

Espumas Peter Sloterdijk

Kritik der zynischen Vernunft Peter Sloterdijk.1990

El imperativo estético Peter Sloterdijk.2020-04-07 Un libro que perfectamente se puede considerar como el canon estético de Peter Sloterdijk. En el presente libro, Peter Sloterdijk toca todos los géneros modernos de las artes, desde la música hasta la arquitectura, desde el uso de la luz hasta las artes vivas, desde el diseño hasta la tipografía. Transita por todos los campos de lo visible y lo invisible, de lo audible y lo inaudible, en un arco histórico que se extiende desde la Antigüedad hasta Hollywood. Cuando aplica su particular método de distanciamiento del discurso a la contemplación de obras y géneros artísticos, los objetos descritos se muestran súbitamente bajo una luz diferente, y con su despierto y combativo sentido de la actualidad nos conduce lejos, muy lejos de los caminos trillados del comentario artístico. A lo largo de sus páginas se despliega la manera singularísima, a un tiempo jovial y seria, con que el gran filósofo alemán analiza los fenómenos estéticos más dispares, caracterizando lo estético del arte y de las artes.

Peter Sloterdijk Sjoerd van Tuinen.2006

Esferas III Peter Sloterdijk.2006 Con Espumas, Sloterdijk ha completado su ensayo, en tres partes, de una nueva narración de la historia de la humanidad. El concepto antropológico de esfera remite a la tesis fundamental del autor, según la cual la vida es un asunto de forma. Sugiere que «vivir, configurar esferas y pensar son expresiones diferentes para lo mismo». El primer volumen, Burbujas, reconstruía cómo por la coexistencia de seres humanos con seres humanos se produce un interior de tipo especial. El acento se ponía entonces en la tesis de que la pareja representa, frente al individuo, la magnitud más auténtica y real. En la novela filosófica Globos, segundo volumen de la serie, se narraba de qué forma el pensamiento metafísico clásico, como contemplación del todo redondo, se propaga por el mundo, el globo, y pone en marcha formas diversas de globalización. Espumas ofrece ahora una teoría filosófica de la época actual en la que se destaca que la vida se desarrolla multifocalmente. La imagen alegre de la espuma sirve para recuperar el pluralismo de las invenciones del mundo y para formular una interpretación antropológico-filosófica del individualismo moderno que va más allá de las descripciones existentes. Con ello Espumas responde a la pregunta de cuál es la naturaleza del vínculo que reúne a los individuos, formando lo que la tradición sociológica llama «sociedad». Por su dedicación a las cuestiones más apremiantes de la actualidad, es posible leer el tercer volumen de Esferas como si se tratara del primero. Y, en cierto sentido, lo es.

La arquitectura del trabajo Ángela Monje Pascual.2021-06-01 Los grandes edificios administrativos funcionan como un organismo complejo, resultado de diversos factores sociales, económicos, científicos, técnicos y culturales. Nos enfrentamos al tema bajo la observación de un aspecto clave, el trabajador y su equipamiento, en la consideración de que cada elemento que lo conforma lo define con precisión, con el propósito de reconocer las características del organismo al que pertenece. El análisis de la arquitectura adecuada al trabajo de oficina bajo una mirada introspectiva nos permite identificar algunas pautas que nos ayudan a encontrar un espacio adecuado a las necesidades de una empresa. La organización del trabajo dispone de herramientas que han sido ensayadas durante el siglo pasado y que muestran el engranaje de su funcionamiento y su resultado. Las respuestas arquitectónicas a cada una de estas organizaciones no tienen tanto que ver con la época en la que se originaron, sino que aparecieron para quedarse y perduran hasta nuestros días, en algunos casos con mínimas modificaciones a pesar de los enormes cambios técnicos, sociales y estructurales que se han ido desarrollando a lo largo de cien años. A partir de este análisis se establecen cuatro organizaciones que se presentan claramente identificadas. El orden geométrico de su estructura interna nos proporciona una denominación, lineal, modular, libre e informal, que denota un incremento del grado de desorden interno. Cada una de ellas dispone de un origen con unas condiciones sociales y económicas que difieren de las actuales, pero que si las estudiamos dentro de su contexto original, nos permite sacar algunas conclusiones sobre la idoneidad de su arquitectura en la oficina del siglo XXI.

