

Byung Chul Han Wikipedia

"An intelligent book that struggles honestly with important questions: Is the net turning us into passive knowers? Is it degrading our ability to reason? What can we do about this?" —David Weinberger, Los Angeles Review of Books We used to say "seeing is believing"; now, googling is believing. With 24/7 access to nearly all of the world's information at our fingertips, we no longer trek to the library or the encyclopedia shelf in search of answers. We just open our browsers, type in a few keywords and wait for the information to come to us. Now firmly established as a pioneering work of modern philosophy, *The Internet of Us* has helped revolutionize our understanding of what it means to be human in the digital age. Indeed, demonstrating that knowledge based on reason plays an essential role in society and that there is more to "knowing" than just acquiring information, leading philosopher Michael P. Lynch shows how our digital way of life makes us value some ways of processing information over others, and thus risks distorting the greatest traits of mankind. Charting a path from Plato's cave to Google Glass, the result is a necessary guide on how to navigate the philosophical quagmire that is the "Internet of Things."

A pithy work of philosophical anthropology that explores why humans find moral orders in natural orders. Why have human beings, in many 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 America,

up to the latest controversies over gay marriage and cloning, natural orders have been enlisted to illustrate and buttress moral orders. Revolutionaries and reactionaries alike have appealed to nature to shore up their causes. No amount of philosophical argument or political critique deters the persistent and pervasive temptation to conflate the “is” of natural orders with the “ought” of moral orders. In this short, 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 proposes that human reason practiced in human bodies should command the attention of philosophers, who have traditionally yearned for a transcendent reason, valid for all species, all epochs, even all planets.

ECPA BESTSELLER • A compelling emotional and spiritual case against hurry and in favor of a slower, simpler way of life “As someone all too familiar with ‘hurry sickness,’ I desperately needed this book.”—Scott Harrison, *New York Times* best-selling author of *Thirst* “Who am I becoming?” That was the question nagging pastor and author John Mark Comer. Outwardly, he appeared successful. But inwardly, things weren’t pretty.

So he turned to a trusted mentor for guidance and heard these words: “Ruthlessly eliminate hurry from your life. Hurry is the great enemy of the spiritual life.” It wasn’t the response he expected, but it was—and continues to be—the answer he needs. Too often we treat the symptoms of toxicity in our modern world instead of trying to pinpoint the cause. A growing number of voices are pointing at hurry, or busyness, as a root of much evil. Within the pages of this book, you’ll find a fascinating roadmap to staying emotionally healthy and spiritually alive in the chaos of the modern world.

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 mediation. This perspective enables us to see that power and freedom are not opposed to one another but are 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.

As an unprecedented global pandemic sweeps the planet, who better than the supercharged Slovenian philosopher Slavoj Žižek to uncover its deeper meanings, marvel at its mind-boggling paradoxes and speculate on the profundity of its consequences? We live in a moment when the greatest act of love is to stay distant from the object of your affection. When governments renowned for ruthless cuts in public spending can suddenly conjure up trillions. When toilet paper becomes a commodity as precious as diamonds. And when, according to Žižek, a new form of communism – the outlines of which can already be seen in the very heartlands of neoliberalism – may be the only way of averting a descent into global barbarism. Written with his customary brio and love of analogies in popular culture (Quentin Tarantino and H. G. Wells sit next to Hegel and Marx), Žižek provides a concise and provocative snapshot of the crisis as it widens, engulfing us all.

Daseinsanalysis - the psychiatric and psychotherapeutic school of thought founded by Ludwig Binswanger and Medard Boss in the 1940s - had a huge impact on the development of existential therapies in the English-speaking world. This highly stimulating and lucid book gives a critical overview of the daseinsanalytic concepts of Binswanger and Boss and explains their key differences. Author Alice Holzhey-Kunz gives a systematic account of a new approach to mental suffering - based on Kierkegaard, Heidegger, and Sartre - that never loses sight of Freud's fundamental insight

into the hidden meaning of apparently senseless neurotic symptoms. She goes on to demonstrate that mental suffering is a 'suffering from our own being' before considering the therapeutic implications of the existential view of mental suffering, concluding that Freud's three technical rules provide the optimal conditions for understanding and engaging with these baffling existential experiences.

