Comprehending as well as treaty even more than other will pay for each success. next to, the statement as competently as keenness of this Byung Chul Han can be taken as capably as picked to act.

The Burnout Society-Byung Chul Han 2015-08-12 Our competitive, service-oriented societies are taking a toll on the late-modern individual. Rather than improving life, multitasking, “user-friendly” technology, and the culture of convenience are producing disorders that range from depression to attention deficit disorder to borderline personality disorder. Byung-Chul Han interprets the spreading malaise as an inability to manage negative experiences in an age characterized by excessive positivity and the universal availability of people and goods. Stress and exhaustion are not just personal experiences, but social and historical phenomena as well. Denouncing a worldview in which mere resistance to the current response can lead to further disempowerment, he draws on literature, philosophy, and the social and natural sciences to explore the stakes of sacrificing intermitent intellectual reflection for constant neural connection.

Psychopolitics-Byung-Chul Han 2017-12-05 Exploring how neoliberalism has discovered the productive force of the psyche Byung-Chul Han, a star of German philosophy, continues his passionate critique of neoliberalism, trenchantly describing a regime of technological domination that, in contrast to Foucault’s biopower, has discovered the productive force of the psyche. In the course of discussing all the facets of neoliberal psychopolitics fueling our contemporary crisis of freedom, Han elaborates an analytical framework that provides an original theory of Big Data and a lucid phenomenology of emotion. But this provocative essay proposes counter models too, presenting a wealth of ideas and surprising alternatives at every turn.

Shanzhai-Byung-Chul Han 2017-10-06 Tracing the thread of “decreation” in Chinese thought, from constantly changing classical masterpieces to fake cell phones that are better than the original. Shanzhai is a Chinese neologism that means “fake,” originally coined to describe knock-off cell phones marketed under such names as Nokia and Samsung. These cell phones were not crude forgeries but multifunctional, stylish, and as good as or better than the originals. Shanzhai has since spread into other parts of Chinese life, with shanzhai books, shanzhai politicians, shanzhai stars. There is a shanzhai Harry Potter; Harry Potter and the Porcelain Doll, in which Harry takes on his nemesis Yandomort. In the West, this would be seen as piracy, or even desecration, but in Chinese culture, originals are continually transformed—deconstructed. In this volume in the Untimely Meditations series, Byung-Chul Han traces the thread of deconstruction, or “decreation,” in Chinese thought, from ancient masterpieces that invite inscription and transcription to Maoism—“a kind a shanzhai Marxism,” Han writes. Han discusses the Chinese concepts of quan, or law, which literally means the weight that slides back and forth on a scale, radically different from Western notions of absoluteness; zhen ji, or original, determined not by an act of creation but by unchanging process; xian zhan, or seals of leisure, affixed by collectors and part of the picture’s composition; fuzhi, or copy, a replica of equal value to the original; and shanzhai. The Far East, Han writes, is not familiar with such “pre-deconstructive” factors as original or identity. Far Eastern thought begins with deconstruction.

The Transparency Society-Byung-Chul Han 2015-08-19 Transparency is the order of the day. It is a term, a slogan, that dominates public discourse about corruption and freedom of information. Considered crucial to democracy, it touches our political and economic lives as well as our private lives. Anyone can obtain information about anything—everything—and everyone—has become transparent: unveiled or exposed by the apparatuses that exert a kind of collective control over the post-capitalist world. Yet, transparency has a dark side that, ironically, has everything to do with a lack of mystery, shadow, and nuance. Behind the apparent accessibility of knowledge lies the shift in violence from visible to invisible, from the frontal to the viral to the self-inflicted, from brute force to mediated force, from the real to the virtual. Violence, Han tells us, has gone from the negative—explosive, massive, and martial—to the positive, wielded without enmity or domination. This, he says, creates the false impression that violence has disappeared. Anonymized, desubjectified, systemic, violence conceals itself because it has become one with society. Han first investigates the macro-physical manifestations of violence, which take the form of negativity—developing from the tension between self and other, interior and exterior, friend and enemy. These manifestations include the archaic violence of sacrifice and blood, the mythical violence ofHZ and vengeful gods, the deadly violence of the sovereign, the merciless violence of torture, the bloodless violence of the gas chamber, the viral violence of terrorism, and the verbal violence of hurtful language. He then examines the violence of positivity—the expression of an excess of positivity—which manifests itself as over-achievement, over-production, over-communication, hyper-attention, and hyperactivity. The violence of positivity, Han warns, could be even more disastrous than that of negativity: infection, invasion, and infiltration have given way to infarction.