Derrida, an Egyptian Peter Sloterdijk.2009-08-17 Shortly before his death in 2004, Jacques Derrida expressed two paradoxical convictions: he was certain that he would be forgotten the very day he died, yet at the same time certain that something of his work would survive in the cultural memory. This text by Peter Sloterdijk - one of the major figures of contemporary philosophy - makes a contribution of its own to the preservation and continuation of Derrida's unique and powerful work. In this brief but illuminating text, Sloterdijk offers a series of recontextualizations of Derrida's work by exploring the connections between Derrida and seven major thinkers, including Hegel, Freud and Thomas Mann. The leitmotif of this exploration is the role that Egypt and the Egyptian pyramid plays in the philosophical imagination of the West, from the exodus of Moses and the Jews to the conceptualization of the pyramid as the archetype of the cumbersome objects that cannot be taken along by the spirit on its return to itself. 'Egyptian' is the term for all constructs that can be subjected to deconstruction - except for the pyramid, that most Egyptian of edifices, which stands in its place, unshakeable for all time, because its form is the undeconstructible remainder of a construction that is built to look as it would after its own collapse.

Refracciones Fonseca García, Sara Regina.2023-10-07 Refracciones' se fundamenta en una idea de diálogo, es una apuesta a la investigación práctica que se propone entablar una conversación con Katy Chamorro, con su danza, con su energía y, particularmente, con su obra 'De las antiguas historias de Quiché-caminantes'. Este diálogo busca hacer énfasis en la subjetividad de su sentido y en la implicación de las miradas que comparte con nosotros Katy y su memoria. Me refiero con esto a las miradas de cada miembro del equipo de trabajo, así como la misma mirada de Katy Chamorro, quien es también una visitante de su propia obra. A través de metodologías orientadas hacia la reconstrucción, la variación, la escritura reflexiva y la creación, este equipo de trabajo logra integrar lo efímero a la investigación en danza, comprendiendo que este trabajo se puede llevar a cabo desde el mismo cuerpo, desde su subjetividad y un universo de posibilidades intuitivas.

Nietzsche Apostle Peter Sloterdijk.2013-11-15 Peter Sloterdijk's essay on Friedrich Nietzsche and the benefits and dangers of narcissistic jubilation. For Peter Sloterdijk, Friedrich Nietzsche represents nothing short of a “catastrophe in the history of language”—a new evangelist for a linguistics of narcissistic jubilation. Nietzsche offered a philosophical declaration of independence from humility, a meeting-point of sobriety and megalomania that for Sloterdijk has come to define the very project of philosophy. Yet for all the significance of this language-event named Nietzsche, Nietzsche's contributions have too often been elided and the contradictions at the root of his philosophy too often edited out. As Sloterdijk observes, “Never has an author so insisted on distinction and yet attracted such vulgarity.” Nietzsche Apostle, drawn from a speech Sloterdijk gave in 2000 on the hundredth anniversary of Nietzsche's death, looks at the ways in which Nietzsche has been branded over the years through selective compilation, and at the ways in which Nietzsche turned himself into a brand—a brand announced by his proclaimed “fifth Gospel,” Thus Spoke Zarathustra. For Sloterdijk, the focus should not be on the figure of Zarathustra or on the “will to power” often used as a kind of philosophical shorthand to sum up Nietzsche's work, but on Zarathustra's act of “speaking” itself. Nietzsche Apostle offers a brief history of self-praise and self-affirmation, an examination of the evolution of boasting (both by God and by man), and a very original approach to Nietzsche, philosophy's first designer brand of individualism.

La resiliencia ciudadana del siglo XXI: Una perspectiva integradora. Reyna C. Martínez Rodríguez,Lilia Benítez Corona.2020-09-14 A finales de la segunda década del siglo XXI, cobra mayor importancia la resiliencia ciudadana ante la pandemia provocada por el COVID-19 que afectó considerablemente la vida planetaria; los cambios en las relaciones sociales se dieron de una manera impactante, el aislamiento físico incidió en la dinámica familiar, escolar y comunitaria. Ante estos cambios surge la emergencia de considerar a la resiliencia en todos los contextos, pues ante situaciones de riesgo y fatalidad el ser humano enfrenta

