaginative readings of classic figures such as Spinoza and Kant, the essays also point to the meaning of Deleuze on 'monstrous' and machinic thinking, on philosophy and engineering, on philosophy and biology, on modern painting and literature. *Deleuze and Philosophy* continues the spirit of experimentation and invention that features in Deleuze's work and will appeal to those studying across philosophy, social theory, literature and cultural studies who themselves are seeking new paradigms of thought.

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.

Yitzhak Melamed here offers a new and systematic interpretation of the core of Spinoza's metaphysics. In the first part of the book, he proposes a new reading of the metaphysics of substance in Spinoza: he argues that for Spinoza modes both inhere in and are predicated of God. Using extensive textual evidence, he shows that Spinoza considered modes to be God's *propria*. He goes on to clarify Spinoza's understanding of infinity, mereological relations, infinite modes, and the flow of finite things from God's essence. In the second part of the book, Melamed relies on this interpretation of the substance-mode relation and the nature of infinite modes and puts forward two interrelated theses about the structure of the attribute of Thought and its overarching role in Spinoza's metaphysics. First, he shows that Spinoza had not one, but two independent doctrines of parallelism. Then, in his final main thesis, Melamed argues that, for Spinoza, ideas have a multifaceted (in fact, infinitely faceted) structure that allows one and the same idea to represent the infinitely many modes which are parallel to it in the infinitely many attributes. Thought turns out to be coextensive with the whole of nature. Spinoza cannot embrace an idealist reduction of Extension to Thought because of his commitment to the conceptual separation of the attributes. Yet, within Spinoza's metaphysics, Thought clearly has primacy over the other attributes insofar as it is the only attribute which is as elaborate, as complex, and, in some senses, as powerful as God.

"An architectural designer and an important architectural critic, Chase explores a myriad of locales and examines their architectural features - from the gay community space of West Hollywood, to the stucco box apartment complexes of the 1950s, to the truly weird mix of domestic arrangements in Venice Beach, to gated communities, to some of the historic houses of Hollywood and Beverly Hills and to the most recent transformations of the casino architecture in Las Vegas."--BOOK JACKET.

"In this ... work Gilles Deleuze ... reflects on one of the figures of the past who has most influenced his own sweeping reconfiguration of the tasks of philosophy. Deleuze's ... text shows how current definitions of philosophy do not apply to Spinoza: a solitary thinker (yet scandalous and hated), he conceived of philosophy as an enterprise of liberation and radical demystification much as did Leibniz or, later Nietzsche. Spinoza confronts the grand philosophical problems that are still current today: the comparative role of ontology (the theory of substance), of epistemology (the theory of ideas), and of political anthropology (the theory of modes, passions, and actions). The goal of this book is to determine the rapport among the univocity of Being in the theory of substance; the production of truth and the genesis of sense in the theory of ideas; and practical joy (or the elimination of the sad passions) and the selective organization of the passions in the theory of modes"--From Amazon.com, viewed August 6, 2021.

A free-wheeling guided tour to the cityscape of Southern California, grounding architecture as a multidisciplinary art.

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.

Through a series of studies by leading scholars in the field, At the Edges of Thought sheds new light on key philosophical encounters with thinkers such as Maimon, Kleist, Hoelderlin, Fichte, Hegel, Schopenhauer and Feuerbach in Deleuze's texts.

Expressionism, Deleuze's philosophical commentary on Spinoza, is a critically important work because its conclusions provide the foundations for Deleuze's later metaphysical speculations on the nature of power, the body, difference and singularities. Deleuze and Spinoza is the first book to examine Deleuze's philosophical assessment of Spinoza and appraise his arguments concerning the Absolute, the philosophy of mind, epistemology and moral and political philosophy. The author respects and disagrees with Deleuze the philosopher and suggests that his arguments not only lead to eliminativism and an Hobbesian politics but that they also cast a mystifying spell.

Characters relate in detail the experiences which shaped their personalities or reflect them vividly

The first English-language translation of a classic work of French philosophy

Engaging with the challenging and controversial reading of Spinoza presented by Gilles Deleuze in *Expressionism in Philosophy* (1968), this book focuses on Deleuze's redeployment of Spinozist concepts within the context of his own philosophical project of constructing a philosophy of difference as an alternative to the Hegelian dialectical philosophy. Duffy demonstrates that a thorough understanding of Deleuze's Spinozism is necessary in order to fully engage with Deleuze's philosophy of difference.

