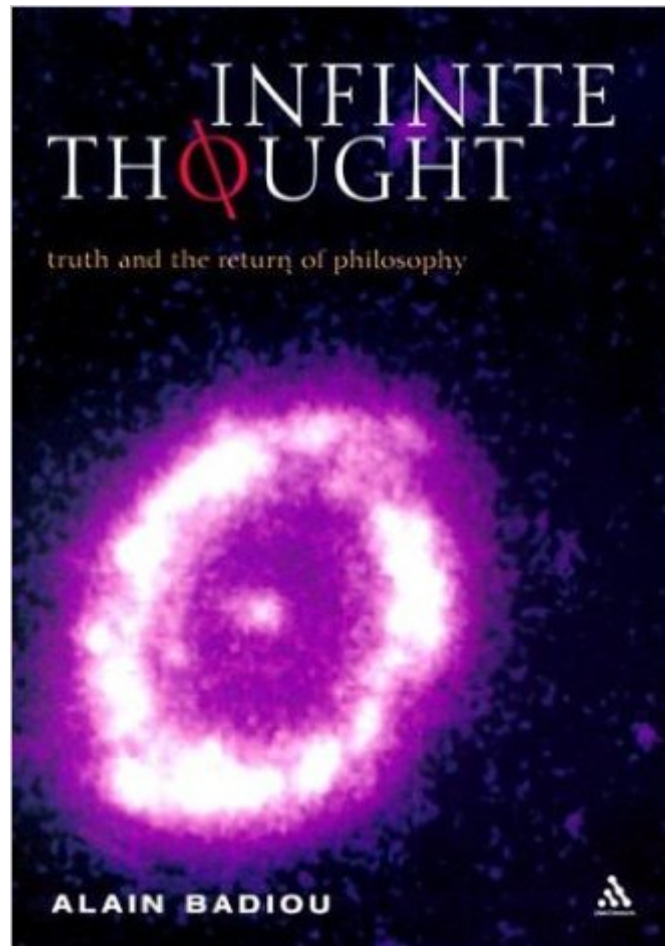


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Infinite Thought



Synopsis

Alain Badiou is regarded as one of the most original and powerful voices in 21st century European thought. Influenced by Plato, Lucretius, Heidegger, Lacan and Deleuze, Badiou is a critic of both the analytical and the postmodern schools of thought. His work spans the range of philosophy, from ethics, to mathematics to science, psychoanalysis, politics and art. This volume brings together a representative selection of the range of Alain Badiou's work, illustrating the power and diversity of his thought. The pieces, including the final interview, are chosen for their accessibility to readers new to his work.

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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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