miedos, pérdidas, violencia, hambre y muerte; sin embargo, una mirada resiliente puede transformar una adversidad en oportunidad de aprendizaje para que, en lugar de derrotar a las personas, vean la posibilidad de ser más fuertes. Esta obra presenta una mirada holística en torno a la importancia de la resiliencia ciudadana, por lo que dada su complejidad confluyeron diferentes enfoques para analizarla con criticidad, reflexión y discernimiento científico. Amén de lo anterior, la toma de conciencia es clave para desarrollar los procesos resilientes. En este sentido, las aportaciones de los autores se dirigen a enfatizar la importancia de valorar las experiencias de vida como aspectos centrales para la configuración de las ecologías de aprendizajes resilientes en ambientes escolares presenciales y ubicuos; se diserta en torno a la importancia de la metamorfosis de las escuelas sólidas y líquidas como clave para que se transformen en escuelas resilientes Beta, a fin de conseguir que la generación Alfa pueda complejizar la democracia y metamorfosear su mundo, resiliar su mundo, centrando la importancia en la humanidad y la experiencia de vida que revierta la tragedia. Asimismo, considerar no sólo su propio mundo, sino también visualizarse como un ser planetario que pueda hacer frente y recuperarse de la crisis ecológica social que compete tanto a las personas como a todo el ambiente que les rodea; por ello, la seguridad energética requiere de sistemas de energía resilientes, la ciudadanía necesita aprender a ser resiliente para tener la capacidad de utilizar los mecanismos de protección y así reducir los impactos adversos de un riesgo. Ampliar la mirada de la resiliencia permite el reconocimiento del otro como un aliado que puede tener aspectos y recursos potencialmente beneficiosos para el presente y el futuro del bienestar planetario. En consecuencia, las evidencias de resiliencia se muestran en las diferentes investigaciones que apoyan los procesos de resignificación por medio del autocuestionamiento, el cual pone de manifiesto la importancia de ese análisis, reflexión y resignificación de experiencias para descubrir puntos de fuerza y debilidad con el objetivo de superar la carencia y así fortalecer los recursos positivos con los que cuentan las personas a fin de hallar un paralelismo en la formación ciudadana como constructo dinámico, edificado en comunidad.

Spheres: Foams : plural spherology Peter Sloterdijk.2011 An epic project in both size and purview, Peter Sloterdijk's three-volume, 2,500-page *Spheres* is the late-twentieth-century bookend to Heidegger's *Being and Time*. Rejecting the century's predominant philosophical focus on temporality, Sloterdijk, a self-described student of the air, reinterprets the history of Western metaphysics as an inherently spatial and immunological project, from the discovery of self (bubble) to the exploration of world (globe) to the poetics of plurality (foam). Exploring macro- and micro-space from the Greek agora to the contemporary urban apartment, Sloterdijk is able to synthesize, with immense erudition, the spatial theories of Aristotle, René Descartes, Gaston Bachelard, Walter Benjamin, and Georges Bataille into a morphology of shared, or multipolar, dwelling-identifying the question of being as one bound up with the aerial technology of architectonics and anthropogenesis.----

In the World Interior of Capital Peter Sloterdijk.2014-10-16 Displaying the distinctive combination of narration and philosophy for which he is well known, this new book by Peter Sloterdijk develops a radically new account of globalization at the beginning of the twenty-first century. The author takes seriously the historical and philosophical consequences of the notion of the earth as a globe, arriving at the thesis that what is praised or decried as globalization is actually the end phase in a process that began with the first circumnavigation of the earth and that one can already discern elements of a new era beyond globalization. In the end phase of globalization, the world system completed its development and, as a capitalist system, came to determine all conditions of life. Sloterdijk takes the Crystal Palace in London, the site of the first world exhibition in 1851, as the most expressive metaphor for this situation. The palace demonstrates the inevitable exclusivity of globalization as the construction of a comfort structure and that is, the establishment and expansion of a world interior whose boundaries are invisible, yet virtually insurmountable from without, and which is inhabited by one and a half billion winners of globalization; three times this number are left standing outside the door.

A linguagem digital em expressão acadêmica Sérgio Bairon.2024-03-28 Diante do cenário atual, onde a produção científica circula no universo digital, pode parecer que a abordagem proposta por Sérgio Bairon seja redundante. No entanto, essa suposição é um equívoco que merece ser esclarecido. Bairon apresenta um trabalho que resulta de anos de reflexão e prática, muito antes de o meio digital se ter tornado o epicentro do pensamento científico. O que ele oferece é um mergulho na essência do meio digital, explorando as suas potencialidades de maneira tão revolucionária que transcende a mera adaptação da pesquisa acadêmica. O mais marcante é a forma como Bairon desafia os limites do pensamento científico. As suas obras, programadas em ambientes hipermídia sofisticados, conduzem-nos a uma jornada não linear e hipertextual, percorrendo sequências indeterminadas e tridimensionais. Essa abordagem ousada e radical é comparável à revolução que John Cage trouxe à música. Enquanto Cage transformou o pensamento musical, Bairon revoluciona o pensamento acadêmico na era digital. Além de uma sólida base teórica que atende tanto a acadêmicos quanto a demais curiosos, este livro oferece uma valiosa descrição dos processos de criação presentes em suas obras digitais. Nelas descobrimos a reticularidade de Wittgenstein e a abordagem labiríntica de Lacan. Além disso, aproxima-nos dos fascinantes mundos do Brasil, revisitando a cultura Boe Eru Kurireu e a riqueza dos Reis Congo. Caro/a leitor/a, prepare-se para uma jornada intelectual enriquecedora que abrirá novos horizontes para entender o pensamento na era digital. Guiando-nos por um território onde a inovação é a norma, Bairon acompanha o presente, ao mesmo tempo que molda o futuro da expressão acadêmica. Prof. Dr. Rui Torres

