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CU8W73 - AMIYA GRETCHEN

Global climate change policy has failed us all, but what is the reasoning that underlies this failure? Why are some people more disposed to reflect on confounding issues like climate change, recognise the danger, seek a solution, and act accordingly, more than others? This book is concerned with how we think and act in response to climate change. In particular, faced with deep uncertainty and the multifaceted complexities that characterise the climate change conundrum, how the various actors and institutions involved in the policymaking process make decisions that both aid and impede in the design and implementation of climate change policy. This book focuses on how these actors and institutions frame and use the knowledge available – under conditions of competing ideologies and interests – and synthesise it to form often-disparate mental models, or worldviews, that inspire them to become firm advocates of meaningful climate change action or indeed, sceptics that continue to downplay the threat, and hence the need for urgency. By exploring how we think about climate change and the disparate mental models we hold as a result, this book explores why humankind has thus far failed in its endeavours to solve the climate change problem. This book will be of great interest to students and scholars of climate change, environmental policy and environmental psychology.

The digital turn in leisure has opened up a vast array of new opportunities to play, learn, participate and be entertained – opportunities that have transformed what we recognise as leisure. This edited collection provides a significant contribution to our changing understanding of digital leisure cultures, reflecting on the socio-historical context within which the digital age emerged, while engaging with new debates about the evolving and controversial role of digital platforms in contemporary leisure cultures. This book also demonstrates the interdisciplinary nature of studying digital leisure cultures. To make sense of how individuals and institutions use digital spaces it is necessary to draw on history, science and technology, philosophy, cultural studies, sociology and geography, as well as sport and leisure studies. This important and timely study discusses both the promise of the digital sphere as a realm of liberation, and the darker side of the internet associated with control, surveillance, exclusion and dehumanisation. *Digital Leisure Cultures: Critical perspectives* is fascinating reading for any student or scholar of sociology, sport and leisure studies, geography or media studies.

The times when abstaining from cakes and ale was seen as a sign of critical virtue are over. Phenomenal Shakespeare is at your back lawn with a picnic-basket jammed with intersubjectivity, embodiment, immediacy, representation. If you feel like passing, read this book.

The great quest for systematic knowledge in the decades around

the year 1800 gave rise to one of the most spirited eras in the history of philosophical exploration, exemplified by the school of German Idealist philosophy. With confidence and sweeping aspirations, the Idealist philosophers Immanuel Kant, Johann Fichte, Friedrich Schelling, and Georg Hegel set out to make metaphysics a science, to explore the nature of the self and man's role in society, to examine the essence of the natural world, and to develop a vision of world history and the progressive consciousness of man. In this masterful introduction to German Idealism, Rüdiger Bubner brings together key texts and lesser known extracts from the works of these four powerful intellects, together with insightful overviews of each philosopher and an account of the movement as a whole. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

This book examines how theory and theorists have achieved a global audience as never before in the post-Global Financial Crisis era. This crisis and the rise of neo-right populism has brought about unprecedented interest in theory, which has become central to the political, economic, cultural and social reconstruction of the world.

This book collects new contributions from an international group of leading scholars – including many who have worked closely with Agamben – to consider the impact of Agamben's thought on research in the humanities and social sciences. *Giorgio Agamben: Legal, Political and Philosophical Perspectives* addresses the potential of Agamben's thought by re-focusing attention away from his critiques of Western politics and towards his scheme for a political future. Part I of the book draws upon a wide range of issues such as legal oaths, legal reasoning and Christian conceptions of love in order to examine the potential for Agamben's work to impact upon future legal scholarship. Part II focuses on political perspectives that include references to Marx, Rousseau and Agamben's conception of the 'messianic'. Theology, biology, and the thought of Gilles Deleuze, Walter Benjamin and Antonin Artaud are all drawn upon in Part III to explore philosophical perspectives in Agamben's thought. This book demonstrates the importance and originality of Giorgio Agamben, who has articulated a vision of politics that must be recognised as an influential contribution to modern philosophical and political thinking. It is a book that will be of considerable interest to many working across the humanities and social sciences.

