

Gilles Deleuze

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1 Gilles Deleuze

"Deleuze" redirects here. For the French botanist, see Joseph-Philippe-François Deleuze¹.

French philosopher

Gilles Deleuze

Born 18 January 1925
Paris, French Third Republic

Died 4 November 1995 (aged 70)
Paris, France

Nationality French

Alma mater University of Paris
(B.A.; M.A., 1947; Doctorat d'Etat ès lettres, 1969)

Era 20th-century philosophy

Region Western philosophy

School

- Continental philosophy
- Post-Marxism
- French Nietzscheanism
- Materialism^[1]
- Neo-Spinozism^{[2][3][4][5][6]}
- Post-structuralism^[7]
- Empiricism

Institutions University of Paris VIII

Main interests

- Aesthetics
- history of Western philosophy
- literary theory
- metaphilosophy
- metaphysics
- psychoanalysis
- semiotics
 - film semiotics

¹ https://en.wikipedia.org/wiki/Joseph-Philippe-Fran%C3%A7ois_Deleuze

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Notable ideas	

Gilles Deleuze (/dəˈluːz/²; French: [ʒil dəløz]³; 18 January 1925 – 4 November 1995) was a French philosopher who, from the early 1950s until his death in 1995, wrote on philosophy⁴, literature, film, and fine art⁵. His most popular works were the two volumes of *Capitalism and Schizophrenia*⁶: *Anti-Oedipus*⁷ (1972) and *A Thousand Plateaus*⁸ (1980), both co-written with psychoanalyst Félix Guattari⁹. His metaphysical treatise *Difference and Repetition*¹⁰ (1968) is considered by many scholars to be his magnum opus¹¹.^[1]

An important part of Deleuze's oeuvre is devoted to the reading of other philosophers: the Stoics¹², Leibniz¹³, Hume¹⁴, Kant¹⁵, Nietzsche¹⁶, and Bergson¹⁷, with particular influence derived from Spinoza¹⁸.^[14] A. W. Moore¹⁹, citing Bernard Williams²⁰'s criteria for a great thinker, ranks Deleuze among the "greatest philosophers".^[15] Although he once characterized himself as a "pure metaphysician"²¹,^[16] his work has influenced a variety of disciplines across

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- 2 <https://en.wikipedia.org/wiki/Help:IPA/English>
 - 3 <https://en.wikipedia.org/wiki/Help:IPA/French>
 - 4 <https://en.wikipedia.org/wiki/Philosophy>
 - 5 https://en.wikipedia.org/wiki/Fine_art
 - 6 https://en.wikipedia.org/wiki/Capitalism_and_Schizophrenia
 - 7 <https://en.wikipedia.org/wiki/Anti-Oedipus>
 - 8 https://en.wikipedia.org/wiki/A_Thousand_Plateaus
 - 9 https://en.wikipedia.org/wiki/Félix_Guattari
 - 10 https://en.wikipedia.org/wiki/Difference_and_Repetition
 - 11 https://en.wikipedia.org/wiki/Magnum_opus
 - 12 <https://en.wikipedia.org/wiki/Stoicism>
 - 13 <https://en.wikipedia.org/wiki/Leibniz>
 - 14 https://en.wikipedia.org/wiki/David_Hume
 - 15 <https://en.wikipedia.org/wiki/Kant>
 - 16 <https://en.wikipedia.org/wiki/Nietzsche>
 - 17 https://en.wikipedia.org/wiki/Henri_Bergson
 - 18 <https://en.wikipedia.org/wiki/Spinoza>
 - 19 [https://en.wikipedia.org/wiki/A._W._Moore_\(philosopher\)](https://en.wikipedia.org/wiki/A._W._Moore_(philosopher))
 - 20 https://en.wikipedia.org/wiki/Bernard_Williams
 - 21 <https://en.wikipedia.org/wiki/Metaphysician>

the humanities²², including philosophy²³, art²⁴, and literary theory²⁵, as well as movements such as post-structuralism²⁶ and postmodernism²⁷.^[17]

1.1 Life

1.1.1 Early life

Deleuze was born into a middle-class family in Paris²⁸ and lived there for most of his life. His initial schooling was undertaken during World War II²⁹, during which time he attended the Lycée Carnot³⁰. He also spent a year in khâgne³¹ at the Lycée Henri IV³². During the Nazi occupation of France³³, Deleuze's older brother, Georges, was arrested for his participation in the French Resistance³⁴, and died while in transit to a concentration camp.^[18] In 1944, Deleuze went to study at the Sorbonne³⁵. His teachers there included several noted specialists in the history of philosophy, such as Georges Canguilhem³⁶, Jean Hyppolite³⁷, Ferdinand Alquié³⁸, and Maurice de Gandillac³⁹. Deleuze's lifelong interest in the canonical figures of modern philosophy owed much to these teachers.

1.1.2 Career

Deleuze passed the agrégation⁴⁰ in philosophy in 1948, and taught at various lycées⁴¹ (Amiens, Orléans, Louis le Grand⁴²) until 1957, when he took up a position at the University of Paris. In 1953, he published his first monograph, *Empiricism and Subjectivity*, on David Hume⁴³. This monograph was based on his 1947 DES (*diplôme d'études supérieures*⁴⁴) thesis,^[19] roughly equivalent to an M.A.⁴⁵ thesis, which was conducted under the direction of

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- 22 <https://en.wikipedia.org/wiki/Humanities>
 - 23 <https://en.wikipedia.org/wiki/Philosophy>
 - 24 <https://en.wikipedia.org/wiki/Art>
 - 25 https://en.wikipedia.org/wiki/Literary_theory
 - 26 <https://en.wikipedia.org/wiki/Post-structuralism>
 - 27 <https://en.wikipedia.org/wiki/Postmodernism>
 - 28 <https://en.wikipedia.org/wiki/Paris>
 - 29 https://en.wikipedia.org/wiki/World_War_II
 - 30 https://en.wikipedia.org/wiki/Lyc%C3%A9e_Carnot
 - 31 <https://en.wikipedia.org/wiki/Kh%C3%A2gne>
 - 32 https://en.wikipedia.org/wiki/Lyc%C3%A9e_Henri_IV
 - 33 https://en.wikipedia.org/wiki/Nazi_occupation_of_France
 - 34 https://en.wikipedia.org/wiki/French_Resistance
 - 35 https://en.wikipedia.org/wiki/University_of_Paris
 - 36 https://en.wikipedia.org/wiki/Georges_Canguilhem
 - 37 https://en.wikipedia.org/wiki/Jean_Hyppolite
 - 38 https://en.wikipedia.org/wiki/Ferdinand_Alqui%C3%A9
 - 39 https://en.wikipedia.org/wiki/Maurice_de_Gandillac
 - 40 <https://en.wikipedia.org/wiki/Agr%C3%A9gation>
 - 41 https://en.wikipedia.org/wiki/Secondary_education_in_France
 - 42 https://en.wikipedia.org/wiki/Lyc%C3%A9e_Louis_le_Grand
 - 43 https://en.wikipedia.org/wiki/David_Hume
 - 44 https://en.wikipedia.org/w/index.php?title=Dipl%C3%B4me_d%27%C3%A9tudes_sup%C3%A9rieures&action=edit&redlink=1
 - 45 https://en.wikipedia.org/wiki/Master_of_Arts

Jean Hyppolite⁴⁶ and Georges Canguilhem⁴⁷.^[20] From 1960 to 1964, he held a position at the Centre National de Recherche Scientifique⁴⁸. During this time he published the seminal *Nietzsche and Philosophy*⁴⁹ (1962) and befriended Michel Foucault⁵⁰. From 1964 to 1969, he was a professor at the University of Lyon⁵¹. In 1968, Deleuze defended his dissertations amid the ongoing May 68⁵² demonstrations, and later published his two dissertations, *Difference and Repetition*⁵³ (supervised by Gandillac) and *Expressionism in Philosophy: Spinoza* (supervised by Alquié).

In 1969, he was appointed to the University of Paris VIII⁵⁴ at Vincennes/St. Denis, an experimental school organized to implement educational reform. This new university drew a number of well-known academics, including Foucault (who suggested Deleuze's hiring) and the psychoanalyst Félix Guattari⁵⁵. Deleuze taught at Paris VIII until his retirement in 1987.

1.1.3 Personal life

Deleuze's outlook in life was sympathetic with transcendental ideas, "nature as god" ethics, and the monist experience. Some of the important ideas he advocated for and found inspiration in, include, his personally coined expression pluralism = monism, as well as the concepts of Being and Univocity. His thoughts were shaped by Spinoza's leanings and inclinations; for Deleuze, Spinoza was the "prince" or even the "Christ" of philosophers.^{[21][22][23][24]}

He married Denise Paul "Fanny" Grandjouan in 1956 and they had two children.