This brief surveys existing techniques to address the problem of long delays and high power consumption for web browsing on smartphones, which can be due to the local computational limitation at the smartphone (e.g., running java scripts or flash objects) level. To address this issue, an architecture called Virtual-Machine based Proxy (VMP) is introduced, shifting the computing from smartphones to the VMP which may reside in the cloud. Mobile Web Browsing Using the Cloud illustrates the feasibility of deploying the proposed VMP system in 3G networks through a prototype using Xen virtual machines (in cloud) and Android Phones with ATT UMTS network. Techniques to address scalability issues, resource management techniques to optimize the performance of the VMs on the proxy side, compression techniques to further reduce the bandwidth consumption, and adaptation techniques to address poor network conditions on the smartphone are also included. Through the interpretative lens of today's leading thinkers, The Philosophical Salon illuminates the persistent intellectual queries and the most disquieting concerns of our actuality. Across its three main divisions- Speculations, Reflections, and Interventions-the volume

constructs a complex mirror, in which our age might be able to recognize itself with all its imperfections, shadowy spots, even threatening abysses and latent promises. On the cutting edge of philosophy, political and literary theory, and aesthetics, this book courageously tackles a wide array of topics, including climate change, the role of technology, reproductive rights, the problem of refugees, the task of the university, political extremism, embodiment, utopia, food ethics, and sexual identity. It is an enduring record of an ongoing conversation, as well as a building block for any attempt to make sense of our world's multifaceted realities. Contributors: Robert Albritton, Linda Martín Alcoff, Claudia Baracchi, Geoffrey Bennington, Jay M. Bernstein, Costica Bradatan, Jill Casid, David Castillo, Antonio Cerella, Anna Charlton, Claire Colebrook, Sarah Conly, Nikita Dhawan, William Egginton, Roberto Esposito, Mihail Evans, Gary Francione, Luis Garagalza, Michael Gillespie, Michael Hauskeller, Ágnes Heller, Daniel Innerarity, Jacob Kiernan, Julia Kristeva, Daniel Kunitz, Susanna Lindberg, Jeff Love, Michael Marder, Todd May, Michael Meng, John Milbank, Warren Montag, T. M. Murray, Jean-Luc Nancy, Kelly Oliver, Adrian Pabst, Martha Patterson, Richard Polt, Gabriel Rockhill, Hasana Sharp, Doris Sommer, Gayatri Spivak, Kara Thompson, Patrícia Vieira, Slavoj Žižek. This work was published by Saint Philip Street Press pursuant to a Creative Commons license permitting commercial use. All rights not granted by the work's license are retained by the author or authors.

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 world in which every against-the-grain response can lead to further disempowerment, he draws on literature, philosophy, and the social and natural sciences to explore the stakes of sacrificing intermittent intellectual reflection for constant neural connection.

A bestselling dystopian novel that tackles surveillance, privacy and the frightening intrusions of technology in our lives—a “compulsively readable parable for the 21st century” (Vanity Fair). When Mae Holland is hired to work for the Circle, the world’s most powerful internet company, she feels she’s been given the opportunity of a lifetime. The Circle, run out of a sprawling California campus, links users’ personal emails, social media, banking, and purchasing with their universal operating system, resulting in one online identity and a new age of civility and transparency. As Mae tours the open-plan office spaces, the towering glass dining facilities, the cozy dorms for those who spend nights at work, she is thrilled with the company’s modernity and activity. There are parties that last through the night, there are famous musicians playing on the lawn, there are athletic activities and clubs and brunches, and even an aquarium of rare fish

retrieved from the Marianas Trench by the CEO. Mae can't believe her luck, her great fortune to work for the most influential company in the world—even as life beyond the campus grows distant, even as a strange encounter with a colleague leaves her shaken, even as her role at the Circle becomes increasingly public. What begins as the captivating story of one woman's ambition and idealism soon becomes a heart-racing novel of suspense, raising questions about memory, history, privacy, democracy, and the limits of human knowledge.

