

Deleuze Guattari And The Politics Of Sorcery

Explores how Deleuze's philosophy can help us to understand our digital and biotechnological futures. In a world where our lives are increasingly mediated by technologies, we need to pay more attention to Deleuze's often explicit focus on our reliance on the machine and the technological. These essays are a collective and determined effort to explore the usefulness Deleuze in thinking about our present and future reliance on technology. At the same time, they take seriously a style of thinking that negotiates between philosophy, science and art. Contributors: William Bogard, Abigail Bray, Ian Buchanan, Verena Conley, Ian Cook, Tael Harper, Timothy Murray, Saul Newman, Luciana Parisi, Patricia Pisters, Mark Poster, Horst Ruthrof, David Savat, Bent Meier Sørensen and Eugene Thacker.

A critical and provocative exploration of the political, conceptual and cultural points of resonance between Deleuze's minor politics and Marx's critique of capitalist dynamics, engaging with Deleuze's missing work, *The Grandeur of Marx*. This book explores the core categories of communism and capital in conjunction with a wealth of contemporary and historical political concepts and movements - from the lumpenproletariat and anarchism, to Italian *autonomia* and Antonio Negri, immaterial labour and the refusal of work. This book will serve as an introduction to Deleuze's politics and the contemporary vitality of Marx for students and will challenge scholars in the fields of social and political theory, sociology and cultural studies.

'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 >

The central argument of this book is that the univocal ontology and corresponding immanent metaphysics of the French philosopher Gilles Deleuze (1925-1995) can provide a theoretical perspective capable of accounting for the complex nature of world politics. Drawing on a wide variety of Deleuze's writings, it develops a thorough investigation of his ontology and metaphysics as they pertain to core questions of world politics such as power, identity, hierarchy, space, time, territory and the state. The book explores the dynamics of contemporary world politics and issues by focusing on the 'anti' or 'alter-

globalization movement' (AGM). It analyses several approaches to social and political theory which deal explicitly with the AGM including global governance theory, international relations, social movement theory, Marxism, and post-Marxism. These are contrasted with a larger Deleuzian theory which can be of use when addressing the diffuse, and often paradoxical aspects of world politics. Deleuze's work poses a major challenge to traditional understanding of global politics and this book will be of considerable interest to those with an interest in social and political theory, critical international relations and globalization studies. 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. *Connecting French thinkers to the American sixties, The American Politics of French Theory* demonstrates why, in an era of mass communication and global revolt, it is politically potent and methodologically necessary to think of translation not as an act of substitution, but as a web of associations.

This book examines the relationship between aesthetics and politics based on the philosophies of Gilles Deleuze (1925–1995) and Pierre-Félix Guattari (1930–1992), most famous for their collaborative works *Anti-Oedipus* (1972) and *A Thousand Plateaus* (1980). Porter analyses the relationship between art and social-political life and considers in what ways the aesthetic and political connect to each other. Deleuze and Guattari believed that political theory can have aesthetic form and that vice versa, the arts can be thought to be forms of political theory. Deleuze and Guattari force us to confront the idea that 'art', the things we call language, literature, painting and architecture, always has the potential to be political because naming, or language-use, implies a shaping or ordering of the 'political' as such, rather than its re-presentation.

Molecular Revolution comprises a series of articles from radical French philosopher and psychoanalyst, Felix Guattari, originally published in two separate French editions, of 1977 and 1980 - each bearing the name *Molecular Revolution*. Despite this titular similarity, these texts differed wildly in form and content so as to become hardly recognizable. This translated single volume makes available in English for the first time an ensemble of pieces featuring an introduction by the editor, Stéphane Nadaud, and an afterword by Janell Watson. By re-arranging and re-deploying these articles, *Molecular Revolution* stays true to the content of Guattari's work as both a unique version and the embodiment of the essential plurality of molecular revolutions. For Guattari, rather than a theory, molecular revolutions form a practical way of doing politics, and this volume will be essential to the full comprehension of the political force of Guattari's life and work.