According to James Miller, Deleuze portrayed little visible interest in actually *doing* many of the risky things he so vividly conjured up^[clarification needed⁵⁶] in his lectures and writing. Married, with two children, he outwardly lived the life of a conventional French professor. He kept his fingernails untrimmed because, as he once explained, he lacked "normal protective fingerprints", and therefore could not "touch an object, particularly a piece of cloth, with the pads of my fingers without sharp pain".^[25]

When once asked to talk about his life, he replied: "Academics' lives are seldom interesting."^[26] Deleuze concludes his reply to this critic thus:

What do you know about me, given that I believe in secrecy? ... If I stick where I am, if I don't travel around, like anyone else I make my inner journeys that I can only measure by my emotions, and express very obliquely and circuitously in what I write. ... Arguments from one's own privileged experience are bad and reactionary arguments.^[27]

46 https://en.wikipedia.org/wiki/Jean_Hyppolite

47 https://en.wikipedia.org/wiki/Georges_Canguilhem

48 https://en.wikipedia.org/wiki/French_Centre_National_de_la_Recherche_Scientifique

49 https://en.wikipedia.org/wiki/Nietzsche_and_Philosophy

50 https://en.wikipedia.org/wiki/Michel_Foucault

51 https://en.wikipedia.org/wiki/University_of_Lyon

52 https://en.wikipedia.org/wiki/May_68

53 https://en.wikipedia.org/wiki/Difference_and_Repetition

54 https://en.wikipedia.org/wiki/University_of_Paris_VIII

55 https://en.wikipedia.org/wiki/F%C3%A9lix_Guattari

1.1.4 Death

Deleuze, who had suffered from respiratory ailments from a young age,^[28] developed tuberculosis⁵⁷ in 1968 and underwent lung removal.^[29] He suffered increasingly severe respiratory symptoms for the rest of his life.^{[30][31]} In the last years of his life, simple tasks such as writing required laborious effort. On 4 November 1995 he committed suicide⁵⁸,^[32] throwing himself from the window of his apartment.^[33]

Before his death, Deleuze had announced his intention to write a book entitled *La Grandeur de Marx* (*The Greatness of Marx*), and left behind two chapters of an unfinished project entitled *Ensembles and Multiplicities* (these chapters have been published as the essays "Immanence: A Life" and "The Actual and the Virtual").^[34] He is buried in the cemetery of the village of Saint-Léonard-de-Noblat⁵⁹.^[35]

1.2 Philosophy

Deleuze's works fall into two groups: on one hand, monographs interpreting the work of other philosophers (Baruch Spinoza⁶⁰, Gottfried Wilhelm Leibniz⁶¹, David Hume⁶², Immanuel Kant⁶³, Friedrich Nietzsche⁶⁴, Henri Bergson⁶⁵, Michel Foucault⁶⁶) and artists (Marcel Proust⁶⁷, Franz Kafka⁶⁸, Francis Bacon⁶⁹); on the other, eclectic philosophical tomes organized by concept (e.g., difference, sense, events, schizophrenia, economy, cinema, desire, philosophy). However, both of these aspects are seen by his critics and analysts as often overlapping, in particular due to his prose⁷⁰ and the unique mapping of his books that allow for multifaceted readings.

1.2.1 Metaphysics

Deleuze's main philosophical project in the works he wrote prior to his collaborations with Guattari can be summarized as an inversion of the traditional metaphysical⁷¹ relationship between identity⁷² and difference⁷³. Traditionally, difference is seen as derivative from identity: e.g., to say that "X is different from Y" assumes some X and Y with at least relatively stable identities (as in Plato's forms). To the contrary, Deleuze claims that all

57 <https://en.wikipedia.org/wiki/Tuberculosis>
 58 <https://en.wikipedia.org/wiki/Suicide>
 59 <https://en.wikipedia.org/wiki/Saint-L%C3%A9onard-de-Noblat>
 60 https://en.wikipedia.org/wiki/Baruch_Spinoza
 61 https://en.wikipedia.org/wiki/Gottfried_Wilhelm_Leibniz
 62 https://en.wikipedia.org/wiki/David_Hume
 63 https://en.wikipedia.org/wiki/Immanuel_Kant
 64 https://en.wikipedia.org/wiki/Friedrich_Nietzsche
 65 https://en.wikipedia.org/wiki/Henri_Bergson
 66 https://en.wikipedia.org/wiki/Michel_Foucault
 67 https://en.wikipedia.org/wiki/Marcel_Proust
 68 https://en.wikipedia.org/wiki/Franz_Kafka
 69 [https://en.wikipedia.org/wiki/Francis_Bacon_\(artist\)](https://en.wikipedia.org/wiki/Francis_Bacon_(artist))
 70 <https://en.wikipedia.org/wiki/Prose>
 71 <https://en.wikipedia.org/wiki/Metaphysics>
 72 [https://en.wikipedia.org/wiki/Identity_\(philosophy\)](https://en.wikipedia.org/wiki/Identity_(philosophy))
 73 [https://en.wikipedia.org/wiki/Difference_\(poststructuralism\)](https://en.wikipedia.org/wiki/Difference_(poststructuralism))

identities are effects of difference. Identities are neither logically nor metaphysically prior to difference, Deleuze argues, "given that there exist differences of nature between things of the same genus."^[36] That is, not only are no two things ever the same, the categories we use to identify individuals in the first place derive from differences. Apparent identities such as "X" are composed of endless series of differences, where "X" = "the difference between x and x'", and "x'" = "the difference between...", and so forth. Difference, in other words, goes all the way down. To confront reality honestly, Deleuze argues, we must grasp beings exactly as they are, and concepts of identity (forms, categories, resemblances, unities of apperception, predicates, etc.) fail to attain what he calls "difference in itself." "If philosophy has a positive and direct relation to things, it is only insofar as philosophy claims to grasp the thing itself, according to what it is, in its difference from everything it is not, in other words, in its *internal difference*."^[37]

Like Kant, Deleuze considers traditional notions of space and time as unifying forms imposed by the subject⁷⁴. He therefore concludes that pure difference is non-spatio-temporal; it is an idea, what Deleuze calls "the virtual". (The coinage refers to Proust's definition of what is constant in both the past and the present: "real without being actual, ideal without being abstract.")^[38] While Deleuze's virtual ideas superficially resemble Plato⁷⁵'s forms and Kant's ideas of pure reason, they are not originals or models, nor do they transcend possible experience; instead they are the conditions of actual experience, the internal difference in itself. "The concept they [the conditions] form is identical to its object."^[39] A Deleuzian idea or concept of difference is therefore not a wraith-like abstraction of an experienced thing, it is a real system of differential relations that creates actual spaces, times, and sensations.^[40]

Thus, Deleuze at times refers to his philosophy as a **transcendental empiricism** (*empirisme transcendantal*), alluding to Kant.^{[41][42]} In Kant's transcendental idealism⁷⁶, experience only makes sense when organized by intuitions (namely, space and time) and concepts (such as causality). Assuming the content of these intuitions and concepts to be qualities of the world as it exists independently of our perceptual access, according to Kant, spawns seductive but senseless metaphysical beliefs (for example, extending the concept of causality beyond possible experience results in unverifiable speculation about a first cause). Deleuze inverts the Kantian arrangement: experience exceeds our concepts by presenting novelty, and this raw experience of difference actualizes an idea, unfettered by our prior categories, forcing us to invent new ways of thinking (see *Epistemology*⁷⁷).

Simultaneously, Deleuze claims that being is univocal⁷⁸, i.e., that all of its senses are affirmed in one voice. Deleuze borrows the doctrine of *ontological*⁷⁹ *univocity*⁸⁰ from the medieval philosopher John Duns Scotus⁸¹. In medieval disputes over the nature of God, many eminent theologians and philosophers (such as Thomas Aquinas⁸²) held that when one says that "God is good", God's goodness is only analogous to human goodness. Scotus argued to the

74 [https://en.wikipedia.org/wiki/Subject_\(philosophy\)](https://en.wikipedia.org/wiki/Subject_(philosophy))

75 <https://en.wikipedia.org/wiki/Plato>

76 https://en.wikipedia.org/wiki/Transcendental_idealism

77 [#Epistemology](#)

78 https://en.wikipedia.org/wiki/Univocity_of_being

79 <https://en.wikipedia.org/wiki/Ontological>

80 <https://en.wikipedia.org/wiki/Univocity>

81 https://en.wikipedia.org/wiki/Duns_Scotus

82 https://en.wikipedia.org/wiki/Thomas_Aquinas

contrary that when one says that "God is good", the goodness in question is exactly the same sort of goodness that is meant when one says "Jane is good". That is, God only differs from us in degree, and properties such as goodness⁸³, power⁸⁴, reason⁸⁵, and so forth are univocally applied, regardless of whether one is talking about God, a person, or a flea.

Deleuze adapts the doctrine of univocity to claim that being is, univocally, difference. "With univocity, however, it is not the differences which are and must be: it is being which is Difference, in the sense that it is said of difference. Moreover, it is not we who are univocal in a Being which is not; it is we and our individuality which remains equivocal in and for a univocal Being."^[43] Here Deleuze at once echoes and inverts Spinoza, who maintained that everything that exists is a modification of the one substance⁸⁶, God⁸⁷ or Nature⁸⁸. For Deleuze, there is no one substance, only an always-differentiating process⁸⁹, an origami⁹⁰ cosmos, always folding, unfolding, refolding. Deleuze summarizes this ontology in the paradoxical formula "pluralism⁹¹ = monism⁹²".^[44]

*Difference and Repetition*⁹³ (1968) is Deleuze's most sustained and systematic attempt to work out the details of such a metaphysics, but his other works develop similar ideas. In *Nietzsche and Philosophy* (1962), for example, reality is a play of forces; in *Anti-Oedipus*⁹⁴ (1972), a "body without organs"⁹⁵; in *What is Philosophy?*⁹⁶ (1991), a "plane of immanence"⁹⁷ or "chaosmos".

