

Deleuze And The Transcendental Conditions Of Thought

Does a philosopher have an 'identity'? What kind of 'identity' is mobilized when the work of a philosopher becomes a major reference for certain schools of thought, as in the case of Gilles Deleuze and postcolonial theory? Have the promoters of a generalized Deleuzianism taken care their usage of his specialized work does him justice? Few exponents of postcolonial and subaltern theories now dispute the influence that Deleuze's work exerted on the intellectuals and theorists who developed those theories. However, this book contends that postcolonial and subaltern theorists have engaged with Deleuzian thought in ways that have perhaps produced a long series of misunderstandings – for which Deleuze himself is not responsible. By engaging with recent innovations in North African culture and by examining the dissemination of Deleuze's identities across a broad range of postcolonial theory, Réda Bensmaïa shows that the 'encounter' between Deleuze and the postcolonial movement can only be understood through the idea of a 'transcendental' field, in which Deleuze and his postcolonial followers find themselves captured.

'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>

This book provides an overall interpretation of Deleuze's philosophy alongside a critical introduction to one of the most important unifying ideas in his work: the construction of new and important philosophies of time.

In Kafka Deleuze and Guattari free their subject from his (mis)interpreters. In contrast to traditional readings that see in Kafka's work a case of Oedipalized neurosis or a flight into transcendence, guilt, and subjectivity, Deleuze and Guattari make a case for Kafka as a man of joy, a promoter of radical politics who resisted at every turn submission to frozen hierarchies.

Critique as a Way of Life

Deleuze's Kantian Ethos

Introduction to Schizoanalysis

Deleuze and Psychoanalysis

Thinking Between Deleuze and Kant

Empiricisms

Deleuze and Foucault had a long, complicated and productive relationship, in which each was at various times a significant influence on the other. This collection combines 3 original essays by Deleuze and Foucault, in which they respond to each other's work, with 16 critical essays by key contemporary scholars working in the field. The result is a sustained discussion and analysis of the various dimensions of this fascinating relationship, which clarifies the implications of their philosophical encounter.

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.

This book aims to open up Deleuze's relevance to those working in history, the history of ideas, science studies, evolutionary psychology, history of philosophy and interdisciplinary projects inflected by historical problems. Engaging with questions of representation, Ideas and the transcendental, Daniela Voss offers a sophisticated treatment of the Kantian aspects of Deleuze's thought, taking account of Leibniz, Maimon, Lautman and Nietzsche.

Philosophy, Culture and the Scottish Enlightenment

Gilles Deleuze and the Question of Philosophy

Transcendental Idealism and Immanence from Jacobi to Deleuze

Gilles Deleuze's Difference and Repetition

EPZ Thousand Plateaus

Dialectics of Negation and Difference

Thinking between Deleuze and Merleau-Ponty is the first book-length examination of the relation between these two major thinkers of the twentieth century. Questioning the dominant view that the two have little of substance in common, Judith Wambacq brings them into a compelling dialogue to reveal a shared, historically grounded concern with the transcendental conditions of thought. Both Merleau-Ponty and Deleuze propose an immanent ontology, differing more in style than in substance. Wambacq's synthetic treatment is nevertheless critical; she identifies the limitations of each thinker's approach to immanent transcendental philosophy and traces its implications--through their respective relationships with Bergson, Proust, Cézanne, and Saussure--for ontology, language, artistic expression, and the thinking of difference. Drawing on primary texts alongside current scholarship in both French and English, Thinking between Deleuze and Merleau-Ponty is comprehensive and rigorous while remaining clear, accessible, and lively. It is certain to become the standard text for future scholarly discussion of these two major influences on contemporary thought.

