

WITTING SLAVES

OF
CAPITAL



SPINOZA & MARK

OF USING

Frederick Loewson

Willing Slaves Of Capital Spinoza And Marx On Desire

Frédéric Lordon



Willing Slaves Of Capital Spinoza And Marx On Desire:

Willing Slaves of Capital Frédéric Lordon, 2014-06-03 Why do people work for other people This seemingly naive question is more difficult to answer than one might at first imagine and it lies at the heart of Lordon's *Willing Slaves of Capital* To complement Marx's partial answers especially in the face of the disconcerting spectacle of the engaged enthusiastic employee Lordon brings to bear a Spinozist anthropology that reveals the fundamental role of affects and passions in the employment relationship reconceptualizing capitalist exploitation as the capture and remoulding of desire A thoroughly materialist reading of Spinoza's *Ethics* allows Lordon to debunk notions of individual autonomy and self-determination while simultaneously saving the ideas of political freedom and liberation from capitalist exploitation *Willing Slaves of Capital* is a bold proposal to rethink capitalism and its transcendence on the basis of the contemporary experience of work

Capitalism and the Limits of Desire John Roberts, 2021-08-12 Addressing Spinoza's perennial question why do the masses fight for their servitude as if it was salvation *Capitalism and the Limits of Desire* examines the ways in which self-love as the care of the self has become intertwined with self-love as the pursuit of pleasure With ongoing austerity and misery for so many why does capitalism seem to be so insurmountable so impossible to move beyond John Roberts offers a compelling response it is because we love the love of self that capitalism enables even though it brings anxiety and self-scrutiny Capitalism in the form of commodities and more importantly the online platforms through which we express ourselves has become so much of who we are of how we define self-love as self-pleasure that it is difficult to imagine ourselves outside of it Roberts contends that disentangling ourselves from this collapsing of self into capitalism is possible and that understanding the insidious nature of capitalist thinking even when it comes to our deepest pleasures is the starting point Using early and late Marx Lacan's distinction between pleasure and desire and the recent debate on perfectionism Hurka as his guides Roberts lays out a way for individuals to move forward and forge a link between self and desire outside the oppressive demands of platform capitalism

Deleuze and the Passions Ceciel Meiborg (Ed.), Sjoerd van Tuinen, 2016 In recent years the humanities social sciences and neuroscience have witnessed an affective turn especially in discourses around post-Fordist labor economic and ecological crises populism and identity politics mental health and political struggle This new awareness would be unthinkable without the pioneering work of Gilles Deleuze who replaced judgment with affect as the very material movement of thought every concept is an affective experience a becoming Besides entirely active affects the highest practice of thought there is no thought without passive affects or passions Instead of a calm and rational philosophy of passions Deleuzian thought is therefore inseparable from isolated and passionate cries that deny what everybody knows and what nobody can deny every true thought is an aggression This inseparability of reason and passion is by no means an anti-intellectualist or irrationalist stance Rather it is critical since it protects reason from its self-imposed stupidity by relating it to the unthought forces that condition it And it is clinical because thought becomes possessed by a power of

selection The purely active i e free floating unrecorded desire is never enough to produce a consistent relation to the future which is why we need the passions to give us an initial orientation to force and enable us to think Passions are the beliefs perceptions representations and opinions that attach us to the world they make up the very material of which our lives and thoughts are composed Instead of truth as the ultimate criterion of judgment the only principle according to which affective becomings can be selected and evaluated is the extent to which they proliferate joy Spinoza and Marx show how the recruitment of desire traditionally takes place through the tyrants and priests who inspire sad passions in us Similarly the work of Deleuze and Guattari on capitalism and schizophrenia can be read as an encyclopedia of the passions that constitute the affective infrastructure of the socius of contemporary capitalism If it takes a lot of inventiveness or imagination to be able to diagnose our present becomings this is because becomings are always composites of joyful and sad passions Capitalism could not exist if it did not also inspire happiness love courage and perhaps even beatitude That is why today we witness the spectacle of the happily dominated Fr d ric Lordon of the self entrepreneur the managerial class the flex worker the citizen consumer the bean roasting hipster and the self managed team It is within this field of contradictory and heterogeneous passions that the authors of this volume pursue the diagnosis of our past and present becomings Their contributions add up to a systematic taxonomy of the passions and indicate their importance for a thinking that reaches beyond itself