Resisting Financialization with Deleuze and Guattari aims to provide a contribution in relation to three main areas: the understanding of contemporary capitalism and financialization from a critical perspective; the analysis of resistance to financialization; and the better understanding of the philosophy of Deleuze and Guattari. Using a critical perspective, this book is informed by

a Marxian literature in political economy and the poststructuralist works of Deleuze and Guattari, and Foucault. Through this, the author argues that it is relevant to combine Marxism and poststructuralism so as to better understand financialization. The analysis of resistance to financialization also provides a reflection on social democracy and Occupy Wall Street as contrasting ways to resist capitalism. Finally, this book will contribute to the analysis of Deleuze and Guattari through an analysis of their reception within political philosophy. This book provides the intellectual tools needed by academics in order to articulate a critical and revolutionary interpretation of Deleuze and Guattari, as well as analyse their reception by political philosophy. It also offers these tools to a more general audience interested in political economy and capitalism.

During their lives, Gilles Deleuze and Felix Guattari were two of France's most prominent thinkers, and their work continues to be a vital and influential part of critical theory. The essays in this collection, written by prominent scholars, offer a new approach to their work. Unique in its emphasis on Guattari, both in conjunction with Deleuze and independently, this volume features an essay by Deleuze himself and includes a comprehensive bibliography of Guattari's and Deleuze's work. The body of work explored here spans three decades and cuts across the lines of philosophy, political theory, geography, literature, aesthetics, and even the applied sciences. Readers unfamiliar with Deleuze and Guattari will gain a broad sense of their work from these pages; specialists will discover new and different methods of understanding the contributions of these writers. The essays map out a set of applications that, rather than explain Deleuze and Guattari, aim to extend and reinvent their thought in new and "real life" domains, from cinema to the Gulf War, from quantum mechanics to the L.A. riots, and from Israel's deportation of Palestinians to Jean-Jacques Rousseau's masochism. Overall, the collection demonstrates the wide range of potential applications of Deleuze's and Guattari's theories and expands current readings of their work.

A clear and concise overview of and introduction to Deleuze in the field of politics.

Deleuze and Guattari Aesthetics and Politics University of Wales Press

"The people are missing" is a constant refrain in Gilles Deleuze and Félix Guattari's writings after the 1975 publication of *Kafka: Pour une littérature mineure*. With the translation of this work into English (*Kafka: Toward a Minor Literature*) in 1986, the refrain quickly became a hallmark of political interpretation in the North American academy and was especially applied to the works of minorities and postcolonial writers. However, in the second cinema book, *Cinéma 2: L'Image-temps*, the refrain is restricted to third-world cinema, in which Deleuze and Guattari locate the conditions of truly postwar political cinema: the absence, even the impossibility, of a people who would constitute its organic community. In this critical reflection, Gregg Lambert traces the "narrowing" of the refrain itself, as well as the premise that the act of art is capable of inventing the conditions of a "people" or a "nation," and asks whether this results only in reducing the positive conditions of art and philosophy in the postmodern period. Lambert offers an unprecedented inquiry into the evolution of Deleuze's hopes for the revolutionary goals of minor literature and the related notion of the missing people in the conjuncture of contemporary critical theory.

Félix Guattari: Thought, Friendship, and Visionary Cartography, by Franco Berardi 'Bifo', originates in the author's close personal acquaintance with Félix Guattari's writings and political engagement in the context of Berardi Bifo's activism in Italian autonomist politics and his ongoing collaboration with Guattari in the 1970s and 1980s. This biography gains distinction from its keen insight into Guattari's political practice and from a precise understanding of how this practice relates to the theoretical and conceptual aspects of Guattari's writings, alone and with Gilles Deleuze. Thanks to an approach at once personal and theoretically well informed, Bifo's biography provides a clear and accessible introduction to Guattari's works. This edition also includes a critical introduction and a 2005 interview with Bifo on a range of topics relating

Guattari's works to the current political conjuncture.

