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Autore	Airaksinen Timo <1947, >
Titolo	The philosophy of the Marquis de Sade // Timo Airaksinen
Pubbl/distr/stampa	London ; ; New York : , : Routledge, , 1995
ISBN	0-203-00483-3 1-280-33480-0 0-203-15845-8
Descrizione fisica	1 online resource (209 p.)
Disciplina	843/.6
Soggetti	Erotic literature, French - History and criticism - Theory, etc Philosophy, French - 18th century Sex - Philosophy
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 194-198) and index.
Nota di contenuto	Book Cover; Title; Contents; Preface; INTRODUCTION; SADE: PHILOSOPHY AND ITS BACKGROUND; Topics; The refutation of optimism; The definition of perversity; THE MEANING OF PERVERSION; Harm to moral self; Imprudent preference-formation; Weakness and core-perversity; Facts or fictions?; NATURE AND THE VOID; The two notions of nature; Nature and value; The scavenger; Luck and transgression; HEDONISM IN PSYCHOLOGY; Personal identity; Women; Pleasure or brain; The avenger; THE ETHIC OF VICE; Plans of life; The parody of inversion; Educating vice; Love; THE PARODY OF THE CIVIL CONTRACT Social criticismUtopia and beyond; The theater of pain and pleasure; The falsification of phallocracy; The mature and free predator; STYLE AND THE AMBIGUITY OF VICE; Repetition; The grammar of violence; The reader; Ambiguity; Metaphors; THE PRIMACY OF THE GOOD; The depth of goodness; On a life-boat; SADE THROUGH THE LOOKING-GLASS; Virtue and control; The failure of narcissism; Notes; Bibliography; Index
Sommario/riassunto	The Marquis de Sade is famous for his forbidden novels like Justine, Juliette, and the 120 Days of Sodom. Yet, despite Sade's immense influence on philosophy and literature, his work remains relatively unknown. His novels are too long, repetitive, and violent. At last in The

Philosophy of the Marquis de Sade, a distinguished philosopher provides a theoretical reading of Sade. Airaksinen examines Sade's claim that in order to be happy and free we must do evil things. He discusses the motivations of the typical Sadean hero, who leads a life filled with perverted an

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