1.2.2 Epistemology

Deleuze's unusual metaphysics entails an equally atypical epistemology⁹⁸, or what he calls a transformation of "the image of thought". According to Deleuze, the traditional image of thought, found in philosophers such as Aristotle⁹⁹, René Descartes¹⁰⁰, and Edmund Husserl¹⁰¹, misconceives of thinking as a mostly unproblematic business. Truth may be hard to discover—it may require a life of pure theorizing, or rigorous computation, or systematic doubt—but thinking is able, at least in principle, to correctly grasp facts, forms, ideas, etc. It may be practically impossible to attain a God's-eye, neutral point of view¹⁰², but that is the ideal to approximate: a disinterested pursuit that results in a determinate,

83 https://en.wikipedia.org/wiki/Good_and_evil

84 [https://en.wikipedia.org/wiki/Power_\(philosophy\)](https://en.wikipedia.org/wiki/Power_(philosophy))

85 <https://en.wikipedia.org/wiki/Reason>

86 https://en.wikipedia.org/wiki/Substance_theory

87 <https://en.wikipedia.org/wiki/God>

88 <https://en.wikipedia.org/wiki/Nature>

89 https://en.wikipedia.org/wiki/Process_philosophy

90 <https://en.wikipedia.org/wiki/Origami>

91 [https://en.wikipedia.org/wiki/Pluralism_\(philosophy\)](https://en.wikipedia.org/wiki/Pluralism_(philosophy))

92 <https://en.wikipedia.org/wiki/Monism>

93 https://en.wikipedia.org/wiki/Difference_and_Repetition

94 <https://en.wikipedia.org/wiki/Anti-Oedipus>

95 https://en.wikipedia.org/wiki/Body_without_organs

96 [https://en.wikipedia.org/wiki/What_is_Philosophy%3F_\(Deleuze_and_Guattari\)](https://en.wikipedia.org/wiki/What_is_Philosophy%3F_(Deleuze_and_Guattari))

97 https://en.wikipedia.org/wiki/Plane_of_immanence

98 <https://en.wikipedia.org/wiki/Epistemology>

99 <https://en.wikipedia.org/wiki/Aristotle>

100 https://en.wikipedia.org/wiki/Ren%C3%A9_Descartes

101 https://en.wikipedia.org/wiki/Edmund_Husserl

102 [https://en.wikipedia.org/wiki/Objectivity_\(philosophy\)](https://en.wikipedia.org/wiki/Objectivity_(philosophy))

fixed truth; an orderly extension of common sense. Deleuze rejects this view as papering over the metaphysical flux, instead claiming that genuine thinking is a violent confrontation with reality, an involuntary rupture of established categories. Truth changes what we think; it alters what we think is possible. By setting aside the assumption that thinking has a natural ability to recognize the truth, Deleuze says, we attain a "thought without image", a thought always determined by problems rather than solving them. "All this, however, presupposes codes or axioms which do not result by chance, but which do not have an intrinsic rationality either. It's just like theology: everything about it is quite rational if you accept sin, the immaculate conception, and the incarnation. Reason is always a region carved out of the irrational—not sheltered from the irrational at all, but traversed by it and only defined by a particular kind of relationship among irrational factors. Underneath all reason lies delirium, and drift."^[45]

*The Logic of Sense*¹⁰³, published in 1969, is one of Deleuze's most peculiar works in the field of epistemology. Michel Foucault¹⁰⁴, in his essay "Theatrum Philosophicum" about the book, attributed this to how he begins with his metaphysics but approaches it through language and truth; the book is focused on "the simple condition that instead of denouncing metaphysics as the neglect of being, we force it to speak of extrabeing".^[46] In it, he refers to epistemological paradoxes¹⁰⁵: in the first series, as he analyzes Lewis Carroll¹⁰⁶'s *Alice in Wonderland*¹⁰⁷, he remarks that "the personal self requires God¹⁰⁸ and the world in general. But when substantives and adjectives begin to dissolve, when the names of pause and rest are carried away by the verbs of pure becoming and slide into the language of events, all identity disappears from the self, the world, and God."^[47]

Deleuze's peculiar readings of the history of philosophy stem from this unusual epistemological perspective. To read a philosopher is no longer to aim at finding a single, correct interpretation, but is instead to present a philosopher's attempt to grapple with the problematic nature of reality. "Philosophers introduce new concepts, they explain them, but they don't tell us, not completely anyway, the problems to which those concepts are a response. [...] The history of philosophy, rather than repeating what a philosopher says, has to say what he must have taken for granted, what he didn't say but is nonetheless present in what he did say."^[48]

Likewise, rather than seeing philosophy as a timeless pursuit of truth, reason, or universals, Deleuze defines philosophy¹⁰⁹ as the creation of concepts¹¹⁰. For Deleuze, concepts are not identity conditions or propositions, but metaphysical constructions that define a range of thinking, such as Plato's ideas¹¹¹, Descartes's *cogito*¹¹², or Kant's doctrine of the faculties. A philosophical concept "posits itself and its object at the same time as it is created."^[49] In Deleuze's view, then, philosophy more closely resembles practical or artistic production

103 https://en.wikipedia.org/wiki/The_Logic_of_Sense

104 https://en.wikipedia.org/wiki/Michel_Foucault

105 <https://en.wikipedia.org/wiki/Paradox>

106 https://en.wikipedia.org/wiki/Lewis_Carroll

107 https://en.wikipedia.org/wiki/Alice%27s_Adventures_in_Wonderland

108 <https://en.wikipedia.org/wiki/God>

109 https://en.wikipedia.org/wiki/Definitions_of_philosophy

110 <https://en.wikipedia.org/wiki/Concept>

111 https://en.wikipedia.org/wiki/Theory_of_forms

112 https://en.wikipedia.org/wiki/Cogito_ergo_sum

than it does an adjunct to a definitive scientific description of a pre-existing world (as in the tradition of John Locke¹¹³ or Willard Van Orman Quine¹¹⁴).

In his later work (from roughly 1981 onward), Deleuze sharply distinguishes art, philosophy, and science as three distinct disciplines, each analyzing reality in different ways. While philosophy creates concepts, the arts create novel qualitative combinations of sensation and feeling (what Deleuze calls "percepts"¹¹⁵ and "affects"¹¹⁶), and the sciences create quantitative theories based on fixed points of reference such as the speed of light¹¹⁷ or absolute zero¹¹⁸ (which Deleuze calls "functives"). According to Deleuze, none of these disciplines enjoy primacy over the others:^[50] they are different ways of organizing the metaphysical flux, "separate melodic lines in constant interplay with one another."^[51] For example, Deleuze does not treat cinema as an art representing an external reality, but as an ontological practice that creates different ways of organizing movement and time.^[52] Philosophy, science, and art are equally, and essentially, creative and practical. Hence, instead of asking traditional questions of identity such as "is it true?" or "what is it?", Deleuze proposes that inquiries should be functional or practical: "what does it do?" or "how does it work?"^[53]

1.2.3 Values

"Control society" redirects here. For the broader social-scientific concept, see Social control¹¹⁹. In ethics and politics, Deleuze again echoes Spinoza, albeit in a sharply Nietzschean key. In a classical liberal¹²⁰ model of society, morality begins from individuals, who bear abstract natural rights¹²¹ or duties set by themselves or a God. Following his rejection of any metaphysics based on identity, Deleuze criticizes the notion of an individual as an arresting or halting of differentiation (as the etymology of the word "individual" suggests). Guided by the naturalistic ethics¹²² of Spinoza and Nietzsche, Deleuze instead seeks to understand individuals and their moralities as products of the organization of pre-individual desires and powers.^[54]

In the two volumes of *Capitalism and Schizophrenia*¹²³, *Anti-Oedipus*¹²⁴ (1972) and *A Thousand Plateaus*¹²⁵ (1980), Deleuze and Guattari describe history as a congealing and regimentation of "desiring-production"¹²⁶ (a concept combining features of Freudian¹²⁷ drives and Marxist¹²⁸ labor¹²⁹) into the modern individual (typically neurotic and repressed), the

113 https://en.wikipedia.org/wiki/John_Locke

114 https://en.wikipedia.org/wiki/Willard_Van_Orman_Quine

115 <https://en.wikipedia.org/wiki/Percept>

116 [https://en.wikipedia.org/wiki/Affect_\(philosophy\)](https://en.wikipedia.org/wiki/Affect_(philosophy))

117 https://en.wikipedia.org/wiki/Speed_of_light

118 https://en.wikipedia.org/wiki/Absolute_zero

119 https://en.wikipedia.org/wiki/Social_control

120 https://en.wikipedia.org/wiki/Classical_liberalism

121 https://en.wikipedia.org/wiki/Natural_rights

122 https://en.wikipedia.org/wiki/Ethical_naturalism

123 https://en.wikipedia.org/wiki/Capitalism_and_Schizophrenia

124 <https://en.wikipedia.org/wiki/Anti-Oedipus>

125 https://en.wikipedia.org/wiki/A_Thousand_Plateaus

126 <https://en.wikipedia.org/wiki/Desiring-production>

127 https://en.wikipedia.org/wiki/Sigmund_Freud

128 <https://en.wikipedia.org/wiki/Marxism>

129 https://en.wikipedia.org/wiki/Labour_economics

nation-state (a society of continuous control), and capitalism¹³⁰ (an anarchy domesticated into infantilizing commodification). Deleuze, following Karl Marx¹³¹, welcomes capitalism's destruction of traditional social hierarchies as liberating, but inveighs against its homogenization of all values to the aims of the market.