An unparalleled collection of original essays on Benedict de Spinoza's contributions to philosophy and his enduring legacy *A Companion to Spinoza* presents a panoramic view of contemporary Spinoza studies in Europe and across the Anglo-American world. Designed to stimulate fresh dialogue between the analytic and continental traditions in philosophy, this extraordinary volume brings together 53 original essays that explore Spinoza's contributions to Western philosophy and intellectual history. A diverse team of established and emerging international scholars discuss new themes and classic topics to provide a uniquely comprehensive picture of one of the most influential metaphysicians of all time. Rather than simply summarizing the body of existing scholarship, the *Companion* develops new ideas, examines cutting-edge scholarship, and suggests directions for future research. The text is structured around six thematically-organized sections, exploring Spinoza's life and background, his contributions to metaphysics and natural philosophy, his epistemology, politics, ethics, and aesthetics, the reception of Spinoza in the work of philosophers such as Kant, Schelling, Schopenhauer, and Hegel, and more. This unparalleled research collection combines a timely overview of the current state of research with deep coverage of Spinoza's philosophy, legacy, and influence. Part of the celebrated Blackwell Companions to Philosophy series, *A Companion to Spinoza* is an ideal text for advanced courses in modern philosophy, intellectual history, and the history of metaphysics, and an indispensable reference for researchers and scholars in Spinoza studies.

Considered one of the most important works of one of France's foremost philosophers, and long-awaited in English, "The Logic Of Sense" is an essay in literary and psychoanalytic theory, and philosophy, and helps to illuminate such works as "Anti-Oedipus".

Explores a wide range of affects, affect theory, and literature to consolidate a fresh understanding of literary affect.

Why do people work for other people? This seemingly naïve question is at the heart of Lordon's argument. To complement Marx's partial answers, especially in the face of the disconcerting spectacle of the engaged, enthusiastic employee, Lordon brings to bear a "Spinozist anthropology" that reveals the fundamental role of affects and passions in the employment relationship, reconceptualizing capitalist exploitation as the capture and remolding of desire. A thoroughly materialist reading of Spinoza's *Ethics* allows Lordon to debunk all notions of individual autonomy and self-determination while simultaneously saving the ideas of political freedom and liberation from capitalist exploitation. *Willing Slaves of Capital* is a bold proposal to rethink capitalism and its transcendence on the basis of the contemporary experience of work.

From Pulitzer Prize-finalist Steven Nadler, an engaging guide to what Spinoza can teach us about life's big questions In 1656,

after being excommunicated from Amsterdam's Portuguese-Jewish community for "abominable heresies" and "monstrous deeds," the young Baruch Spinoza abandoned his family's import business to dedicate his life to philosophy. He quickly became notorious across Europe for his views on God, the Bible, and miracles, as well as for his uncompromising defense of free thought. Yet the radicalism of Spinoza's views has long obscured that his primary reason for turning to philosophy was to answer one of humanity's most urgent questions: How can we lead a good life and enjoy happiness in a world without a providential God? In *Think Least of Death*, Pulitzer Prize–finalist Steven Nadler connects Spinoza's ideas with his life and times to offer a compelling account of how the philosopher can provide a guide to living one's best life. In the *Ethics*, Spinoza presents his vision of the ideal human being, the "free person" who, motivated by reason, lives a life of joy devoted to what is most important—improving oneself and others. Untroubled by passions such as hate, greed, and envy, free people treat others with benevolence, justice, and charity. Focusing on the rewards of goodness, they enjoy the pleasures of this world, but in moderation. "The free person thinks least of all of death," Spinoza writes, "and his wisdom is a meditation not on death but on life." An unmatched introduction to Spinoza's moral philosophy, *Think Least of Death* shows how his ideas still provide valuable insights about how to live today.

A comprehensive intellectual biography of the Enlightenment philosopher In *George Berkeley: A Philosophical Life*, Tom Jones provides a comprehensive account of the life and work of the preeminent Irish philosopher of the Enlightenment. From his early brilliance as a student and fellow at Trinity College Dublin to his later years as Bishop of Cloyne, Berkeley brought his searching and powerful intellect to bear on the full range of eighteenth-century thought and experience. Jones brings vividly to life the complexities and contradictions of Berkeley's life and ideas. He advanced a radical immaterialism, holding that the only reality was minds, their thoughts, and their perceptions, without any physical substance underlying them. But he put forward this counterintuitive philosophy in support of the existence and ultimate sovereignty of God. Berkeley was an energetic social reformer, deeply interested in educational and economic improvement, including for the indigenous peoples of North America, yet he believed strongly in obedience to hierarchy and defended slavery. And although he spent much of his life in Ireland, he followed his time at Trinity with years of travel that took him to London, Italy, and New England, where he spent two years trying to establish a university for Bermuda, before returning to Ireland to take up an Anglican bishopric in a predominantly Catholic country. Jones draws on the full range of Berkeley's writings, from philosophical treatises to personal letters and journals, to probe the deep connections between his life and work. The result is a richly detailed and rounded portrait of a major Enlightenment thinker and the world in which he lived.

>

Traces Victorian self-harm through an engagement with literary fiction.

