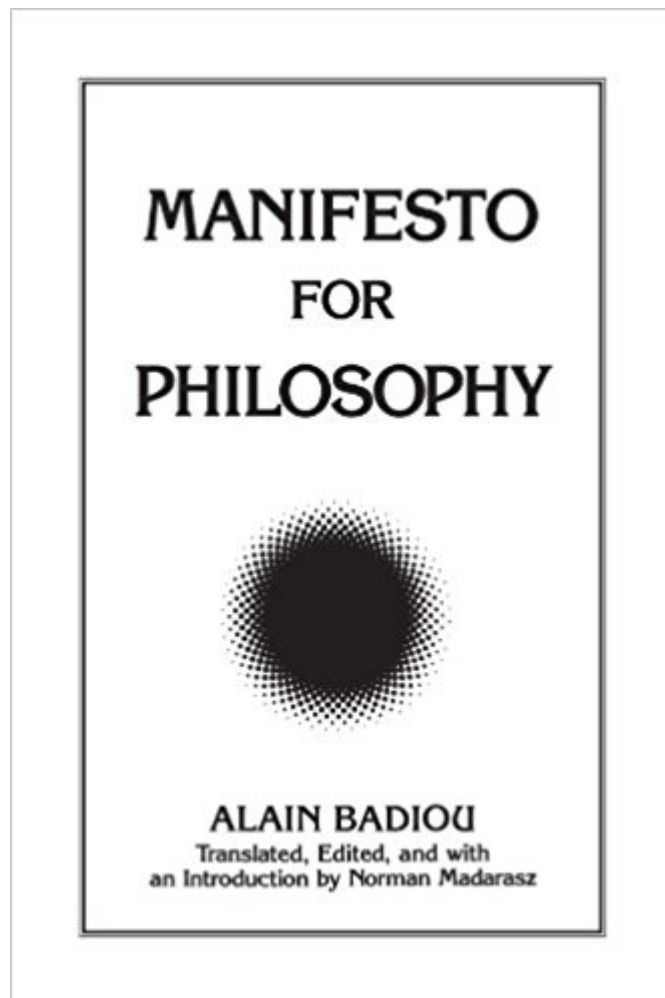


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Manifesto For Philosophy: Followed By Two Essays: "the (Re)Turn Of Philosophy Itself" And "Definition Of Philosophy" (Suny Series, Intersections, Philosophy And Critical Theory)





Synopsis

An excellent introduction to the work of one of the most important philosophers writing today, *Manifesto for Philosophy* will undoubtedly quicken the discourse that has become too comfortable with its own death" - Joan Copjec, author of *Read My Desire: Lacan against the Historicists*

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Customer Reviews

Alain Badiou's work is a breath of fresh air in the oftentimes pious and romantic twentieth-century renderings of philosophy in which the latter seems to cover both everything and nothing. Delimiting and yet simultaneously radicalizing philosophy's role, Badiou maintains the possibility of something other than the end of philosophy: a new and different step. Bruce Fink, coeditor of *Reading Seminars I and II* and *Reading Seminar XI* An excellent introduction to the work of one of the most important philosophers writing today, *Manifesto for Philosophy* will undoubtedly quicken the discourse that has become too comfortable with its own death. Joan Copjec, author of *Read My Desire: Lacan against the Historicists* One of the most provocatively innovative thinkers writing in French today, Alain Badiou constantly unsettles his reader by not only absorbing but also reversing and displacing the major motifs of modernist antiphilosophy from Nietzsche through Derrida. In the limpid, programmatic texts presented in readable translations here, Badiou sketches his project spelled out in his magnum opus, *L'Etre et l'événement* to reestablish systematic philosophy as a Platonism of the multiple, articulated around the four conditioning discourses of science (notably the