Not Saved Peter Sloterdijk.2017-05-23 One can rightly say of Peter Sloterdijk that each of his essays and lectures is also an unwritten book. That is why the texts presented here, which sketch a philosophical physiognomy of Martin Heidegger, should also be characterized as a collected renunciation of exhaustiveness. In order to situate Heidegger's thought in the history of ideas and problems, Peter Sloterdijk approaches Heidegger's work with questions such as: If Western philosophy emerged from the spirit of the polis, what are we to make of the philosophical suitability of a man who never made a secret of his stubborn attachment to rural life? Is there a provincial truth of which the cosmopolitan city knows nothing? Is there a truth in country roads and cabins that would be able to undermine the universities with their standardized languages and globally influential discourses? From where does this odd professor speak, when from his professorial chair in Freiburg he claims to inquire into what lies beyond the history of Western metaphysics? Sloterdijk also considers several other crucial twentieth-century thinkers who provide some needed contrast for the philosophical physiognomy of Martin Heidegger. A consideration of Niklas Luhmann as a kind of contemporary version of the Devil's Advocate, a provocative critical interpretation of Theodor Adorno's philosophy that focuses on its theological underpinnings and which also includes reflections on the philosophical significance of hyperbole, and a short sketch of the pessimistic thought of Emil Cioran all round out and deepen Sloterdijk's attempts to think with, against, and beyond Heidegger. Finally, in essays such as *Domestication of Being* and *the Rules for the Human Park*, which incited an international controversy around the time of its publication and has been translated afresh for this volume, Sloterdijk develops some of his most intriguing and important ideas on anthropogenesis, humanism, technology, and genetic engineering.

¡Prescindible organizado! Enrique Nieto Fernández.2022-12-01 Este libro eleva a escrutinio público la travesía del autor por algunos de los dominios que atraviesan la arquitectura. A su vez, reclama para las aulas la posibilidad de recrear afirmativamente un futuro deseable desde una ética y de lo creativo.

The Worlds of Peter Sloterdijk .2009

What Happened in the Twentieth Century? Peter Sloterdijk.2018-07-26 When we look back from the vantage point of the 21st century and ask ourselves what the previous century was all about, what do we see? Our first inclination is to focus on historical events: the 20th century was the age of two devastating world wars, of totalitarian regimes and terrible atrocities like the Holocaust – “the age of extremes,” to use Hobsbawm’s famous phrase. But in this new book, the philosopher Peter Sloterdijk argues that we will never understand the 20th century if we focus on events and ideologies. Rather, in his view, the predominant motif of the 20th century is what Badiou called a passion for the real, which manifests itself as the will to actualize the truth directly in the here and now. Drawing on his *Spheres* trilogy, Sloterdijk interprets the actualization of the real in the 20th century as a passion for economic and technological “antigravitation”. The rise of consumerism and the easing of the burdens of human life by the constant deployment of new technologies have

killed off the kind of radicalism that was rooted in the belief that power would rise from a material base of production. If the 20th century can still inspire us today, it is because the fundamental shift that it brought about opened the way for a critique of extremist reason, a post-Marxist theory of enrichment and a general economy of energy resources based on excess and dissipation. While developing his highly original interpretation of the 20th century, Sloterdijk also addresses a series of related topics including the meaning of the Anthropocene, the domestication of humans and the significance of the sea. The volume also includes major new pieces on Derrida and on Heidegger's politics. This work, by one of the most original thinkers today will appeal to students and scholars across the humanities and social sciences, as well as anyone interested in philosophy and critical theory.

