

Conditions Of Love The Philosophy Intimacy John Armstrong

In dit boek, dat bovenal een oefening in levenskunst wil zijn, zet Luc Ferry verrassend eenvoudig uiteen wat filosofie behelst en wat je eraan kunt hebben. Het is bedoeld voor de volwassene die globaal wil weten wat filosofie is, en voor de jongere die wil beginnen met het lezen van de filosofen zelf. De invloedrijkste Franse filosoof van het moment slaagt er glansrijk in de lezer, ook de minst daarop voorbereide, de zin en het nut uit te leggen van de belangrijkste denkbeelden uit de geschiedenis van de filosofie. Evenals het eerste filosofische handboek dat ooit geschreven werd, het handboekje van Epictetus, tutoyeert dit boek de lezer. Alsof de auteur een hand uitsteekt naar de lezer. Om hem vervolgens mee te nemen op een avontuurlijke, geniale reis door de wereld van de ideeën. Een reis die je denken en je blik op je eigen leven verruimt.

Alain Badiou is already regarded as one of the most original and powerful voices in contemporary European thought. Infinite Thought brings together a representative selection of the range of Alain Badiou's work, illustrating the power and diversity of his thought.

How is love different from lust or infatuation? Do love and marriage really go together "like a horse and carriage"? Does sex have any necessary connection to either? And how important are love, sex, and marriage to a well-lived life? In the Second Edition of this lively, lucid, and comprehensive book, Raja Halwani explores and elucidates the nature, uses, and ethics of romantic love, sexuality, and marriage. It is structured in three parts: Love examines the nature of

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romantic love and how it differs from other types of love, such as friendship and parental love. It also investigates the relationship of love to morality and asks what limits morality puts on romantic love and even whether romantic love is inherently moral. Sex demonstrates the difficulty in defining sex and the sexual, and examines what constitutes good and bad sex in terms of pleasure, "naturalness," and moral permissibility. It discusses the nature of sexual desire and its connection to objectification and virtue, all the while looking at specific sexual engagements such as pornography, BDSM, and raced desires. Marriage traces the history of the institution and describes the various forms in which marriage exists and the reasons why people marry. It also investigates the necessity of marriage and ways in which it requires reform. Updates and Revisions in the Second Edition Expands the coverage of love and morality from one to two chapters, incorporating much of the recent literature on love as a moral emotion. Includes a new chapter on sex and virtue ethics. Ends each of the chapters on sex with an "applied" topic, such as pornography, BDSM, prostitution, racial sexual desires, and adultery. Increases coverage of the nature and purpose of marriage, including debates surrounding same-sex marriage, but also moving beyond these debates to include issues on minimal marriage, temporary marriage, polygamy, and other forms of marriage. Updates the Further Reading and Study Questions sections at the end of each chapter and provides an up-to-date comprehensive bibliography at the back of the book. Includes new discussions of topics on the nature of love; love and reasons; distinctions between two types of romantic love; love and its connections to moral theories; definitions of crucial sexual concepts; objectification; virtue and sex; racial sexual desires; and the definition of marriage and whether it is important as an institution.

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In Arthur Ransome's charming tale of childhood adventure, *Secret Water*, four children are pretending to be savages approaching an outpost of the civilized world. 'What is civilization?' asks Bridget, the youngest. 'Ices,' explains her brother, 'and all that sort of thing.' It is probably the briefest definition of the term on record in English, though it doesn't quite do justice to the grand idea of civilization. But if it isn't ices then what exactly is meant by civilization, and why do we need it? Today, the debate around civilization and its meaning has almost disappeared. If talked about at all, it will be as part of a different debate: the political tensions between different parts of the world, colonial history, developments in engineering. Yet the promise of civilization is greater: if considered in its full meaning civilization can be a way of reconnecting grand, societal forces - economic liberty, social freedom - with the more intimate and deeper needs of life - wisdom, maturity, a flourishing of culture. In *In Search of Civilization* John Armstrong argues cogently and passionately that our sources of wisdom, maturity and happiness are rapidly drying up. Only by reviving a conversation about civilization can we put in place the conditions for our renaissance.