The Scent of Time-Byung-Chul Han 2017-09-25 Is human consciousness merely an illusion? Are all things shams? Or is there something eternal, something fixed, something that can be discovered? Is the self an illusion? Are all things just a dream? Byung-Chul Han interprets the spreading malaise as an inability to manage negative experiences in an age characterized by excessive positivity and the universal availability of people and goods. Stress and exhaustion are not just personal experiences, but social and historical phenomena as well. Denouncing a worldview in which mere resistance to the current response can lead to further disempowerment, he draws on literature, philosophy, and the social and natural sciences to explore the stakes of sacrificing intermitent intellectual reflection for constant neural connection.

The Expulsion of the Other-Byung-Chul Han 2018-01-08 The days of the Other are over in this age of excessive communication, information and consumption. What used to be the Other, be it as friend, as Eros or as hell, is now indistinguishable from the self in our narcissistic desire to assimilate everything and everyone until there are no boundaries left. The result is a ‘terror of the Same’, lives in which we no longer pursue knowledge, insight and experience but are instead reduced to the echo chambers and illusory encounters offered by social media. In extreme cases, this feeling of disorientation and senselessness is compensated through self-harm, or even harming others through acts of terrorism. Byung-Chul Han argues that our times are characterized not by external repression but by an internal depression, whereby the destructive pressure comes not from the Other but from the self. It is only by returning to a society of listeners and lovers, by acknowledging and desiring the Other, that we can seek to overcome the isolation and suffering caused by this crushing process of total atomization.
our sense of time. Our attachment to the vita activa creates an imperative to work which degrades the human being into a labouring animal, an animal laborans. At the same time, the hyperactivity which characterizes our daily routines robs human beings of the capacity to linger, shedding impossible to experience time as fulfilling. Drawing on a range of thinkers including Heidegger, Nietzsche, and Arendt, Han argues that we can overcome this temporal crisis only by revitalizing the vita contemplativa and relearning the art of lingering. For what distinguishes humans from other animals is the capacity for reflection and contemplation, and when life regains this capacity, this art of lingering, it gains in time and space, in duration and density.

Saving Beauty-Byung-Chul Han 2017-10-27 Beauty today is a paradox. The cult of beauty is ubiquitous but it has lost its transcendence and become little more than an aspect of consumerism, the aesthetic dimension of capitalism. The sublime and unsettling aspects of beauty have given way to corporeal pleasures and ‘likes’, resulting in a kind of ‘pornography’ of beauty. In this book, cultural theorist Byung-Chul Han reinvigorates aesthetic theory for our digital age. He interrogates our preoccupation with all things slick and smooth, from Jeff Koons’ Balloon Dog to Bjarke Ingels’ ‘Googleplex’. He analyses the contemporary mania for viral videos and memes, Han reclaims beauty, showing how it manifests itself as truth, temptation and even disaster.

This wide-ranging and profound exploration of beauty, encompassing ethical and political considerations as well as aesthetic, will appeal to all those interested in cultural and aesthetic theory, philosophy and digital media.

What is Power?-Byung-Chul Han 2018-11-26 Power is a pervasive phenomenon yet there is little consensus on what it is and how it should be understood. In this book the cultural theorist Byung-Chul Han develops a fresh and original perspective on the nature of power, shedding new light on this key feature of social and political life.

Power is commonly defined as a causal relation: an individual’s power is the cause that produces a change of behaviour in someone else against the latter’s will. Han rejects this view, arguing that power is better understood as a mediation between ego and alter which creates a complex array of reciprocal interdependencies. Power can also be exercised not only against the other but also within and through the other, and this involves a much higher degree of self-reflection. Refusing to be seen as a simple tool — as a form of control — but as manifestations of the same power, differing only in the degree of mediation. This highly original account of power will be of great interest to students and scholars of philosophy and of social, political and cultural theory, as well as to anyone seeking to understand the many ways in which power shapes our lives today.