Marx's critique of political economy is vital for understanding the

crisis of contemporary capitalism. Yet the nature of its relevance and some of its key tenets remain poorly understood. This bold intervention brings together the work of leading Marx scholars Slavoj Žižek, Frank Ruda and Agon Hamza, to offer a fresh, radical reinterpretation of Marxism that explains the failures of neoliberalism and lays the foundations for a new emancipatory politics. Avoiding trite comparisons between Marx's worldview and our current political scene, the authors show that the current relevance and value of Marx's thought can better be explained by placing his key ideas in dialogue with those that have attempted to replace them. Reading Marx through Hegel and Lacan, particle physics, and modern political trends, the authors provide new ways to explain the crisis in contemporary capitalism and resist fundamentalism in all its forms. Reading Marx will find a wide audience amongst activists and scholars.

The concept of resistance has always been central to the reception of Hegel's philosophy. The prevalent image of Hegel's system, which continues to influence the scholarship to this day, is that of an absolutist, monist metaphysics which overcomes all resistance, subsuming or assimilating all differences into a single organic 'Whole'. For that reason, the reception of Hegel has always been marked by the question of how to resist Hegel: how to think that which remains outside of or other to the totalizing system of dialectics. In recent years the work of scholars such as Catherine Malabou, Slavoj Žižek, Rebecca Comay and Frank Ruda has brought considerable nuance to this debate. A new reading of Hegel has emerged which challenges the idea that there is no place for difference, otherness or resistance in Hegel, both by refusing to reduce Hegel's complex philosophy to a straightforward systematic narrative and by highlighting particular moments within Hegel's philosophy which seem to counteract the traditional understanding of dialectics. This book brings together established and new voices in this field in order to show that the notion of resistance is central to this reevaluation of Hegel.

Slavoj Žižek is one of today's leading theorists, whose polemical works span topics from German idealism to Lacanian psychoanalysis, from Shakespeare to Beckett, and from Hitchcock to Lynch. Critical through and through of both post-modern ideological complacencies-e.g., the death of the subject and the return to ethics-and pre-modern ones-e.g., the re-enchantment of the world, the embrace of postcritique-Žižek doubles down on the virtues of the modern, on what it means to be modern, and to ask modern questions (about the subject, nature, and political economy) in the age of the Anthropocene. This volume takes up the challenges laid out by Žižek's iconoclastic thinking and its reverberations in an array of fields: philosophy, psychoanalysis, political theory, literary studies, and film studies, among others. Žižek's multi-disciplinary appeal attests to the provocation, if not scandal, of his politically incorrect thought. *Understanding Žižek, Understanding Modernism* makes the force and inventiveness of Žižek's writings accessible to a wide range of students and scholars invested in the open question of modernism and its legacies.

Repeating Žižek offers a serious engagement with the ideas and propositions of philosopher Slavoj Žižek. Often subjecting Žižek's work to a Žižekian analysis, this volume's contributors consider the possibility (or impossibility) of formalizing Žižek's ideas into an identifiable philosophical system. They examine his interpretations of Hegel, Plato, and Lacan, outline his debates with Badiou, and evaluate the implications of his analysis of politics and capitalism upon Marxist thought. Other essays focus on Žižek's approach to Christianity and Islam, his "sloppy" method of reading texts, his relation to current developments in neurobiology, and his theorization of animals. The book ends with an afterword by Žižek in which he analyzes Shakespeare's and Beckett's plays in

relation to the subject. The contributors do not reach a consensus on defining a Žižekian school of philosophy—perhaps his idiosyncratic and often heterogeneous ideas simply resist synthesis—but even in their repetition of Žižek, they create something new and vital. Contributors: Henrik Jøker Bjerre, Bruno Bosteels, Agon Hamza, Brian Benjamin Hansen, Adrian Johnston, Katja Kolšek, Adam Kotsko, Catherine Malabou, Benjamin Noys, Geoff Pfeifer, Frank Ruda, Oxana Timofeeva, Samo Tomšič, Gabriel Tupinambá, Fabio Vighi, Gavin Walker, Sead Zimeri, Slavoj Žižek