The first part of *Capitalism and Schizophrenia* undertakes a universal history¹³² and posits the existence of a separate **socius** (the social body that takes credit for production¹³³) for each mode of production¹³⁴: the earth for the tribe¹³⁵, the body of the despot¹³⁶ for the empire¹³⁷, and capital¹³⁸ for capitalism¹³⁹.^{[55][56]}

In his 1990 essay "Postscript on the Societies of Control" ("Post-scriptum sur les sociétés de contrôle"), Deleuze builds on Foucault's notion of the society of discipline to argue that society is undergoing a shift in structure and control. Where societies of discipline were characterized by discrete physical enclosures (such as schools, factories, prisons, office buildings, etc.), institutions and technologies introduced since World War II have dissolved the boundaries between these enclosures. As a result, social coercion and discipline have moved into the lives of individuals considered as "masses, samples, data, markets, or 'banks'." The mechanisms of modern **societies of control** are described as continuous, following and tracking individuals throughout their existence via transaction records, mobile location tracking, and other personally identifiable information¹⁴⁰.^[57]

But how does Deleuze square his pessimistic diagnoses with his ethical naturalism? Deleuze claims that standards of value are internal or immanent¹⁴¹: to live well is to fully express one's power, to go to the limits of one's potential, rather than to judge what exists by non-empirical, transcendent standards. Modern society still suppresses difference and alienates persons from what they can do. To affirm reality, which is a flux of change and difference, we must overturn established identities and so become all that we can become—though we cannot know what that is in advance. The pinnacle of Deleuzean practice, then, is creativity. "Herein, perhaps, lies the secret: to bring into existence and not to judge. If it is so disgusting to judge, it is not because everything is of equal value, but on the contrary because what has value can be made or distinguished only by defying judgment. What expert judgment, in art, could ever bear on the work to come?"^[58]

1.2.4 Deleuze's interpretations

Deleuze's studies of individual philosophers and artists are purposely heterodox. In *Nietzsche and Philosophy*, for example, Deleuze claims that Nietzsche's *On the Geneal-*

130 <https://en.wikipedia.org/wiki/Capitalism>

131 https://en.wikipedia.org/wiki/Karl_Marx

132 https://en.wikipedia.org/wiki/Universal_history

133 [https://en.wikipedia.org/wiki/Production_\(economics\)](https://en.wikipedia.org/wiki/Production_(economics))

134 https://en.wikipedia.org/wiki/Mode_of_production

135 <https://en.wikipedia.org/wiki/Tribe>

136 <https://en.wikipedia.org/wiki/Despotism>

137 <https://en.wikipedia.org/wiki/Empire>

138 [https://en.wikipedia.org/wiki/Capital_\(economics\)](https://en.wikipedia.org/wiki/Capital_(economics))

139 <https://en.wikipedia.org/wiki/Capitalism>

140 https://en.wikipedia.org/wiki/Personally_identifiable_information

141 <https://en.wikipedia.org/wiki/Immanence>

*ogy of Morality*¹⁴² (1887) is an attempt to rewrite Kant's *Critique of Pure Reason*¹⁴³ (1781),^[59] even though Nietzsche nowhere mentions the First Critique in the *Genealogy*, and the *Genealogy*'s moral topics are far removed from the epistemological focus of Kant's book. Likewise, Deleuze claims that univocity is the organizing principle of Spinoza's philosophy, despite the total absence of the term from any of Spinoza's works. Deleuze once famously described his method of interpreting philosophers as "buggery (*enculage*)", as sneaking behind an author and producing an offspring which is recognizably his, yet also monstrous and different.^[60]

The various monographs thus are not attempts to present what Nietzsche or Spinoza strictly intended, but re-stagings of their ideas in different and unexpected ways. Deleuze's peculiar readings aim to enact the creativity he believes is the acme of philosophical practice.^[61] A parallel in painting Deleuze points to is Francis Bacon's *Study after Velázquez*¹⁴⁴—it is quite beside the point to say that Bacon "gets Velasquez wrong".^[62] Similar considerations apply, in Deleuze's view, to his own uses of mathematical and scientific terms, *pace* critics such as Alan Sokal¹⁴⁵: "I'm not saying that Resnais¹⁴⁶ and Prigogine¹⁴⁷, or Godard¹⁴⁸ and Thom¹⁴⁹, are doing the same thing. I'm pointing out, rather, that there are remarkable similarities between scientific creators of functions and cinematic creators of images. And the same goes for philosophical concepts, since there are distinct concepts of these spaces."^[63]

Along with several French and Italian Marxist-inspired thinkers like Louis Althusser¹⁵⁰,^[64] Étienne Balibar¹⁵¹, and Antonio Negri¹⁵²,^[65] he was one of the central figures in a great flowering of Spinoza¹⁵³ studies in the late 20th and early 21st centuries continental philosophy¹⁵⁴ (or the rise of French-inspired post-structuralist Neo-Spinozism¹⁵⁵)^{[4][5][66][67][68]} that was the second remarkable Spinoza revival in history, after highly significant Neo-Spinozism in German philosophy and literature of approximately the late 18th and early 19th centuries.^[69] A fervent Spinozist in many respects, Deleuze's preoccupation with and reverence for Spinoza are well known in contemporary philosophy.^{[70][71][72][73]}

1.3 Reception

In the 1960s, Deleuze's portrayal of Nietzsche as a metaphysician of difference rather than a reactionary mystic contributed greatly to the plausibility and popularity of "left-wing Nietzscheanism" as an intellectual stance.^[74] His books *Difference and Repetition*¹⁵⁶ (1968)

142 https://en.wikipedia.org/wiki/On_the_Genealogy_of_Morality

143 https://en.wikipedia.org/wiki/Critique_of_Pure_Reason

144 https://en.wikipedia.org/wiki/Study_after_Vel%C3%A1zquez%27s_Portrait_of_Pope_Innocent_X

145 https://en.wikipedia.org/wiki/Alan_Sokal

146 https://en.wikipedia.org/wiki/Alain_Resnais

147 https://en.wikipedia.org/wiki/Ilya_Prigogine

148 https://en.wikipedia.org/wiki/Jean-Luc_Godard

149 https://en.wikipedia.org/wiki/Ren%C3%A9_Thom

150 https://en.wikipedia.org/wiki/Louis_Althusser

151 https://en.wikipedia.org/wiki/%C3%89tienne_Balibar

152 https://en.wikipedia.org/wiki/Antonio_Negri

153 <https://en.wikipedia.org/wiki/Spinoza>

154 https://en.wikipedia.org/wiki/Continental_philosophy

155 <https://en.wikipedia.org/wiki/Category:Neo-Spinozism>

156 https://en.wikipedia.org/wiki/Difference_and_Repetition

and *The Logic of Sense*¹⁵⁷ (1969) led Michel Foucault¹⁵⁸ to declare that "one day, perhaps, this century will be called Deleuzian."^[75] (Deleuze, for his part, said Foucault's comment was "a joke meant to make people who like us laugh, and make everyone else livid."^[76]) In the 1970s, the *Anti-Oedipus*¹⁵⁹, written in a style by turns vulgar and esoteric,^[77] offering a sweeping analysis of the family, language, capitalism, and history via eclectic borrowings from Freud, Marx, Nietzsche, and dozens of other writers, was received as a theoretical embodiment of the anarchic spirit of May 1968¹⁶⁰. In 1994 and 1995, *L'Abécédaire de Gilles Deleuze*¹⁶¹, an eight-hour series of interviews between Deleuze and Claire Parnet¹⁶², aired on France's Arte¹⁶³ Channel.^[78]

In the 1980s and 1990s, almost all of Deleuze's books were translated into English. Deleuze's work is frequently cited in English-speaking academia (in 2007, e.g., he was the 11th most frequently cited author in English-speaking publications in the humanities, between Freud and Kant).^[79] Like his contemporaries Foucault, Jacques Derrida¹⁶⁴, and Jean-François Lyotard¹⁶⁵, Deleuze's influence has been most strongly felt in North American humanities departments, particularly in literary theory¹⁶⁶, where *Anti-Oedipus* and *A Thousand Plateaus* are oft regarded as major statements of post-structuralism¹⁶⁷ and postmodernism¹⁶⁸,^[17] though neither Deleuze nor Guattari described their work in those terms. Likewise in the English-speaking academy, Deleuze's work is typically classified as continental philosophy¹⁶⁹.^[80]

Deleuze has attracted critics as well. The following list is not exhaustive, and gives only the briefest of summaries.

Among French philosophers, Vincent Descombes¹⁷⁰ argues that Deleuze's account of a difference that is not derived from identity (in *Nietzsche and Philosophy*) is incoherent, and that his analysis of history in *Anti-Oedipus* is 'utter idealism', criticizing reality for falling short of a non-existent ideal of schizophrenic becoming.^[81] According to Pascal Engel¹⁷¹, Deleuze's metaphysical approach makes it impossible to reasonably disagree with a philosophical system, and so destroys meaning, truth, and philosophy itself. Engel summarizes Deleuze's metaphilosophy thus: "When faced with a beautiful philosophical concept you should just sit back and admire it. You should not question it."^[82] Alain Badiou¹⁷² claims that Deleuze's metaphysics only apparently embraces plurality and diversity, re-

157 https://en.wikipedia.org/wiki/The_Logic_of_Sense

158 https://en.wikipedia.org/wiki/Michel_Foucault

159 <https://en.wikipedia.org/wiki/Anti-Oedipus>

160 https://en.wikipedia.org/wiki/May_1968_in_France

161 https://en.wikipedia.org/wiki/L%27Ab%C3%A9c%C3%A9daire_de_Gilles_Deleuze

162 https://en.wikipedia.org/wiki/Claire_Parnet

163 <https://en.wikipedia.org/wiki/Arte>

164 https://en.wikipedia.org/wiki/Jacques_Derrida

165 https://en.wikipedia.org/wiki/Jean-Fran%C3%A7ois_Lyotard

166 https://en.wikipedia.org/wiki/Literary_theory

167 <https://en.wikipedia.org/wiki/Post-structuralism>

168 <https://en.wikipedia.org/wiki/Postmodernism>

169 https://en.wikipedia.org/wiki/Continental_philosophy

170 https://en.wikipedia.org/wiki/Vincent_Descombes

171 https://en.wikipedia.org/wiki/Pascal_Engel

172 https://en.wikipedia.org/wiki/Alain_Badiou

maintaining at bottom monist¹⁷³. Badiou further argues that, in practical matters, Deleuze's monism entails an ascetic, aristocratic fatalism¹⁷⁴ akin to ancient Stoicism¹⁷⁵.^[83]