Recent work at the intersection of moral philosophy and the philosophy of psychology has dealt mostly with Aristotelian virtue ethics. The dearth of scholarship that engages with Hume's moral philosophy, however, is both noticeable and peculiar. *Hume's Moral Philosophy and Contemporary Psychology* demonstrates how Hume's moral philosophy comports with recent work from the empirical sciences and moral psychology. It shows how contemporary work in virtue ethics has much stronger similarities to the metaphysically thin conception of human nature that Hume developed, rather than the metaphysically thick conception of human nature that Aristotle espoused. It also reveals how contemporary

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work in moral motivation and moral epistemology has strong affinities with themes in Hume's sympathetic sentimentalism. David Webster explores the notion of desire as found in the Buddhist Pali Canon. Beginning by addressing the idea of a 'paradox of desire', whereby we must desire to end desire, the varieties of desire that are articulated in the Pali texts are examined. A range of views of desire, as found in Western thought, are presented as well as Hindu and Jain approaches. An exploration of the concept of ditthi (view or opinion) is also provided, exploring the way in which 'holding views' can be seen as analogous to the process of desiring. Other subjects investigated include the mind-body relationship, the range of Pali terms for desire, and desire's positive spiritual value. A comparative exploration of the various approaches completes the work.

Is it possible to be truly happy? In an imperfect world, how can we live well with what we have, and accept what we don't have? In *Love, Life, Goethe*, John Armstrong looks at the life of the renowned yet often misunderstood writer Goethe to show the surprising ways in which we can learn from him, whether in love, suffering, friendship or family. He shows how relevant Goethe is to the way we live today, and how he wanted (much the same as us) to live life well. From work to our relationships to money and success, John Armstrong explores the main themes of our existence through Goethe, and helps us learn how to live. .

'The School of Life offers radical ways to help us raid the treasure trove of human knowledge' Independent on Sunday Friedrich Nietzsche was a German philosopher, poet and cultural critic. He is best known for his controversial idea of 'life affirmation' that challenged traditional morality and all doctrines. Born in 1844 outside Leipzig, Germany, his teachings inspired people in all walks of life, from dancers and poets to psychologists and social revolutionaries. Here

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you will find insights from his greatest works. The Life Lessons series from The School of Life takes a great thinker and highlights those ideas most relevant to ordinary, everyday dilemmas. These books emphasize ways in which wise voices from the past have urgently important and inspiring things to tell us. 'thoroughly welcoming and approachable ... If the six books in the Life Lessons series can teach even a few readers to pay passionate heed to the world - to notice things - they will have been an unquestionable success' John Banville, Prospect 'there is a good deal to be learned from these little primers' Observer

Philosophy's Moods is a collection of original essays interrogating the inseparable bond between mood and philosophical thinking. What is the relationship between mood and thinking in philosophy? In what sense are we always already philosophizing from within a mood? What kinds of mood are central for shaping the space of philosophy? What is the philosophical imprint of Aristotle's wonder, Kant's melancholy, Kierkegaard's anxiety or Nietzsche's shamelessness? Philosophy's Moods invites its readers to explore the above questions through diverse methodological perspectives. The collection includes twenty-one contributions by internationally renowned scholars as well as younger and emerging voices. In pondering the place of the subjective and personal roots that thinking is typically called to overcome, the book challenges and articulates an alternative to a predominant tendency in philosophy to view the theoretical content and the affective side

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of thought as opposed to one another.

Dit boek is een pleidooi voor een nieuwe levensfilosofie gebaseerd op het begrip liefde. Het moderne gezin, en daarmee ook onze huidige maatschappij, is niet langer gebaseerd op het gearrangeerde huwelijk maar op een huwelijk uit liefde. Niet alleen privé, maar ook in maatschappelijke onderwerpen zou liefde een veel grotere rol kunnen spelen: de mens zet zich in voor zijn geliefden in plaats van voor een abstract hoger doel. Ferry gaat na in hoeverre het begrip liefde kan werken als een ordenend principe dat vorm geeft aan de wijze waarop mensen samenleven.

