

Free ebook Byung chul han Full PDF

Byung-Chul Han: a Critical Introduction Byung-Chul Han The Burnout Society ㅁㅁㅁㅁ Summary of Byung-Chul Han's Psychopolitics Summary of Byung-Chul Han's The Burnout Society The Transparency Society Non-things ㅁㅁㅁㅁ Saving Beauty Good Entertainment Topology of Violence The Palliative Society Absence Byun-Chul Han Byung-Chul Han e a hipercomunicação Hyperculture Infocracy The Agony of Eros The Scent of Time The Disappearance of Rituals Psychopolitics In the Swarm Architecture in the Age of Pornography What is Power? The Necessity of Critique La desaparición de los rituales The Crisis of Narration The Routledge Companion to Fashion Studies Shanzhai ㅁㅁㅁㅁ Vita Contemplativa Vita contemplativa ou sobre a inatividade Good Entertainment The Expulsion of the Other Favor fechar os olhos Hiperculturalidad Leisure and Work in China La Sociedad Del Cansancio Capitalism and the Death Drive

Byung-Chul Han: a Critical Introduction 2024-05-30 byung chul han is one of the most important living philosophers renowned for his critiques of the digital age in response to the idea that new technological devices expand our freedom he argues that they lead to burnout and self absorption and that we must redevelop contemplative practices which slow us down and open us up he has brought to his thought forms of deep cosmopolitanism developed from both zen buddhism and a renewed romanticism this book is the first critical introduction to han s body of work knepper stoneman and wyllie explore han s rich oeuvre to date and his incisive contributions to a range of disciplines including critical theory media studies political philosophy and aesthetics they unpack his key terms and illustrate his concepts with a range of examples revealing how the critiques of the achievement society and burnout which have earned han a global audience build on his earlier accounts of power violence and mood this broader view addresses the most frequent criticisms of han and makes a compelling case that he is not only an insightful diagnostician of the present moment but one whose interpretation of both western and eastern traditions offers wisdom for navigating the now acute problems of modernity this lively book is essential reading for anyone getting to grips with han s extraordinary work

Byung-Chul Han 2024-06-07 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

The Burnout Society 2015-08-12 0000000000 0000 000000000000 000000000000 00 000000000000

0000 2021-10-12 please note this is a companion version not the original book sample book insights 1 the subject today is a project constantly reinventing itself however this projective freedom is actually a form of coercion and constraint as the subject is subjugating itself to internal limitations and self constraints 2 neoliberalism is a highly efficient system for exploiting freedom everything that belongs to practices and expressive forms of liberty emotion play and communication is exploited 3 the post marxist theory known as the cooperative multitude does not describe the contemporary mode of production it is a mistake to believe that the cooperative multitude will overthrow the parasitic empire and bring forth a communist social order 4 the neoliberal regime transforms allo exploitation into auto exploitation and this affects all classes the auto aggressivity that results from this auto exploitation means that the exploited are not inclined to revolution so much as depression

Summary of Byung-Chul Han's Psychopolitics 2022-04-22T22:59:00Z please note this is a companion version not the original book sample book insights 1 the past century was an immunological age the twentieth century was dominated by the vocabulary of the cold war which was an entirely military dispositive everything foreign was simply fought off 2 the immunological paradigm is incompatible with the process of globalization the world is still marked by borders transitions

thresholds fences ditches and walls that prevent universal change and exchange 3 the violence of positivity that comes from overproduction overachievement and overcommunication is no longer viral it does not constitute immunological defense but digestive neuronal abreaction and refusal 4 the genealogy of hostility that baudrillard outlines is that the enemy first takes the form of a wolf he is an external enemy who attacks and against whom one defends oneself by building fortifications and walls

Summary of Byung-Chul Han's The Burnout Society 2022-04-06T22:59:00Z

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

The Transparency Society 2015-08-19 we no longer inhabit earth and dwell under the sky these are being replaced by google earth and the cloud the terrestrial order is giving way to a digital order the world of things is being replaced by a world of non things a constantly expanding infosphere of information and communication which displaces objects and obliterates any stillness and calmness in our lives byung chul han s critique of the infosphere highlights the price we are paying for our growing preoccupation with information and communication today we search for more information without gaining any real knowledge we communicate constantly without participating in a community we save masses of data without keeping track of our memories we accumulate friends and followers without encountering other people this is how information develops a form of life that has no stability or duration and as we become increasingly absorbed in the infosphere we lose touch with the magic of things which provide a stable environment for dwelling and give continuity to human life the infosphere may seem to grant us new freedoms but it creates new forms of control too and it cuts us off from the kind of freedom that is tied to acting in the world this new book by one of the most creative cultural theorists writing today will be of interest to a wide readership