This dissertation engages critically with the metaphysical implications of the respective transcendentalisms of Husserl, Deleuze, and Kant in an attempt to disclose their largely untapped resources for a renewed consideration of the ability of science to grasp reality as it is in-itself. Chapter 1 examines the metaphysical implications of Husserl's critique of natural scientific objectivity in his later transcendental philosophy in connection to his early formulations of phenomenological objectivity around the axis of the distinction between

metaphysics as the science of real Being and formal ontology as the science of Being in the most universal sense. I argue that Husserl's phenomenological metaphysics constitutes a framework in which the ideal Being of the transcendental dimension of experience operates as the condition for the possibility of natural scientific objectivity. Chapter 2 scrutinizes Deleuze's characterization of intensity as a transcendental concept rather than a scientific one against the background of his metaphysics of difference and his critique of the shortcomings of Kant's transcendental idealism for addressing the transcendental conditions for the genesis of real experience. Through a reading of Deleuze's metaphysics of difference and intensity in connection to his confinement of the creative productivity of scientific thought to a plane of reference, I argue that the creativity apropos to the scientific engagement with material reality necessitates that such creativity is conditioned by the same transcendental considerations operative in a metaphysics of difference at a broad scale. Against the backdrop of Husserl's and Deleuze's respective criticisms of the inadequacy of Kant's transcendental idealism for articulating the material component of experience, Chapter 3 studies Kant's later conception of ether as the simultaneously empirical and transcendental condition for the possibility and unity of experience. Through an examination of Kant's renewed understanding of materiality as the necessary and sufficient condition for scientific objectivity in connection with the problematic objectivity of the transcendental ideas created by pure reason in Kant's Critical philosophy, I suggest that Kant's later articulation of materiality on transcendental grounds simultaneously addresses the objectivity and the creativity pertinent to the encounter of scientific Thought with material/physical reality. Analyses Deleuze's notion of transcendental and genetic Ideas as conditions of creative thought From his early work in 'Nietzsche and Philosophy' to 'Difference and Repetition', Deleuze develops a unique notion of transcendental philosophy. It comprises a radical critique of the illusions of representation and a genetic model of thought. Engaging with questions of representation, Ideas and the transcendental, Andrew Williams offers a sophisticated treatment of the Kantian aspects of Deleuze's thought, taking account of Leibniz, Maimon, Lautman and Nietzsche along the way.

This accessible book examines critically the writings of Deleuze and Guattari, clarifying the ideas of these two notoriously difficult thinkers without over-simplifying them. Divided into three sections - Knowledge, Power, and Liberation of Desire - the book provides a systematic account of the intellectual context as well as an exhaustive analysis of the key themes informing Deleuze and Guattari's work. It provides the framework for reading the important and influential study Capitalism and Schizophrenia and, with the needs of students in mind, explains the key concepts in Deleuze and Guattari's discussion of philosophy, art and politics. Definitive and incisive, the book will be invaluable in situating the philosophy of these two major figures within the perspective of the social and human sciences.

Philosophical Essays on Deleuze's Debate with Psychoanalysis

Between Deleuze and Foucault

The Image of Nature

At the Edges of Thought

What Is Philosophy?

Exploring a Post-Postcolonial Multiplicity

Among the philosophical traditions that seem most at odds with Gilles Deleuze's project, two stand out: Kantianism and normative ethics. Both of these traditions represent forms of moralism that Deleuze explicitly rejects. In this book, Cheri Lynne Carr explores the very real potential of Deleuze's clandestine use of Kantian critique for developing a new ethical practice. This new practice is built on an idea implicit in much of Deleuzian thought: the idea of critique as a way of life. This new concept of a critical ethos is a powerful form of moral pedagogy directed at developing in us the wisdom to perceive unanticipated features of moral salience, evaluate our presupposed principles, affirm the limits imposed by those presuppositions and create concepts that capture new ways of thinking about moral problems.