From Antiphilosophy to Worlds and from Beckett to Wittgenstein, the 110 entries in this dictionary provide detailed explanations and engagements with Badiou's key concepts and major interlocutors.

This anthology is inspired by the conviction that the big questions of human existence, including matters of love and hate, responsibility and war, matter to us both as individuals and as citizens of a global order.

Hence, these questions ought to matter to philosophers as well. In exploring these questions, the authors follow the ethical turn in philosophy, which transgresses the boundaries between philosophical thought and empirical existence, as well as between philosophy and other disciplines.

The central themes of the anthology focus on the relation between self and other, between ambiguity

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and ambivalence, and between the problem of evil and responses to it. The authors discuss these themes in relation to concrete issues in the present, including colonialism, immigration and national policies towards refugees, the Palestinian-Israeli conflict, genocide, and mass rape. The contributors to this anthology, who come from a variety of national backgrounds, work in the fields of philosophy, psychology, and Holocaust studies.

A new century, new threats to love . . . Love without risks is like war without deaths - but, today, love is threatened by an alliance of liberalism and hedonism. Caught between consumerism and casual sexual encounters devoid of passion, love - without the key ingredient of chance - is in danger of withering on the vine. In *In Praise of Love*, Alain Badiou takes on contemporary 'dating agency' conceptions of love that come complete with zero-risk insurance - like US zero-casualty bombs. He develops a new take on love that sees it as an adventure, and an opportunity for re-invention, in a constant exploration of otherness and difference that leads the individual out of an obsession with identity and self. Liberal, libertine and libertarian reductions of love to instant pleasure and non-commitment bite the dust as Badiou invokes a supporting cast of thinkers from Plato to Lacan via Karl Marx to form a new narrative of romance, relationships and sex - a narrative that does not fear love.

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This concise and accessible book is the perfect introduction to Badiou's thought. Responding to Tarby's questions, Badiou takes us on a journey that interrogates and explores the four conditions of philosophy: politics, love, art and science. In all these domains, events occur that bring to light possibilities that were invisible or even unthinkable; they propose something to us. Everything then depends on how the possibility opened up by the event is grasped, elaborated and embedded in the world – this is what Badiou calls a 'truth procedure'. The event creates a possibility but there then has to be an effort – a group effort in the case of politics, an individual effort in the case of love or art – for this possibility to become real and inscribed in the world. As he explains his thinking on politics, love, art and science, Badiou takes stock of his major works, reflects on their central themes and arguments and looks forward to the questions he plans to address in his future writings. The book concludes with a short introduction to Badiou's philosophy by Fabien Tarby. For anyone wishing to understand the work of one of the most widely read and influential philosophers writing today, this small book will be an indispensable guide.

Almost fifty years ago, Jean-Louis Comolli and Jean Narboni published the manifesto "Cinema/Ideology/Criticism," helping to set the agenda for a generation of film theory that used

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cinema as a means of critiquing capitalist ideology. In recent decades, film studies has moved away from politicized theory, abandoning the productive ways in which theory understands the relationship between cinema, politics, and art. In *Cinema/Politics/Philosophy*, Nico Baumbach revisits the much-maligned tradition of seventies film theory to reconsider: What does it mean to call cinema political? In this concise and provocative book, Baumbach argues that we need a new philosophical approach that sees cinema as both a mode of thought and a form of politics. Through close readings of the writings on cinema by the contemporary continental philosophers Jacques Rancière, Alain Badiou, and Giorgio Agamben, he asks us to rethink both the legacy of ideology critique and Deleuzian film-philosophy. He explores how cinema can condition philosophy through its own means, challenging received ideas about what is seeable, sayable, and doable.

