

Ronald Mendoza De Jesus

Nathan Bell

Catastrophic Historicism Ronald Mendoza-de Jesús,2023-11-07 .

Phenomenology and Eschatology John Panteleimon Manoussakis,2016-04-22 This book brings together a world-renowned collection of philosophers and theologians to explore the ways in which the resurgence of eschatological thought in contemporary theology and the continued relevance of phenomenology in philosophy can illuminate each other. Through a series of phenomenological analyses of key eschatological concepts and detailed readings in some of the key figures of both disciplines, this text reveals that phenomenology and eschatology cannot be fully understood without each other: without eschatology, phenomenology would not have developed the ethical and futural aspects that characterize it today; without phenomenology, eschatology would remain relegated to the sidelines of serious theological discourse. Along the way, such diverse themes as time, death, parousia, and the call are re-examined and redefined. Containing new contributions from Jean-Yves Lacoste, Claude Romano, Richard Kearney, Kevin Hart and others, this book is necessary reading for anyone interested in the intersection of contemporary philosophy and theology.

Matters of Inscription Christina A. León,2024-08-13 Matters of Inscription: Reading Figures of Latinidad argues that Latinx inscriptions require us to read at the edge of materiality and semiosis, charting a nimble method for reading various forms of Latinx marks and even the word Latinx across art, performance, poetry, plays, and fiction--

Homo Temporalis Nitzan Itzhak Lebovic,2025-01-15 *Homo Temporalis* focuses on the importance of temporal concepts for four German Jewish thinkers who profoundly shaped twentieth-century intellectual history: Martin Buber, Walter Benjamin, Hannah Arendt, and Paul Celan. By analyzing the concept of time, Nitzan Lebovic explores Buber's stress on the temporality of the dialogue between I and Thou; Benjamin's now-time and dialectics in standstill; Arendt's understanding of democracy as natality or a permanent revolution; and the breathturn that informs Celan's poetry. Framing the reception of German Jewish thinking in the second half of the twentieth century as a parallel story to the rise of the modern humanities, *Homo Temporalis* also highlights how these foundational temporal concepts illuminate the causes of the present crisis in the humanities and its disciplinary limitations in the age of biopolitics and the Anthropocene.

Refugees Nathan Bell,2021-03-18 There have never been more refugees, across the world from Myanmar to Syria, than at this moment. Many more millions of refugees are likely to be displaced by the effects of climate change. Why has politics

failed to produce adequate responses to these challenges, and not heeded the lessons of refugee crises of the past? Are human rights and international law, or more radically, the case for 'open borders', sufficient to address them? Nathan Bell argues for nothing less than a new concept of the political: that societies (liberal or not, in the mode of the sovereign state or some other form) embrace an ethos of responsibility for others, where the right to seek asylum becomes foundational for politics itself. Such a proposal is at the antipodes of Schmitt's friend-enemy distinction, such that hospitality and not hostility forms the basis of political decision-making. This book comprises two halves: the first establishes the theoretical basis of the ethos of responsibility, with particular reference to the writings of Hannah Arendt, Emmanuel Levinas and Jacques Derrida, while the second half examines these theorists in the context of historical and contemporary case studies. Finally, the book calls for a 'politics of hauntology' in memory of the missing - those who might have been rescued, and those yet to come, who are already among the disappeared. In this urgent work, Bell demonstrates that a radical reconfiguration of the understanding of politics is required in order to safeguard the future and human dignity of stateless persons.