Untrammelled neoliberalism and the inexorable force of production have produced a 21st century crisis of community: a narcissistic cult of authenticity and mass turning-inward are among the pathologies engendered by it. We are individuals afloat in an atomised society, where the loss of the symbolic structures inherent in ritual behaviour has led to overdependence on the contingent to steer identity. Avoiding saccharine nostalgia for the rituals of the past, Han provides a genealogy of their disappearance as a means of diagnosing the pathologies of the present. He juxtaposes a community without communication – where the intensity of togetherness in silent recognition provides structure and meaning – to today's communication without community, which does away with collective feelings and leaves individuals exposed to exploitation and manipulation by neoliberal psycho-politics. The community that is invoked everywhere today is an atrophied and commoditized community that lacks the symbolic power to bind people together. For Han, it is only the mutual praxis of recognition borne by the ritualistic sharing of the symbolic between members of a community which creates the footholds of objectivity allowing us to make sense of time. This new book by one of the most creative cultural theorists writing today will be of interest to a wide readership. Uses of Literature bridges the gap between literary theory

and common-sense beliefs about why we read literature. Explores the diverse motives and mysteries of why we read Offers four different ways of thinking about why we read literature - for recognition, enchantment, knowledge, and shock Argues for a new “phenomenology” in literary studies that incorporates the historical and social dimensions of reading Includes examples of literature from a wide range of national literary traditions

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 disappearance of privacy, homogenization, and the collapse of trust. The anxiety to accumulate ever more information does not necessarily produce more knowledge or faith. Technology creates the illusion of total containment and the constant monitoring of information, but what we lack is adequate interpretation of the information. In this manifesto, Byung-Chul Han denounces transparency as a false ideal, the strongest and most pernicious of our contemporary mythologies.

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 Koon's sculptures and the iPhone to Brazilian waxing. Reaching far deeper than our superficial reactions to 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.

In his philosophical reflections on the art of lingering, acclaimed cultural theorist Byung-Chul Han argues that the value we attach today to the *vita activa* is producing a crisis in 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 and the faculty of contemplation. It therefore becomes 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 vastness.

A philosopher considers entertainment, in all its totalizing variety—infotainment, edutainment, servotainment—and traces the notion through Kant, Zen Buddhism, Heidegger, Kafka, and Rauschenberg. In *Good Entertainment*, Byung-Chul Han examines the notion of entertainment—its contemporary ubiquity, and its philosophical genealogy. Entertainment today, in all its totalizing variety, has an apparently infinite capacity for incorporation: infotainment, edutainment,

servotainment, confrontainment. Entertainment is held up as a new paradigm, even a new credo for being—and yet, in the West, it has had inescapably negative connotations. Han traces Western ideas of entertainment, considering, among other things, the scandal that arose from the first performance of Bach's Saint Matthew's Passion (deemed too beautiful, not serious enough); Kant's idea of morality as duty and the entertainment value of moralistic literature; Heidegger's idea of the thinker as a man of pain; Kafka's hunger artist and the art of negativity, which takes pleasure in annihilation; and Robert Rauschenberg's refusal of the transcendent. The history of the West, Han tells us, is a passion narrative, and passion appears as a killjoy. Achievement is the new formula for passion, and play is subordinated to production, gamified. And yet, he argues, at their core, passion and entertainment are not entirely different. The pure meaninglessness of entertainment is adjacent to the pure meaning of passion. The fool's smile resembles the pain-racked visage of Homo doloris. In *Good Entertainment*, Han explores this paradox. Neoliberalism's war against democracy and how to resist it How do we explain the strange survival of the forces responsible for the 2008 economic crisis, one of the worst since 1929? How do we explain the fact that neoliberalism has emerged from the crisis strengthened? When it broke, a number of the most prominent economists hastened to announce the 'death' of neoliberalism. They regarded the pursuit of neoliberal policy as the fruit of dogmatism. For Pierre Dardot and Christian Laval, neoliberalism is no mere dogma. Supported by powerful oligarchies, it is a veritable politico-institutional system that obeys a logic of self-reinforcement. Far from representing a break, crisis has become a formidably effective mode of government. In showing how this system crystallized and solidified, the book explains that the neoliberal straitjacket has succeeded in

preventing any course correction by progressively deactivating democracy. Increasing the disarray and demobilization, the so-called 'governmental' Left has actively helped strengthen this oligarchical logic. The latter could lead to a definitive exit from democracy in favour of expertocratic governance, free of any control. However, nothing has been decided yet. The revival of democratic activity, which we see emerging in the political movements and experiments of recent years, is a sign that the political confrontation with the neoliberal system and the oligarchical bloc has already begun.

