

Editors' Foreword

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We are delighted to finally launch the *Journal of Spinoza Studies* (*JSS*), which we hope will quickly become one of the main forums for discussion of Spinoza and his work. The plural 'we' is particularly fitting for this occasion, since bringing this journal into being has been a collective effort from the very beginning. *JSS* has come to be through collaboration among the leading Spinoza scholars around the world serving on the editorial board, as well as with organizations including the Vereniging Het Spinozahuis (Netherlands), the Societas Spinozana (Italy), the Spinoza-Gesellschaft (Germany), the Seminario Spinoza (Spain), the Faculty of Educational Sciences and Humanities of Cuenca (Spain), and the Jerusalem Spinoza Center (Israel).

Spinoza's philosophy has never really been neglected: even if it was not admired or celebrated, it was at least treated as a system that needed to be refuted. Over the last half-century or so, there has been something of a renaissance in Spinoza studies, with scholars around the world and from across different disciplines and traditions offering more nuanced appraisals of Spinoza's daring arguments and bringing Spinoza's thought into conversations about contemporary problems in philosophy and cultural studies. From the mid-twentieth century to today, Spinoza has moved from the periphery of scholarship in early modern philosophy closer to its center.

Yet for some years now, there has not been a journal dedicated to discussion of Spinoza. We hope *JSS* will help fill the void left by the unfortunate loss of *Studia Spinozana*, which consistently published top-rate and wide-ranging scholarship from the mid-1980s to the late 1990's, and which published its last special issue in 2008. Like *Studia Spinozana*, *JSS* aims to publish cutting-edge research from the many traditions and diverse approaches to Spinoza scholarship.

The core values of *JSS* are accessibility and inclusivity. To ensure that everyone with an interest and an internet connection can read the journal, we have made it fully open access. And given that English is widely understood by most scholars, all articles will be published in English. But while articles eventually appear in English, they need not be written in English to be submitted and reviewed by *JSS*. We currently allow submissions written in Dutch, English, French, German, Hebrew, Italian, Portuguese, and Spanish; papers accepted after double-blind review are translated into English before publication. To make sure that many interpretive and philosophical traditions are represented in the

pages of *JSS*, we also take care to have a balanced peer-review policy, with referees coming from a variety of scholarly communities.

The inaugural issue of *JSS* looks to the future of Spinoza studies. We invited a small group of Spinoza scholars from around the globe to freely reflect on their own work and experience and speculate about where Spinoza studies may go (or *should* go) in the coming decades. As readers will observe, the contributions exhibit an array of perspectives and methods and sketch many distinct paths Spinoza scholars might explore further. We hope these pieces inspire readers to venture down these paths—or to take some entirely new path.

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Abbreviations and conventions

References to texts by Spinoza are given in the main body of the paper in brackets (e.g., KV 2.1/G I 54).

Abbreviations

CM	<i>Cogitata Metaphysica</i>
DPP	<i>Renati des Cartes Principiorum Philosophiae</i>
E	<i>Ethica</i>
Ep	<i>Epistolae</i>
KV	<i>Korte Verhandeling</i>
TIE	<i>Tractatus de Intellectus Emendatione</i>
TP	<i>Tractatus Politicus</i>
TTP	<i>Tractatus Theologico-Politicus</i>

References to Gebhardt's *Spinoza Opera*: "G II 234" for Gebhardt, volume 2, page 234.

References to Pierre-François Moreau's *Œuvres complètes*: "O III 120" for volume 3, page 120. The corresponding reference to Gebhardt is included as well.

Citations of passages in the *Ethics* or DPP: "E2p40s2" for *Ethics*, part 2, proposition 40, second scholium. For the *Ethics*, the following abbreviations apply: a (axiom); app (appendix); c (corollary); d (demonstration); def (definition); exp (explanation); l (lemma); p (proposition); pref (preface); s (scholium). For the axioms, lemmata, etc. between E2p13s and E2p14, Curley's conventions are used (*Collected Works*, Volume 1, pp. 458-62).

Citations of passages in the CM: cited by part and chapter, followed by reference to Gebhardt.

Citations of passages in the TTP or TP: cited by chapter number and paragraph followed by reference to Gebhardt. E.g., TTP 16.15/G III 192.

Citations of passages in the KV: cited by part and chapter, followed by reference to Gebhardt. E.g., KV 1.2/G I 20.

Citations of passages in the TIE: cited by paragraph, and can be followed by page number in Gebhardt. E.g., TIE 36/G II 15.

For citations of passages in Ep: cited by supplying the letter number, sender and recipient, date, and the citations in Gebhardt. E.g., Ep 25, Oldenburg to Spinoza, 28 April 1665 (G IV 158).

References to Edwin Curley's English translation of Spinoza's works might be added to the above references, abbreviated with 'C' followed by page number. E.g., TTP 3.5/G III 47/C II 114. When no indication about the translation is given, it is implied that the translation used is Curley's.

The two volumes edited by Curley are:

C I: *The Collected Works of Spinoza. Volume 1.* Edited and Translated by Edwin Curley (Princeton and Oxford: Princeton University Press, 1985).

C II: *The Collected Works of Spinoza. Volume 2.* Edited and Translated by Edwin Curley (Princeton and Oxford: Princeton University Press, 2016).