Capitalism and the Death Drive-Byung-Chul Han 2021-05 What we call capitalism today is in fact a tumourous growth, a cancerous proliferation which is disrupting the social organism. These tumours endlessly metastasize and grow with a self-replicating, deadly vitality. At a certain point this growth is no longer productive, but rather destructive. Capitalism passed this point long ago. Its destructive forces cause not only ecological and social catastrophes but also mental collapse. The destructive compulsion to perform combines self-affirmation and self-destruction in one. We optimize ourselves to death. Brutal competition ends in destruction. It produces an emotional coldness and indifference towards others as well as towards one’s own self. The devastating consequences of capitalism converge with the adoption of a death drive. Freud initially introduced the death drive hesitantly, but later he admitted that he ‘couldn’t think beyond it’ as the idea of the death drive became increasingly central to his thought. The same is true for capitalism today: it is impossible to think about capitalism without considering the death drive. This new book by one of the most creative cultural theorists writing today will be of interest to a wide readership.

The Palliative Society-Byung-Chul Han 2021-07 Theorists such as Jacques Derrida 1995-03-01 Theory and Practice is a series of nine lectures that Jacques Derrida delivered at the École Normale Supérieure in 1976 and 1977. The topic of “theory and practice” was associated above all with Marxist discourse and particularly the influential interpretation of Marx by Louis Althusser. Althusser’s many questions to Althusser and other thinkers aim at unsettling the distinction between thinking and acting. Derrida’s investigations set out from Marx’s “Theses on Feuerbach,” in particular the eleventh thesis, about the relations between theory and practice. Althusser's approach to the practice-theory pair is based on the Marxian practice. Derrida argues, however, that Althusser has no such end in view and that his discourse remains resolutely philosophical, even as it promotes the theory/practice pair as primary values. This seminar also draws fascinating connections between Marxist thought and Heidegger and features Derrida’s signature reconfiguration of the dichotomy between doing and thinking. This text, available for the first time in English, shows that Derrida was doing important work on Marx long before Specters of Marx. As with the other volumes in this series, it gives readers an unparalleled glimpse into Derrida’s thinking at its best—spontaneous, unpredictable, and groundbreaking.

La agonía de Eros-Byung-Chul Han 2014 Phenomenology-Stephanie Kauffer 2015-07-15 This comprehensive new book introduces readers to the core history of phenomenology and assesses its relevance to contemporary psychology, philosophy of mind, and cognitive science. What is needed is a way of understanding the evolution of thinking towards enactivism, the authors argue, is a new and different understanding of the mind, brain, and cognitive processes. What is needed is a way of understanding the evolution of thinking towards enactivism, the authors argue, is a new and different understanding of the mind, brain, and cognitive processes. In this book, the authors provide a clear, jargon-free account of phenomenology, providing abundant examples and anecdotes to illustrate and to entertain. This book is an ideal introduction to phenomenology and cognitive science for the uninitiated, as well as for philosophy and psychology students keen to deepen their understanding of these subjects.

Heritage of “Bifo” Berardi 2015-02-03 What is the relationship between capitalism and liberal political life? In his most unsettling book to date, Franco “Bifo” Berardi embarks on an exhilarating journey through philosophy, psychoanalysis and current events, searching for the social roots of the mental malaise of our age. Spanning an array of horrors - the Aurora “Joker” killer; Anders Breivik; American school massacres; the suicide epidemic in Korea and Japan; and the recent spate of “autodiety” suicides in Europe - Bifo dares to explore the darkest
shadow cast by the contemporary obsession with relentless competition and hyper-connectivity. In a volume that
crowns four decades of radical intellectual work, Berardi develops the psychoanalytical insights of his friend Félix
Guattari to propose dystopian irony as a strategy to disentangle ourselves from the deadly embrace of absolute
capitalism. From the Trade Paperback edition.
Trauma Traulas, Recreating Song Lines-Judy Atkinson Providing a ground-breaking answer to the questions of
how to solve the problems of cross-generational trauma, Trauma Traulas moves beyond the rhetoric of victimhood,
and provides inspiration for anyone concerned about Indigenous and Indigenous communities today.