Cinema/Politics/Philosophy offers fundamental new ways to think about cinema as thought, art, and politics.

Our relationship with money is one that lasts a lifetime, yet traditionally books on the subject tend to take one of two routes: a) how to get more, or b) how to deal with less. John Armstrong turns these approaches upside down, and looks not at money itself, but at how we relate to it and the meaning we

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attach to it. How does it drive us and frighten us? Can it change the world for the better? And how much do we actually need? Offering surprising and helpful new insights, this book will encourage you to redefine your feelings about money, and ultimately enable you to discover what is really important to you in life. One in the new series of books from The School of Life, launched May 2012: How to Stay Sane by Philippa Perry How to Find Fulfilling Work by Roman Krznaric How to Worry Less About Money by John Armstrong How to Change the World by John-Paul Flintoff How to Thrive in the Digital Age by Tom Chatfield How to Think More About Sex by Alain de Botton

Conditions of LoveThe Philosophy of IntimacyPenguin UK Een vaste relatie geeft zekerheid, maar hoe houd je het spannend? De meeste mensen zoeken zekerheid in hun relatie. Ze willen een betrouwbare, monogame partner die ze door en door kennen. Maar een intieme en gelijkwaardige relatie leidt niet noodzakelijk tot een goed seksleven. En juist het ontbreken van erotiek kan een relatie onder druk zetten. In onze huidige maatschappij zijn de belangrijkste waarden die we nastreven in een relatie: gelijkwaardigheid, vertrouwen en eerlijkheid. Deze waarden zijn echter dodelijk voor een opwindend seksleven, dat juist gebaat is bij machtspeletjes, oneerlijke voordelen en verleidelijke manipulaties. Perel neemt ons mee in deze paradox tussen liefde en lust en toont aan dat intimiteit en erotiek goed samen kunnen gaan in een sterke relatie. Als psychotherapeut heeft ze veel stellen met deze problematiek behandeld. In dit heldere, soms provocerende boek, dat wereldlijk oplossingen biedt voor een

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probleem waar veel mensen tegenaan lopen, put ze uit de rijke ervaring die ze in haar praktijk heeft opgedaan. Esther Perel woont in New York en heeft een eigen praktijk als psychotherapeut. Ze is geboren in België en spreekt vloeiend Engels, Duits, Frans, Spaans, Italiaans, Hebreeuws en Nederlands.

This is the first book to explore all central issues surrounding the relationship between the film-image and philosophy. It tackles the work of particular philosophers of film (Žižek, Deleuze and Cavell) as well as general philosophical positions (Cognitivist and Culturalist), and analyses the ability of film to teach and create philosophy.

Badiou indicts this approach, which reduces politics to a matter of opinion, thus eliminating any of its truly radical and emancipatory possibilities. Against this intellectual tradition, Badiou proposes instead the consideration of politics in terms of the production of truth and the affirmation of equality. He demands that the question of a possible “political truth” be separated from any notion of consensus or public opinion, and that political action be rethought in terms of the complex process that binds discussion to decision. Starting from this analysis, Badiou critically examines the thought of anthropologist and political theorist Sylvain Lazarus, Jacques Ranciere’s writings on workers’ history and democratic dissensus, the role of the subject in Althusser, as well as the concept of democracy and the link between truth and justice. 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 gro

"Love is joy with the accompanying idea of an external cause." Spinoza's definition of love manifests a major paradigm shift achieved by seventeenth-century Europe, in

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which the emotions, formerly seen as normative "forces of nature," were embraced by the new science of the mind. This shift has often been seen as a transition from a philosophy laden with implicit values and assumptions to a more scientific and value-free way of understanding human action. But is this rational approach really value-free? Today we tend to believe that values are inescapable, and that the descriptive-mechanical method implies its own set of values. Yet the assertion by Spinoza, Malebranche, Leibniz, and Enlightenment thinkers that love guides us to wisdom-and even that the love of a god who creates and maintains order and harmony in the world forms the core of ethical behavior-still resonates powerfully with us. It is, evidently, an idea Western culture is unwilling to relinquish. This collection of insightful essays offers a range of interesting perspectives on how the triumph of "reason" affected not only the scientific-philosophical understanding of the emotions and especially of love, but our everyday understanding as well.

