

CRITICAL CONCEPT AND PHILOSOPHY IN THE THOUGHT OF GILLES DELEUZE

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Abstract

In this article we will analyze the place that the concept and critical philosophy occupy in Deleuze's thought. Why does the author give so much importance to the concept by treating it as an integral part of the philosopher. Philosophy without concepts cannot be understood and the purpose of philosophy in one way or another is the fabrication of concepts. In this context concepts are creatures which means they are never out of nothing. The concept also has properties that make the component inseparable, which means that it is within itself. The concept can be defined by endoconsistency, exoconsistency, consistency, the concept refers to itself, is placed there, but not only that, it places its object at the same time that it is created. The concept is therefore the act of thinking as thought acts on it rapidly. It also deals with Deleuze's critical philosophy where the author is based on Nietzsche who had an affirmative, affirmative philosophy of life and where he criticizes everything that perverts life and this affirmative philosophy Deleuze needs to oppose the Hegelian dialectic and denial as denial par excellence life.

Keywords: Concept, critical philosophy, thought, fabrication of concepts, denial

Introduction

This paper will address the problem of Deleuze's concept as one of the most important points of his philosophy. The concept given to us as a spirit in this case is precisely the latter that makes the connection and gives life to philosophy. Philosophy cannot be conceived without the concept. For Deleuze, philosophy is nothing more than a fabrication of concepts. Even philosophy is potentially the concept. If there is an object in philosophy it is the creation of the concept. So, for Deleuze, every concept with its components addresses us to other concepts and so on the concept of "otherness", addresses us to other concepts and so we are dealing with an infinity of concepts. But as we said the concepts are creatures which means they are never out of nothing. The concept also has properties that make the component inseparable, which means that it is within itself. The concept is therefore the act of thinking as thought acts on it rapidly. For Deleuze, the concept contains both relativity and the absolute relative to its components, to other concepts and to the problems it encounters, and of course the solutions that the concept makes. But it is also absolute for the place it occupies, certainly for the place it occupies in a plan because it also puts conditions before the problem. Below we will look at the problem of concept by the author in more detail. Why should philosophy have as its object the creation of the concept? We will also address Deleuze's critical philosophy. The author in this case refers to Nietzsche who had an affirmative philosophy of life and where he criticizes everything that deviates life, and

Deleuze needs this affirmative philosophy to oppose the Hegelian dialectic and denial as denial par excellence to life.

Concept

We are referring to Deleuze's work "What is Philosophy" co-authored by Guattari to get an answer to philosophy. He says: "We addressed the question tirelessly for an answer that never changed, philosophy is the art of forming, inventing, fabricating concepts." (Deleuze. G. Guattari. F. p 10). Philosophy is a friend of concept, even more so, philosophy is potentially the concept itself. Philosophy merges into its concepts. Philosophy cannot be understood without concepts and the object of philosophy is always the creation of concepts, there are no concepts that are simply in a space but concepts must be created and we must have a creator. For Deleuze, Nietzsche defined the task of philosophy, which is the creation of concepts where the creator himself should not be satisfied simply with their decoration, simply with their appearance, but should produce concepts and persuade to use these concepts. For Deleuze it is important that the concepts have a creator. "First the concepts are and remain signed, substances by Aristotle, cogito by Descartes, monad by Leibniz, condition of possibility by Kant, potency by Schelling, time flow by Bergson.", (Deleuze. G. Guattari. F. p17).

Deleuze seeks to show us that every concept should not be left an orphan and every concept cannot be separated from its creator. Deleuze gives us an immediate answer to the concept which says that the simple concept does not exist, the concept is composite and it is precisely these constituents that condition the concept. "Every concept is at least double or triple, or more complex.", (Deleuze. G. Guattari. F. p 25). So, for Deleuze every concept with its components addresses us to other concepts and so on the concept of "otherness", addresses us to other concepts and so we are dealing with an infinity of concepts. But as we said the concepts are creatures which means they are never out of nothing. The concept also has properties that make the component inseparable, which means that it is within itself. "Distinctive, heterogeneous, but nevertheless inseparable, while such a status of components defines the consistency, the endoconsistency of the concept." (Deleuze. G. Guattari. F. p 30). Consequently, the ingredients are always different from each other but they also interact with each other. This world that is the potential cannot go beyond what it expresses. Deleuze explains with an example saying in an area X, Y, the area belongs to X and Y and where Xi and Yi become inseparable to understand the endoconsistency of the concept would be a palace that has some families but that the elevator belongs to all, so the elevator makes the people of the palace inseparable, this is the meaning of the endoconsistency of the concept, the ability to keep the concept within oneself. But also, the concept possesses another property, so the same concept possesses the property of "exoconsistence". Of course, it must be understood that this exoconsistency is a connection that the concept has with other concepts. Thus, the concept serves as a bridge to other concepts. To illustrate this exoconsistency I am giving an example from Nietzschean concepts that is the will for power. Power enters in relation with the will and it serves as a bridge and exactly the same thing happens with the concept of will, where the will finds the opportunity in the power and the power what it needs in the will. But the concept has other properties where the conceptual point does not cease to describe its own components. It does not stop moving and gives the concept a dynamic shape or an "intense shape, intense ordinance" (Deleuze. G. Guattari. F. p 31). This intense form should not be understood as general or specific, it should be understood as the development of things in one direction, in one depth, while the ordinate tells us that this direction is definitely vertical.

