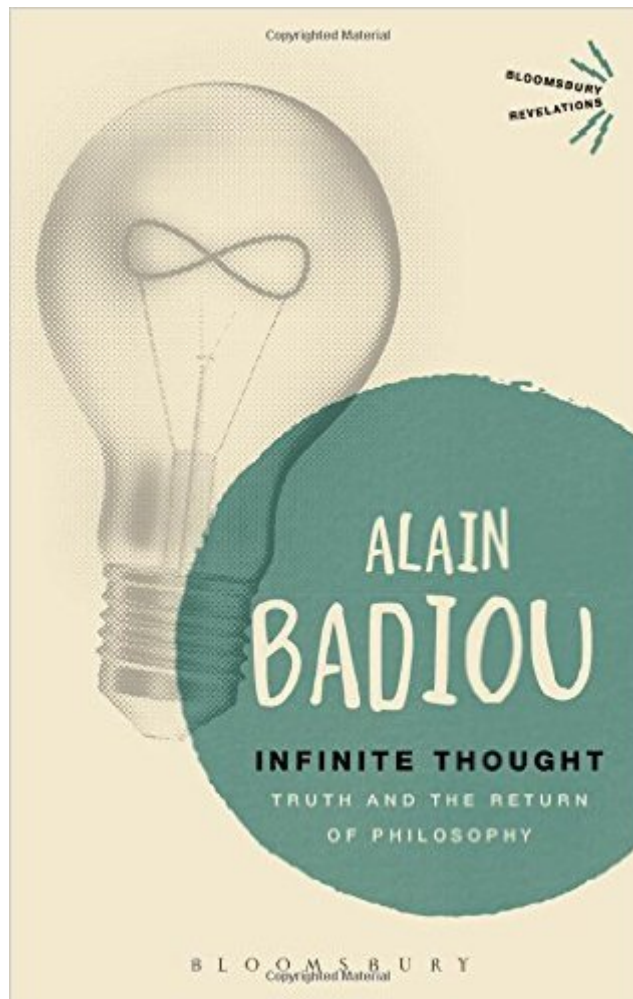


The book was found

Infinite Thought: Truth And The Return To Philosophy (Bloomsbury Revelations)



Synopsis

Alain Badiou (1937-) is one of the most high profile and controversial philosophers writing in France today. A leading light in the generation of thinkers who come of intellectual age in 1968, his work deftly draws on a wide range of intellectual traditions and thinkers from Plato and Lucretius, through Heidegger to Lacan and Deleuze. Now available in the Bloomsbury Revelations series, *Infinite Thought* is a vivid demonstration of that range. Here Badiou introduces his own thought on the full gamut of intellectual concerns, from politics, psychoanalysis and art to truth, desire and the definition of philosophy itself. As well as Badiou's reflections on the fall of communism and the 'War on Terror', the book also includes an interview with the author.

Book Information

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Customer Reviews

In this collection of essays, Alain Badiou addresses the problem of the current end-state in philosophy and attempts to re-invigorate it with something of its older, classical character. He identifies the source of malaise in the major branches of modern philosophy and pleads for an interruption to these practices in order to take a different position and find a way to allow a notion of truth, as opposed to meaning, to re-emerge as a legitimate philosophical concern. This is not philosophy looking for employment in the face of redundancy. Philosophy has always been a counterbalance to excess and should be so now, in the current political climate. *Interruption* is a key word here, for it is only through this kind of breaking that the word suggests a radical shift back towards truth and not meaning, things and not words. But philosophy must take a position if this

interruption is to take place. Truth is not to be conditioned by any prevalent habits of thought. This is an absolute, for any condition thrust upon it will turn it once again into a familiar pattern that is the province of an existing body of knowledge, and so be removed from philosophical speculation. But this in itself says something about truth, since what now counts as knowledge is defined in statistical terms which smooth over difference and plane down truth to a categorical sameness. Truth must therefore be of a singular character, and the problem is how to universalise it, given that this is a pre-requisite of philosophy. How does the singular maintain its character, faced with the current trends of thought that tend to fold everything into preformed packages? Statistics are subjectless, but the singular truth, arising in an event, happens to (or calls into being) a subject.

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