

Clayton Crocket,
Deleuze Beyond Badiou: Ontology, Multiplicity, and Event.
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In *Deleuze Beyond Badiou* Clayton Crockett takes Badiou's interpretation of Deleuze in *The Clamor of Being* as a provocation to offer his own meticulous and close reading of what the author identifies as the chief tenets of Deleuze's thought. Crockett focuses on what one would call, in terms of traditional philosophical vocabulary, the ontology in Deleuze's work, but also on its ethical and political aspects such as the conceptualization of the subject and the political implications such conceptualization entails. The analysis of Deleuze mainly relies on a heuristics of *Difference and Repetition*, while it builds on other works as well such as *Capitalism and Schizophrenia*, *Cinema 1*, *Cinema 2*, *What is Philosophy* and other works. Crockett exposes the materialist or realist foundations of Deleuze's ontology by way of demonstrating how his ideas of intensity and time correspond with contemporary physics. Unlike Badiou, Deleuze does not believe that mathematics is the language of philosophical aligning with science. He writes: "Problems are always dialectical [...] What is mathematical are the solutions." Crockett is able to identify the "heart" of Deleuze's philosophy and extrapolate it from the intricacies the Deleuzian scholastics habitually deals with: its materialistic and realist core. Conceptualizations of time - and hence the ontology of intensity - are not subjectivist in the sense of subjectivism pertaining to 20th century philosophy grounded in the so called linguistic turn.

Although played out through subjectivity, time is a plane of reality which is material and also external to the subject, namely inter-subjective. According to Deleuze, among ideas there is no negation, only difference and change as differentiation. Deleuze's references to physics (thermodynamics) and mathematics in explaining how the dialectics of ideas work and how ideas transform themselves from potentialities into actualities may resemble Hegel and sound fundamentally non-materialistic (in spite Deleuze's express intention to do the opposite.) Crockett unravels a different truth of Deleuze in a convincing way, corroborated by a rigorous and close reading of the author's own texts (emulating the way in which Deleuze himself reads authors like Spinoza, Kant, Nietzsche).

Crockett points to passages of unequivocal arguing in Deleuze's texts that "biology is the locus of actualization of ideas" (Crockett 470). Concepts are born only via the medium of the pre-conceptual, i.e., via the bodily and through the instance of the subject which is, in the last instance, pre-lingual or "a world [...] of pre-individual singularities" (DR 277). "Deleuze argues that the Cogito does not think; it is essentially a stupidity. [...] Deleuze is profoundly anti-Cartesian here, in contrast with Badiou, who philosophizes according to the model of indubitability and clear certainty" (Crockett 54). Crockett's book represents a significant contribution to not only the scholarship on Deleuze but also to the more recent non-philosophical debate. It offers a reading of Deleuze which unveils the non-philosophical core of his theory and its fundamental engagement with realism beyond postmodernism. Crockett's style is clear, relentless in its striving for precision; his arguments are always firmly corroborated and the pace of argumentation is intense in a way which reminds me of Deleuze's own breathlessly intense writing.

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