Terrorist acts involving the suicide of their enactors have taken place in New York, London, Moscow and Madrid, as well as, with much greater regularity, in the conflict-zones of Afghanistan, Iraq and other 'dangerous' locations far removed from the population hubs of Liberal Capitalism. Regardless of the degree of actual danger that terroristic suicide poses to western populations, it is assuredly the case that the practice radically discomforts them, submits collective consciousness to horror, and casts it out in search of suitably ordering explanatory paradigms (see Asad 2007). -- The absoluteness of the event, as much as its disorientating violence, ensures that commentators are often seduced by the gravitational pull of meta-identitarian narratives or orientalisng platitudes that functionally de-politicise the suicide in suicide-bombing whilst inscribing it on various crudely psychological or purely instrumentalist milieus. Where political terms are invoked by analysts, they generally mask structural or symptomatological understandings. -- This thesis asks whether it might be possible to think such suicides as resolutely political. It proposes that Gilles Deleuze and Felix Guattari's concepts offer a fertile, untapped, resource for the development of a political theory of contemporary suicide-bombings inasmuch as they articulate 'the desiring-political' and 'the suicidal' as constitutively interrelated. It will argue that Deleuze and Guattari's conceptual toolbox allows us to account contemporary suicide-bombing not simply as an unsettling particular category of political practice but, even more radically Unsettling, as expressions of the suicidal potentiality which constitutes the political as such.

This volume joins the pragmatic philosophy of Deleuze to current affairs. The twelve new essays in this volume use a contemporary context to think through and with Deleuze. Engaging the here and now, the contributors use the Deleuzian theoretical apparatus to think about issues such as military activity in the Middle East, refugees, terrorism, information and communication, and the State. The book is aimed both at specialists of Deleuze and those who are unfamiliar with his work but who are interested in current affairs. Incorporating political theory and philosophy, culture studies, sociology, international studies, and Middle Eastern studies, the book is designed to appeal to a wide audience.

This collection of essays from a range of philosophers and art practitioners offers tools through which we can action change across art and philosophy, across a range of media and across the theory/practice divide.

An account of the concept of revolution in the work of Deleuze and Guattari outlining the theoretical and practical origins of the return to political revolution and providing the first full-length account of Deleuze and Guattari's relationship to a concr

The first collection of essays on the Deleuzian study of race. An international and multidisciplinary team of scholars inaugurates this field with this wide-ranging and evocative array of case studies.

Deleuze & Guattari, Politics and Education mobilizes Deleuzian-Guattarian philosophy as a revolutionary alternative to the lingering forms of transcendence, identity politics, and nihilism endemic to Western thought. Operationalizing Deleuze and Guattari's challenge to contemporary philosophy, this book presents their view as a revolutionary alternative to the lingering forms of transcendence, identity politics, and nihilism endemic to the current state of Western formal education. This book offers an experimental approach to theorizing, creating an entirely new way for educational theorists to approach their work as the task of revolutionizing life itself. Examining new conceptual resources for grappling with and mapping a sustainable political alternative to the cliché's that saturate contemporary educational theory, this collection of essays works toward extracting a genuine image of education and learning that exists in sharp contrast to both the neo-liberal educational project and the critical pedagogical tradition.

Writings on Deleuze and Guattari's twin volumes, Capitalism and Schizophrenia, have often