Transcendental Ontology in German Idealism: Schelling and Hegel sheds remarkable light on a question central to post-Kantian philosophy: after the Copernican Revolution in philosophy, what can philosophy say about the world or reality as such? What remains of ontology's task after Kant? This is a question often overlooked in contemporary scholarship on German Idealism. Markus Gabriel offers a refreshing reinvigoration of a range of questions concerning scepticism, corporeality, freedom, the question of being, the absolute and the modal status of our determinations and judgments, all crucial to our understanding of the truly radical nature of post-Kantian philosophy. Gabriel's assessment of the experiments undertaken in post-Kantian ontology reaffirms Schelling's and Hegel's place at the heart of contemporary metaphysics. The book shows how far we still have to go in mining the thought of Hegel and Schelling and how exciting, as a result, we can expect twenty-first century philosophy to be.

Pushing back against the contemporary myth that freedom from oppression is freedom of choice, Frank Ruda resuscitates a fundamental lesson from the history of philosophical rationalism: a proper concept of freedom can arise only from a defense of absolute necessity, utter determinism, and predestination. *Abolishing Freedom* demonstrates how the greatest philosophers of the rationalist tradition and even their theological predecessors—Luther, Descartes, Kant, Hegel, Freud—defended not only freedom but also predestination and divine providence. By systematically investigating this mostly overlooked and seemingly paradoxical fact, Ruda demonstrates how real freedom conceptually presupposes the assumption that the worst has always already happened; in short, fatalism. In this brisk and witty interrogation of freedom, Ruda argues that only rationalist fatalism can cure the contemporary sickness whose paradoxical name today is freedom.

An argument that what is usually dismissed as the "mystical shell" of Hegel's thought—the concept of absolute knowledge—is actually its most "rational kernel." This book sets out from a counterintuitive premise: the "mystical shell" of Hegel's system proves to be its most "rational kernel." Hegel's radicalism is located precisely at the point where his thought seems to regress most. Most current readings try to update Hegel's thought by pruning back his grandiose claims to "absolute knowing." Comay and Ruda invert this deflationary gesture by inflating what seems to be most trivial: the absolute is grasped only in the minutiae of its most mundane appearances. Reading Hegel without presupposition, without eliminating anything in advance or making any decision about what is essential and what is inessential, what is living and what is dead, they explore his presentation of the absolute to the letter. *The Dash* is organized around a pair of seemingly innocuous details. Hegel punctuates strangely. He ends the *Phenomenology of Spirit* with a dash, and he begins the *Science of Logic* with a dash. This distinctive punctuation reveals an ambiguity at the heart of absolute knowing. The dash combines hesitation and acceleration. Its orientation is simultaneously retrospective and prospective. It both holds back and propels. It severs and connects. It demurs and insists. It interrupts and prolongs. It generates nonsequiturs and produces explanations. It leads in all directions: continuation, deviation, meaningless termination. This

challenges every cliché about the Hegelian dialectic as a machine of uninterrupted teleological progress. The dialectical movement is, rather, structured by intermittency, interruption, hesitation, blockage, abruptness, and random, unpredictable change—a rhythm that displays all the vicissitudes of the Freudian drive. Léon Brunschvicg's contribution to philosophical thought in fin-de-siècle France receives full explication in the first English-language study on his work. Arguing that Brunschvicg is crucial to understanding the philosophical schools which took root in 20th-century France, Pietro Terzi locates Brunschvicg alongside his contemporary Henri Bergson, as well as the range of thinkers he taught and influenced, including Lévinas, Merleau-Ponty, de Beauvoir, and Sartre. Brunschvicg's deep engagement with debates concerning spiritualism and rationalism, neo-Kantian philosophy, and the role of mathematics in philosophy made him the perfect supervisor for a whole host of nascent philosophical ideas which were forming in the work of his students. Terzi outlines Brunschvicg's defence of neo-Kantian judgement, historical analysis and the inextricability of the natural and humanist sciences to any rigorous system of philosophy, with wide-ranging implications for contemporary scholarship.