Subsequently, for Deleuze the concept can be defined by endoconsistency, exoconsistency, consistency, the concept refers to itself, it is placed there, but not only that, it places its object at the same time that it is created. The concept is therefore the act of thinking as thought acts on it rapidly. For Deleuze, the concept contains both relativity and the absolute relative to its components, to other concepts and to the problems it encounters, and of course the solutions that the concept makes. But it is also absolute for the place it occupies, certainly for the place it occupies in a plan because it also puts conditions before the problem. "The absolute as a whole, the relative as fragmented, the concept is infinite for the sake of flight and its speed, but finite because of the motion with which it outlines the contour of the components." (Deleuze. G. Guattari. F. p 33). So, we see that the character of the concept is very complex and as it were the philosopher creates, transforms his concepts, recreates them and makes them functional and usable in the full sense of the word. The philosopher gives life to the concept, illuminates what the concept itself through its condensation removes or adds ingredients. But Deleuze as a critical philosopher does not stop criticizing those philosophers who criticize but do not create new concepts. These philosophers often suffice only with the protection of the concept they have, they do not know how to give strength to the concept because knowing to give strength to the concept revives it. These pseudo-philosophers for Deleuze are the "pus of philosophy." (Deleuze. G. Guattari. F. p 42). Thus, all these pseudo-philosophers are inspired by remorse, talk about themselves, create empty generalizations, this scum of philosophers is not able to push philosophy towards certainty but directs it towards insecurity, loneliness. Deleuze gives us examples from the history of philosophy where he mentions Socrates as the philosopher who led philosophy into discussions with friends. Socrates gave philosophy another rhythm where philosophy was discussed among free people, where philosophy not only became a friend of the concept but it merged with the concept. For Deleuze the magnitude of philosophy can be measured by the nature of the events where its concepts call us. But this concept must feel like within philosophy a unity of philosophy with units as the creative discipline that always opens new paths. Therefore, new ways of creating should always be sought. As Deleuze puts it in his work *Difference and Repetition*, "the search for new means of expression was inaugurated by Nietzsche, and today the renewal of other arts such as theater and cinema must be pursued." (Deleuze. G. "Differenza e Ripetizione". p. 4). Even here we see that Deleuze refers again to Nietzsche to show that he was the original philosopher and only under his leadership can we look for new ways of creating concepts because he knew how to give life to concepts and live among them. The creative discipline of philosophy must always be on its free path without being pursued by parasites like church or state as these destroy philosophy.

In 1956 Deleuze published an essay entitled "Bergson's Concept of Difference", and later dedicated a work to Bergson. I must emphasize that the concept of difference was of interest to Deleuze which is also the axis of his philosophy, and to Bergson as he is interested in difference in nature. Bergson in his work "Creative Evolution" opposes the annihilation of nothingness, as well as the main Bergsonian terms such as "time flow" and "space".

Deleuze, making such a philosophy, prepared the passage, as Vincent Descombes would put it in his work *Self and the Other*: "We can see a transition from the three-h generation to the masters of doubt as it would be. were named after 1960. The three hs are Hegel, Husserl and Heidegger, while the three masters of doubt are Marx, Nietzsche, Freud" (Descombes. V. "Vetja dhe Tjetri". p. 17). It is understood, however, that the three as did not disappear, but we cannot say that they are predominant in French philosophy. Of course, Deleuze was among the first to make this transition, but before I say anything about this

transition where, to say, Nietzsche becomes the main landmark in this period, we will briefly dwell on Spinoza.