focused on questions about desire, body without organs, the schizophrenic etc. There have been a few notable exceptions that have attempted to articulate and expound upon the numerous political problems that Deleuze and Guattari attempt to resolve through analyses of concepts such as de-/re-territorialization, coding and re-coding etc, however a specter is haunting Deleuze and Guattari that has yet to be explained, articulated and debated; the specter of Karl Marx. This volume attempts to analyze the relationship between Deleuze (and Guattari) and Marx and their respective works. This volume is an intervention into the fields of Deleuze Studies, Marxist and Marxian philosophy and political economy, and critiques of capitalism through an examination of the relationship between Deleuze and Marx. Themes that will be covered in this volume include hegemony and theories of imperialism, the role of philosophy in changing the world, surplus, tensions between the virtual and the potential, ideology and noology, modes of production, and the very nature of anti-capitalist politics in Deleuze's work. This volume will be of interest to people interested in Deleuze Studies who are interested in questions of politics and critiques of capitalism, Marxist theory and philosophy and people interested in political economy. Key Features: *offers new perspectives on Deleuze's early work*illuminates new connections between Deleuze's and Marx's work*includes a critical re-reading of Deleuze's work*foregrounds a critique of Capitalism in Deleuze's workContributors include: Bruno Bosteels, Alberto Toscano, Jason Read, Jeremy Gilbert Simon Choat and Aidan Tynan.

In May 1968, Gilles Deleuze was an established philosopher teaching at the innovative Vincennes University, just outside of Paris. Félix Guattari was a political militant and director of an unusual psychiatric clinic at La Borde. Their meeting was unlikely, and the two were introduced in an arranged encounter of epic consequence. From that moment on, Deleuze and Guattari engaged in a surprising, productive partnership, collaborating on several groundbreaking works, including *Anti-Oedipus*, *What Is Philosophy?* and *A Thousand Plateaus*. François Dosse, a prominent French intellectual, examines the prolific, if improbable, relationship between two men of distinct and differing sensibilities. Drawing on unpublished archives and hundreds of personal interviews, Dosse elucidates a collaboration that lasted more than two decades, underscoring the role that family and history--particularly the turbulence of May 1968--played in their monumental work. He also takes the measure of Deleuze and Guattari's posthumous fortunes and weighs the impact of their thought within intellectual, academic, and professional circles.

This book reconstructs Deleuze and Guattari's micropolitics toward a philosophy of 'becoming-revolutionary'. It provides novel ways to comprehend their political philosophy, through a critical engagement with Chantal Mouffe's theorization of radical democracy, Michael Hardt and Negri's diagnosis of Empire, Franco Berardi's analysis of semicapitalism, the Philippine Party-List System Act, and the ASEAN Integration Project, to name a few. These initiatives aim to examine, expand, and challenge Deleuzo-Guattarian philosophy against the backdrop of various present-day predicaments and practices that perpetually allow people to choose their own oppression. Furthermore, the book embarks on an invigorating journey through philosophy, politics, cultural studies, and contemporary events, searching for new modes of thinking and resistance that carry with them the radical potentials of a revolution-to-come. Through the philosophy of becoming-revolutionary, the book endorses the cultivation of new concepts, subjectivities, and relations, capable of subverting advanced capitalism and other kinds of ethical fascism toward a people- and world-to-come.

Gilles Deleuze and Félix Guattari have arguably gone further than anyone in contemporary philosophy in affirming a philosophy of creation, one that both establishes and encourages a clear ethical imperative: to create the new. In this remarkable undertaking, these two thinkers have created a fresh engagement of thought with the world. This important collection of essays attempts to explore and extend the creative rupture that Deleuze and Guattari produce in the

Capitalism and Schizophrenia project. The essays in this volume, all by leading thinkers and theorists, extend Deleuze and Guattari's project by offering creative experiments in constructing new communities - of ideas and objects, experiences and collectives - that cohere around the interaction of philosophy, the arts and the political realm. Deleuze, Guattari and the Production of the New produces new perspectives on Deleuze and Guattari's work by emphasising its relevance to the contemporary intersection of aesthetics and political theory, thereby exploring a pressing contemporary problem: the production of the new.

This book explores the resonances between Deleuze's philosophy and a range of philosophical concepts in Buddhism. Focusing on this rarely examined relationship, this book gathers perspectives from scholars around the globe to explore the continuities and discontinuities between Deleuze's and Buddhist thought. They examine immanence, intensity, assemblages and desire, and the concepts of ethics and meditation. This volume will prove to be an important resource for readers and scholars interested in philosophy, critical theory and comparative studies. They will find this an engaging and invaluable examination of two different yet similar modes of thought.