Thinker on Stage Peter Sloterdijk.1989 Thinker on Stage is Peter Sloterdijk's audacious, empathetic reading of Friedrich Nietzsche's first published work, *The Birth of Tragedy out of the Spirit of Music*. Intended originally as a postscript to a new edition of Nietzsche's book, Sloterdijk's text grew and became a book in its own right. Sloterdijk characterizes Nietzsche as a centaur—a philologist/musician, a philosopher/poet; the possessor of multiple talents inseparable from one another—who, in consequence, led the life of an obscure outsider on the fringes of organized cultural life. To Sloterdijk, Nietzsche is not a hairsplitting philologist behind a lecturn but rather a thinker on stage, enacting a psychodrama on the origins of tragedy in universal human suffering. Reaching beyond philology, and risking his career, Nietzsche used this stage to present a glimpse of Greek antiquity quite unlike that cherished in nineteenth-century bourgeois culture. Sloterdijk, in turn, uses his subtle reading of Nietzsche to make his own cultural evaluations. Above all, he finds in *The Birth of Tragedy*, and in Nietzsche's life, a refutation of the will to power, and a sign that Nietzsche-fragile, wounded, endangered, yet self-affirming—is our contemporary. Book jacket.

Prometheus's Remorse Peter Sloterdijk.2024-02-27 The stirring speech given by Peter Sloterdijk in Lucerne in October 2022. From time immemorial, humanity has had to organize their “metabolism with nature.” For Marx, the most important factor in this process was labor. When Prometheus, according to the myth, brought fire to earth, another crucial input was added. Fire has been used to cook food and harden tools for hundreds of thousands of years. In this sense, it can be said that all history implies the history of the uses of fire. But whereas trees could only be burnt once, labor and fire shifted with the discovery of underground deposits of coal and oil. Modern humanity, according to Peter Sloterdijk, can be considered a collective of arsonists who set fire to the underground forests and moors. If Prometheus were to return to earth today, he might regret his gift; after all, what looms is nothing less than Ekpyrosis, the demise of the world in fire. And only a new, energetic pacifism can prevent this catastrophe.

Selected Exaggerations Peter Sloterdijk.2016-06-07 Peter Sloterdijk's reputation as one of the most original thinkers of our time has grown steadily since the early 1980s. This volume of over thirty conversations and interviews spanning two decades illuminates the multiple interconnections of his life and work. In these wide-ranging dialogues Sloterdijk gives his views on a variety of topics, from doping to doxa, design to dogma, media to mobility and the financial crisis to football. Here we encounter Sloterdijk from every angle: as he expounds his ideas on the philosophical tradition and the latest strands of contemporary thought, as he analyses the problems of our age and as he provides a new and startling perspective on everyday events. Through exaggeration, Sloterdijk draws our attention to crucial issues and controversies and makes us aware of their implications for society and the individual. Always eager to share his knowledge and erudition, he reveals himself equally at home in ancient Babylon, in the channels of the mass media and on the ethical and moral terrain of religion, education or genetic engineering. Appealing both to the seasoned reader of Sloterdijk and to the curious newcomer, these dialogues offer fresh insight into the intellectual and political events of recent decades. They also give us glimpses of Sloterdijk's own life story, from his early passionate love of reading and writing to his journeys in East and West, his commitment to Europe and his acceptance and enjoyment of the role of a public intellectual and philosopher in the twenty-first century.

Sloterdijk's Anthropotechnics Patrick Roney, Andrea Rossi.2022-03-17 This volume focuses upon one of Peter Sloterdijk's central ideas, anthropotechnics. The essays included in this volume enter a critical dialogue with Sloterdijk and his many philosophical interlocutors.

Las epidemias políticas Peter Sloterdijk.2022-10-05 Los cinco ensayos reunidos en este libro giran todos alrededor de un sistema de conceptos entrelazados: populismo, democracia, política, medios de comunicación y lenguaje. Anclado en ideas muy claras como que según su modo funcional primario, los medios de comunicación modernos son menos medios informativos que portadores de infecciones, o bien que las aberraciones morales y políticas empiezan casi siempre con descuidos lingüísticos, Sloterdijk desentraña el funcionamiento de las sociedades capitalistas modernas, discutiendo contra el sentido común y las ideas preestablecidas.

The Patterns of Architecture Mark Garcia.2009-12-21 Pattern-making is ubiquitous in both the natural and manmade world. The human propensity for pattern recognition and fabrication is innate. Encompassing the historical, vernacular and parametric, this title explores the creation, materialisation and theorisation of some of the world's most significant and spectacularly patterned spaces. It investigates how interiors, buildings, cities and landscapes are patterned through design, production and manufacturing, use, time, accident and perception. It also brings into focus how contemporary advanced spatial practices and CAD/CAM are now pushing patterns to encompass a greater range of structural, programmatic, aesthetic and material effects and properties. Extending patterns far beyond the surface notion of style and decoration, *Patterns of Architecture* assesses how and why the deployment of patterns is shaping the future of architecture. Analysed through a multidisciplinary and international series of essays and designs from architects, engineers, academics, researchers and expert professionals in the field. Key contributors include: Hanif Kara, Patrik Schumacher and Alejandro Zaera-Polo.