Non-things 2022-05-10 □□□□□□□□□□□□□□ □□ □□□□□□□□□□□□□□ □□□□□□□□□□□□□□

□□□□ 2021-10-12 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

Saving Beauty 2017-10-27 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

Good Entertainment 2019-10-08 one of today's most widely read philosophers considers the shift in violence from visible to invisible from negativity to excess of positivity some things never disappear violence for example violence is ubiquitous and incessant but protean varying its outward form according to the social constellation at hand in topology of violence the philosopher byung chul han considers the shift in violence from the visible to the invisible from the frontal to the viral to the self inflicted from brute force to mediated force from the real to the virtual violence han tells us has gone from the negative explosive massive and martial to the positive wielded without enmity or domination this he says creates the false impression that violence has disappeared anonymized desubjectified systemic violence conceals itself because it has become one with society han first investigates the macro physical manifestations of violence which take the form of negativity developing from the tension between self and other interior and exterior friend and enemy these manifestations include the archaic violence of sacrifice and blood the mythical violence of jealous and vengeful gods the deadly violence of the sovereign the merciless violence of torture the bloodless violence of the gas chamber the viral violence of terrorism and the verbal violence of hurtful language he then examines the violence of positivity the expression of an excess of positivity which manifests itself as over achievement over production over communication hyper attention and hyperactivity the violence of positivity han warns could be even more disastrous than that of negativity infection invasion and infiltration have given way to infarction

Topology of Violence 2018-04-20 our societies today are characterized by a universal algophobia a generalized fear of pain we strive to avoid all painful conditions even the pain of love is treated as suspect this algophobia extends into society less and less space is given to

conflicts and controversies that might prompt painful discussions it takes hold of politics too politics becomes a palliative politics that is incapable of implementing radical reforms that might be painful so all we get is more of the same faced with the coronavirus pandemic the palliative society is transformed into a society of survival the virus enters the palliative zone of well being and turns it into a quarantine zone in which life is increasingly focused on survival and the more life becomes survival the greater the fear of death the pandemic makes death which we had carefully repressed and set aside visible again everywhere the prolongation of life at any cost is the preeminent value and we are prepared to sacrifice everything that makes life worth living for the sake of survival this trenchant analysis of our contemporary societies by one of the most original cultural critics of our time will appeal to a wide readership

The Palliative Society 2021-06-24 western thinking has long been dominated by essence by a preoccupation with that which dwells in itself and delimits itself from the other by contrast far eastern thought is centred not on essence but on absence the fundamental topos of far eastern thinking is not being but the way dao which lacks the solidity and fixedness of essence the difference between essence and absence is the difference between being and path between dwelling and wandering a zen monk should be without fixed abode like the clouds and without fixed support like water said the japanese zen master dōgen drawing on this fundamental distinction between essence and absence byung chul han explores the differences between western and far eastern philosophy aesthetics architecture and art shedding fresh light on a culture of absence that may at first sight appear strange and unfamiliar to those in the west whose ways of thinking have been shaped for centuries by the preoccupation with essence

Absence 2023-05-15 transitamos por tiempos inciertos a la par que sufrimos diversos desastres naturales asistimos a un ominoso medrar del estado de vigilancia a un creciente malestar psíquico difícil de precisar a una pérdida progresiva de sabiduría y saber vivir a una maquinización de lo humano que amenaza con hacerse absoluta y a un ambiente mediático caracterizado por la manipulación y la sobresaturación de información es este un tiempo que clama por un diagnóstico y por un camino hacia adelante por ello es pertinente revisar la obra de byung chul han de la cual este texto sirve como presentación quien a través de las categorías centrales de positividad y negatividad propone un hilo conductor más allá del diagnóstico sombrío los ensayos de este libro proponen prácticas y lineamientos en la política y la educación encaminados a recuperar la escucha la contemplación la negatividad sin la cual la permanente aceleración de actividades e información del mundo moderno inundado de positividad amenaza con consumirnos