Other European philosophers have criticized Deleuze's theory of subjectivity. For example, Manfred Frank¹⁷⁶ claims that Deleuze's theory of individuation¹⁷⁷ as a process of bottomless differentiation fails to explain the unity of consciousness.^[84] Slavoj Žižek¹⁷⁸ claims that Deleuze's ontology¹⁷⁹ oscillates between materialism¹⁸⁰ and idealism¹⁸¹,^[85] and that the Deleuze of *Anti-Oedipus* ("arguably Deleuze's worst book"),^[86] the "political" Deleuze under the "'bad' influence" of Guattari, ends up, despite protestations to the contrary, as "the ideologist of late capitalism".^[87] Žižek also calls Deleuze to task for allegedly reducing the subject to "just another" substance and thereby failing to grasp the nothingness¹⁸² that, according to Lacan and Žižek, defines subjectivity¹⁸³. What remains worthwhile in Deleuze's oeuvre, Žižek finds, are precisely Deleuze's engagements with virtuality as the product of negativity.^[88]

English-speaking philosophers have also criticized aspects of Deleuze's work. Stanley Rosen¹⁸⁴ objects to Deleuze's interpretation of Nietzsche's eternal return¹⁸⁵.^[89] Todd May¹⁸⁶ argues that Deleuze's claim that difference is ontologically primary ultimately contradicts his embrace of immanence, i.e., his monism. However, May believes that Deleuze can discard the primacy-of-difference thesis, and accept a Wittgensteinian¹⁸⁷ holism¹⁸⁸ without significantly altering his practical philosophy.^[90] Peter Hallward¹⁸⁹ argues that Deleuze's insistence that being is necessarily creative and always-differentiating entails that his philosophy can offer no insight into, and is supremely indifferent to, the material, actual conditions of existence. Thus Hallward claims that Deleuze's thought is literally other-worldly, aiming only at a passive contemplation of the dissolution of all identity into the theophanic¹⁹⁰ self-creation of nature.^[91]

In *Fashionable Nonsense*¹⁹¹ (1997), physicists Alan Sokal¹⁹² and Jean Bricmont¹⁹³ accuse Deleuze of abusing mathematical and scientific terms, particularly by sliding between accepted technical meanings and his own idiosyncratic use of those terms in his works. Sokal and Bricmont state that they don't object to metaphorical reasoning, including with math-

173 <https://en.wikipedia.org/wiki/Monism>

174 <https://en.wikipedia.org/wiki/Fatalism>

175 <https://en.wikipedia.org/wiki/Stoicism>

176 https://en.wikipedia.org/wiki/Manfred_Frank

177 <https://en.wikipedia.org/wiki/Individuation>

178 https://en.wikipedia.org/wiki/Slavoj_%C5%BDi%C5%BEek

179 <https://en.wikipedia.org/wiki/Ontology>

180 <https://en.wikipedia.org/wiki/Materialism>

181 <https://en.wikipedia.org/wiki/Idealism>

182 <https://en.wikipedia.org/wiki/Nothingness>

183 <https://en.wikipedia.org/wiki/Subjectivity>

184 https://en.wikipedia.org/wiki/Stanley_Rosen

185 https://en.wikipedia.org/wiki/Eternal_return

186 https://en.wikipedia.org/wiki/Todd_May

187 <https://en.wikipedia.org/wiki/Wittgenstein>

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189 https://en.wikipedia.org/wiki/Peter_Hallward

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191 https://en.wikipedia.org/wiki/Fashionable_Nonsense

192 https://en.wikipedia.org/wiki/Alan_Sokal

193 https://en.wikipedia.org/wiki/Jean_Bricmont

ematical concepts, but mathematical and scientific terms are useful only insofar as they are precise. They give examples of mathematical concepts being "abused" by taking them out of their intended meaning, rendering the idea into normal language reduces it to truism or nonsense. In their opinion, Deleuze used mathematical concepts about which the typical reader might be not knowledgeable, and thus served to display erudition¹⁹⁴ rather than enlightening the reader. Sokal and Bricmont state that they only deal with the "abuse" of mathematical and scientific concepts and explicitly suspend judgment about Deleuze's wider contributions.^[92]

Other scholars in continental philosophy, feminist studies and sexuality studies have taken Deleuze's analysis of the sexual dynamics of sadism and masochism with a level of uncritical celebration following the 1989 Zone Books translation of the 1967 booklet on Leopold von Sacher-Masoch¹⁹⁵, *Le froid et le cruel* (Coldness and Cruelty). As sexuality historian Alison M. Moore notes, Deleuze's own value placed on difference is poorly reflected in this booklet which fails to differentiate between Masoch's own view of his desire and that imposed upon him by the pathologizing forms of psychiatric thought prevailing in the late nineteenth century which produced the concept of 'masochism' (a term Masoch himself emphatically rejected).^[93]

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1.7 See also

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- Gilbert Simondon²⁵⁴'s theory of individuation²⁵⁵
- Kantian empiricism²⁵⁶
- Problem of future contingents²⁵⁷

²³⁷ [https://en.wikipedia.org/wiki/Doi_\(identifiant\)](https://en.wikipedia.org/wiki/Doi_(identifiant))

²³⁸ <https://doi.org/10.4231%2FR7H70D0P>

²³⁹ [https://en.wikipedia.org/wiki/Doi_\(identifiant\)](https://en.wikipedia.org/wiki/Doi_(identifiant))

²⁴⁰ <https://doi.org/10.4231%2FR7CF9N8D>

²⁴¹ [https://en.wikipedia.org/wiki/Doi_\(identifiant\)](https://en.wikipedia.org/wiki/Doi_(identifiant))

²⁴² <https://doi.org/10.4231%2FR77P8WK4>

²⁴³ [https://en.wikipedia.org/wiki/Doi_\(identifiant\)](https://en.wikipedia.org/wiki/Doi_(identifiant))

²⁴⁴ <https://doi.org/10.4231%2FR7416V70>

²⁴⁵ [https://en.wikipedia.org/wiki/Doi_\(identifiant\)](https://en.wikipedia.org/wiki/Doi_(identifiant))

²⁴⁶ <https://doi.org/10.4231%2FR7VH5M1C>

²⁴⁷ [https://en.wikipedia.org/wiki/Doi_\(identifiant\)](https://en.wikipedia.org/wiki/Doi_(identifiant))

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²⁵⁰ <https://doi.org/10.4231%2FR70863HN>

²⁵¹ https://en.wikipedia.org/wiki/University_of_Paris_8

²⁵² https://en.wikipedia.org/wiki/Deleuze_and_Guattari

²⁵³ https://en.wikipedia.org/wiki/Deleuze_Studies

²⁵⁴ https://en.wikipedia.org/wiki/Gilbert_Simondon

²⁵⁵ <https://en.wikipedia.org/wiki/Individuation>

²⁵⁶ https://en.wikipedia.org/wiki/Kantian_empiricism

²⁵⁷ https://en.wikipedia.org/wiki/Problem_of_future_contingents

- Speculative realism²⁵⁸
- Transcendental nominalism²⁵⁹

1.8 Notes and references

1. "GILLES DELEUZE"²⁶⁰. *Stanford Encyclopedia of Philosophy*. Retrieved 17 February 2011. See also: "*Difference and Repetition* is definitely the most important work published by Deleuze." (Edouard Morot-Sir, from the back cover of the first edition of the English translation), or James Williams' judgment: "It is nothing less than a revolution in philosophy and stands out as one of the great philosophical works of the twentieth century" (James Williams, *Gilles Deleuze's Difference and Repetition: A Critical Introduction and Guide* [Edinburgh UP, 2003], p. 1).
2. TOSCANO, ALBERTO²⁶¹ (JANUARY 2005). "THE POLITICS OF SPINOZISM: COMPOSITION AND COMMUNICATION (PAPER PRESENTED AT THE CULTURAL RESEARCH BUREAU OF IRAN, TEHRAN, 4 JANUARY 2005)"²⁶² (PDF). RETRIEVED 20 JUNE 2019. *Alberto Toscano (2005): "Though Spinozists have existed ever since the radical circles that rippled through Europe in the wake of Spinoza's death, I think it is fair to say that only in the past 50 years or so has there been a Spinozism to match in hermeneutic rigour and creative interventions the history of Kantianism or Hegelianism, that only now has the hereticism that Althusser²⁶³ referred to been complemented by the labour of the concept. Arguably, it is only now then that the scope of his thought and its relevance to our social and political existence can be truly appreciated, at a historical juncture when the communicative power of the multitude and of what Marx called the general intellect is so intensified that the physics, ethics, ontology and politics of Spinoza (what are ultimately indissociable facets of his philosophizing) can be thought simultaneously."*
3. Vinciguerra, Lorenzo (2009), 'Spinoza in French Philosophy Today', *Philosophy Today* 53(4): 422–437. doi²⁶⁴:10.5840/philtoday200953410²⁶⁵
4. Peden, Knox: *Reason without Limits: Spinozism as Anti-Phenomenology in Twentieth-Century French Thought*. (Ph.D. thesis, University of California, Berkeley²⁶⁶, 2009)
5. Peden, Knox: *Spinoza Contra Phenomenology: French Rationalism from Cavallès to Deleuze*. (Stanford University Press²⁶⁷, 2014) ISBN²⁶⁸ 9780804791342²⁶⁹

258 https://en.wikipedia.org/wiki/Speculative_realism

259 https://en.wikipedia.org/wiki/Transcendental_nominalism

260 <http://plato.stanford.edu/entries/deleuze/>

261 https://en.wikipedia.org/wiki/Alberto_Toscano

262 http://www.faculty.umb.edu/gary_zabel/Courses/Spinoza/Texts/toscano_spinoza_teheran.pdf

263 https://en.wikipedia.org/wiki/Louis_Althusser

264 [https://en.wikipedia.org/wiki/Doi_\(identifier\)](https://en.wikipedia.org/wiki/Doi_(identifier))