The essays in this volume, including a new piece by Badiou himself, reflect the formative traditions that shape the background of his political thought. They intervene critically and evaluate the present state of Badiou's work, while also breaking new ground and creating new thresholds of political thought. It includes a range of established scholars and rising theorists of the Badiou-effect, each engaging with the critical question of 'how to transmit the exception' politically, at the intersection of contemporary anti-imperial polemics and debates that strike at the heart of the post-modern condition (Lyotard), deconstruction (Derrida), psychoanalysis (Lacan-Zizek), biopolitics (Hardt and Negri) and pedagogy (Ranciere).

This is a unique collection presenting work by Alain Badiou and commentaries on his philosophical theories. It includes three lectures by Badiou, on contemporary politics, the infinite, cinema and theatre and two extensive interviews with Badiou – one concerning the state of the contemporary situation and one wide ranging interview on all facets of his work and engagements. It also includes six interventions on aspects of Badiou's work by established scholars in the field, addressing his concept of history, Lacan, Cinema, poetry, and feminism; and four original essays by young and established scholars in Australia and New Zealand addressing the key concerns of Badiou's 2015 visit to the Antipodal region and the work he presented there. With new material by Badiou previously unpublished in English this volume is a valuable overview of his recent thinking. Critical responses by distinguished and gifted Badiou scholars writing outside of the European context make this text essential reading for anyone interested in the development and contemporary reception of Badiou's thought.

Philosophical materialism in all its forms – from scientific naturalism to Deleuzian New Materialism – has failed to meet the key theoretical and political challenges of the modern world. This is the burden of philosopher Slavoj Žižek's argument in this path-breaking and eclectic new work. Recent history has seen developments such as quantum physics and Freudian psychoanalysis, not to speak of the failure of twentieth-century communism, shake our understanding of existence. In the process, the dominant tradition in Western philosophy lost its moorings. To bring materialism up to date, Žižek – himself a committed materialist and communist – proposes a radical revision of our intellectual heritage. He argues that dialectical materialism is the only true philosophical inheritor of what Hegel designated the “speculative” ap-

proach in thought. *Absolute Recoil* is a startling reformulation of the basis and possibilities of contemporary philosophy. While focusing on how to overcome the transcendental approach without regressing to naïve, pre-Kantian realism, Žižek offers a series of excursions into today's political, artistic, and ideological landscape, from Arnold Schoenberg's music to the films of Ernst Lubitsch.

In 2012, philosopher and public intellectual Slavoj Žižek published what arguably is his magnum opus, the one-thousand-page tome *Less Than Nothing: Hegel and the Shadow of Dialectical Materialism*. A sizable sequel appeared in 2014, *Absolute Recoil: Towards a New Foundation of Dialectical Materialism*. In these two books, Žižek returns to the German idealist G. W. F. Hegel in order to forge a new materialism for the twenty-first century. Žižek's reinvention of Hegelian dialectics explores perennial and contemporary concerns: humanity's relations with nature, the place of human freedom, the limits of rationality, the roles of spirituality and religion, and the prospects for radical sociopolitical change. In *A New German Idealism*, Adrian Johnston offers a first-of-its-kind sustained critical response to *Less Than Nothing* and *Absolute Recoil*. Johnston, a leading authority on and interlocutor of Žižek, assesses the recent return to Hegel against the backdrop of Kantian and post-Kantian German idealism. He also presents alternate reconstructions of Hegel's positions that differ in important respects from Žižek's version of dialectical materialism. In particular, Johnston criticizes Žižek's deviations from the secular naturalism and Enlightenment optimism of his chosen sources of inspiration: not only Hegel, but Karl Marx and Sigmund Freud too. In response, Johnston develops what he calls transcendental materialism, an antireductive and leftist materialism capable of preserving and advancing the core legacies of the Hegelian, Marxian, and Freudian traditions central to Žižek.