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Against Ambition Bill Peel, 2025-05-13 Explores the effect that capitalist ambition has on our psyches and societies and what a world without ambition might look like Against Ambition examines the psychological and societal impact of capitalist ambition and imagines a world liberated from its pressures Critical Exploration of Ambition Analyses how ambition became the dominant force shaping our lives since the 1980s pushing us to view success as solely our responsibility and failure as our fault The Cult of Capitalist Success Bill Peel critiques how capitalism turned ambition into an endless cycle of rise and grind passive income pursuits and corporate competition pushing us into self sacrificing goal oriented lives A Call to Reimagine Life Beyond Ambition Argues that relentless ambition undermines collective action and turns individuals into isolated social climbers hindering efforts to create a more equitable world Radical Freedom in Letting Go Advocates for a life freed from constant self improvement valuing the right to waste time as a radical act against neoliberal values For readers interested in social criticism capitalism s influence on personal identity or alternative views on productivity and success Against Ambition offers

a powerful challenge to the cult of ambition **The Financial Image** Alasdair King, 2023-12-28 The Financial Image Finance Philosophy and Contemporary Film draws on a broad range of narrative feature films documentaries and moving image installations in the US Europe and Asia Using frameworks from contemporary philosophy and critical finance studies the book explores how contemporary cinema has registered recent financial and economic issues The book focuses on how filmmakers have found formal means to explore celebrate and critique the increasingly important role that the financial sector plays in shaping global economic political ethical and social life **Anti-Work** George M. Alliger, 2021-11-29 The first book to delineate anti work in a systematic fashion by identifying and compiling positions from a wide spread of literature Anti Work Psychological Investigations into Its Truths Problems and Solutions defines the tenets of anti work reviews them from a psychological and historical point of view and offers solutions to aid the average person in his or her struggle with work Anti work thinkers have vigorously argued that work entails a submission of the human will that is constraining and even ultimately damaging The author has refined 18 tenets of anti work from the literature which range from the suggestion that all jobs are bad to the remarkable ability of modern capitalist enterprises to build job engagement among workers to the proposal of alternative work deemphasized worlds Anti Work begins with a discussion of these tenets in particular the submission of the will required by work followed by an overview of topics such as worker resistance merit and precarious work The second part of the book unfolds various possible human responses to the work problem such as detachment thinking while working and right livelihood In the third part several lessons about anti work are drawn from parables koans and tales Discussions of cults and work working from home unions and cooperatives as well as lessons from Buddhism Hinduism and Christianity offer additional perspectives on the topic of work and provide guidance on developing a helpful attitude toward it By highlighting the tensions that exist between anti work and pro work positions the book provides new ways to view and plan life and will give thought provoking and valuable insights for students instructors and practitioners in industrial and organizational psychology and related fields as well as all people who have worked will work have never worked or will never work *Edinburgh Companion to Animal Studies* Lynn Turner, 2018-03-07 This volume critically investigates current topics and disciplines that are affected enriched or put into dispute by the burgeoning scholarship on Animal Studies **Revista de literatura mexicana contemporánea** , 2016 **O estado de exceção e as formas jurídicas** Adriano Pilatti, Andityas Soares de M. C. Matos, Murilo Duarte Costa Corrêa, 2017 *Capitalisme, désir et servitude* Frédéric Lordon, 2010-09-09 Comment un certain d s i r s y prend il pour impliquer des puissances tierces dans ses entreprises C est le probl me de ce qu on appellera en toute g n ralit le patronat con u comme un rapport social d enr lement Marx a presque tout dit des structures sociales de la forme capitaliste du patronat et de l enr lement salarial Moins de la diversit des r gimes d affects qui pouvaient s y couler Car le capital a fait du chemin depuis les affects tristes de la coercition brute Et le voil maintenant qui voudrait des salari s contents c est dire qui d sireraient conform ment son d s i r lui Pour mieux

convertir en travail la force de travail il s'en prend donc d'ordinaire aux désirs et aux affects. L'enlèvement des puissances salariales entre dans un nouveau régime et le capitalisme expérimente un nouvel art de faire marcher les salariés. Compléter le structuralisme marxien des rapports par une anthropologie spinoziste de la puissance et des passions offre alors l'occasion de reprendre nouveaux frais les notions d'aliénation, d'exploitation et de domination que le capitalisme voudrait dissoudre dans les consentements du salariat joyeux. Et peut-être de prendre une autre perspective sur la possibilité de son dépasement.

Potentia of Poverty Margherita Pascucci, 2024-06-04 Potentia of Poverty opposes to the surplus value of capital a surplus concept of life of the worker of the non worker of the poor of the rich an excess of being with the power to undo capital by using its own mechanism Antonio Negri writes in the preface that The poor is the powerful Pascucci tells us She interprets Marx as a reader of Spinoza however maybe there is something more here than there is in Spinoza and Marx themselves A further passage is necessary to grasp this more namely to tie the experience of poverty to an ontology of cupiditas desire that is of amor love *Marx with Spinoza* Franck Fischbach, 2025-02-28 Franck Fischbach suggests that by reading Spinoza and Marx together we may better understand both history and nature as well as ourselves making possible a new understanding of human nature Rather than see history and nature as opposed history is nothing but the constant transformation of nature *Capitalismo, desiderio e servitù. Antropologia delle passioni nel lavoro contemporaneo* Frédéric Lordon, 2015 *Freedom, Power and Collective Desire in Spinoza* Daniel Taylor, 2017

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