265 <https://doi.org/10.5840%2Fphiltoday200953410>

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7. Simon Choat, *Marx Through Post-Structuralism: Lyotard, Derrida, Foucault, Deleuze*, Continuum, 2010, ch. 5.
8. Michael A. Peters, *Poststructuralism, Marxism, and Neoliberalism: Between Theory and Politics*, Rowman & Littlefield, 2001, p. 103.
9. Gilles Deleuze, *Cinema 1: The Movement-Image*²⁷⁰, Continuum, 2001, p. 69.
10. Giorgio Agamben²⁷¹, *The Open: Man and Animal*, trans. Kevin Attell (Stanford University Press, 2004), p. 39.
11. Gilles Deleuze and Claire Parnet, *Dialogues II*, Columbia University Press, 2007, pp. 57–8, trans. Hugh Tomlinson and Barbara Habberjam: "Apart from Sartre, the most important philosopher in France was Jean Wahl." Deleuze goes on to credit Wahl for introducing him to English and American thought. Wahl was among the first to write about Alfred North Whitehead²⁷² and William James²⁷³—both arguably very important to Deleuze—in French. The idea of Anglo-American pluralism in Deleuze's work shows influence of Jean Wahl (see also Mary Frances Zamberlin, *Rhizosphere* (New York: Routledge, 2006, p. 47) and Simone Bignall, Sean Bowden, Paul Patton (eds.), *Deleuze and Pragmatism*, Routledge, 2014, p. 2).
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13. "INTERVIEW WITH BRUNO LATOUR"²⁷⁴. 24 SEPTEMBER 2013. RETRIEVED 21 NOVEMBER 2019.
14. Macherey, Pierre²⁷⁵ (1998), 'Deleuze in Spinoza'. In: Warren Montag²⁷⁶ (ed.), *In A Materialist Way: Selected Essays by Pierre Macherey*. (New York: Verso, 1998)
15. A. W. Moore²⁷⁷, *The Evolution of Modern Metaphysics: Making Sense of Things*²⁷⁸, Cambridge University Press, 2012, p. 543: 'intellectual power and depth; a grasp of the sciences; a sense of the political, and of human destructiveness as well as creativity; a broad range and a fertile imagination; an unwillingness to settle for the superficially reassuring; and, in an unusually lucky case, the gifts of a great writer.'
16. Beaulieu, Alain; Kazarian, Edward; Sushytska, Julia (eds.): *Gilles Deleuze and Metaphysics*. (Lanham, MD: Lexington Books, 2014)
17. See, for example, Steven Best²⁷⁹ and Douglas Kellner²⁸⁰, *Postmodern Theory* (Guilford Press, 1991), which devotes a chapter to Deleuze and Guattari.
18. François Dosse²⁸¹, *Gilles Deleuze and Felix Guattari*²⁸²: *Intersecting Lives*, trans. Deborah Glassman (New York: Columbia University Press, 2010), p. 89.

270 https://en.wikipedia.org/wiki/Cinema_1:_The_Movement_Image

271 https://en.wikipedia.org/wiki/Giorgio_Agamben

272 https://en.wikipedia.org/wiki/Alfred_North_Whitehead

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274 <http://figureground.org/interview-with-bruno-latour/>

275 https://en.wikipedia.org/wiki/Pierre_Macherey

276 https://en.wikipedia.org/wiki/Warren_Montag

277 [https://en.wikipedia.org/wiki/A._W._Moore_\(philosopher\)](https://en.wikipedia.org/wiki/A._W._Moore_(philosopher))

278 https://books.google.it/books?id=vo-ZLmfwe_oC&pg=PA543

279 https://en.wikipedia.org/wiki/Steven_Best

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282 https://en.wikipedia.org/wiki/Felix_Guattari

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20. Daniela Voss, *Conditions of Thought: Deleuze and Transcendental Ideas*, Edinburgh University Press, 2013, p. 76.
21. "Gilles Deleuze" Deleuze and his ideas²⁸³.
22. "Pluralism = Monism" What Deleuze Learns From Nietzsche and Spinoza²⁸⁴
23. WIDDER, NATHAN (2009). "John Duns Scotus", in *Deleuze's Philosophical Lineage*, ed. by Graham Jones and Jon Roffe²⁸⁵ (PDF). EDINBURGH: EDINBURGH UNIVERSITY PRESS. PP. 27–43. ISBN²⁸⁶ 9780748632992²⁸⁷.
24. "Gilles Deleuze Spoken Recording" Deleuze and his thoughts of Spinoza²⁸⁸.²⁸⁹
25. James Miller, *The Passion of Michel Foucault*, New York: Harper Collins, 1993, p. 196.
26. *Negotiations*, p. 137.
27. *Negotiations*, pp. 11–12.
28. François Dosse, *Deleuze and Guattari: Intersecting Lives*, trans D. Glassman, CUP 2010, p. 98.
29. François Dosse, *Deleuze and Guattari: Intersecting Lives*, trans D. Glassman, CUP 2010, p. 178.
30. BOLZINGER, JEAN-MICHEL (26 DECEMBER 2003). "GILLES DELEUZE ET LES MÉDECINS"²⁹⁰. *Association Médicale Mosellane de Perfectionnement Post Universitaire*.²⁹¹ CS1 maint: url-status (link²⁹²)
31. Gilles Deleuze et les médecins²⁹³
32. "GILLES DELEUZE"²⁹⁴. *Encyclopædia Britannica*²⁹⁵. RETRIEVED 8 JULY 2009.
33. "FRENCH PHILOSOPHER GILLES DELEUZE COMMITS SUICIDE AT 70"²⁹⁶. *AP NEWS*. Retrieved 15 April 2021.
34. François Dosse, *Gilles Deleuze and Felix Guattari: Intersecting Lives*, pp. 454–455. "Immanence: A Life" has been translated and published in *Pure Immanence* and *Two Regimes of Madness*, while "The Actual and Virtual" has been translated and published as an appendix to the second edition of *Dialogues*.
35. "COMMUNAUTÉ DE COMMUNES DE NOBLAT"²⁹⁷ (PDF). ARCHIVED FROM THE ORIGINAL²⁹⁸ (PDF) ON 18 OCTOBER 2014.

²⁸³ <https://plato.stanford.edu/entries/deleuze/>

²⁸⁴ <https://www.taylorfrancis.com/chapters/edit/10.4324/9780429022562-12/pluralism-monism-alan-schrift/>

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²⁸⁷ <https://en.wikipedia.org/wiki/Special:BookSources/9780748632992>

²⁸⁸ <https://plato.stanford.edu/entries/deleuze/>

²⁸⁹ <https://www.youtube.com/watch?v=SPLJqm4VQ14>

²⁹⁰ <http://www.ammppu.org/litterature/deleuze.htm>

²⁹¹ https://en.wikipedia.org/wiki/Template:Cite_web

²⁹² https://en.wikipedia.org/wiki/Category:CS1_maint:_url-status

²⁹³ [http://www.ammppu.org/litterature/deleuze.htm#\(4\)](http://www.ammppu.org/litterature/deleuze.htm#(4))

²⁹⁴ <http://www.britannica.com/EBchecked/topic/156476/Gilles-Deleuze>

²⁹⁵ https://en.wikipedia.org/wiki/Encyclop%C3%A6dia_Britannica

²⁹⁶ <https://apnews.com/article/bdba0e6c95bf6c5368be01fedfcff197>

²⁹⁷ https://web.archive.org/web/20141018104643/http://www.ccnoblat.fr/otsi_v2/images/publications/guides/Saint%20Leonard%20de%20Noblat.pdf

²⁹⁸ http://www.ccnoblat.fr/otsi_v2/images/publications/guides/Saint%20Leonard%20de%20Noblat.pdf

36. "Bergson's Conception of Difference", in *Desert Islands*, p. 33.
37. *Desert Islands*, p. 32.
38. Proust, *Le Temps Retrouvé*, ch. III.
39. *Desert Islands*, p. 36.
40. See "The Method of Dramatization" in *Desert Islands*, and "Actual and Virtual" in *Dialogues II*.
41. Gilles Deleuze, *Difference and Repetition*²⁹⁹, Continuum, 2004[1968], pp. 56 and 143.
42. Adrian Parr (ed.), *The Deleuze Dictionary (Revised Edition)*, Edinburgh University Press, 2010, p. 289: "Unlike Kant, Deleuze does not conceive of [...] unthought conditions as abstract or necessary philosophical entities, but as contingent tendencies beyond the reach of empirical consciousness."
43. *Difference and Repetition*³⁰⁰, p. 39.
44. *A Thousand Plateaus*, p. 20.
45. *Desert Islands*, p. 262.
46. "THEATRUM PHILOSOPHICUM"³⁰¹. www.generation-online.org.
47. *The Logic of Sense*, p. 3.
48. *Negotiations*, p. 136.
49. *What Is Philosophy?*, p. 22.
50. *Negotiations*, p. 123.
51. *Negotiations*, p. 125. Cf. Spinoza's claim that the mind and the body are different modes expressing the same substance.
52. *Cinema 1: The Movement Image*³⁰²
53. *Negotiations*, p. 21: "We're strict functionalists: what we're interested in is how something works".
54. LAURIE, TIMOTHY; STARK, HANNAH (2017), "LOVE'S LESSONS: INTIMACY, PEDAGOGY AND POLITICAL COMMUNITY"³⁰³, *Angelaki: Journal of the Theoretical Humanities*, **22** (4): 69–79
55. "GILLES DELEUZE"³⁰⁴. *Stanford Encyclopedia of Philosophy*. Retrieved 1 July 2018.).
56. Daniel W. Smith, Henry Somers-Hall (eds.), *The Cambridge Companion to Deleuze*, Cambridge University Press, 2012, p. 137.
57. DELEUZE, GILLES (OCTOBER 1992). "POSTSCRIPT ON THE SOCIETIES OF CONTROL". *October*. **59**: 3–7. JSTOR³⁰⁵ 778828³⁰⁶.
58. *Essays Critical and Clinical*, p. 135.
59. *Nietzsche and Philosophy*, p. 88.
60. *Negotiations*, p. 6. See also: Daniel W. Smith, "The Inverse Side of the Structure: Zizek on Deleuze on Lacan", *Criticism* (2004): "Deleuze's all-too-well-known image of philosophical "buggery," which makes thinkers produce their own "monstrous" children"; Robert Sinnerbrink (in "Nomadology or Ideology? Zizek's Critique of Deleuze", *Parrhesia* 1 (2006): 62–87) describes the "popular topic" of Deleuze's