Byun-Chul Han 2020-08-13 a coleção diálogos da comunicação se constitui como um espaço para a divulgação de pesquisas e reflexões acerca de temas emergentes da comunicação na contemporaneidade e suas interfaces com a tecnologia e a filosofia o objetivo é apoiar tanto a disseminação de pesquisas dos docentes da faculdade paulus de tecnologia e comunicação como apoiar pesquisadores de outras instituições nacionais e estrangeiras reforçando as redes de parceria e colaboração

Byung-Chul Han e a hipercomunicação 2023-03-07 in the wake of globalization cultural forms of expression have become increasingly detached from their places of origin circulating in a hyper domain of culture where there is no real difference anymore between indigenous and foreign near and far the familiar and the exotic heterogeneous cultural

contents are brought together side by side like the fusion food that makes free use of all that the hypercultural pool of spices ingredients and ways of preparing food has to offer culture is becoming un bound un restricted un ravelled a hyperculture it is a profoundly rhizomatic culture of intense hybridization fusion and co appropriation today we have all become hypercultural tourists even in our own culture to which we do not even belong anymore hypercultural tourists travel in the hyperspace of events a space of cultural sightseeing they experience culture as cul tour drawing on thinkers from hegel and heidegger to bauman and homi bhabha to examine the characteristics of our contemporary hyperculture han poses the question should we welcome the human of the future as the hypercultural tourist smiling serenely or should we aspire to a different way of being in the world

Hyperculture 2022-01-10 the tsunami of information unleashed by digitization is threatening to overwhelm us drowning us in a sea of frenzied communication and disrupting many spheres of social life including politics election campaigns are now being waged as information wars with bots and troll armies and democracy is degenerating into infocracy in this new book byung chul han argues that infocracy is the new form of rule characteristic of contemporary information capitalism whereas the disciplinary regime of industrial capitalism worked with compulsion and repression this new information regime exploits freedom instead of repressing it surveillance and punishment give way to motivation and optimization we imagine that we are free but in reality our entire lives are recorded so that our behaviour might be psychopolitically controlled under the neoliberal information regime mechanisms of power function not because people are aware of the fact of constant surveillance but because they perceive themselves to be free this trenchant critique of politics in the information age will be of great interest to students and scholars in the humanities and social sciences and to anyone concerned about the fate of politics in our time

Infocracy 2022-07-19 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

The Agony of Eros 2017-04-07 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

The Scent of Time 2017-09-25 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 psychopolitics 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

The Disappearance of Rituals 2020-10-26 byung chul han a star of german philosophy continues his passionate critique of neoliberalism trenchantly describing a regime of technological domination that in contrast to foucault's biopower has discovered the productive force of the psyche in the course of discussing all the facets of neoliberal psychopolitics fueling our contemporary crisis of freedom han elaborates an analytical framework that provides an original theory of big data and a lucid phenomenology of emotion but this provocative essay proposes counter models too presenting a wealth of ideas and surprising alternatives at every turn

Psychopolitics 2017-11-07 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

In the Swarm 2017-03-31 architecture and its pedagogy in the academy is dominated by the technology of image production that veils the naked power behind its operation it conforms to the principles of cultural logic of the society of the spectacle consistent with neoliberal capitalism the problem with this dominant pedagogy is that it violates the fundamental ethical imperative putting architecture in direct contradiction with the common good in addition it has let architecture enter the brothel of pornographic capitalism which turns every object into an object of obscene gratification of the senses in this book nadir lahiji adopts alain badiou s thesis from the pornographic age to demonstrate that contemporary architecture is in absolute complicity with the pornographic present the traits that badiou identifies in this age are manifestly visible in architectural surfaces which are subordinated to the same regime of images similarly to badiou s political indictments of the society which has given rise to the pornographic present the book condemns the architecture that has lent its service to the same society with a license to consummate its transgression to better cater to the imperative of the regime of images transposing the conceptual categories in badiou s analysis to the critique of architecture s pornographic turn in contemporary society the book constructs a conceptual framework by which to demonstrate the specific manifestations of pornography in building the book is aimed at architecture students at higher graduate and post graduate levels

Architecture in the Age of Pornography 2021-09-30 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

What is Power? 2018-11-26 the essays in this edited collection are inspired by andrew feenberg s philosophy of technology feenberg is the leading critical theorist of technology working today combining the critical traditions of karl marx martin heidegger georg lukács and herbert marcuse with empirical methods from science technology studies and media studies divided into three parts these contributions from philosophers media theorists design theorists and sts scholars reflect the relevancy of feenberg s philosophy for making sense of our technically mediated society this collection appeals to students and researchers interested in the philosophy of technology critical theory smart cities big data ai and algorithmic culture