The oeuvre of Alain Badiou has gained international success and recognition, but most of the secondary literature focuses on internal problems of Badiou's philosophy, rather than its position within a broader philosophical genealogy. This book unites philosophers from Germany, Slovenia, the UK, Australia and France, to trace the relation between elements of Badiou's philosophy and the German philosophical tradition, namely the three significant movements of German Idealism, Phenomenology, Marxism and the Frankfurt School. This is a discussion that has not yet been established, although the parallels and decisive differences between poststructuralist French philosophy and German philosophy are apparent. Through these paradigms – Badiou's reception of German Idealism, Marxism, Adorno and the Critical Theory, and Heideggerian phenomenology – the authors shed light onto Badiou's inheritance of and engagement with these specific traditions, but also highlight the links between these philosophies to open up new questions for contemporary continental thought. With an original chapter from Alain Badiou himself, looking back at his influences and antagonisms within the German tradition, this book is essential for readers interested in the exploration of Badiou's legacy. It illustrates the continuation of poststructuralist philosophy, Critical Theory and the Frankfurt School, assessing the place of classic continental philosophy to tackle how we might benefit from these intellectual exchanges today.

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.

Logics of Worlds stands as one of the most important texts in contemporary thought. Conceived as the sequel to Alan Badiou's *Being and Event*, the book expands upon and elucidates the questions that were posed in the first book. As a complex theory of worlds, the text has, for the most part, been misunderstood, but in William Watkin's diligent and critical close reading of the book, he makes the case for *Logics of Worlds* being the essential Badiou book for anyone interested in existence, meaning and the potential for radical change. For Watkin, this recasting of ontology is followed by a transformation of logic, which is not only a theory of being, but of appearing and allows Badiou to give new meaning to the object, body and relation. To do this, he explores these concepts through architecture, astronomy and renowned thinkers such as Kant, Hegel and Kierkegaard. For students of French Continental philosophy, ontology and Badiou himself, Watkin's commentary on the philosopher's text provides a brilliant and incisive new interpretation of this underrated work by the leading Continental philosopher of our time.

The very first book dedicated to Slavoj Žižek's theoretical treatment of law, this book gathers widely recognized Žižek scholars as well as legal theorists to offer a sustained analysis of the place of law in Žižek's work. Whether it is with reference to symbolic law, psychoanalytical law, religious law, positive law, human rights, to Lacan's, Hegel's, or Kant's philosophies of law, or even to Jewish or Buddhist law, Žižek returns again and again to law. And what his work offers, this volume demonstrates, is a radically new approach to law, and a rethinking of its role within the framework of radical politics. With the help of Žižek himself – who here, and for the first time, directly engages with the topic of law – this collection provides an authoritative account of 'Žižek and law'. It will be invaluable resource for researchers and students in the fields of law, legal theory, legal philosophy, political theory, psychoanalysis, theology, and cultural studies.

The first critical work to attempt the mammoth undertaking of reading Badiou's *Being and Event* as part of a sequence has often surprising, occasionally controversial results. Looking back on its publication Badiou declared: "I had inscribed my name in the history of philosophy". Later he was brave enough to admit that this inscription needed correction. The central elements of Badiou's philosophy only make sense when *Being and Event* is read through the corrective prism of its sequel, *Logics of Worlds*, published nearly twenty years later. At the same time as presenting the only complete overview of Badiou's philosophical project, this book is also the first to draw out the central component of Badiou's ontology: indifference. Concentrating on its use across the core elements *Being and Event*—the void, the multiple, the set and the event—Watkin demonstrates that no account of Badiou's ontology is complete unless it accepts that Badiou's philosophy is primarily a presentation of indifferent being. *Being and Indifferent Being* provides a detailed and lively section by section reading of Badiou's foundational work. It is a seminal source text for all Badiou readers.

This book is the first volume to bring together the most prominent scholars who work on Slavoj Žižek's philosophy, examining and interrogating his understanding of dialectical materialism. It deserves to be thoroughly and systematically elaborated because it attempts to propose a new foundation for dialectical materialism.

