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Nota di bibliografia	Includes bibliographical references and index
Nota di contenuto	Acknowledgements -- Note on translations -- Abbreviations -- Contexts and parameters -- Characteristics of modern French thought -- The legacy of Louis Althusser -- Concluding remarks -- Alain Badiou: event, subject and truth -- The role of philosophy -- Truth -- The event, movement and change -- Concluding remarks -- The paradoxes of Alain Badiou's theory of politics -- Politics, the event and the truth procedure -- Against and beyond the postmodern -- Marxism and historical materialism -- Democracy -- Parliamentary politics -- Badiou's political activism -- Concluding remarks -- Jacques Ranciere: politics is equality is democracy -- Listening to the unheard -- Liberal democracy and language -- Defining the political -- Democracy and post-democracy -- Concluding remarks -- Etienne Balibar: emancipation, equaliberty, citizenship -- The political -- Ambivalence, universality, ideology -- Political violence -- Lenin and Gandhi -- Concluding remarks -- With and beyond Badiou, Balibar and Rancire -- References and bibliography -- Index 1. Introduction -- 2. Alain Badiou's Theory of the Event -- 3. The Paradoxes of Alain Badiou's Theory of Politics -- 4. Race, Nation,

Subjecthood: Etienne Balibar -- 5. Politics is Equality is Democracy:
Jacques Ranciere -- 6. Conclusion -- Bibliography -- Index

Sommario/riassunto

In recent years there has been increased interest in three contemporary French philosophers, all former students of Louis Althusser and each now an influential thinker in his own right. Alain Badiou is one of the most important living continental thinkers, well-known for his pioneering theory of the Event. Etienne Balibar has forged new approaches to democracy, citizenship and what he describes as 'equaliberty'. Jacques Ranciere has crossed boundaries between history, politics and aesthetics and his work is beginning to receive the attention it deserves. Nick Hewlett brings these three thinkers together, examining the political aspects of their work. He argues that in each of their systems there are useful and insightful elements that make real contributions to the understanding of the modern history of politics and to the understanding of contemporary politics. But he also identifies and explores problems in each of Badiou, Balibar and Ranciere's work, arguing that none offers a wholly convincing approach. This is a must-have for students of contemporary continental philosophy