The Necessity of Critique 2022-09-27 los rituales como acciones simbólicas crean una comunidad sin comunicación pues se asientan como significantes que sin transmitir nada permiten que una colectividad reconozca en ellos sus señas de identidad sin embargo lo que predomina hoy es una comunicación sin comunidad pues se ha producido una pérdida de los rituales sociales en el mundo contemporáneo donde la fluidez de la comunicación es un imperativo los ritos se perciben como una obsolescencia y un estorbo prescindible byung chul han se pregunta por qué las formas simbólicas cohesionan la sociedad y qué nos depara esta cuando deja de cultivarlas para han su progresiva desaparición acarrea el desgaste de la comunidad y la desorientación del individuo en este libro los rituales constituyen un fondo de contraste que sirve para perfilar los contornos de nuestras sociedades se esboza así una genealogía de su desaparición mientras se da cuenta de las patologías del presente y sobre todo de la erosión que ello comporta este nuevo ensayo de byung chul reflexiona sobre estilos de vida alternativos que serían capaces de liberar la sociedad de su narcisismo colectivo

La desaparición de los rituales 2020-05-18 narratives produce the ties that bind us they create community eliminate contingency and anchor us in being and yet in our contemporary information society where everything has become arbitrary and random storytelling shouts out loudly but narratives no longer have their binding force whereas narratives create community storytelling brings forth only a fleeting community the community of consumers no amount of storytelling could recreate the fire around which humans gather to tell each other stories that fire has long since burnt out it has been replaced by the digital screen which separates people as individual consumers through storytelling capitalism appropriates narrative stories sell storytelling is storyselling the inflation of storytelling betrays a need to cope with contingency but storytelling is unable to transform the information society back into a stable narrative community rather storytelling is a pathological phenomenon of our age byung chul han one of the most perceptive cultural theorists of the information society dissects this crisis with exceptional insight and flair

The Crisis of Narration 2024-04-01 this collection of original essays interrogates disciplinary boundaries in fashion gathering fashion studies research across disciplines and from around the globe fashion and clothing are part of material and visual culture cultural memory and heritage they contribute to shaping the way people see themselves interact and consume for each of the volume s eight parts scholars from across the world and a variety of disciplines offer analytical tools for further research never neglecting the interconnectedness of disciplines and domains these original contributions survey specific topics and critically discuss the leading views in their areas they include discursive and reflective pieces as well as discussions of original empirical work and contributors include established leaders in the field

function true life begins when concern for survival for the exigencies of mere life ends the ultimate purpose of all human endeavour is inactivity in a beautifully crafted ode to the art of being still han shows that the current crisis in our society calls for a very different way of life one based on the vita contemplative he pleads for bringing our ceaseless activities to a stop and making room for the magic that happens in between life receives its radiance only from inactivity

Vita Contemplativa 2023-10-23 estamos perdendo nossa capacidade de não fazer nada nossa existência é completamente absorvida pela atividade e portanto totalmente explorada como só percebemos a vida em termos de desempenho tendemos a interpretar a inatividade como um déficit uma negação ou uma mera ausência de atividade quando muito pelo contrário é uma capacidade independente interessante byung chul han investiga os benefícios o esplendor e a magia do ócio projetando um novo modo de vida que inclui momentos contemplativos para enfrentar a atual crise de nossa sociedade e impedir nossa própria exploração e destruição da natureza

Vita contemplativa ou sobre a inatividade 2023-07-12 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

Good Entertainment 2019-10-08 the days of the other are over in this age of excessive communication information and consumption what used to be the other be it as friend as eros or as hell is now indistinguishable from the self in our narcissistic desire to assimilate everything and everyone until there are no boundaries left the result is a terror of the same lives in which we no longer pursue knowledge insight and experience but are instead reduced to the echo chambers and illusory encounters offered by social media in extreme cases this feeling of disorientation and senselessness is compensated through self harm or even harming others through acts of terrorism byung chul han argues that our times are characterized not by external repression but by an internal depression whereby the destructive pressure comes not from the other but from the self it is only by returning to a society of listeners and lovers by acknowledging and desiring the other that we can seek to overcome the isolation and suffering caused by this crushing process of total assimilation