Roland Vegso opens up a new debate in favour of abandoning the very idea of the world in both philosophy and politics. Opening with a reconsideration of the Heideggerian critique of worldlessness, he goes on to trace the overlooked history of this argument in the works of Hannah Arendt, Sigmund Freud, Jacques Lacan, Jacques Derrida and Alain Badiou. This critical genealogy shows that the post-Heideggerian critique of the phenomenological tradition remained limited by its unquestioning investment in the category of the 'world'. As a way out of this historical predicament, Vegso encourages us to create affirmative definitions of worldlessness.

Anthology of recent, cutting-edge work in psychoanalysis and philosophy on the concept of inheritance. In contrast to the way inheritance is understood in scientific discourse and culture more broadly, inheritance in psychoanalysis is a paradox. Although it's impossible, strictly speaking, for the unconscious to be inherited, this volume demonstrates how the concept of inheritance can occasion a rich reassessment and reinvention of psychoanalytic theory and practice. The collection enacts a critical traversal of inheritance for psychoanalysis: from the most basic assumptions of natural or biological inheritance, such as innateness, heredity, evolution, and ontogenesis, to analysis of the ways cultural traditions can be challenged and transformed, and finally to the reinvention of psychoanalytic practice, in which the ethics of inheritance is fully realized as the individual's responsibility to transform the social bond. Featuring strong interdisciplinary analysis rooted in both psychoanalysis and philosophy, this volume further engages science, politics, and cultural studies, and addresses contemporary political challenges such as autism and transgenderism. Joel Goldbach is a recent graduate of the PhD program in English at the University at Buffalo, State University of New York. James A. Godley is a recent graduate of the PhD program in English at the University at Buffalo, State University of New York.

Responding to the ongoing "objectal turn" in contemporary humanities and social sciences, the essays in *Subject Lessons* present a sustained case for the continued importance—indeed, the indispensability—of the category of the subject for the future of materialist thought. Approaching matters through the frame of Hegel and Lacan, the contributors to this volume, including the editors, as well as Andrew Cole, Mladen Dolar, Nathan Gorelick, Adrian Johnston, Todd McGowan, Bornha Radnik, Molly Anne Rothenberg, Kathryn Van Wert, and Alenka Zupancic—many of whom stand at the forefront of contemporary Hegel and Lacan scholarship—agree with neovitalist thinkers that material reality is ontologically incomplete, in a state of perpetual becoming, yet they maintain that this is the case not in spite of but, rather, because of the subject. Incorporating elements of philosophy, psychoanalysis, and literary and cultural studies, *Subject Lessons* contests the movement to dismiss the subject, arguing that there can be no truly robust materialism without accounting for the little piece of the Real that is the subject.

Must a philosophy of life be materialist, and if so, must it also be a philosophy of immanence? In the last twenty years or so there has been a growing trend in continental thought and philosophy and critical theory that has seen a return to the category of immanence. Through consideration of the work of thinkers such as Giorgio Agamben, Catherine Malabou, Francois Laruelle, Gilles Deleuze and others, this collection aims to examine the interplay

between the concepts of immanence, materialism and life, particularly as this interplay can highlight new directions for political inquiry. Furthermore, critical reflection on this constellation of concepts could also be instructive for continental philosophy of religion, in which ideas about the divine, embodiment, sexual difference, desire, creation and incarnation are refigured in provocative new ways. The way of immanence, however, is not without its dangers. Indeed, it may be that with its affirmation something of importance is lost to material life. Could it be that the integrity of material things requires a transcendent origin? Precisely what are the metaphysical, political and theological consequences of pursuing a philosophy of immanence in relation to a philosophy of life? This book was originally published as a special issue of *Angelaki: Journal of the Theoretical Humanities*.

Philosophers on the art of cinema mainly remain silent about architecture. Discussing cinema as 'mass art', they tend to forget that architecture, before cinema, was the only existing 'mass art'. In this work author Nadir Lahiji proposes that the philosophical understanding of the collective human sensorium in the apparatus of perception must once again find its true training ground in architecture. Building art puts the collective mass in the position of an 'expert critic' who identifies themselves with the technical apparatus of architecture. Only then can architecture regain its status as 'mass art' and, as the book contends, only then can it resume its function as the only 'artform' that is designed for the political pedagogy of masses, which originally belonged to it in the period of modernity before the invention of cinema.