299 https://en.wikipedia.org/wiki/Difference_and_Repetition

300 https://en.wikipedia.org/wiki/Difference_and_Repetition

301 <https://www.generation-online.org/p/fpfoucault5.htm>

302 https://en.wikipedia.org/wiki/Cinema_1:_The_Movement_Image

303 <https://www.academia.edu/35349930>

304 <http://plato.stanford.edu/entries/deleuze/>

305 [https://en.wikipedia.org/wiki/JSTOR_\(identifier\)](https://en.wikipedia.org/wiki/JSTOR_(identifier))

306 <http://www.jstor.org/stable/778828>

"notorious remarks"; Donald Callen (in "The Difficult Middle", *Rhizomes* 10 (Spring 2005)) describes "intellectual buggery" as "what Deleuze himself famously said about his encounters with the works of other philosophers." Deleuze's buggery analogy is also cited by, among many others, Brian Massumi, *A User's Guide to Capitalism and Schizophrenia* (MIT Press, 1992), p. 2; Slavoj Žižek, *Organs without Bodies* (Routledge, 2004), p. 48; Ian Buchanan, *A Deleuzian Century?* (Duke UP, 1999), p. 8; Jean-Jacques Lecercle, *Deleuze and Language* (Macmillan, 2002), p. 37; Gregg Lambert³⁰⁷, *The Non-Philosophy of Gilles Deleuze* (Continuum, 2002), p. x; Claire Colebrook³⁰⁸, *Understanding Deleuze* (Allen & Unwin, 2003), p. 73; and Charles Stivale, *Gilles Deleuze: Key Concepts* (McGill-Queen's, 2005), p. 3.

61. *Desert Islands*, p. 144.

62. *Francis Bacon: The Logic of Sensation*, pp. 46f: "[Bacon] let loose ... presences" already in Velázquez's painting. Cf. the passage cited above, from *Negotiations*, p. 136: "The history of philosophy, rather than repeating what a philosopher says, has to say what he must have taken for granted, what he didn't say but is nonetheless present in what he did say."

63. *Negotiations*, pp. 124–125.

64. • Louis Althusser³⁰⁹: "...Spinoza's philosophy introduced an unprecedented theoretical revolution in the history of philosophy, probably the greatest philosophical revolution of all time, insofar as we can regard Spinoza as Marx's only direct ancestor, from the philosophical standpoint. However, this radical revolution was the object of a massive historical repression, and Spinozist philosophy suffered much the same fate as Marxist philosophy used to and still does suffer in some countries: it served as damning evidence for a charge of 'atheism.'" (*Reading Capital*, 1968)

• Louis Althusser: "...If we never were structuralists, we can now explain why: why we seemed to be, even though we were not, why there came about this strange misunderstanding on the basis of which books were written. We were guilty of an equally powerful and compromising passion: we were Spinozists. In our own way, of course, which was not Brunschvicg³¹⁰'s! And by attributing to the author of the *Tractatus Theologico-Politicus* and the *Ethics* a number of theses which he would surely never have acknowledged, though they did not actually contradict him. But to be a heretical Spinozist is almost orthodox Spinozism, if Spinozism can be said to be one of the greatest lessons in heresy that the world has seen!" (*Essay in Self-Criticism*, 1976)

65. Also including Alain Billecoq, Francesco Cerrato, Paolo Cristofolini, Martial Gueroult³¹¹, Chantal Jaquet, Frédéric Lordon³¹², Pierre Macherey³¹³, Frédéric Manzini, Alexandre Matheron, Filippo Mignini, Robert Misrahi³¹⁴, Pierre-François Moreau, Vittorio Morfino, Charles Ramond, Bernard Rousset, Pascal Sévérac, André Tosel³¹⁵, and Sylvain Zac.

307 https://en.wikipedia.org/wiki/Gregg_Lambert

308 https://en.wikipedia.org/wiki/Claire_Colebrook

309 https://en.wikipedia.org/wiki/Louis_Althusser

310 https://en.wikipedia.org/wiki/L%C3%A9on_Brunschvicg

311 https://en.wikipedia.org/wiki/Martial_Gueroult

312 https://en.wikipedia.org/wiki/Fr%C3%A9d%C3%A9ric_Lordon

313 https://en.wikipedia.org/wiki/Pierre_Macherey

314 https://en.wikipedia.org/wiki/Robert_Misrahi

315 https://en.wikipedia.org/wiki/Andr%C3%A9_Tosel

66. Vinciguerra, Lorenzo (2009), 'Spinoza in French Philosophy Today,'. *Philosophy Today* 53(4): 422–437
67. Duffy, Simon B. (2014), 'French and Italian Spinozism,'. In: Rosi Braidotti³¹⁶ (ed.), *After Poststructuralism³¹⁷: Transitions and Transformations*. (London: Routledge, 2014), p. 148–168
68. DIEFENBACH, KATJA (SEPTEMBER 2016). 'IS IT SIMPLE TO BE A SPINOZIST IN PHILOSOPHY? ALTHUSSER AND DELEUZE'³¹⁸. RADICALPHILOSOPHY.COM³¹⁹. RETRIEVED 20 JUNE 2019. *Katja Diefenbach: "Reading Capital [by Louis Althusser] forms the prelude to a wave of Spinoza receptions, in which seventeenth-century metaphysics is shifted far beyond Marxism into the radiant presence of structuralist philosophy. While after Husserl³²⁰'s Paris lectures on the Meditations and Sartre³²¹'s publication of The Transcendence of the Ego, France experienced a phenomenological Descartes revival, Spinoza research [especially in France] remained, until the mid-1960s, a largely underdeveloped field. In the course of a fulminant boost in reception in 1968 and 1969, in almost a single year, the studies of Martial Gueroult³²², Alexandre Matheron, Gilles Deleuze and Bernard Rousset were published."*
69. Forster, Michael N.: *After Herder: Philosophy of Language in the German Tradition*. (Oxford: Oxford University Press, 2010). Michael N. Forster³²³ (2010): "During the last quarter or so of the eighteenth century and then well into the nineteenth century a wave of neo-Spinozism³²⁴ swept through German philosophy and literature: in addition to Lessing³²⁵ and Herder³²⁶, further neo-Spinozists included Goethe³²⁷, Schelling³²⁸, Hegel³²⁹, Schleiermacher³³⁰, Hölderlin³³¹, Novalis³³², and Friedrich Schlegel³³³."
70. • Deleuze: "It was on Spinoza that I worked the most seriously according to the norms of the history of philosophy — but he more than any other gave me the feeling of a gust of air from behind each time you read him, of a witch's broom which he makes you mount. We have not yet begun to understand Spinoza, and I myself no more than others." (As quoted in Pierre Macherey³³⁴'s essay 'Deleuze in Spinoza') [original in French]

316 https://en.wikipedia.org/wiki/Rosi_Braidotti

317 <https://en.wikipedia.org/wiki/Poststructuralism>

318 <https://www.radicalphilosophy.com/article/is-it-simple-to-be-a-spinozist-in-philosophy>