Therapeutic psychology suggests that we are essentially self-creating and able to heal ourselves emotionally. This view reflects the wishful thinking necessary for the success of consumer capitalism, but it does not reflect the way things are. Smail examines how our experience of ourselves and our conduct can be explained in terms of the social operation of power and interest.

An updated edition of a groundbreaking work on the global financial crisis from a postfordist perspective.

"The translation of this work was supported by a grant from the Goethe-Institut which is funded by the German Ministry of Foreign Affairs."--Title page verso.

THE STORY: This groundbreaking Obie-winning Off-Broadway smash also won multiple awards for its hit film adaptation. It tells the story of internationally ignored song stylist Hedwig Schmidt, a fourth-wall smashing East German rock 'n' roll godde

Looks at the competition between French and Russian mathematicians over the nature of infinity during the twentieth century.

From the author of the best-selling memoir *An Unquiet Mind*, comes the first major book in a quarter century on suicide, and its terrible pull on the young in particular. *Night Falls Fast*

is tragically timely: suicide has become one of the most common killers of Americans between the ages of fifteen and forty-five. An internationally acknowledged authority on depressive illnesses, Dr. Jamison has also known suicide firsthand: after years of struggling with manic-depression, she tried at age twenty-eight to kill herself. Weaving together a historical and scientific exploration of the subject with personal essays on individual suicides, she brings not only her remarkable compassion and literary skill but also all of her knowledge and research to bear on this devastating problem. This is a book that helps us to understand the suicidal mind, to recognize and come to the aid of those at risk, and to comprehend the profound effects on those left behind. It is critical reading for parents, educators, and anyone wanting to understand this tragic epidemic.

!--[if gte mso 9] 800x600 ![endif]-- New York Times bestseller Boys can be anything they want to be! This timely book joins and expands the gender-role conversation and gives middle-grade boys a welcome alternative message: that masculinity can mean many things. You won't find any stories of slaying dragons or saving princesses here. In *Stories for Boys Who Dare to Be Different*, author Ben Brooks-with the help of Quinton Winton's striking full-color illustrations-offers a welcome alternative narrative: one that celebrates introverts and innovators, sensitivity and resilience, individuality and expression. It's an accessible compilation of 75 famous and not-so-famous men from the past to the present day, every single one of them a rule-breaker and stereotype-smasher in his own way. Entries include Frank Ocean, Salvador Dali, Beethoven, Barack Obama, Ai Weiwei, Jesse Owens, and so many more-heroes from all walks of life and from all over the world.

New York Times Bestseller New York Times Book Review Editors' Choice "An essential and groundbreaking text in the

effort to understand how American criminal justice went so badly awry." —Ta-Nehisi Coates, author of *Between the World and Me* In *A Colony in a Nation*, New York Times best-selling author and Emmy Award-winning news anchor Chris Hayes upends the national conversation on policing and democracy. Drawing on wide-ranging historical, social, and political analysis, as well as deeply personal experiences with law enforcement, Hayes contends that our country has fractured in two: the Colony and the Nation. In the Nation, the law is venerated. In the Colony, fear and order undermine civil rights. With great empathy, Hayes seeks to understand this systemic divide, examining its ties to racial inequality, the omnipresent threat of guns, and the dangerous and unfortunate results of choices made by fear.

This open access monograph argues established democratic norms for freedom of expression should be implemented on the internet. Moderating policies of tech companies as Facebook, Twitter and Google have resulted in posts being removed on an industrial scale. While this moderation is often encouraged by governments - on the pretext that terrorism, bullying, pornography, "hate speech" and "fake news" will slowly disappear from the internet - it enables tech companies to censor our society. It is the social media companies who define what is blacklisted in their community standards. And given the dominance of social media in our information society, we run the risk of outsourcing the definition of our principles for discussion in the public domain to private companies. Instead of leaving it to social media companies only to take action, the authors argue democratic institutions should take an active role in moderating criminal content on the internet. To make this possible, tech companies should be analyzed whether they are approaching a monopoly. Antitrust legislation should be applied to bring those monopolies within democratic governmental oversight.

