

# Dittique De Lexprience 50 Annes Dobservations 50 Annes De Rflexions 50 Annes Dapplications

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one of the enduring claims in the christian tradition is that creation is good given the diversity of experience and the abundance of suffering in the world however such an affirmation is not always straightforward the play of goodness provides a phenomenology of creation s goodness that clarifies the ongoing relevance of the doctrine today it argues that what is good about creation is not synonymous with a confession of faith and does not require an overly optimistic disposition but instead appears

within diverse and often surprising circumstances alongside original contributions to french phenomenology and creation theology the play of goodness counterbalances a tendency in continental philosophy to focus on negative phenomena by developing the philosophical concept of a prelinguistic experience of goodness the book identifies a quality of goodness that is integral to the place in which we find ourselves it also articulates shared points of contact among people in an increasingly polarized world while demonstrating that distinctly theological concepts do not need to be presented in opposition to secular agnostic or atheist perspectives in order to be relevant benjamins develops an account of creation s goodness that has the potential to animate an abiding affection for one s place accentuate our reasons to care for it and confirm that what happens in our lives is of genuine significance

to understand why the concept of aesthetic sexuality is important we must consider the influence of the first volume of foucault s seminal the history of sexuality arguing against foucault s assertions that only scientia sexualis has operated in modern western culture while ars erotica belongs to eastern and ancient societies byrne suggests that modern western culture has indeed witnessed a form of ars erotica encompassed in what she calls aesthetic sexuality to argue for the existence of aesthetic sexuality byrne examines mainly works of literature to show how within these texts sexual practice and pleasure are constructed as having aesthetic value a quality that marks these experiences as forms of art in aesthetic sexuality value and meaning are located within sexual practice and pleasure rather than in their underlying cause sexuality s raison d être is tied to its aesthetic value at surface level rather than beneath it aesthetic sexuality byrne shows is a product of choice a deliberate strategy of self creation as well as a mode of social communication

summaries at end of articles

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