This book collects the work of leading scholars on Alain Badiou and G.W.F. Hegel, creating a dialogue between, and a critical appraisal of, these two central figures in European philosophy.

A Place More Void takes its name from a scene in William Shakespeare's *The Tragedy of Julius Caesar*, wherein an elderly soothsayer has a final chance to warn Caesar about the Ides of March. Worried that he won't be able to deliver his message because of the crowded alleyways, the soothsayer devises a plan to find and intercept Caesar in "a place more void." It is precisely such an elusive place that this volume makes space for by theorizing and empirically exploring the many yet widely neglected ways in which the void permeates geographical thinking. This collection presents geography's most in-depth and sustained engagements with the void to date, demonstrating the extent to which related themes such as gaps, cracks, lacks, and emptiness perforate geography's fundamental concepts, practices, and passions. Arranged in four parts around the themes of Holes, Absences, Edges, and Voids, the contributions demonstrate the fecundity of the void for thinking across a wide range of phenomena: from archives to alien abductions, caves to cryptids, and vortexes to vanishing points. *A Place More Void* gathers established and emerging scholars who engage a wide range of geographical issues and who express themselves not only through archival, literary, and socio-scientific investigations, but also through social and spatial theory, political manifesto, poetry, and performance art.

This book brings together a collection of critical essays that challenge the existing dogma of leisure as an unmitigated social good, in order to examine the commodification and marketisation of leisure across a number of key sites. Leisure and consumer culture have become symbolic of the individual freedoms of liberal society, ostensibly presenting individuals with the opportunity to display individual creativity, cultural competence and taste. This book problematizes these assertions, and considers the range of harms that emerge in a consumer society predicated upon intense individualism and symbolic competition. Approaching the field of commodified leisure through the lens of social harm, this

collection of essays pushes far beyond criminology's traditional interest in 'deviant' forms of leisure, to consider the normalized social, interpersonal and environmental harms that emerge at the intersection of leisure and consumer capitalism. Capturing the current vitality and interdisciplinary scope of recent work which is underpinned by the deviant leisure perspective, this collection uses case studies, original research and other forms of empirical enquiry to scrutinise activities that range from alcohol consumption and gambling, to charity tourism; CrossFit training; and cosmetic pharmaceuticals. Drawn from researchers across the UK, US, Europe and Australia, *Deviant Leisure: Criminological Perspectives on Leisure and Harm* represents the first systematic attempt at a criminological consideration of the global harms of the leisure industry; firmly establishing leisure as a subject of serious criminological importance.

This second volume of the Vienna Lectures on Legal Philosophy series presents 11 chapters which are dedicated to normativist and anti-normativist approaches to law. The book focuses on the question: What is law? Is it a set of obligations imposed on courts and officials to guide their conduct and to assess the conduct of others? Or is it the result of settlements reached by opposing sides that accept arrangements and understandings to sustain peaceful cooperation? If law is the former its significance and meaning are independent of a shifting constellation of forces; if it is not, then what the law says depends on the relative power and prestige of the actors involved. With contributions from some of the leading scholars in the field, the collection presents a balanced and nuanced assessment of what is perhaps the most controversial debate in contemporary legal philosophy today.

Alain Badiou is one of the leading philosophers in the world today. His ground-breaking philosophy is based on a creative reading of set theory, offering a new understanding of what it means to be human by promoting an "intelligence of change". Badiou's philosophical system makes our capacity for revolution and novelty central to who we are, and develops an ethical position that aims to make us less anxious about this very capacity. This book presents a comprehensive and engaging account of Badiou's philosophy, including an in-depth discussion of *The Theory of the Subject, Being and Event* and *Logics of Worlds*. In a clear and careful analysis, Ed Pluth considers exactly how Badiou's theoretical "anti-humanism" is linked up to what is, for all intents and purposes, a practical humanism. Central to this is an account of Badiou's theory of the subject, and his attempt to develop an "ethic of truths". The role of set theory, Marxism, and Lacanian psychoanalysis in Badiou's philosophy is also given close attention. This book will be of interest to students and scholars of philosophy, as well as to all those keen to develop a critical understanding of one of the most controversial and important thinkers of the twentieth century.