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In this sweeping volume of comparative philosophy and intellectual history, Barry Allen reassesses the values of experience and experiment in European and world traditions. His work traces the history of empirical philosophy from its birth in Greek medicine to its emergence as a philosophy of modern science. He surveys medical empiricism, Aristotlean and Epicurean empiricism, the empiricism of Gassendi and Locke, logical empiricism, radical empiricism, transcendental empiricism, and varieties of anti-empiricism from Parmenides to Wilfrid Sellars. Throughout this extensive intellectual history, Allen builds an argument in three parts. A richly detailed account of history's empiricisms in Part One establishes a context in Part Two for reconsidering the work of the radical empiricists--William James, Henri Bergson, John Dewey, and Gilles Deleuze, each treated in a dedicated chapter. What is "radical" about them is their effort to return empiricism from epistemology to the ontology and natural philosophy where it began. In Part Three, Allen sets empirical philosophy in conversation with Chinese tradition, considering technological, scientific, medical, and alchemical sources, as well as selected Confucian, Daoist, and

Mohist classics. The work shows how philosophical reflection on experience and a profound experimental practice coexist in traditional China with no interaction or even awareness of each other, slipping over each other instead of intertwining as they did in European history, a difference Allen attributes to a different understanding of the value of knowledge. Allen's book recovers empiricism's neglected, multi-textured contexts, and elucidates the enduring value of experience, to arrive at an idea of what is living and dead in philosophical empiricism.

More than any other 20th-century philosopher, Deleuze considers himself an apprentice to the history of philosophy. But scholarship has ignored one of the more formative influences on Deleuze: Lucretian atomism. Deleuze's encounter with Lucretius sparked a way of thinking that resonates throughout all his writings: from immanent ontology to affirmative ethics, from dynamic materialism to the generation of thought itself. Filling a significant gap in Deleuze Studies, Ryan J. Johnson tells the story of the Deleuze-Lucretius encounter that begins and ends with a powerful claim: Lucretian atomism produced Deleuzianism.

Variations: The Philosophy of Gilles Deleuze

An Introduction to the Politics of Desire

Nancy, Derrida, Levinas, Deleuze

Kafka

Deleuze, A Stoic

Deleuze and Guattari's 'What is Philosophy?'

What is Philosophy? is the last instalment of a remarkable twenty-year collaboration between the philosopher Gilles Deleuze and the psychoanalyst Félix Guattari. This hugely important text attempts to explain the terms of their collaboration and to define the activity of philosophy in which they have been engaged. A major contribution to contemporary Continental philosophy, it nevertheless remains distinctly challenging for readers faced for the first time with Deleuze and Guattari's unusual and somewhat allusive style. Deleuze and Guattari's 'What is Philosophy?': A Reader's Guide offers a concise and accessible introduction to this hugely important and yet challenging work. Written specifically to meet the needs of students coming to Deleuze and Guattari for the first time, the book offers guidance on: - Philosophical and historical context - Key themes - Reading the text - Reception and influence - Further reading

This book presents a pragmatic engagement between the philosophy of Deleuze and Guattari and various facets of Indian society, culture and art. The universal appeal of the philosophy of Deleuze and Guattari finds its due place in India with a set of innovative analyses and radical interpretations that reimagine India as a complex multiplicity. The volume brings together scholars from various disciplines and theoretical orientations to explore a wide range of issues in contemporary India, like dalit and caste studies, nationalism, gender question, art and cinema, and so on under the rubric of Deleuzo-Guattarian philosophy. This interdisciplinary book will be useful to scholars and researchers of philosophy, anthropology, cultural studies, sociology, postcolonial studies and South Asian studies.

In the wake of much previous work on Gilles Deleuze's relations to other thinkers (including Bergson, Spinoza and Leibniz), his relation to Kant is now of great and active interest and a thriving area of research. In the context of the wider debate between 'naturalism' and 'transcendental philosophy', the implicit dispute between Deleuze's

'transcendental empiricism' and Kant's 'transcendental idealism' is of prime philosophical concern. Bringing together the work of international experts from both Deleuze scholarship and Kant scholarship, *Thinking Between Deleuze and Kant* addresses explicitly the varied and various connections between these two great European philosophers, providing key material for understanding the central philosophical problems in the wider 'naturalism/ transcendental philosophy' debate. The book reflects an area of great current interest in Deleuze Studies and initiates an ongoing interest in Deleuze within Kant scholarship. The contributors are Mick Bowles, Levi R. Bryant, Patricia Farrell, Christian Kerslake, Matt Lee, Michael J. Olson, Henry Somers-Hall and Edward Willatt.