Despite being in different stages in their lives, Anne Mette is in the startup phase of her research career, while Frederik is one of the most prolific philosophers in Denmark, the authors found each other in their concern about Free Speech on the internet. The book was originally published in Danish as *Dit opslag er blevet fjernet - techgiganter & ytringsfrihed*. Praise for 'Your Post has been Removed' "From my perspective both as a politician and as private book collector, this is the most important non-fiction book of the 21st Century. It should be disseminated to all European citizens. The learnings of this book and the use we make of them today are crucial for every man, woman and child on earth. Now and in the future." Jens Rohde, member of the European Parliament for the Alliance of Liberals and Democrats for Europe "This timely book compellingly presents an impressive array of information and analysis about the urgent threats the tech giants pose to the robust freedom of speech and access to information that are essential for individual liberty and democratic self-government. It constructively explores potential strategies for restoring individual control over information flows to and about us. Policymakers worldwide should take heed!" Nadine Strossen, Professor, New York Law School. Author, *HATE: Why We Should Resist It with Free Speech, Not Censorship*. The increasingly chaotic rhythm of our respiration, and the sense of suffocation that grows everywhere: an essay on poetical therapy. Since the hopeful days of the Occupy movement, many things have changed in the respiration of the world, and we have entered a cycle of spasm, despair, and chaos. *Breathing* is a book about the increasingly chaotic rhythm of our respiration, about the sense of suffocation that grows everywhere. "I can't breathe." These words panted by Eric Garner before dying, strangled by a police officer on the streets of Staten Island, capture perfectly catching the overall sentiment of our time. In *Breathing*, Franco "Bifo" Berardi

comes back to the subject that was the core of his 2011 book, *The Uprising: the place of poetry in the relations between language, capital, and possibility*. In *The Uprising*, he focuses on poetry as an anticipation of the trend toward abstraction that led to the present form of financial capitalism. In *Breathing*, he tries to envision poetry as the excess of the field of signification, as the premonition of a possible harmony inscribed in the present chaos. *The Uprising* was a genealogical diagnosis. *Breathing* is an essay on poetical therapy. How we deal with chaos, as we know that those who fight against chaos will be defeated, because chaos feeds upon war? How do we deal with suffocation? Is there a way out from the corpse of financial capitalism?

Winner of the International Lannan Literary Award for Nonfiction *Animal tracks, word magic, the speech of stones, the power of letters, and the taste of the wind* all figure prominently in this intellectual tour de force that returns us to our senses and to the sensuous terrain that sustains us. This major work of ecological philosophy startles the senses out of habitual ways of perception. For a thousand generations, human beings viewed themselves as part of the wider community of nature, and they carried on active relationships not only with other people with other animals, plants, and natural objects (including mountains, rivers, winds, and weather patters) that we have only lately come to think of as "inanimate." How, then, did humans come to sever their ancient reciprocity with the natural world? What will it take for us to recover a sustaining relation with the breathing earth? In *The Spell of the Sensuous* David Abram draws on sources as diverse as the philosophy of Merleau-Ponty, Balinese shamanism, Apache

storytelling, and his own experience as an accomplished sleight-of-hand of magician to reveal the subtle dependence of human cognition on the natural environment. He explores the character of perception and excavates the sensual foundations of language, which—even at its most abstract—echoes the calls and cries of the earth. On every page of this lyrical work, Abram weaves his arguments with a passion, a precision, and an intellectual daring that recall such writers as Loren Eiseley, Annie Dillard, and Barry Lopez. 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 Nokir and Samsing. 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 unending 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.

North Korea's opaqueness combined with its military capabilities make the country and its leader dangerous wild cards in the international community. Brookings Senior Fellow Jung H. Pak, who led the U.S. intelligence community's analysis on Korean issues, tells the story of North Korean leader Kim Jong-un's upbringing, provides insight on his decision-making, and makes recommendations on how to thwart Kim's ambitions. In her deep analysis of the personality of the North Korean leader, Pak makes clearer the reasoning behind the way he governs and conducts his foreign affairs.

In this new book, Bauman examines how we have moved away from a 'heavy' and 'solid', hardware-focused modernity to a 'light' and 'liquid', software-based modernity. This passage, he argues, has brought profound change to all aspects of the human condition. The new remoteness and un-reachability of global systemic structure coupled with the unstructured and under-defined, fluid state of the immediate setting of life-politics and human togetherness, call for the rethinking of the concepts and cognitive frames used to narrate human individual experience and their joint history. This

book is dedicated to this task. Bauman selects five of the basic concepts which have served to make sense of shared human life - emancipation, individuality, time/space, work and community - and traces their successive incarnations and changes of meaning. Liquid Modernity concludes the analysis undertaken in Bauman's two previous books Globalization: The Human Consequences and In Search of Politics. Together these volumes form a brilliant analysis of the changing conditions of social and political life by one of the most original thinkers writing today.