Jane Austen wrote words that commence many successes of women authors today. Although her success came after her untimely death, her words live in me and every female author that devised words of inspiration, love and imagination. I have comprised many essential writings for you to enjoy, with Jane Austen spirit guiding me; the words of this book will transform you in ways unimaginable. I admit; this book derived from personal feelings I felt for many years, and the conditions of the world induce me to be a voice of those that powerful and political connected suppress daily.

Primal Philosophy: Rousseau with Laplanche presents the first comprehensive study of Rousseau's thought on the possibility of philosophy and the responsibility of the philosopher. Through a close reading of texts from throughout Rousseau's entire corpus, together with inspiration from Jean Laplanche's seminal work on the Freudian theory of

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seduction, this book positions Rousseau within a contemporary debate involving Theodor Adorno and Alain Badiou on the fate of philosophy after Heidegger. In confrontation with the radical subordination of ethics to ontology, which is characteristic of Cartesian thought and its culmination in Heidegger's philosophical legacy, the reading of Rousseau with Laplanche elaborates the rootedness of philosophy in a process of primal seduction, which opens a way to rethink the meaning of a genuine first philosophy, not as the study of being qua being in the tradition initiated by Aristotle, but as primal philosophy, the study of the genesis of philosophy itself. The rootedness of philosophy in a process of primal seduction then reveals the primal responsibility of the philosopher—a responsibility for human happiness found in the possibility of philosophy itself.

In this Handbook twenty-six leading scholars survey the development of philosophy between the middle of the sixteenth century and the early eighteenth century. The five parts of the book cover metaphysics and natural philosophy; the mind, the passions, and aesthetics; epistemology, logic, mathematics, and language; ethics and political philosophy; and religion. The period between the publication of Copernicus's *De Revolutionibus* and Berkeley's reflections on Newton and Locke saw one of the most fundamental changes in the history of our way of thinking about the universe. This radical transformation of worldview was partly a response to what we now call the Scientific Revolution; it was equally a reflection of political changes that were no less fundamental, which included the establishment of nation-states and some of the first attempts to formulate a theory of international rights and justice. Finally, the Reformation and its aftermath undermined the apparent unity of the Christian church in Europe and challenged both religious beliefs that had been accepted for centuries and the interpretation of the Bible on

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which they had been based. The Handbook surveys a number of the most important developments in the philosophy of the period, as these are expounded both in texts that have since become very familiar and in other philosophical texts that are undeservedly less well-known. It also reaches beyond the philosophy to make evident the fluidity of the boundary with science, and to consider the impact on philosophy of historical and political events—explorations, revolutions and reforms, inventions and discoveries. Thus it not only offers a guide to the most important areas of recent research, but also offers some new questions for historians of philosophy to pursue and to have indicated areas that are ripe for further exploration.

Friedrich Nietzsche is een van de belangrijkste filosofen, en zijn ideeën over de übermensch, de wil tot macht en de slavenmoraal hebben alle regionen van de cultuur doordrongen. Maar wat weten de meeste mensen echt over Nietzsche, behalve de snor, de dreigende blik en een vage associatie met nihilisme en fascisme? Nietzsche zelf geloofde dat elke vorm van filosofie in wezen autobiografisch is. In deze levendige biografie neemt Sue Prideaux de lezer mee naar de wereld van deze briljante denker. Ze laat zien welke gebeurtenissen en personen zijn leven en werk hebben beïnvloed. Ze beschrijft zijn ontwikkeling vanaf zijn christelijke opvoeding – overschaduwde door de dood van zijn vader – via zijn universitaire carrière en zijn korte beroemdheid als eenzame filosoof op hoge bergtoppen, tot zijn afdaling in de waanzin. Ik ben dynamiet leest als een roman en toont de man achter de mythe. Een fascinerend portret van de meest onbegrepen filosoof van de geschiedenis, alsook van de mensen in zijn omgeving, zoals Richard en Cosima Wagner, Lou Salomé en Nietzsches antisemitische zus Elisabeth. De biografie werd vertaald door Nietzschekenner Peter Claessens.