Modernity and Self-Identity-Anthony Giddens 2013-04-30 This major study develops a new account of modernity
and its relation to the self. Building on the ideas set out in The Consequences of Modernity, Giddens argues that 'high'
or 'late' modernity is a post traditional order characterised by a developed institutional reflexivity. In the
contemporary period, the globalising tendencies of modern institutions are accompanied by a transformation of
day-to-day social life having profound implications for personal activities. The self becomes a 'reflective project',
sustained through a reversible narrative of self identity. The reflexive project of the self, the author shows to seek,
is a form of control or mastery which parallels the overall orientation of modern institutions towards 'colonising
the future'. Yet it also helps promote tendencies which place that orientation radically in question - and which
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identity. The volumes are a decisive step in the development of his thinking, and will be essential reading for
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Against Nature-Lorraine Daston 2019-05-28 A pithy work of philosophical anthropology that explores why humans
find morality in natural orders. Why have human beings, in all different cultures and epochs, looked to
nature as a source of norms for human behavior? From ancient India and ancient Greece, medieval France
and Enlightenment England, up to the latest controversies over gay marriage and cloning, natural orders have
been enlisted to illustrate and buttress moral orders. Revolutionsaries and reactionaries alike have appealed to nature
to shore up their causes. No amount of philosophical argument or political critique deters the persistent
and perennial optimism that 'the natural order' is at once the 'spirit' of democratic reason, the 'true' source of
human values, and the 'original' source of human nature. In a pithy work of philosophical anthropology,
Lorraine Daston asks why we continually seek moral orders in natural orders, despite so much good counsel to the contrary. She outlines three specific forms of natural order in the Western
philosophical tradition—specific natures, local natures, and universal natural laws—and describes how each of
these three natural orders has been used to define and oppose a distinctive form of the unnatural. She argues that
each of these forms of the unnatural triggers equally distinctive emotions: horror, terror, and wonder. Daston
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Immunitas-Roberto Esposito 2017-05-11 This book by Roberto Esposito - a leading Italian political philosopher - is
a highly original exploration of the relationship between human bodies and societies. The original function of
law, even before it was codified, was to preserve peaceful cohabitation between people who were exposed to the
danger of destructive conflict. Just as the human body’s immune system protects the organism from deadly incursions by
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Possiamo avaliare inteiramente as consequências dessa embriaguez. Essa cegueira e a estupidez simultânea a ela
consciente, transforma decisivamente nosso comportamento, nossa percepção, nossa sensação, nosso
sentir, pensamento, nosso em conjunto. Um exame digital! Embriagamo-nos hoje em dia da mídia digital, sem que
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O poder-byung-chul Han 2016-11-07 Sobre el concepto de ‘poder’, sigue reiniando el caos teórico. Frente a todo lo que el fenómeno tiene de olvido tenemos todo lo que el concepto tiene de oculto. Para unos, poder significa opresión; para otros, es un elemento constructivo de la comunicación. El poder se asocia
tanto con la libertad como con la coerción. También se asocia con el derecho y con la arbitrariedad. En vista de esta
confusión teórica, Han afirma que es necesario hallar un concepto dinámico de poder capaz de unificar en sí
mismo las nociones divergentes respecto a él; una forma fundamental de poder que, mediante la reubicación de
elementos estructurales internos, genere diversas formas de manifestarse. De esta forma, quitemos al poder esa
fuerza que se basa en el hecho de que no se sabe exactamente en qué consiste. Hipercoerción global, medio
término que las nuevas tecnologías, acerca los espacios culturales entre sí y genera un círculo de prácticas sociales
y formas de expresión. Esto tiene un efecto aglutinante en el campo cultural: los contenidos culturales heterogéneos se superponen y se atraviesan. Sus
límites o fronteras, cuyas formas están determinadas por un aura de autenticidad, se desvuelven. Así, las
culturas se liberan de todas las costuras, limitaciones o henduradas y se abren paso hacia una hipercultura: tienen que
procesar con la ‘ormapaléctica’ de la hipercultura, de una generación a otra, un pithy work of philosophical anthropology, Lorraine Daston asks why we continually seek moral orders in natural orders, despite so much good counsel to the contrary. She outlines three specific forms of natural order in the Western
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understanding the human as a ‘perversion’ of something other than itself allows us to have a philosophy of the human without the humanist subject. In short, through perversion, we can talk about the human as not merely having a relation to the world, but of being that relation. With an explicit defence of Sartre against the charge of humanism, accompanied by a novel and distinctive reinterpretation of Nietzsche, Mitchell recovers an existentialism that is at once both radical and philosophically relevant.