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.

From Tradition to Difference

Deleuze and the Transcendental Ideas

Deleuze and Guattari

Gilles Deleuze, Postcolonial Theory, and the Philosophy of Limit

Kant and Spinozism

Deleuze-Lucretius Encounter

In 1988 the philosopher Gilles Deleuze remarked that, throughout his career, he had always been 'circling around' a concept of nature. Providing critical analysis of his highly original readings of Stoicism, Aristotle, and Epicurus, this book shows that it is Deleuze's interpretations of ancient Greek physics that provide the key to understanding his conception of nature. Using the works of Aristotle, Plato, Chrysippus, and Epicurus, Michael Bennett traces the development of Deleuze's key concepts of event, difference, and problem. Arguing that it is difficult, if not impossible, to fully understand these ideas without an appreciation of Deleuze's Hellenistic influences, *Deleuze and Ancient Greek Physics* situates his commentaries in the context of contemporary scholarship on ancient Greek philosophy. Delving into the original Greek and Latin texts, this book shows that Deleuze's readings are more complex and controversial than they first appear, simultaneously advancing Deleuze as a new voice in interpretations of ancient Greek philosophy. Generating both new critical analyses of Deleuze and a new appreciation for his classical erudition, *Deleuze and Ancient Greek Physics* will be a valuable resource for anyone interested in ancient Greek philosophy, Deleuze's philosophical project or his unique methodology in the history of philosophy.

Ryan Johnson reveals that Deleuze's provocative reading of ancient Stoicism produced many of his most singular and powerful ideas. Including previously untranslated French Stoic scholarship, Johnson unearths new possibilities for bridging contemporary and ancient philosophy.

Eugene W. Holland provides an excellent introduction to Gilles Deleuze and Felix Guattari's *Anti-Oedipus* which is widely recognized as one of the most influential texts in philosophy to have

appeared in the last thirty years. He lucidly presents the theoretical concerns behind Anti-Oedipus and explores with clarity the diverse influences of Marx, Freud, Nietzsche and Kant on the development of Deleuze & Guattari's thinking. He also examines the wider implications of their work in revitalizing Marxism, environmentalism, feminism and cultural studies.

Analyses Deleuze's notion of transcendental and genetic Ideas as conditions of creative thought From his early work in 'Nietzsche and Philosophy' to 'Difference and Repetition', Deleuze develops a unique notion of transcendental philosophy. It comprises a radical critique of the illusions of representation and a genetic model of thought. Engaging with questions of representation, Ideas and the transcendental, Daniela Voss offers a sophisticated treatment of the Kantian aspects of Deleuze's thought, taking account of Leibniz, Maimon, Lautman and Nietzsche along the way.

Thinking Between Deleuze and Merleau-Ponty

Deleuze's Transcendental Empiricism and the Ontology of Immanence

Thinking between Deleuze and Merleau-Ponty

Transcendental Idealism and Material Reality: Metaphysics of Scientific Objectivity in Husserl, Deleuze, and Kant

A Reader's Guide

Gilles Deleuze's Transcendental Empiricism

Gilles Deleuze was one of the most important and influential continental philosophers of the 20th century and this book is an essential text for the field of Kant studies.