These essays provide important interpretations and analyze critical developments of the political philosophy of Gilles Deleuze. They situate his thought in the contemporary intellectual landscape by comparing him with contemporaries such as Derrida, Rorty, and Rawls and show how elements of his philosophy may be usefully applied to key contemporary issues including colonization and decolonization, the nature of liberal democracy, and the concepts and critical utopian aspirations of political philosophy. Patton discusses Deleuze's notion of philosophy as the creation of concepts and shows how this may be helpful in understanding the nature of political concepts such as rights, justice, and democracy. Rather than merely commenting on or explaining Deleuze's thought, Patton offers a series of attempts to think with Deleuzian concepts in relation to other philosophers and other problems. His book represents a significant contribution to debates in contemporary political theory, continental philosophy, and Deleuzian studies.

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. As an analyst, philosopher and militant, Félix Guattari anticipated decentralized forms of political activism that have become increasingly evident around the world since the events of Seattle in 1999. *Lines of Flight* offers an exciting introduction to the sometimes difficult and dense thinking of an increasingly important 20th century thinker. An editorial introduction by Andrew Goffey links the text to Guattari's long-standing involvement with institutional analysis, his writings with Deleuze, and his consistent emphasis on the importance of group

practice - his work with CERFI in the early 1970s in particular. Considering CERFI's work on the 'genealogy of capital' it also points towards the ways in which Lines of Flight anticipates Guattari's later work on Integrated World Capitalism and on ecosophy. Providing a detailed and clearly documented account of his micropolitical critique of psychoanalytic, semiological and linguistic accounts of meaning and subjectivity, this work offers an astonishingly fresh set of conceptual tools for imaginative and engaged thinking about capitalism and effective forms of resistance to it.

This volume in the Deleuze Connections series debates and extends Deleuze's political thought through engagement with contemporary political events and concepts. Against recent critique of Deleuze as a non-political thinker, this book explores the specific innovations and interventions that Deleuze's profoundly political concepts bring to political thought and practice. The contributors use Deleuze's dynamic theoretical apparatus to engage with contemporary political problems, themes and possibilities, including micropolitics, cynicism, war, democracy, ethnicity, friendship, revolution, power, fascism, militancy, and fabulation.

This book focuses on the micro-political implications of the work of Gilles Deleuze (and Félix Guattari). General philosophical articles are coupled to more specific analyses of films (such as Fight Club and Schindler's List) and other expressions of contemporary culture. The choice of giving specific attention to the analyses of images and sounds is not only related to the fact that audiovisual products are increasingly dominant in contemporary life, but also to the fact that film culture in itself is changing ("in transition") in capitalist culture. From a marginal place at the periphery of economy and culture at large, audiovisual products (ranging from art to ads) seem to have moved to the centre of the network society, as Manuel Castells calls contemporary society. Typical Deleuzian concepts such as micropolitics, the Body without Organs, becoming-minoritarian, pragmatics and immanence are explored in their philosophical implications and political force, whether utopian or dystopian. What can we do with Deleuze in contemporary media culture? A recurring issue throughout the book is the relationship between theory and practice, to which several solutions and problems are given.

Schizophrenia has been one of psychiatry's most contested diagnostic categories. The Sublime object of Psychiatry studies representations of schizophrenia across a wide range of disciplines and discourses: biological and phenomenological psychiatry, psychoanalysis, critical psychology, antipsychiatry, and postmodern philosophy.