Argues that the privacy of individuals actually hampers accountability, which is the foundation of any civilized society and that openness is far more liberating than secrecy

A prominent German thinker argues that—contrary to “Twitter Revolution” cheerleading—digital communication is destroying political discourse and political action. The shitstorm represents an authentic phenomenon of digital communication. —from In the Swarm Digital communication and social media have taken over our lives. In this contrarian reflection on digitized life, Byung-Chul Han counters the cheerleaders for Twitter revolutions and Facebook activism by arguing that digital communication is in fact responsible for the disintegration of community and public space and is slowly eroding any possibility for real political action and meaningful political discourse. In the predigital, analog era, by the time an angry letter to the editor had been composed, mailed, and received, the immediate agitation had passed. Today, digital communication enables

instantaneous, impulsive reaction, meant to express and stir up outrage on the spot. “The shitstorm,” writes Han, “represents an authentic phenomenon of digital communication.” Meanwhile, the public, the senders and receivers of these communications have become a digital swarm—not a mass, or a crowd, or Negri and Hardt's antiquated notion of a “multitude,” but a set of isolated individuals incapable of forming a “we,” incapable of calling dominant power relations into question, incapable of formulating a future because of an obsession with the present. The digital swarm is a fragmented entity that can focus on individual persons only in order to make them an object of scandal. Han, one of the most widely read philosophers in Europe today, describes a society in which information has overrun thought, in which the same algorithms are employed by Facebook, the stock market, and the intelligence services. Democracy is under threat because digital communication has made freedom and control indistinguishable. Big Brother has been succeeded by Big Data.

Years of war and famine and have plunged Joseon into chaos. The young Prince Yi Moon, having lost all his bodyguards to an assassination attempt, has no choice but to turn to the mountain bandit Jae-ha for help. But as the unlikely pair race to find safety in a world gone mad, it becomes horrifyingly clear that humans aren't the only thing they must fear! In a bonus story, a secluded island becomes a private battlefield as the notorious Japanese criminal Juu and the infamous Korean felon Han face off against each other. But they aren't the only ones on the

island... -- VIZ Media

This open access book looks at how a democracy can devolve into a post-factual state. The media is being flooded by populist narratives, fake news, conspiracy theories and make-believe. Misinformation is turning into a challenge for all of us, whether politicians, journalists, or citizens. In the age of information, attention is a prime asset and may be converted into money, power, and influence – sometimes at the cost of facts. The point is to obtain exposure on the air and in print media, and to generate traffic on social media platforms. With information in abundance and attention scarce, the competition is ever fiercer with truth all too often becoming the first victim. *Reality Lost: Markets of Attention, Misinformation and Manipulation* is an analysis by philosophers Vincent F. Hendricks and Mads Vestergaard of the nuts and bolts of the information market, the attention economy and media eco-system which may pave way to postfactual democracy. Here misleading narratives become the basis for political opinion formation, debate, and legislation. To curb this development and the threat it poses to democratic deliberation, political self-determination and freedom, it is necessary that we first grasp the mechanisms and structural conditions that cause it.

The Burnout Society Stanford University Press

This volume, covering entries from "Determinables and determinates" to "Fuzzy logic," presents articles on Eastern and Western philosophies, medical and scientific ethics, the Holocaust, terrorism, censorship, biographical entries, and much more.

Provocative takes on cyberbullshit, smartphone zombies, instant gratification, the traffic school of the information highway, and other philosophical concerns of the Internet age. In *The Death Algorithm and Other Digital Dilemmas*, Roberto Simanowski wonders if we are on the brink of a society that views social, political, and ethical challenges as technological problems that can be fixed with the right algorithm, the best data, or the fastest computer. For example, the “death algorithm” is programmed into a driverless car to decide, in an emergency, whether to plow into a group of pedestrians, a mother and child, or a brick wall. Can such life-and-death decisions no longer be left to the individual human? In these incisive essays, Simanowski asks us to consider what it means to be living in a time when the president of the United States declares the mainstream media to be an enemy of the people—while Facebook transforms the people into the enemy of mainstream media. Simanowski describes smartphone zombies (or “smombies”) who remove themselves from the physical world to the parallel universe of social media networks; calls on Adorno to help parse Trump's tweeting; considers transmedia cannibalism, as written text is transformed into a postliterate object; compares the economic and social effects of the sharing economy to a sixteen-wheeler running over a plastic bottle on the road; and explains why philosophy may become the most important element in the automotive and technology industries.

