

Definition “Radical tenderness“

Based on Seyda Kurt's book “Radikale Zärtlichkeit. Warum Liebe politisch ist“ [Radical Tenderness. Why love is political], translated freely by me

“In the main title of my book, I chose the term tenderness over love. Why? Tenderness and love are both substantives. But it seems to me, that the word tenderness underlies a more direct request- the one of actually acting tender. I see tenderness, where humans are tender with each other, very specific, and this tenderness can have many different forms. Still, it is always guided by an action: By talking, by looking, by a movement, that - depending on the agreement- doesn't always has to be soft or cautious. It is about an action, that plays to another person, plays with him/her, affirmative and productive, without wanting to harm him/her. When thinking about tenderness, nobody thinks about violence.“

[...]

“I don't want to only live tenderness in my own relationships, I want to question its conditions beyond that. Because you can't talk about tenderness, while remain silent about violence beyond your own relationships.

The objective cannot just be tenderness. I want to think more consequently. It has to be about *radical tenderness*. I understand radical tenderness as a program of justice. A justice of tenderness in one's own relationships, in the apparently most private scope and beyond that, is just possible, when it applies for everybody.

So, why am I not waiting for a world revolution, in order to be able to negotiate about friendship relationships, family and other forms of tenderness? Why am I then writing a book about tenderness? One, with more than 200 pages! Well, first, because as other authors have already noticed before me, the world revolution takes long to wait for. And, secondly: Even though we don't create a justice society, when only changing the way we carry out our relationships, this world never will be more justice, if we don't learn how to be differently with each other and also to reflect on power structures in our own relationships.

So, it is about simultaneities. It is about the simultaneity of tenderness and radicality. It is about the simultaneity of fairness in the private and justice in the political. And it is also about, one day not needing the demarcation of both anymore. In this book, after looking back into the past and at the present, follows inevitable to look into the future. Radical tenderness is the confession of the necessity of visions, that are political and diverse at the same time.“