From one end of his philosophical work to the other, Gilles Deleuze consistently described his position as a transcendental empiricism. But just what is transcendental about Deleuze's transcendental empiricism? And how does his position fit with the traditional empiricism articulated by Hume? In *Difference and Givenness*, Levi Bryant addresses these long-neglected questions so critical to an understanding of Deleuze's thinking. Through a close examination of Deleuze's independent work--focusing especially on *Difference and Repetition*--as well as his engagement with thinkers such as Kant, Maimon, Bergson, and Simondon, Bryant sets out to unearth Deleuze's transcendental empiricism and to show how it differs from transcendental idealism, absolute idealism, and traditional empiricism. What emerges from these efforts is a metaphysics that strives to articulate the conditions for real existence, capable of accounting for the individual itself without falling into conceptual or essentialist abstraction. In Bryant's analysis, Deleuze's metaphysics articulates an account of being as process or creative individuation based on difference, as well as a challenging critique--and explanation--of essentialist substance ontologies. A clear and powerful discussion of how Deleuze's project relates to two of the most influential strains in the history of philosophy, this book will prove essential to anyone seeking to understand Deleuze's thought and its specific contribution to metaphysics and epistemology.

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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.

Deleuze, Guattari and India

Deleuze and Ancient Greek Physics

Kant's Critical Philosophy

Priority of Events

Hegel, Deleuze, and the Critique of Representation

Gilles Deleuze's Philosophy of Time

With clarity, precision and economy, Paul Patton synthesizes the full range of Deleuze's work. He interweaves with great dexterity motifs that extend from his early works, such as Nietzsche and Philosophy, to the more recent What is Philosophy? and his key works such as Anti-Oedipus and Difference and Repetition. Throughout, Deleuze and the Political demonstrates Deleuze's relevance to theoretical and practical concerns in a number of disciplines including philosophy, political theory, sociology, history, and cultural studies. Paul Patton also presents an outstandingly clear treatment of fundamental concepts in Deleuze's work, such as difference, power, desire, multiplicities, nomadism and the war machine and sets out the importance of Deleuze to poststructuralist political thought. It will be essential reading for anyone studying Deleuze and students of philosophy, politics, sociology, literature and cultural studies.

Conditions of Thought Edinburgh University Press

Deleuze and the Genesis of Representation is a systematic study of three of Deleuze's central works: Difference and Repetition, The Logic of Sense and, with Guattari, Anti-Oedipus. Hughes shows how each of these three works develops the Husserlian problem of genetic constitution. After an innovative reading of Husserl's late work, Hughes turns to a detailed study of the conceptual structures of Deleuze's three books. He demonstrates that each book is surprisingly similar in its structure and that all three function as nearly identical accounts of the genesis of representation. In a highly original and crucial contribution to Deleuze Studies, this book offers a provocative perspective on many of the questions Deleuze's work has raised: What is the status of representation? Of subjectivity? What is a body without organs? How is the virtual produced, and what exactly is its function within Deleuze's thought as a whole? By contextualizing Deleuze's thought within the radicalization of phenomenology, Hughes is able to suggest solutions to these questions that will be as compelling as they are controversial.

"In this book, author Philip Goodchild tries to uncover the image of thought used by the French philosopher Gilles Deleuze. He does so by focusing on the question, "What is philosophy?" posed implicitly throughout Deleuze's publications. Goodchild traces the development of a highly sophisticated, coherent, and rigorous practice of thought that underlies Deleuze's apparently flamboyant and anarchic discourse." "This question of philosophy is posed in the context of an awareness of the historical, social, and cultural conditioning of a plurality of rationalities that bring into question the value of the

philosophical enterprise as a whole. Deleuze meets this problem by identifying something "unthought" and "unthinkable" that conditions the way in which people do in fact think, and by directing philosophy toward this as its transcendental field. Philosophy is no longer seen as an attempt to ascertain, evaluate, criticize, or interpret knowledge or meaning, but is seen as an exercise in creating concepts for use in the practical problems of life."