Violence-Slavoj Žižek 2008 The premise of Zizek's theory is that the subjective violence we see - violence with a clear identifiable agent - is only the tip of an iceberg made up of 'systemic' violence, which is essentially the catastrophic consequence of the smooth functioning of our economic and political systems. With the help of Marx, Engels, Sartre, Hegel, Kierkegaard, Lacan, Brecht and many more, Zizek examines the hidden causes of violence, delving into the supposed 'divine violence' which propels suicide bombers and the unseen 'systemic' violence which lies behind outbursts, from Parisian suburbia to New Orleans. For Zizek, the controversial truth is that sometimes doing nothing is the most violent thing you can do. He calls for a forceful confrontation with the vacancy of today's democracies - using an unconventional plethora of references: Hitchcock, Orwell, Fukuyama, Freud and more.

La desaparición de los rituales-Byung-Chul Han 2020-05-18 Los rituales, como acciones simbólicas, crean una comunidad sin comunicación, pues se asientan como significantes que, sin transmitir nada, permiten que una colectividad reconozca en ellos sus señas de identidad. Sin embargo, lo que predomina hoy es una comunicación sin comunidad, pues se ha producido una pérdida de los rituales sociales. En el mundo contemporáneo, donde la fluidez de la comunicación es un imperativo, los ritos se perciben como una obsolescencia y un estorbo prescindible. Byung-Chul Han se pregunta: ¿por qué las formas simbólicas cohesionan la sociedad y qué nos depara esta cuando deja de cultivarlas? Para Han, su progresiva desaparición acarrea el desgaste de la comunidad y la desorientación del individuo. En este libro, los rituales constituyen un fondo de contraste que sirve para perfilar los contornos de nuestras sociedades. Se esboza, así, una genealogía de su desaparición mientras se da cuenta de las patologías del presente y, sobre todo, de la erosión que ello comporta. Este nuevo ensayo de Byung-Chul reflexiona sobre estilos de vida alternativos que serían capaces de liberar la sociedad de su narcisismo colectivo.

Niklas Luhmann’s Modernity-William Rasch 2000 An introduction to the nature of modernity as envisioned by Germany’s leading social theorist of the late-20th century, Niklas Luhmann. The book injects concepts derived from Luhmann’s influential systems theory into debates about modernity and postmodernity, constructivist and foundationalist epistemologies, the relationship between politics and ethics, and the possibilities of interdisciplinary work that spans the great divide between science and the humanities. The book stages challenging engagements with such thinkers as Jurgen Habermas, Jean-Francois Lyotard, Drucilla Cornell, Judith Butler, Michel Serres, N. Katherine Hayles, and such political theorists as Chantal Mouffe and Carl Schmitt. The book closes with two interviews: one a discussion with Luhmann and Hayles on epistemology, the other with Luhmann on the functional differentiation of modern society.

La sociedad de la transparencia-Byung-Chul Han 2013-09 Muerte y alteridad-Byung-Chul Han 2018-10-02 Todos tenemos constancia de la muerte. Cuando es la de allegados, se convierte en un tragedy que nos afecta profundamente; cuando se trata de la conciencia de nuestro propio final, nos produce una terrible angustia. Concebimos nuestra propia muerte como la extinción sin residuos del yo personal, y por tanto como la imposición absoluta de lo totalmente heterogéneo. Ante esta perspectiva, la inminencia de la muerte puede despertar un amor heroico, en el que el yo deja paso al otro y así se promete una supervivencia. De este modo, en torno a la muerte surgen complejas líneas de tensión que se entrecruzan entre el yo y el otro. Muerte y alteridad toma como referencia a Kant, Heidegger, Lévinas y Canetti, entre otros, para indagar en la compleja relación de tensión en los conceptos de muerte, poder, identidad y transformación. En esta obra rigurosamente filosófica, Byung Chul Han reflexiona sobre la re-acción a la muerte, que se contrapone o bien con el énfasis del yo o bien con el amor heroico. Frente a estas formas de encarar la muerte, el presente libro muestra otra manera de “ser para la muerte”, un modo de tomar conciencia de la mortalidad que conduce a la serenidad. Asimismo, se tematiza una experiencia de la finitud con la que se aguza una sensibilidad especial para lo que no es el yo: la afabilidad.