More and more, we present ourselves and encounter others through profiles. A profile shows us not as we are seen directly but how we are perceived by a broader public. As we observe how others observe us, we calibrate our self-presentation accordingly. Profile-based identity is evident everywhere from pop culture to politics, marketing to morality. But all too often critics simply denounce this alleged

superficiality in defense of some supposedly pure ideal of authentic or sincere expression. This book argues that the profile marks an epochal shift in our concept of identity and demonstrates why that matters. *You and Your Profile* blends social theory, philosophy, and cultural critique to unfold an exploration of the way we have come to experience the world. Instead of polemicizing against the profile, Hans-Georg Moeller and Paul J. D'Ambrosio outline how it works, how we readily apply it in our daily lives, and how it shapes our values—personally, economically, and ethically. They develop a practical vocabulary of life in the digital age. Informed by the Daoist tradition, they suggest strategies for handling the pressure of social media by distancing oneself from one's public face. A deft and wide-ranging consideration of our era's identity crisis, this book provides vital clues on how to stay sane in a time of proliferating profiles.

An argument that love requires the courage to accept self-negation for the sake of discovering the Other. Byung-Chul Han is one of the most widely read philosophers in Europe today, a member of the new generation of German thinkers that includes Markus Gabriel and Armen Avanessian. In *The Agony of Eros*, a bestseller in Germany, Han considers the threat to love and desire in today's society. For Han, love requires the courage to accept self-negation for the sake of discovering the Other. In a world of fetishized individualism and technologically mediated social interaction, it is the Other that is eradicated, not the self. In today's increasingly narcissistic society, we have come to look for love and desire within the "inferno of the same." Han offers a survey of the threats to Eros, drawing on a wide range of sources—Lars von Trier's film *Melancholia*, Wagner's *Tristan und Isolde*, *Fifty Shades of Grey*, Michel Foucault (providing a scathing critique of Foucault's valorization of power), Martin Buber, Hegel, Baudrillard, Flaubert, Barthes, Plato, and others. Han

considers the “pornographication” of society, and shows how pornography profanes eros; addresses capitalism's leveling of essential differences; and discusses the politics of eros in today's “burnout society.” To be dead to love, Han argues, is to be dead to thought itself. Concise in its expression but unsparing in its insight, *The Agony of Eros* is an important and provocative entry in Han's ongoing analysis of contemporary society. This remarkable essay, an intellectual experience of the first order, affords one of the best ways to gain full awareness of and join in one of the most pressing struggles of the day: the defense, that is to say—as Rimbaud desired it—the “reinvention” of love. —from the foreword by Alain Badiou

Virginia Heffernan “melds the personal with the increasingly universal in a highly informative analysis of what the Internet is—and can be. A thoroughly engrossing examination of the Internet’s past, present, and future” (Kirkus Reviews, starred review) from one of the best living writers of English prose. This book makes a bold claim: The Internet is among mankind’s great masterpieces—a massive work of art. As an idea, it rivals monotheism. But its cultural potential and its societal impact often elude us. In this deep and thoughtful book, Virginia Heffernan reveals the logic and aesthetics behind the Internet, just as Susan Sontag did for photography and Marshall McLuhan did for television. Life online, in the highly visual, social, portable, and global incarnation rewards certain virtues. The new medium favors speed, accuracy, wit, prolificacy, and versatility, and its form and functions are changing how we perceive, experience, and understand the world. In “sumptuous writing, saturated with observations that are simultaneously personal, cultural, and strikingly original” (The New Republic), Heffernan presents “a revealing look at how the Internet continues to reshape our lives emotionally, visually, and culturally” (The Smithsonian Magazine). “Magic

and Loss is an illuminating guide to the Internet...it is impossible to come away from this book without sharing some of Heffernan's awe for this brave new world" (The Wall Street Journal).

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