The Expulsion of the Other 2018-01-08 hoje em dia as coisas ligadas ao tempo envelhecem muito mais rápido do que antes elas decaem rapidamente

naquilo que é passado e fogem à atenção o presente se reduz à ponta da atualidade assim o mundo perde algo de sua duração a causa do encolhimento do presente não é como se assume equivocadamente a aceleração antes o tempo como uma avalanche lança se adiante porque ele não tem mais uma parada aqueles pontos do presente entre os quais não existiria nenhuma força gravitacional e nenhuma tensão pois são meramente aditivos desencadeiam a ruptura do tempo o que conduz ao aceleramento sem direção e sem sentido

Favor fechar os olhos 2021-04-14 la globalización acelerada por las nuevas tecnologías acerca los espacios culturales entre sí y genera un cúmulo de prácticas sociales y formas de expresión esto tiene un efecto aglutinante en el campo cultural los contenidos culturales heterogéneos se superponen y se atraviesan sus límites o fronteras cuyas formas están determinadas por un aura de autenticidad se disuelven así las culturas se liberan de todas las costuras limitaciones o hendiduras y se abren paso hacia una hipercultura tienen que proceder a su desfactifización para volverse genuinamente culturales hiperculturales en esta obra byung chul han utiliza el concepto teórico de hiperculturalidad para distinguirlo de los conceptos normativos y mal empleados en el debate actual como multiculturalidad y transculturalidad a través del pensamiento de diversos filósofos modernos y contemporáneos el presente libro discute la idea cambiante de cultura y muestra hasta qué punto es necesaria y posible una orientación del todo diferente del mundo que habitamos vivimos finalmente en una cultura que nos da la libertad de dispersarnos como alegres turistas por todo el mundo si así fuese estamos asimilando bien este cambio de paradigma

Hiperculturalidad 2018-05-14 this is the first book to explore the meaning and significance of leisure in chinese society as well as the relationship between leisure and work that reveals so much about a society s cultural values exploring philosophical and theoretical concepts from a chinese perspective the book also presents a series of cutting edge case studies of leisure and work life that add a new dimension to our understanding of contemporary china featuring the work of leading chinese researchers the book examines key concepts and theories in contemporary leisure studies including workleisure relationships free time freedom labour alienation leisure alienation the impact of technology on leisure and work and subjective well being and health it also presents an important snapshot of life in contemporary china and contemporary leisure studies in china at a moment in which china s society and economy are adjusting to a new post covid reality this book is fascinating reading for anybody with an interest in leisure studies sociology asian studies and cultural studies

Leisure and Work in China 2024-03-05 la sociedad del cansancio puede considerarse una de las obras más emblemáticas de byung chul han en ella con una visión casi profética se presentan los grandes temas que el filósofo surcoreano desarrollaría luego durante más de una década alcanzando celebridad mundial en conmemoración de toda esa trayectoria filosófica y por su rotunda actualidad volvemos a presentar ahora esta obra en una nueva traducción byung chul han detecta que en las últimas décadas se ha producido en nuestras sociedades occidentales avanzadas un cambio de paradigma y que la anterior sociedad disciplinaria basada en imperativos y prohibiciones externos ha pasado a ser una sociedad del rendimiento en la que los individuos se afanan por explotarse a sí mismos si antiguamente el quebrantamiento de la norma acarrea el castigo ahora el incumplimiento del anhelo provoca frustración cifrar la plenitud personal y el sentido de la vida en la incesante autoexigencia de rendir cada vez más conlleva como resultados culturales la nivelación

de todas las diferencias el infierno de lo igual y la pura positividad como consecuencias psicológicas acarrea cansancio aburrimiento e indiferencia y como secuelas psiquiátricas ocasiona diversos síndromes de hiperactividad impaciencia desatención y agotamiento de este modo el precio vital exige la renuncia al ánimo festivo a la pura celebración de la vida

La Sociedad Del Cansancio 2024 what we call growth today is in fact a tumorous growth a cancerous proliferation which is disrupting the social organism these tumours endlessly metastasize and grow with an inexplicable deadly vitality at a certain point this growth is no longer productive but rather destructive capitalism passed this point long ago its destructive forces cause not only ecological and social catastrophes but also mental collapse the destructive compulsion to perform combines self affirmation and self destruction in one we optimize ourselves to death brutal competition ends in destruction it produces an emotional coldness and indifference towards others as well as towards one's own self the devastating consequences of capitalism suggest that a death drive is at work freud initially introduced the death drive hesitantly but later admitted that he couldn't think beyond it as the idea of the death drive became increasingly central to his thought today it is impossible to think about capitalism without considering the death drive
Capitalism and the Death Drive 2021-05-18

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