Deleuze published a work in 1969, *Spinoza and the Problem of Expression*. There was a Deleuzian interest in Spinoza that was the latter's constructivism, the cuts "concept", "affect", the univocity of being and immanence that occupy an important place in his philosophy. Although prematurely, we can say that for Deleuze immanence is the greatest importance and at the same time the greatest anxiety in his philosophy and how to say about the latter he finds support in Spinoza. Here is how he treats Spinoza in "What is Philosophy": "The one who knew full well that immanence belonged only to himself and that as such was a plan described by infinite movements filled with intense ordinances, was Spinoza. So he is the prince of philosophers, perhaps the only one who made no compromise with transcendence, the only one who followed him in every corner. He made the movement of the infinite and in the third kind of cognition, in the last book of ethics he gave thought to infinite speed... the only freedom he found in immanence" (Deleuze. G. Guattari. F. P. 66). I have tried to give this long quote to make readers understand that Spinoza occupies an important place in Deleuze's philosophy, but not only of course, as we noted above for the author, immanence is a permanent problem in his philosophy and a constant anxiety about to. Spinoza himself removes all vital possibilities of transcendence and where the concepts of "being" and "thought" are to be placed in the relationship of immanence.

Deleuze's Critical Philosophy

The Spinoza-Bergson-Nietzsche trinomial gives the author the opportunity to channel his critical philosophy, and moreover the last author of the trinomial gives Deleuze a real opportunity to oppose Hegel, even in his major work the distinction and repetition that should be emphasized was also Deleuze's doctoral thesis. He states: "All these signs can be seen at the expense of a generalized anti-Hegelianism, distinction and repetition take the place of identities and deniers." (Deleuze, G. p. 1). So it is clear from this quote that everything is a contradiction to Hegel, because Nietzsche had an affirmative philosophy of life and where he criticizes everything that deviates life, and this affirmative philosophy Deleuze needs to as opposed to Hegelian dialectics and denial as denial par excellence to life. We are referring to Nietzsche how strongly he adheres to the affirmative philosophy, in his work *"Ecce Homo"*, "How man becomes who he is".

"To say yes to life even in its strangest, most severe problems and the will to live to enjoy the sacrifice of its highest features for its inexhaustibility, this I call Dionysian, this I understand as the bridge of the psychology of the tragic poet " (Nietzsche. F. p. 70).

So Nietzsche is clear in what he says, everything must be affirmed, even when life is harsh it must be affirmed, it must be liberated from everything that blocks life, it must be liberated from every perversion that threatens life, from everything that produces lies, that turns life into a lie, which makes life equivalent, but who are these, writes Nietzsche: "Metaphysics, morality, religion, science are considered in this work only as different forms of falsehood." (Nietzsche. F. p. 93).

With this passage Nietzsche makes us realize that in a way it may even seem absurd that everything on earth is a lie, it is a denial of life, it is a self-sacrifice for life coming from a priestly morality injected with resentment, with the instinct of revenge and it is at this moment that Nietzsche begins to philosophize with the hammer to eradicate this denial of life by raising a hymn to life with a pathos that as he calls it "The affirmative pathos par

excellence, called by me the tragic pathos lived within me to the highest degree ” (Nietzsche. F. p. 94).

This tragic pathos led Nietzsche to his most accomplished work, *The Genealogy of Morality*, where Nietzsche gives us the genesis of values and this genealogy according to Deleuze: "It means the distinctive element of values from which their value came, genealogy (continues Deleuze) means origin and birth but also difference in origin ” (Deleuze. G. p. 3). So we are dealing with a genealogy that gives the concept of difference par excellence and this then gives life opportunity and life opportunity gives creation and creation gives liberated man, a critique which in other words cannot be called a critique of the value of value without first giving the opportunity of life.

Conclusion

Deleuze bases his philosophy on creating concepts. For the author it was important that the concept had a creator as an example, substance from Aristotle, cogito from Descartes, monad from Leibniz, condition of possibility from Kant, potency from Schelling. In this context concepts take on as it were life. Deleuze was fond of Nietzsche for showing that he was the original philosopher and only under his leadership can we look for new ways of creating concepts because he knew how to give life to concepts and live among them. The creative discipline of philosophy must always be on its free path without being pursued by parasites like church or state as these destroy philosophy. The author criticizes some philosophers and calls them parasites. Consequently, all these pseudo-philosophers are inspired by remorse, talk about themselves, create empty generalizations, this scum of philosophers is not able to push philosophy towards certainty but directs it towards insecurity, loneliness. Deleuze gives us examples from the history of philosophy where he mentions Socrates as the philosopher who led philosophy into discussions with friends. Therefore, Socrates gave philosophy another rhythm where philosophy was discussed among free people, where philosophy not only became a friend of the concept but it merged with the concept. For Deleuze, the magnitude of philosophy can be measured by the nature of the events where its concepts call to us. But this concept must feel like within philosophy a unity of philosophy with units as the creative discipline that always opens new paths. So new ways of creating should always be sought. Deleuze uses critical philosophy based on Nietzsche as an antithesis to Hegel, but why Nietzsche, because the latter had an affirmative philosophy of life and where he criticizes everything that deviates life, and this affirmative philosophy Deleuze needs to 'oppose the Hegelian dialectic and denial as a denial par excellence to life.

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