



# SPINOZA OG VIRKSOMHEDSTEORI

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*Rosnæs 2015*

*v. Lars Bang Jensen*



# ET SPINOZA ÅR..

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- ❖ Reaffirming Babushka: Emotions and science education
- ❖ Optaget af spøgelse
- ❖ Spinoza og Vygotsky...





# FORMÅLET HER..

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❖ Spinoza og virksomhedsteori

- Ontologi
- Systemiske principper
- Korrigere vores forståelse...

# BARUCH SPINOZA

- ❖ 1632-1677 (note: Descartes 1596-1650)
- ❖ Jøde/ekskommunikeret
- ❖ Etikken





A NEW IMAGE OF  
THOUGHT



## THREE INSTANCES (AT LEAST) OF VYGOTSKY'S SPINOZISM

1. Spinoza's approach and 'psychology' fuses together explanatory and descriptive psychology laying the ground for cultural historical psychology. (Vygotsky, 1999)
2. Spinoza's specific parallelism acting as basis for activity-theory in general overcoming duality between mind and body, thought and speech and so forth.
3. Vygotsky's notions of conceptual development and zone of proximal development is similarly in line with Spinoza's conceptualization of how relations and knowledge is acquired. Role of affects expanded....

*It is obvious: Spinoza's categories "conatus", "voluntas", "appetitus", and "cupiditas" were passed over into the foundation of the psychological activity theory (Jantzen, 2009)*





# VYGOTSKY'S USE OF SPINOZA

For this reason, we must not cut the enormous sphere of emotions into two parts, one to which the peripheral hypothesis would apply and another, to which it would not apply. *No feelings exist which, because of privilege of origin, would belong to a higher class while others, by their nature, would be placed in the lower class. The natural difference is a difference in richness and complexity, and all of our emotions are capable of rising along all the degrees of sentimental evolution.* Every emotion can be qualified not otherwise than from the point of view of the degree of its development. For this reason, only that theory of emotions can be considered satisfactory which can be applied to all degrees of development of feeling. ([Vygotzky, 1999, p. 207, my emphasis](#))



# LINES, PLANES, BODIES

*The affects, therefore, of hate, anger, envy, and the like, considered in themselves, follow with the same necessity and force of Nature as the other singular things. And therefore they acknowledge certain causes, through which they are understood, and have certain properties, as worthy of our knowledge as the properties of any other thing, by the mere contemplation of which we are pleased. Therefore, I shall treat the nature and powers of the affects, and the power of the mind over them, by the same method by which, in the preceding parts, I treated God and the mind, and I shall consider human actions and appetites just as if it were a question of lines, planes, and bodies.*





IKKE ET KONGERIGE  
INDENI ET KONGERIGE

*Most of those who have written about the affects, and men's way of living, seem to treat, not of natural things, which follow the common laws of Nature, but of things which are outside Nature. Indeed they seem to conceive man in Nature as a dominion within a dominion. For they believe that man disturbs, rather than follows, the order of Nature, that he has absolute power over his actions, and that he is determined only by himself. And they attribute the cause*



# NOT A KINGDOM WITHIN A KINGDOM

D3: By affect I understand affections of the body by which the body's power of acting is increased or diminished, aided or restrained, and at the same time, the ideas of these affections.

*Therefore, if we can be the adequate cause of any of these affections, I understand by the affect an action; otherwise, a passion.* (Ethics III d3)

Passive affects versus active affects

Be acted upon versus active action



# SPINOZA'S SYSTEM

- ❖ Spinoza's conatus doctrine: (EIIIp6)
  - P6: Each thing, as far as it can by its own power, strives to persevere in its being.
  
- ❖ Body's power of acting (affect is a change in that power / activity)
- ❖ Joy (greater power to be affected, greater perfection)
- ❖ Sadness (lesser power to be affected, lesser perfection)
- ❖ Desire/Appetite ('essence of man')



# AFFECT OG OBJEKT SPECIFITET

*P56: There are as many species of joy, sadness, and desire, and consequently of each affect composed of these (like vacillation of mind) or derived from them (like love, hate, hope, fear, etc.), as there are species of objects by which we are affected.*

*P59: Among all the affects which are related to the mind insofar as it acts, there are none which are not related to joy or desire.*






# THE CASE OF INTEREST

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❖ How is interest when viewed in terms of the above Spinozist and Vygotskian terms?

- Guided attention (joy or sadness)
- 'Creatin'g interest becomes problematic
- Now not mere passive stimuli but active joyful relations
- Activity of the learner takes centre stage.



❖ Jantzen, W. (2009). The problem of the will in the late work of Vygotsky and Leont'ev's solution to this problem. *human\_ontogenetics*, 3(2), 51-57. doi:10.1002/huon.200900007

❖ Curley, E. (1988). *Behind the Geometrical Method - A Reading of Spinoza's Ethics*. New Jersey: Princeton University Press.

❖ Vygotsky, L. S. (1999). *The collected works of L. S. Vygotsky: Volume 6: Scientific Legacy* (M. J. Hall, Trans. Vol. 6). New York: Plenum Press.

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