On April 27, 2007, the first Speculative Realism (SR) workshop was held at Goldsmiths, University of London, featuring four young philosophers whose ideas were loosely allied. Over the ensuing decade, the ideas of SR spread from philosophy to the arts, architecture, and numerous disciplines in the humanities and social sciences. SR has been arguably the most influential new current in continental philosophy since the works of Gilles Deleuze and Félix Guattari found their second wind in the 1990s. But what is SR? This book is the first general overview by one of its original members, focusing on the aesthetic, ethical, ontological, and political themes of greatest importance to the movement. Graham Harman provides a balanced but critical assessment of his original SR colleagues – Ray Brassier, Iain Hamilton Grant, and Quentin Meillassoux – along with a clear summary of his own Object-Oriented Ontology (OOO). A number of central philosophical

questions tie the four chapters together: What exactly is "correlationism," the chief enemy of SR? What are the stakes of philosophical realism, and is such realism better served by mathematics and the natural sciences, or by a broader model of cognitive activity that includes aesthetics? This book covers both the historical and conceptual development of the movement, providing a first-rate introduction for students, aided by helpful end-of-chapter study questions chosen by Harman himself. SR, Harman shows, is a vital and fast-developing field in contemporary philosophy.

Alain Badiou and Slavoj Žižek have become two of the dominant voices in contemporary philosophy and critical theory. In this book, Geoff Pfeifer offers an in-depth look at their respective views. Using Louis Althusser's materialism as a starting point—which, as Pfeifer shows, was built partially as a response to the Marxism of the Parti Communiste Français and partially in dialogue with other philosophical movements and intellectual currents of its times—the book looks at the differing ways in which both Badiou's and Žižek's work attempt to respond to issues that arise within the Althusserian edifice. Pfeifer argues here that, ultimately, Žižek's materialism succeeds in responding to these issues in ways that Badiou's does not. In building this argument, Pfeifer engages not only with the work of Althusser, Badiou, and Žižek and their intellectual backgrounds, but also with much of the contemporary scholarship surrounding these thinkers. As such, Pfeifer's book is an important addition to the ongoing debates within contemporary critical theory.

This book on Alain Badiou's philosophy begins with a central theme: the attempt to trace how Badiou has replaced the tradi-

tion of critical theory and negation with an affirmative support of his four generic procedures (art, science, love, and art) as inseparable from his revitalization of both the subject and the concept of truth. By defining four procedures as conditions of philosophy, Badiou makes the attempt to establish each as inter-related and systematically necessary to make a new proposal for thought. The fidelity to Badiou's project for the 21st century, however, requires a fundamental examination: are his four truths complicated by an inescapable dilemma? And if so, can the four truths be retained, as a whole, or does the individual reader have to make a decision that will alter Badiou's project and conclusions? By presenting the dilemmas of his thought, the scholarly reader will be in a position to then pursue the necessary study to come to their own conclusions and, by doing so, become sufficiently free to resist the many coercions of social and political life in liberal democracies today.

A series of original essays exploring the key themes of Hegel's seminal work, *Elements of the Philosophy of Right*.

For Badiou serves both as an introduction to the influential French philosopher Alain Badiou's thought and as an in-depth examination of his work. Ruda begins with a thorough and clear outline of the sometimes difficult main tenets of Badiou's philosophy. He then traces the philosophers throughout Western thought who have influenced Badiou's project—especially Plato, Descartes, Hegel, and Marx—and on whose work Badiou has developed his provocative philosophy. Ruda draws from Badiou's oeuvre a series of directives with regard to renewing philosophy for the twenty-first century. For Badiou continues the interrogations of its subject and raises new materialistic and dialectical questions for the next generation of engaged philosophers.