319 https://en.wikipedia.org/wiki/Radical_Philosophy

320 https://en.wikipedia.org/wiki/Edmund_Husserl

321 https://en.wikipedia.org/wiki/Jean-Paul_Sartre

322 https://en.wikipedia.org/wiki/Martial_Gueroult

323 https://en.wikipedia.org/wiki/Michael_N._Forster

324 <https://en.wikipedia.org/wiki/Spinozism>

325 https://en.wikipedia.org/wiki/Gotthold_Ephraim_Lessing

326 https://en.wikipedia.org/wiki/Johann_Gottfried_von_Herder

327 <https://en.wikipedia.org/wiki/Goethe>

328 https://en.wikipedia.org/wiki/Friedrich_Wilhelm_Joseph_Schelling

329 <https://en.wikipedia.org/wiki/Hegel>

330 <https://en.wikipedia.org/wiki/Schleiermacher>

331 <https://en.wikipedia.org/wiki/H%C3%B6lderlin>

332 <https://en.wikipedia.org/wiki/Novalis>

333 https://en.wikipedia.org/wiki/Friedrich_Schlegel

334 https://en.wikipedia.org/wiki/Pierre_Macherey

- Deleuze: "...I consider myself a Spinozist³³⁵, rather than a Leibnizian³³⁶, although I owe a lot to Leibniz. In the book I'm writing at the moment, *What is Philosophy?*³³⁷, I try to return to this problem of absolute immanence, and to say why Spinoza is for me the 'prince' of philosophers." (*Spinoza: Expressionism in Philosophy*, 1992) [Translated from the French by Martin Joughin]
 - Deleuze & Guattari³³⁸: "...Spinoza is the Christ of philosophers, and the greatest philosophers are hardly more than apostles who distance themselves from or draw near to this mystery. [...] Spinoza was the philosopher who knew full well that immanence was only immanent to itself and therefore that it was a plane traversed by movements of the infinite, filled with intensive ordinates. He is therefore the prince of philosophers. Perhaps he is the only philosopher never to have compromised with transcendence and to have hunted it down everywhere." (*What is Philosophy?*³³⁹) [original in French]
71. Badiou, Alain³⁴⁰: *Deleuze: La clameur de l'être*. (Paris: Hachette, 1997)
 72. Badiou, Alain: *Deleuze: The Clamor of Being*. Translated from the French by Louise Burchill. (Minneapolis: University of Minnesota Press, 2000). Alain Badiou³⁴¹ (1997): "He [Deleuze] said of Spinoza that he was the Christ of philosophy. To do Deleuze full justice, let us say that, of this Christ and his inflexible announcement of salvation by the All — a salvation that promises nothing, a salvation that is always already there — he was truly a most eminent apostle."
 73. Žižek, Slavoj³⁴²: *Bodies Without Organs: On Deleuze and Consequences*. (New York: Routledge, 2004). Slavoj Žižek: "...Perhaps, a return to the philosopher who is Deleuze's unsurpassable point of reference will help us to unravel this ambiguity in Deleuze's ontological edifice: Spinoza. Deleuze is far from alone in his unconditional admiration for Spinoza."
 74. See, e.g., the approving reference to Deleuze's Nietzsche study in Jacques Derrida³⁴³'s essay "*Différance*", or Pierre Klossowski³⁴⁴'s monograph *Nietzsche and the Vicious Circle*, dedicated to Deleuze. More generally, see D. Allison (ed.), *The New Nietzsche* (MIT Press, 1985), and L. Ferry and A. Renaut (eds.), *Why We Are Not Nietzscheans* (University of Chicago Press, 1997).
 75. Foucault, "Theatrum Philosophicum", *Critique* 282, p. 885.
 76. *Negotiations*, p. 4. However, in a later interview, Deleuze commented: "I don't know what Foucault meant, I never asked him" (*Negotiations*, p. 88).
 77. Sometimes in the same sentence: "one is thus traversed, broken, fucked by the socius³⁴⁵" (*Anti-Oedipus*, p. 347).
 78. "CHARLES J. STIVALE -- A-F SUMMARY OF L'ABECEDAIRE DE GILLES DELEUZE"³⁴⁶. www.langlab.wayne.edu.

335 <https://en.wikipedia.org/wiki/Spinozist>

336 <https://en.wikipedia.org/wiki/Leibnizian>

337 [https://en.wikipedia.org/wiki/What_is_Philosophy%3F_\(Deleuze_and_Guattari\)](https://en.wikipedia.org/wiki/What_is_Philosophy%3F_(Deleuze_and_Guattari))

338 https://en.wikipedia.org/wiki/F%C3%A9lix_Guattari

339 [https://en.wikipedia.org/wiki/What_is_Philosophy%3F_\(Deleuze_and_Guattari\)](https://en.wikipedia.org/wiki/What_is_Philosophy%3F_(Deleuze_and_Guattari))

340 https://en.wikipedia.org/wiki/Alain_Badiou

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1.9 External links

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- Stanford Encyclopedia of Philosophy³⁶⁸: "Gilles Deleuze³⁶⁹", by Daniel Smith & John Protevi.
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1 Ilse@¹⁷³
2 Inceptio¹⁷⁴
1 Incolam¹⁷⁵
3 Inedahouse¹⁷⁶
4 InternetArchiveBot¹⁷⁷
1 Inwind¹⁷⁸
1 Itafroma¹⁷⁹
1 JEN9841¹⁸⁰
5 JJMC89 bot III¹⁸¹
1 Jackson~enwiki¹⁸²
1 Jacobisq¹⁸³
8 Jahsonic¹⁸⁴
2 Jamesmorrison¹⁸⁵
1 Jasperdoomen¹⁸⁶
1 Jazzcowboy¹⁸⁷
3 Jemma88085¹⁸⁸
3 JimR¹⁸⁹
3 Jimjohnson2¹⁹⁰
1 Joao Xavier¹⁹¹
1 JoeyvanderNaald¹⁹²
1 John¹⁹³
1 Johnpacklambert¹⁹⁴
1 Jonas Mur~enwiki¹⁹⁵
1 Josh Parris¹⁹⁶

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- 1 Journey777¹⁹⁸
- 1 Jowa fan¹⁹⁹
- 3 Jscfk²⁰⁰
- 1 Jtnystrom²⁰¹
- 1 Junius49²⁰²
- 1 JustAMuggle²⁰³
- 1 Justana²⁰⁴
- 1 K²⁰⁵
- 5 KD Tries Again²⁰⁶
- 1 KaiserbBot²⁰⁷
- 1 Kaliz²⁰⁸
- 1 Kallisys²⁰⁹
- 1 Kaltenmeyer²¹⁰
- 1 KasparBot²¹¹
- 1 Kencf0618²¹²
- 1 Kerriain²¹³
- 1 Khazar²¹⁴
- 3 Kingsindian²¹⁵
- 1 Kkollaps²¹⁶
- 8 Knucmo2²¹⁷
- 1 Koavf²¹⁸
- 1 KronosAlight²¹⁹
- 1 Kurt Jansson²²⁰
- 19 Lapaz²²¹

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- 1 Laughter and Death²²³
- 2 Le vin blanc²²⁴
- 1 Leischa²²⁵
- 1 Lettler²²⁶
- 1 LibrePrincess²²⁷
- 1 Lichtconlon²²⁸
- 2 Lightbot²²⁹
- 2 Lightmouse²³⁰
- 1 LilyKitty²³¹
- 1 Lotje²³²
- 1 LouisAlain²³³
- 1 LovesMacs²³⁴
- 1 Lquilter²³⁵
- 1 Lucidish²³⁶
- 1 LucienBOT²³⁷
- 1 Luckas-bot²³⁸
- 1 Lumidek²³⁹
- 1 MK~enwiki²⁴⁰
- 1 Madsanders²⁴¹
- 2 Magioladitis²⁴²
- 1 Manuel Anastácio²⁴³
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- 1 MattMauler²⁴⁸
- 4 Matthew Fennell²⁴⁹
- 1 Mberry22²⁵⁰
- 1 Mcdonald928²⁵¹
- 2 Merleus²⁵²
- 1 Michael David²⁵³
- 1 Michael Rogers²⁵⁴
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- 5 Mime²⁵⁷
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- 1 Mirv²⁶⁰
- 1 Mitch Ames²⁶¹
- 1 Mjmcm²⁶²
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- 1 MondalorBot²⁶⁴
- 1 Monegasque²⁶⁵
- 2 Monkbot²⁶⁶
- 1 Moskvax²⁶⁷
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1 Niceguyedc²⁷³
1 Nikkimaria²⁷⁴
3 Nishidani²⁷⁵
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1 Nonexyst²⁷⁷
1 Nyttend backup²⁷⁸
1 Nøkkenbuer²⁷⁹
1 OKBot²⁸⁰
1 Obersachsebot²⁸¹
1 Oeqtte²⁸²
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1 Oracleofottawa²⁸⁵
1 OrphanBot²⁸⁶
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1 OwenBlacker²⁸⁹
2 PROTOGENES APELLES SLASH FIC²⁹⁰
1 Parnell Bridge²⁹¹
1 PatientCompote²⁹²
1 Paul Barlow²⁹³
1 Paulbunyan²⁹⁴
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- 1 Pelicansam²⁹⁸
- 1 Pfctdayelise²⁹⁹
- 1 Phlsph7³⁰⁰
- 1 PierreAbbat³⁰¹
- 1 Pirhayati³⁰²
- 1 Pjrich³⁰³
- 1 Po Mieczu³⁰⁴
- 1 Pointillist³⁰⁵
- 1 Poor Yorick³⁰⁶
- 3 Profronrowe³⁰⁷
- 2 Protractedresearcher³⁰⁸
- 3 Pteron³⁰⁹
- 1 Purpleandblue-si-eh³¹⁰
- 1 Qrian³¹¹
- 2 Quisqualis³¹²
- 1 Qwertyus³¹³
- 1 R'n'B³¹⁴
- 3 Radicalsversiv³¹⁵
- 1 Rajarshiroy766³¹⁶
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- 1 Rgamble³²⁵
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- 1 RjLesch³²⁸
- 1 Rjwilmsi³²⁹
- 1 RjwilmsiBot³³⁰
- 3 Rlink2³³¹
- 1 Rmattson³³²
- 1 Rob1parsons³³³
- 1 Robertvan1³³⁴
- 1 Rodrigo Illarraga³³⁵
- 3 Roger Davies³³⁶
- 1 Ronocoolo³³⁷
- 1 Room429³³⁸
- 1 RyanGerbil10³³⁹
- 1 SDC³⁴⁰
- 1 SRFerg³⁴¹
- 1 Sadads³⁴²
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- 1 Senecasigma³⁴⁸
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- 1 Shaded0³⁵⁰
- 1 Shanel³⁵¹
- 1 Shanghainese.ua³⁵²
- 1 SieBot³⁵³
- 7 Simonides³⁵⁴
- 1 Sir Paul³⁵⁵
- 1 Sixstringrocknroll³⁵⁶
- 3 Skomorokh³⁵⁷
- 38 Skoojal³⁵⁸
- 1 Smicker³⁵⁹
- 2 Snowded³⁶⁰
- 1 Snoyes³⁶¹
- 1 SoberEmu³⁶²
- 1 Spidersquad³⁶³
- 1 Spinozahegel³⁶⁴
- 1 SpringVariations³⁶⁵
- 1 Squids and Chips³⁶⁶
- 1 Srich32977³⁶⁷
- 2 Stefanomione³⁶⁸
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1 Tampio³⁷⁶
1 Tanhabot³⁷⁷
1 Taxisfolder³⁷⁸
1 Template namespace initialisation script³⁷⁹
1 Thatbrock³⁸⁰
1 TheSandDoctor³⁸¹
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