The Articulate Surface Ben Pell.2010-01-01 Ornament is currently acquiring a renewed status in architecture. As contemporary technologies of design and fabrication introduce unprecedented opportunities to intertwine the constructive logics and expressive articulations of buildings, ornament has re-emerged as a means to explore the interactions between function and decoration, volume and surface, structure and envelope. This book gives a systematic account of the technologies employed in the production of ornament and the strategies of its application today, examining a range of international built examples. Architects with particularly advanced approaches to the question of ornament contribute reports and reflections on their experiences: Sam Jacob of Fashion Architecture Taste (FAT), London; Andreas Hild of Hild und K Architekten, Munich; and Alejandro Zaera-Polo of Foreign Office Architects (FOA), London.

Rage and Time Peter Sloterdijk.2010-04-21 While ancient civilizations worshipped strong, active emotions, modern societies have favored more peaceful attitudes, especially within the democratic process. We have largely forgotten the struggle to make use of thymos, the part of the soul that, following Plato, contains spirit, pride, and indignation. Rather, Christianity and psychoanalysis have promoted mutual understanding to overcome conflict. Through unique examples, Peter Sloterdijk, the preeminent posthumanist, argues exactly the opposite, showing how the history of Western civilization can be read as a suppression and return of rage. By way of reinterpreting the Iliad, Alexandre Dumas's *Count of Monte Cristo*, and recent Islamic political riots in Paris, Sloterdijk proves the fallacy that rage is an emotion capable of control. Global terrorism and economic frustrations have rendered strong emotions visibly resurgent, and the consequences of violent outbursts will determine international relations for decades to come. To better respond to rage and its complexity, Sloterdijk daringly breaks with entrenched dogma and constructs a new theory for confronting conflict. His approach acknowledges and respects the proper place of rage and channels it into productive political struggle.

Bubbles Peter Sloterdijk.2011-10-14 The first volume in Peter Sloterdijk's monumental Spheres trilogy: an investigation of humanity's engagement with intimate spaces. An epic project in both size and purview, Peter Sloterdijk's three-volume, 2,500-page Spheres is the late-twentieth-century bookend to Heidegger's *Being and Time*. Rejecting the century's predominant philosophical focus on temporality, Sloterdijk, a self-described “student of the air,” reinterprets the history of Western metaphysics as an inherently spatial and immunological project, from the discovery of self (bubble) to the exploration of world (globe) to the poetics of plurality (foam). Exploring macro- and micro-space from the Greek agora to the contemporary urban apartment, Sloterdijk is able to synthesize, with immense erudition, the spatial theories of Aristotle, René Descartes, Gaston

Bachelard, Walter Benjamin, and Georges Bataille into a morphology of shared, or multipolar, dwelling—identifying the question of being as one bound up with the aerial technology of architectonics and anthropogenesis. Sloterdijk describes Bubbles, the first volume of Spheres, as a general theory of the structures that allow couplings—or as the book's original intended subtitle put it, an “archeology of the intimate.” Bubbles includes a wide array of images, not to illustrate Sloterdijk's discourse, but to offer a spatial and visual “parallel narrative” to his exploration of bubbles. Written over the course of a decade, the Spheres trilogy has waited another decade for its much-anticipated English translation from Semiotext(e). Volumes II, Globes, and III, Foam, will be published in the coming seasons.

The Terrible Children of Modernity Peter Sloterdijk.2023-12-19 Peter Sloterdijk is among the most acclaimed and widely read philosophers of the past half-century. Called “Germany’s most controversial thinker” by the New Yorker, he has challenged and provoked readers worldwide with extraordinarily ambitious and wide-ranging works of philosophical and cultural critique. In *The Terrible Children of Modernity*, Sloterdijk offers a magisterial and profound investigation into the vicissitudes of historical change and the nature of modernity. For Sloterdijk, modernity is defined by its need to break with the past. Moderns are perpetual rebels who seek to sever the ties of tradition and forms of inheritance that bind generations and eras together. With deep philosophical, historical, and literary range, he traces this antigenealogical experiment from the French Revolution onward, from Madame de Pompadour and Napoleon through Nietzsche, Marx, Wagner, the Dadaists, and Deleuze. Acutely aware of the destructive potential of cultural discontinuities, Sloterdijk is no less critical of the “fathers” who condemn change than the “terrible children” who seek a drastic rupture with their predecessors. Equally concerned with the grand sweep of history and our current predicaments, he instead calls for new ways to live together in the intersubjectivity of the human condition. Incisive and daring, breathtaking in its scope, this account of youthful rebellion against tradition asks us to reimagine the ethics of genealogy.