A detailed analysis of how Deleuze and Guattari's work engaged with the upheavals of their time. Often approached through their "micropolitics of desire," the joint works of Deleuze and Guattari are rarely part of the discussion when classical and contemporary problems of political thought come under scrutiny. Yet if we follow the trajectory from Anti-Oedipus (1972) to A Thousand Plateaus (1980), it becomes clear that these problems were redeveloped during a period

of historical transition marked by the end of the wars of decolonization, the transformation of global capitalism, and by recombinations of the forces of collective resistance that were as deep as they were uncertain. In *State and Politics*, Guillaume Sibertin-Blanc measures how Deleuze and Guattari engage with the upheavals of their time by confronting their thought with its main interlocutor, Marxism, with its epistemological field (historical materialism), with its critical program (the critique of political economy), and with its political grammar (class struggle). Three new hypotheses emerge from these encounters: the hypothesis of the *Urstaat*, embodying an excess of sovereign violence over the State apparatus and over its political investments; the hypothesis of a power of the “war machine” that States can only ever appropriate partially, and to which they can be subordinated; and the hypothesis of an excess of “destructivism” in capitalist accumulation over its productive organization. These three excesses betray the haunting presence of the period between the wars in the political thought of Deleuze and Guattari, but they also allow Deleuze and Guattari's ideas to communicate with contemporary thinkers of the impolitical. The reader discovers not only a new political theory but also the plurality of ways in which extreme violence—violence capable of destroying politics itself—can arise.

Christian Gilliam argues that a philosophy of 'pure' immanence is integral to the development of an alternative understanding of 'the political'; one that re-orientes our understanding of the self toward the concept of an unconscious or 'micropolitical' life of desire. He argues that here, in this 'life', is where the power relations integral to the continuation of post-industrial capitalism are most present and most at stake. Through proving its philosophical context, lineage and political import, Gilliam ultimately comes to outline and justify the conceptual importance and necessity of immanence in understanding politics and resistance, thereby challenging the claim that ontologies of 'pure' immanence are either apolitical and/or politically incoherent.

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 philosop

Félix Guattari was a French political militant, practicing psychoanalyst and international public intellectual. He is best known for his work with the philosopher Gilles Deleuze on the two-volume *Capitalism and Schizophrenia*, one of the most influential works of post-structuralism. From the mid-1950s onward, Guattari exerted a profound yet often behind-the-scenes influence on institutional psychotherapy, psychoanalysis, radical politics and philosophy. Guattari's *Diagrammatic Thought* examines the writings that Guattari authored on his own, both before and during his collaboration with Deleuze, providing a startlingly fresh perspective on intellectual and political trends in France and beyond during the second half of the twentieth century. Janell Watson acknowledges

the historical and biographical aspect of Guattari's writing and explores the relevance of his theoretical ideas to topics as diverse as the May 1968 student movement, Lacanian psychoanalysis, neo-liberalism, ethnic identity, microbiology, quantum mechanics, chaos theory, ecology, the mass media, and the subjective dimensions of information technology. The book demonstrates that Guattari's unique thought process yields a markedly Guattarian version of many seemingly familiar Deleuzian notions.

The method of dramatization has received scant attention in the literature on Deleuze and Guattari. This book offers a new reading of this method and provides an interpretation of the role it plays across a wide range of their co-authored texts. It is also argued throughout that dramatization can and should be seen as a distinct and compelling method in political studies. Moreover, putting this method to work in the analysis of contemporary cultural and political forms establishes a new relationship between political studies and the world of art. In establishing this relationship, the book addresses and responds to the criticisms of Deleuze and Guattari's work made by, amongst others, Ranciere and Badiou. The outcome of this engagement is that Deleuze and Guattari's contribution to political theory is understood within a new framework: one that forges a methodological link between the political, art and events. It is concluded that political theory, to realize the artistry of its method, must become an event

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. Deleuze's Political Vision reconstructs Deleuze's conception of political theories of pluralism, human nature, the social contract, liberalism, democracy, socialism, feminism, and comparative political theory. Translating Deleuze's ideas into popular vernaculars to realize his political vision, author Nicholas Tampio reveals Deleuze as an essential figure in modern discussions of political theory and philosophy.

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