An invitation to readers from every walk of life to rediscover the impractical splendors of a life of learning In an overloaded, superficial, technological world, in which almost everything and everybody is judged by its usefulness, where can we turn for escape, lasting pleasure, contemplation, or connection to others? While many forms of leisure meet these needs, Zena Hitz writes, few experiences are so fulfilling as

the inner life, whether that of a bookworm, an amateur astronomer, a birdwatcher, or someone who takes a deep interest in one of countless other subjects. Drawing on inspiring examples, from Socrates and Augustine to Malcolm X and Elena Ferrante, and from films to Hitz's own experiences as someone who walked away from elite university life in search of greater fulfillment, *Lost in Thought* is a passionate and timely reminder that a rich life is a life rich in thought. Today, when even the humanities are often defended only for their economic or political usefulness, Hitz says our intellectual lives are valuable not despite but because of their practical uselessness. And while anyone can have an intellectual life, she encourages academics in particular to get back in touch with the desire to learn for its own sake, and calls on universities to return to the person-to-person transmission of the habits of mind and heart that bring out the best in us. Reminding us of who we once were and who we might become, *Lost in Thought* is a moving account of why renewing our inner lives is fundamental to preserving our humanity.

'A rare and remarkable book.' *Times Literary Supplement* Gilles Deleuze (1925-1995) was Professor of Philosophy at the University of Paris VIII. He is a key figure in poststructuralism, and one of the most influential philosophers of the twentieth century. Félix Guattari (1930-1992) was a psychoanalyst at the la Borde Clinic, as well as being a major social theorist and radical activist. *A Thousand Plateaus* is part of Deleuze and Guattari's landmark philosophical project, *Capitalism and Schizophrenia* - a project that still sets the terms of contemporary philosophical debate. *A Thousand Plateaus* provides a compelling analysis of social phenomena and offers fresh alternatives for thinking about philosophy and culture. Its radical perspective provides a toolbox for 'nomadic thought' and has had a galvanizing influence on today's anti-capitalist movement. Translated by Brian Massumi>

Taking Wittgenstein at His Word is an experiment in reading organized around a central question: What kind of interpretation of Wittgenstein's later philosophy emerges if we adhere strictly to his claims that he is not in the business of presenting and defending philosophical theses and that his only aim is to expose persistent conceptual misunderstandings that lead to deep philosophical perplexities? Robert Fogelin draws out the therapeutic aspects of Wittgenstein's later work by closely examining his account of rule-following and how he applies the idea in the philosophy of mathematics. The first of the book's two parts focuses on rule-following, Wittgenstein's "paradox of interpretation," and his naturalistic response to this paradox, all of which are persistent and crucial features of his later philosophy. Fogelin offers a corrective to the frequent misunderstanding that the paradox of interpretation is a paradox about meaning, and he emphasizes the importance of Wittgenstein's often undervalued appeals to natural responses. The second half of the book examines how Wittgenstein applies his reflections on rule-following to the status of mathematical propositions, proofs, and objects, leading to remarkable, demystifying results. *Taking Wittgenstein at His Word* shows that what Wittgenstein claims to be doing and what he actually does are much closer than is often recognized. In doing so, the book underscores fundamental—but frequently underappreciated—insights about Wittgenstein's later philosophy.

This book offers the first extended comparison of the philosophies of Gilles Deleuze and David Hume. Jeffrey Bell argues that Deleuze's early work on Hume was instrumental to Deleuze's formulation of the problems and concepts that would remain the focus of his entire corpus. Reading Deleuze's work in light of Hume's influence, along with a comparison of Deleuze's work with William James, Henri Bergson, and others, sets the stage for a vigorous defence of his philosophy against a number of recent criticisms. It also extends the field of Deleuze studies by showing how Deleuze's thought can clarify and contribute to the work being done in political theory, cultural studies and history, particularly the history of the Scottish Enlightenment. By engaging Deleuze's thought with the work of Hume, this book clarifies and supports

the work of Deleuze and exemplifies the continuing relevance of Hume's thought to a number of contemporary debates. With Hobbes and Locke, Spinoza is arguably one of the most important political philosophers of the modern era, a premier theoretician of democracy and mass politics. In this revised and augmented English translation of his 1985 classic, *Spinoza et la Politique*, Etienne Balibar presents a synoptic account of Spinoza's major works in relation to the political and historical conjuncture in which they were written. Balibar admirably demonstrates, through fine readings of the principal treatises, Spinoza's relevance to contemporary political life. In successive chapters Balibar he examines the political situation in the United Provinces during Spinoza's lifetime, Spinoza's own religious and ideological associations, the concept of democracy developed in the *Theologico-Political Treatise*, the theory of the state advanced in the *Political Treatise* and the anthropological basis for politics established in the *Ethics*. Written with supreme clarity and engaging liveliness, this book will appeal to specialists and general audiences alike. It is certain to become the standard introductory work on Spinoza, an indispensable guide to the intricacies of this most vital of the seventeenth-century rationalists.

[Copyright: 4622b615eee7dc4515e3fdc8e398bb34](#)