The State of the World António Pinto Ribeiro.2006 We live in an age that is rich in experiences but also heavily burdened by uncertainties and risks. This age is also one of perplexity—if not relativism—when faced with so many contradictions, not to mention striking absurdities: the availability of knowledge and practices that seem to ignore it; abundance and waste living alongside scarcity and hunger; apparently standardised information alongside radical claims for the right to difference.

You Must Change Your Life Peter Sloterdijk.2014-07-14 In his major investigation into the nature of humans, Peter Sloterdijk presents a critique of myth - the myth of the return of religion. For it is not religion that is returning; rather, there is something else quite profound that is taking on increasing significance in the present: the human as a practising, training being, one that creates itself through exercises and thereby transcends itself. Rainer Maria Rilke formulated the drive towards such self-training in the early twentieth century in the imperative 'You must change your life'. In making his case for the expansion of the practice zone for individuals and for society as a whole, Sloterdijk develops a fundamental and fundamentally new anthropology. The core of his science of the human being is an insight into the self-formation of all things human. The activity of both individuals and collectives constantly comes back to affect them: work affects the worker, communication the communicator, feelings the feeler. It is those humans who engage expressly in practice that embody this mode of existence most clearly: farmers, workers, warriors, writers, yogis, rhetoricians, musicians or models. By examining their training plans and peak performances, this book offers a panorama of exercises that are necessary to be, and remain, a human being.

Critique of Cynical Reason Peter Sloterdijk.1987

Infinite Mobilization Peter Sloterdijk.2020-04-22 The core of what we refer to as ‘the project of modernity’ is the idea that human beings have the power to bring the world under their control, and hence it is based on a ‘kinetic utopia’: the movement of the world as a whole reflects the implementation of our plans for it. But as soon as the kinetic utopia of modernity is exposed, its seemingly stable foundation cracks open and new problems appear: things don’t happen according to plan because as we actualize our plans, we set in motion other things that we didn’t want as unintended side-effects. We watch with mounting unease as the self-perpetuating side-effects of modern progress overshadow our plans, as a foreign movement breaks off from the very core of the modern project supposedly guided by reason and slips away from us, spinning out of control. What looked like a steady march towards freedom turns out to be a slide into an uncontrollable and catastrophic syndrome of perpetual mobilization. And precisely because so much comes about through our actions, these developments turn out to have explosive consequences for our self-understanding, as we begin to realize that, so far from bringing the world under our control, we are instead the agents of our own destruction. In this brilliant and insightful book Sloterdijk lays out the elements of a new critical theory of modernity understood as a critique of political kinetics, shifting the focus of critical theory from production to mobilization and shedding new light on a world facing the growing risk of humanly induced catastrophe.

Neither Sun nor Death Peter Sloterdijk.2011-03-11 A series of dialogues with the most exciting and controversial German philosopher writing today. Peter Sloterdijk first became known in this country for his late 1980s *Critique of Cynical Reason*, which confronted headlong the “enlightened false consciousness” of Habermasian critical theory. Two decades later, after spending seven years in India studying Eastern philosophy, he is now attracting renewed interest for his writings on politics and globalization and for his magnum opus *Spheres*, a three-volume archaeology of the human attempt to dwell within spaces, from womb to globe: *Bubbles*, 1998; *Globes*, 1999; *Foam*, 2004, all forthcoming from Semiotext(e). In *Neither Sun nor Death*, Sloterdijk answers questions posed by German writer Hans-Jürgen Heinrichs, commenting on such issues as technological mutation, development media, communication technologies, and his own intellectual itinerary. Iconoclastic and provocative, alternatively sparkling and bombastic, a child of '68 and a libertarian, Sloterdijk is the most exciting and controversial German philosopher to appear on the world scene since Nietzsche and Heidegger. Like Nietzsche, Sloterdijk remains convinced that contemporary philosophers have to think dangerously and let themselves be “kidnapped” by contemporary “hypercomplexities”; they must forsake our present humanist and nationalist world for a wider horizon at once ecological and global. *Neither Sun nor Death* is the best introduction available to Sloterdijk's philosophical theory of globalization. It reveals a philosophe extraordinaire, encyclopedic and provocative, as much at ease with current French Theory (Gilles Deleuze, Paul Virilio, Gabriel Tarde) as with Heidegger and Indian mystic Osho Rajneesh.