"Ultimately, Deleuze's philosophy constructs an affirmative and interactive kind of social relation, which was embodied in his own intellectual relationship with Felix Guattari and which can form the basis for the organization of a new kind of society." "In conclusion, this book examines Deleuze's deepest metaphysical presuppositions and finds that, while a certain kind of materialism pervades Deleuze's thought, the practice of that thought also presupposes a kind of metaphysics of creative awareness, where planes, lines, and crystals are folded onto each other into a "fractal of philosophy." By rethinking the question of philosophy in Deleuze's thought, one can be led to open up a new meaning of life in terms of the "Transcendence" of this awareness to that which it conditions. The result is an escape from the dead ends of postmodern thought."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Deleuze and Guattari's Anti-Oedipus

Deleuze and History

Difference and Givenness

Deleuze and the Transcendental Conditions of Thought

Conditions of Thought

Deleuze and the Political

Gilles Deleuze is among the twentieth century's most important philosophers of difference. The style of his extended oeuvre is so extremely dense and cryptic that reading and appreciating it require an unusual degree of openness and a willingness to enter a complicated but extremely rich system of thought. The abundant debates with and references to a variety of authors of many different domains, the sophisticated conceptual framework, the creation of new concepts and the injection of existing concepts with new meanings - all this makes his oeuvre difficult to grasp. This book can be seen as a guide to reading Deleuze, but at the same time it is a direct confrontation with issues at stake, particularly the debate with and against psychoanalysis. This debate not only offers the occasion to find an entrance to Deleuze's basic thought, but also throws the reader into the middle of the dispute. Deleuze and Psychoanalysis provides a clear and perspicuous overview of subject matter of interest to psychoanalysts, Deleuzean or otherwise.

Beth Lord looks at Kant's philosophy in relation to four thinkers who attempted to fuse transcendental idealism with Spinoza's doctrine of

immanence. Examining Jacobi, Herder, Maimon and Deleuze, Lord argues that Spinozism is central to the development of Kant's thought, and opens new avenues for understanding Kant's relation to Deleuze. French philosophy since World War II has been preoccupied with the issue of difference. Specifically, it has wanted to promote or to leave room for ways of living and of being that differ from those usually seen in contemporary Western society. Given the experience of the Holocaust, the motivation for such a preoccupation is not difficult to see. For some thinkers, especially Jean-Luc Nancy, Jacques Derrida, Emmanuel Levinas, and Gilles Deleuze, this preoccupation has led to a mode of philosophizing that privileges difference as a philosophical category. Nancy privileges difference as a mode of conceiving community, Derrida as a mode of conceiving linguistic meaning, Levinas as a mode of conceiving ethics, and Deleuze as a mode of conceiving ontology. Reconsidering Difference has a twofold task, the primary one critical and the secondary one reconstructive. The critical task is to show that these various privilegings are philosophical failures. They wind up, for reasons unique to each position, endorsing positions that are either incoherent or implausible. Todd May considers the incoherencies of each position and offers an alternative approach. His reconstructive task, which he calls "contingent holism," takes the phenomena under investigation—community, language, ethics, and ontology—and sketches a way of reconceiving them that preserves the motivations of the rejected positions without falling into the problems that beset them.

An insightful reading of Deleuze, from the point of view of a student, a reader and a fellow philosopher with whom Deleuze himself corresponded about his work.

Deleuze and the Genesis of Representation

Deleuze's Hume

Experience and Experiment from Antiquity to the Anthropocene

Deleuze and Transcendental Ideas

Reconsidering Difference

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.

Deleuze's readings of Hume, Spinoza, Bergson and Nietzsche respond to philosophical critiques of classical and modern empiricism. However, Deleuze's arguments against those critiques - by Kant, Hegel, Husserl and Heidegger - consolidate the philosophy of immanence that can be called 'transcendental empiricism'. Marc Rolli offers us a detailed examination of Gilles Deleuze's philosophy of transcendental empiricism. He demonstrates that Deleuze takes up and radicalises the empiricist school of thought developing a systematic alternative to the mainstreams of modern continental philosophy.

A critical account of the key connections between twentieth-century French philosopher Gilles Deleuze and nineteenth-century German idealist G. W. F. Hegel.

This is a radical interpretation of Deleuze's *Logic of Sense*. It focuses on Deleuze's concept of events and brings Deleuze's work into relation with the traditions of process philosophy and American pragmatism.

A Strange Encounter

Toward a Minor Literature