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In Nietzsche's Search for Philosophy: On the Middle Writings Keith Ansell-Pearson makes a novel and thought-provoking contribution to our appreciation of Nietzsche's neglected middle writings. These are the texts Human, all too Human (1878-80), Dawn (1881), and The Gay Science (1882). There is a truth in the observation of Havelock Ellis that the works Nietzsche produced between 1878 and 1882 represent the maturity of his genius. In this study he explores key aspects of Nietzsche's philosophical activity in his middle writings, including his conceptions of philosophy, his commitment to various enlightenments, his critique of fanaticism, his search for the heroic-ideal, his philosophy of modesty and his conception of ethics, and his search for joy and happiness. The book will appeal to readers across philosophy and the humanities, especially to those with an interest in Nietzsche and anyone who has a concern with the fate of philosophy in the modern world.

Danish philosopher Soren Kierkegaard (1813-1855) takes a penetrating and illuminating look at the various kinds and conditions of love. Written to be read aloud, the book conveys a keenness of thought and an insightful, poetic imagination that makes it richly rewarding and also invites many rereadings.

Poets, theologians, romantics, scientists, and revolutionaries alike have explored the many facets of love. Judging by the wide use of the word "love" and the high praise it typically receives, we might think that philosophers have thoroughly analyzed love. But this is not the case. This book takes a step toward rectifying the neglect of a philosophical analysis of love. It brings together fifteen philosophical perspectives that explore some of love's most important facets. Most of the essays have theistic or religious concerns in mind.

Slavoj Žižek is not alone in thinking that Alain Badiou's recent work is "the event of contemporary philosophy." Think

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Again, the first publication of its kind, goes a long way towards justifying his assessment. Badiou is nothing if not polemical and the most suitable way to approach his philosophy is precisely through the controversies it creates. This book, which opens with an introduction aimed at readers new to Badiou's work, presents a range of essays which explore Badiou's most contentious claims in the fields of ontology, politics, ethics and aesthetics. Alain Badiou has devised perhaps the only truly inventive philosophy of the subject since Sartre. Almost alone among his peers, Badiou's work promises a genuine renewal of philosophy, a subject he sees as conditioned by innovation in spheres ranging from radical politics to artistic experimentation to mathematical formalization. Slavoj Š Žižek is not alone in thinking that Alain Badiou's recent work is "the event of contemporary philosophy." Think Again, the first publication of its kind, goes a long way towards justifying his assessment. Badiou is nothing if not polemical and the most suitable way to approach his philosophy is precisely through the controversies it creates. This book, which opens with an introduction aimed at readers new to Badiou's work, presents a range of essays which explore Badiou's most contentious claims in the fields of ontology, politics, ethics and aesthetics.

De dieren op een boerderij komen in opstand tegen hun meester de mens en nemen zelf de macht in handen. De varkens, die lang tevoren in het geheim hebben leren lezen en schrijven, werpen zich op als de natuurlijke leiders van de revolutie. Zij staan immers op een hoger intellectueel peil dan de andere dieren. Ze breiden hun voorrechten steeds verder uit en vormen een nieuwe elite, even oppermachtig als de oude heersers. De catastrofale ineenstorting van deze gemeenschap kan ten slotte niet uitblijven. Animal Farm, geschreven in 1943, is een klassiek geworden satire op een totalitaire staat en samenleving, die vandaag de dag nog

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niets aan zeggingskracht heeft verloren.