Violence in the Contemporary World: An Interdisciplinary Approach Paromita Chakrabarti,Natália De’Carli,Joana Patrício.2019-01-04

Peter Sloterdijk Adolfo Vásquez Rocca.2008

Sloterdijk Now Stuart Elden.2013-08-26 Peter Sloterdijk is one of the most challenging and contentious thinkers currently working within the European tradition. This is the first collection devoted to his work for English-language audiences and will act as an introduction to his work, set an agenda for engagement with his ideas, and relate his writings to a range of political, theoretical and practical contexts. Since his philosophical bestseller *Critique of Cynical Reason* (1983), Sloterdijk has exercised an important influence over German and other European thought and recently interest in his diverse oeuvre has grown considerably. The past few years have seen a number of his books translated into English, with many more to come. The book seeks to do justice to the breadth of Sloterdijk’s work throughout his career, orientated around the central topics of cynicism, resentment, the posthuman, space and world, art and literature, language, social science and his role as a public intellectual. Contributors include Babette Babich, Sjoerd van Tuinen, Eduardo Mendieta, Marie-Eve Morin, Efrain Kristol, Wieland Hoban, Nigel Thrift, Jean-Pierre Couture, and Sloterdijk himself. An explicitly interdisciplinary project, *Sloterdijk Now* is a crucial introduction to the work of this central thinker, in its complexity, variety and notoriety. It is set to spark debate amongst students and scholars across the humanities and social sciences.

Nancypopías. Topografías de una filosofía por venir en Jean-Luc Nancy Cristina Rodríguez Marciel.2012-02-29

Food for Thought, Thought for Food Richard Hamilton,Vicent Todoli.2009 Looks at artistic and gastronomic creativity through one of the world's most revolutionary chefs, Ferran Adria. This book compiles the

discussions of the artists, chefs, critics, gallerists, and curators who took part in two round tables at elBulli, presenting the voices of 12 potent personalities of the art and gastronomic worlds.

The Changing Face of Alterity David J. Gunkel, Ciro Marcondes Filho, Dieter Mersch. 2016-10-20 Addressing a challenge and opportunity that is definitive of life in the 21st century, this book provides a range of possible solutions that serve to motivate and structure future research and debate around the concept of 'the other' in communication.

In Medias Res Willem Schinkel, Liesbeth Noordegraaf-Eelens. 2011 Sloterdijk has in recent years grown into one of Germany's most influential thinkers. His work, which is extremely relevant for philosophers, scientists of art and culture, sociologists, political scientists and theologians, is only now gradually being translated in English. This book makes his work accessible to a wider audience by putting it to work in orientation towards current issues. Sloterdijk's philosophy moves from a Heideggerian project to think 'space and time' to a Diogenes-inspired 'kynical' affirmation of the body and a Deleuzian ontology of network-spheres. In a range of accessible and clearly written chapters, this book discusses the many aspects of this thought--Publisher's website.

Theory of the Post-War Periods Peter Sloterdijk. 2008-11-04 Studying both France and Germany in its discussion of post-war issues, this book uses a new cultural-theoretical approach to develop a philosophy to overcome post-war traumata, or the traumatization effects that affect entire national cultures.

Stress and Freedom Peter Sloterdijk. 2018-03-15 In this short book Peter Sloterdijk offers a genealogy of the concept of freedom from Ancient Greece to the present day. This genealogy is part of a broader theory of the large political body, according to which Sloterdijk argues that political communities arise in response to a form of anxiety or stress. Through a highly original reading of Rousseau's late *Reveries of a Solitary Walker*, Sloterdijk shows that, for Rousseau, the modern subject emerges as a subject free of all stress, unburdened by the cares of the world. Most of modern philosophy, and above all German Idealism, is an attempt to reign back Rousseau's useless and anarchical subject and anchor it in the cares of the world, in the task of having to produce both the world and itself. In the light of this highly original account, Sloterdijk develops his own distinctive account of freedom, where freedom is conceptualized as the availability for the improbable. This important text, in which Sloterdijk develops his account of freedom and the modern subject, will be of great interest to students and scholars in philosophy and the humanities and to anyone interested in contemporary philosophy and critical theory.

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