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# Closed World Of Love

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## **Closed World Of Love:**

**Intermedialities** Henk Oosterling, Ewa Plonowska Ziarek, 2012-07-10 Bringing together an international and interdisciplinary group of scholars *Intermedialities: Philosophy, Arts, Politics* is a comprehensive collection devoted to the new field of research called intermedialities. The concept of intermedialities stresses the necessity of situating philosophical and political debates on social relations in the divergent contexts of media theories, avant-garde artistic practices, continental philosophy, feminism, and political theory. The intermedial approach to social relations does not focus on the shared identity but instead on the epistemological, ethical, and political status of inter-being-in-between. At stake here are the political analyses of new modes of being-in-common that transcend national boundaries, the critique of the new forms of domination that accompany them, and the search for new emancipatory possibilities. Opening a new approach to social relations, *Intermedialities* investigates not only engagements between already constituted positions but even more the interval, antagonism, and differences that form and decenter these positions. Consequently, in opposition to the resurgence of cultural and ethnic particularisms and to the leveling of difference produced by globalization, the political and ethical analysis of the in-between enables a conception of community based on difference, exposure, and interaction with others rather than on an identification with a shared identity. Investigations of in-betweenness, both as medium-specific and between heterogeneous sites of inquiry, range here from philosophical conceptuality to artistic practices, from the political circulation of money and power to the operation of new technologies. They inevitably invoke the crucial role of embodiment in creative thought and collective acting. As a mediating instance between the psyche and society, matter and spirit, nature and culture, and biology and technology, the body is another interval, forming and informed by socio-linguistic relations. As these com

**Boys Love Manga and Beyond** Mark McLelland, Kazumi Nagaike, Katsuhiko Suganuma, James Welker, 2015-01-28 *Boys Love Manga and Beyond* looks at a range of literary, artistic, and other cultural products that celebrate the beauty of adolescent boys and young men. In Japan, depiction of the beautiful boy has long been a romantic and sexualized trope for both sexes and commands a high degree of cultural visibility today across a range of genres, from pop music to animation. In recent decades, Boys Love or simply BL has emerged as a mainstream genre in manga, anime, and games for girls and young women. This genre was first developed in Japan in the early 1970s by a group of female artists who went on to establish themselves as major figures in Japan's manga industry. By the late 1970s, many amateur women fans were getting involved in the BL phenomenon by creating and self-publishing homoerotic parodies of established male manga characters and popular media figures. The popularity of these fan-made products, sold and circulated at huge conventions, has led to an increase in the number of commercial titles available. Today, a wide range of products produced both by professionals and amateurs are brought together under the general rubric of boys love and are rapidly gaining an audience throughout Asia and globally. This collection provides the first comprehensive overview in English of the BL phenomenon in Japan, its history, and various

subgenres and introduces translations of some key Japanese scholarship not otherwise available. Some chapters detail the historical and cultural contexts that helped BL emerge as a significant part of girls culture in Japan. Others offer important case studies of BL production, consumption, and circulation and explain why BL has become a controversial topic in contemporary Japan.

*The Conservator*, 1906

*For the Love of Beauty* Arthur Pontynen, 2017-07-05

For most of the last century, the methodology of art history has followed a positivist approach emphasizing form and style, fact and history as the means of studying works of art. By contrast, the philosophical pursuit of truth, once central to the fine arts and humanities, has largely been abandoned. In *For the Love of Beauty*, Arthur Pontynen offers a searching and ambitious critique of modern aesthetic practice that aims to restore the pursuit of the knowledge of reality to its rightful place. Pontynen begins by addressing the question of why the pursuit of truth, be it called Dao, Dharma, God, Logos, Ideal, etc., is no longer acceptable in academic circles, even though it has been intrinsic to the purpose of art at most times and in most cultures. Lacking the pursuit of truth, of some degree of knowledge of what is true and good, the humanities necessarily lack intellectual and cultural grounding and purpose. Fields of study such as philosophy, music, art, and history are therefore trivialized and brutalized. Pontynen's focus on the study of the visual arts details how the denial of purpose and quality in modernist and postmodernist aesthetics has denied art any possibility of transcending entertainment, therapy, or propaganda. In place of the established narratives, Pontynen offers a counter-narrative based on a cross-cultural pursuit of the good, the true, and the beautiful. He recognizes that substantively different cultural traditions exist and that the truth claims of each may be valid in whole or in part. He shows how the history of art parallels the intellectual history of Western culture and how these parallels affect both aesthetics and ethics. Pontynen engages with those elements of modernist and postmodernist thought that might be true. His purpose is not simply to deny their validity but to engage a viewpoint that does not privilege the notion of a purposeless cosmos.

*For the Love of Beauty* will be of interest

**Journal of the Switchmen's Union** Switchmen's Union of North America, 1907

*The Philosophy of Parochialism* Radomir Konstantinovic, 2021-10-07

The *Philosophy of Parochialism* is Radomir Konstantinovic's 1928/2011 most celebrated and reviled book. First published in Belgrade as *Filosofija palanke* in 1969, it attracted keen attention and controversy through its unsparing critique of Serbian and any other nationalism in Yugoslavia and beyond. The book was prophetic, seeming to anticipate not only the bloody disintegration of Yugoslavia in the 1990s but also the totalitarian turn in politics across the globe in the first decades of the new century. With this translation, English-speaking audiences can at last discover one of the most original writers of eastern European late modernism and gain an important and original perspective into contemporary politics and culture in the West and beyond. This is a book that seems to age in reverse as its meanings become deeper and more universal with the passage of time. Konstantinovic's book resists easy classification, mixing classical Montaigne-like essay, prose, poetry, novel, and literary history. The word "philosophy" in the book's title refers to the solitary activity of reflection and critical thinking and is also paradoxical, according

to the author a defining characteristic of parochialism is precisely its intolerance toward this kind of self reflexivity In Konstantinovi s analysis parochialism is not a simply a characteristic of a geographical region or a cultural political and historical formation these are all just manifestations of the parochial spirit as the spirit of insularity His book illuminates the current moment in which insularity undergirds not only ethnic and national divisions but also dictates the very structure of everyday life and where individuals can easily find themselves locked in an echo chamber of social media The Philosophy of Parochialism can help us understand better not only the dead ends of ethnic nationalism and other atavistic ideologies but also of those cultural forces such as digital technologies that have been built on the promise of overcoming those ideologies

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