Our amorous and erotic experiences do not simply bring us pleasure; they shape our very identities, our ways of relating to ourselves, each other and our shared world. This volume reflects on some of our most prevalent assumptions relating to identity, the body, monogamy, libido, sexual identity, seduction, fidelity, orgasm, and more. The book covers common conflicts and confusions and includes work by established scholars and innovative new thinkers.

Philosophically challenging but highly readable, the volume is ideal for a wide range of courses on love and sex, including those taught in philosophy and gender studies.

What does it really mean to love another person? Is there such a thing as the 'perfect' partner? How does infatuation differ from the real thing? The need to love is central to our idea of happiness, yet it sometimes seems that the more we reflect on it the more elusive it becomes. In this lucid and graceful meditation on the deeper meanings of intimacy, John Armstrong explores the ideas that have shaped how we view affairs of the heart. Drawing on poetry, novels, philosophy, paintings and music, he shows how love is inextricably bound up with perception and the imagination: that loving a real, complicated person and being understood and valued by them in turn is not something we find, but rather something we create.

Alterities marks an advance to a new stage of critical theory. Dealing with literature from Shakespeare and Donne to Calvino, with philosophy from the medieval to the contemporary, with cinema from popular to art-film, and with political theory from Marx to Lyotard, Baudrillard, and Badiou, Thomas Docherty intervenes in all the major contemporary cultural debates to propose and practice a new criticism, whose theoretical foundations lie in a postmodern ethics, ecopolitics, and an austere attention to the radical difficulties

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of art. Bound together by the cohesive drive of Docherty's intelligence and the coerciveness of the arguments he enlarges about alterity and historicity, Alterities rehabilitates the question of why we bother about art, and proposes new modes of critical engagement with contemporary culture. Beginning with a sustained critique of the so-called 'end of philosophy', Badiou goes on to propose a new definition of philosophy, one that is tested with respect to both its origin, in Plato, and its contemporary state. The essays that follow are ordered according to what Badiou sees as the four great conditions of philosophy: philosophy and poetry, philosophy and mathematics, philosophy and politics, and philosophy and love. Conditions provides an illuminating reworking of all the major theories in Being and Event. In so doing, Badiou not only develops the complexity of the concepts central to Being and Event but also adds new ones to his already formidable arsenal. The essays in Conditions reveal the extraordinary and systematic nature of Badiou's philosophical enterprise.

Ella Rubenstein is veertig jaar oud en niet gelukkig getrouwd, als ze een baan als proeflezer aanneemt voor een literair agentschap. Opeens staat haar leven op z'n kop. Haar eerste opdracht is het lezen van een manuscript over de oude, beroemde en mystieke soefi Rumi, gepassioneerd dichter en advocaat van de liefde. Langzaam realiseert ze zich dat dit dertiende-eeuwse levensverhaal haar eigen verhaal weerspiegelt. Ze stelt zich open voor nieuwe mogelijkheden en omarmt zo de tijdloze boodschap van deze spirituele dichter.

Our relationship with money is one that lasts a lifetime. It can be as important as family life, as competitive as work, and as exciting and secretive as love. Yet books about money tend to take one of two routes: a) how to get more, or b) how to deal with less. This book turns these questions upside down,

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and looks not at money itself, but at the way we view it. How does money drive us? How does it frighten us? And how can it help us make sense of who we are? Money is too important a part of life for us not to worry about, but by approaching it differently, we can change the way we perceive its worth. With surprising and enlightening new insights, 'How to Worry Less About Money' will help you realise what material wealth really means.

Exploring the meanings and powers of love from ancient Greece to the present day, Richard Gilman-Opalsky argues that what is called “love” by the best thinkers who have approached the subject is in fact the beating heart of communism—understood as a way of living, not as a form of government. Along the way, he reveals with clarity that the capitalist way of assigning value to things is incapable of appreciating what humans value most. Capitalism cannot value the experiences and relationships that make our lives worth living and can only destroy love by turning it into a commodity. The Communism of Love follows the struggles of love in different contexts of race, class, gender, and sexuality, and shows how the aspiration for love is as close as we may get to a universal communist aspiration.

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