mathematics of set theory), politics (in a post-Marxist mode informed by the events of May 68), art (especially poetry from Hölderlin to Celan), and love (as conceptualized by Lacan). The most significant challenge to antiphilosophy in a long time, Badiou's thought promises either to displace its currently dominant forms or to deepen and refine their self-understanding. It is, in short, a force worth reckoning with. Jeffrey S. Librett, translator, *Of the Sublime: Presence in Question* "Alain Badiou's work is a breath of fresh air in the oftentimes pious and romantic twentieth-century renderings of philosophy in which the latter seems to cover both everything and nothing. Delimiting and yet simultaneously radicalizing philosophy's role, Badiou maintains the possibility of something other than the end of philosophy: a new and different step." -- Bruce Fink, coeditor of *Reading Seminars I and II* and *Reading Seminar XI* ..".An excellent introduction to the work of one of the most important philosophers writing today, *Manifesto for Philosophy* will undoubtedly quicken the discourse that has become too comfortable with its own death." -- Joan Copjec, author of *Read My Desire: Lacan against the Historicists* "One of the most provocatively innovative thinkers writing in French today, Alain Badiou constantly unsettles his reader by not only absorbing but also reversing and displacing the major motifs of modernist 'antiphilosophy' from Nietzsche through Derrida. In the limpid, programmatic texts presented in readable translations here, Badiou sketches his project--spelled out in his magnum opus, *L'Être et l'événement*--to reestablish systematic philosophy as a 'Platonism of the multiple,' articulated around the four conditioning discourses of science (notably the mathematics of set theory), politics (in a post-Marxist mode informed by the events of May '68), art (especially poetry from Hölderlin to Celan), and love (as conceptualized by Lacan). The most significant challenge to 'antiphilosophy' in a long time, Badiou's thought promises either to displace its currently dominant forms or to deepen and refine their self-understanding. It is, in short, a force worth reckoning with." -- Jeffrey S. Librett, translator, *Of the Sublime: Presence in Question*

Text: English (translation) Original Language: French --This text refers to an out of print or unavailable edition of this title.

Almost all of our 'philosophers' (as opposed to philosophers) are in search of a diverted writing - "so that the evasive transition of a site's occupation may befall to philosophy's presumably uninhabitable place." P. 28 How nice to be listening to Francis Poulenc *Marriage de Babar* while reading this. Is philosophy responsible for everything - especially the "avatars of the political"? (This is very nicely written and the message clear as a bell.) I love it when he writes like this - though granted it may be a translation issue when he 'does not'. "I do not claim that philosophy is possible

at every moment."!!! P. 31 Four conditions of philosophy: math, poetry, political invention, and love. P.35. Some of the subsequent essays were also in the book Conditions. But there are some sequences in these that puzzle. Are sutures tie-ins? Philosophy tied in to science? Is that what he means by a suture? Further discourse on the nature of events - Lacan's work is an event? If so then I have to go back to Being and Event and reevaluate what Event means.

If anything, Badiou's book poses a serious challenge to the dominance of Heidegger in continental philosophy today. Philosophy can never announce its own end, the end of philosophy. Neither can philosophy pretend to lose itself in the linguistic turn, in the shift from logic and reason to poetry. Philosophy, Badiou argues, must be distinguished from sophistry. Just as Plato founded philosophy from the thralls of sophism of his age, we too must recapture the 'Platonism' of philosophy in an age of anti-Platonism. Badiou's middle course between Plato, on one hand, and the likes of Heidegger and Deleuze, on the other hand, proposes the ideal of philosophy that is not-yet and, more importantly, not reducible to extreme conclusions, i.e., the rejection of philosophy as a dead endeavor. Philosophy is not the antithesis of sophism, and in this the true opposed to the false, but Badiou contends that sophism is a necessary partner of philosophy. In this schema, philosophy must be distinguished from sophism; that is, we must uphold a conception of truth, or rather, of truths. Philosophy seeks the truth in the plural, truth as multiple but which is nevertheless truth and not relative 'truth.' In 'Manifesto,' Badiou engages with the dominant currents of philosophy today in order to reimagine the possibility of philosophy despite the skeptics. In the anglo-american vs. continental split in contemporary philosophy, one is often left to choose two impossible alternatives: logic or poetry. In 'Manifesto' Badiou opens up another way, a way that is a return to that which has always been with us all along.

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