Shattering Biopolitics Naomi Waltham-Smith, 2021-07-06 A missed phone call. A misheard word. An indiscernible noise. All these can make the difference between life and death. Failures to listen are frequently at the root of the marginalization and exclusion of certain forms of life. Audibility decides livability. *Shattering Biopolitics* elaborates for the first time the intimate and complex relation between life and sound in recent European philosophy, as well as the political stakes of this entanglement. Nowhere is aurality more pivotal than in the dialogue between biopolitical theory and deconstruction about the power over and of life. Closer inspection of these debates reveals that the main points of contention coalesce around figures of sound and listening: inarticulate voices, meaningless sounds, resonant echoes, syncopated rhythms, animal cries, bells, and telephone rings. *Shattering Biopolitics* stages a series of "over-hearings" between Jacques Derrida and Giorgio Agamben who often mishear or completely miss hearing in trying to hear too much. Notions of power and life are further diffracted as Hélène Cixous, Catherine Malabou, and Jean-Luc Nancy join in this high-stakes game of telephone. This self-destructive character of aurality is akin to the chanciness and risk of death that makes life all the more alive for its incalculability. Punctuating the book are a series of excursions on sound-art projects that interrogate aurality's subordination and resistance to biopower from racialized chokeholds and anti-migrant forensic voice analysis to politicized speech acts and activist practices of listening. *Shattering Biopolitics* advances the burgeoning field of sound studies with a new, theoretically sophisticated analysis of the political imbrications of its object of inquiry. Above all, it is sound's capacity to shatter sovereignty, as if it were a glass made to vibrate at its natural frequency, that allows it to amplify and disseminate a power of life that refuses to be mastered.

Critique in German Philosophy María del Rosario Acosta López, J. Colin McQuillan, 2020-11-01 Critique has been a central theme in the German philosophical tradition since the eighteenth century. The main goal of this book is to provide a history

of this concept from its Kantian inception to contemporary critical theory. Focusing on both canonical and previously overlooked texts and thinkers, the contributors bring to light alternative conceptions of critique within nineteenth- and twentieth-century German philosophy, which have profound implications for contemporary philosophy. By offering a critical revision of the history of modern European philosophy, this book raises new questions about what it means for philosophy to be critical today.

The Geometry of Christian Contemplation David Albertson, 2025-05-16 The writings of ancient and medieval Christian mystics were rediscovered in the twentieth century, and today they are read more widely than ever before. But do modern assumptions about religious experience influence how we hear those premodern voices? Do we do them justice by thinking of mysticism as interior and ineffable? Or can mystical experience intersect with the natural environment, and indeed the cosmos, which science calculates with precise quantities? David Albertson's *The Geometry of Christian Contemplation: Measure without Measure* suggests a fresh approach to the history of mystical theology that is oriented toward exteriority more than interiority, and toward the measurable world outside more than the invisible world within. The ancient Greek philosopher Plotinus had taught contemplatives to close their eyes and withdraw into the soul. Most Christians followed his directions, but others dissented. In three critical episodes, an alternative model of Christian contemplation began to emerge: from Dionysius the Areopagite, to the Byzantine monks John of Damascus and Theodore the Studite, to eccentric humanists in medieval Paris. Together these episodes add up to a very different theological aesthetics, one that can enliven the modern study of mysticism and correct some of its imbalances. For in the centuries before the scientific revolution and the secularization of nature, Christians still saw God in the exterior world, not only the interior soul. God was not an ineffable and formless Absolute, immeasurable as the soul, but an infinite Measure who leaves behind geometrical traces in the figures of the world. The God who became a human body in the Incarnation not only entered time and matter, but also spatial extension, and with it the conditions of measure: points, lines, curves, shapes, planes, dimensions, and magnitudes. Today the wisdom of this counter-tradition can strengthen the study of mysticism, not only by supplementing our contemporary fascination with negative theology by redefining what it means to name God positively, but by suggesting a new connection between Christian mysticism and the hyper-measured, hyper-technologized world that surrounds us.

Hannah Arendt and Participatory Democracy Shmuel Lederman, 2019-03-13 This book centers on a relatively neglected theme in the scholarly literature on Hannah Arendt's political thought: her support for a new form of government in which citizen councils would replace contemporary representative democracy and allow citizens to participate directly in decision-making in the public sphere. The main argument of the book is that the council system, or more broadly the vision of participatory democracy was far more important to Arendt than is commonly understood. Seeking to demonstrate the close links between the council system Arendt advocated and other major themes in her work, the book focuses particularly on her

critique of the nation-state and her call for a new international order in which human dignity and “the right to have rights” will be guaranteed; her conception of “the political” and the conditions that can make this experience possible; the relationship between philosophy and politics; and the challenge of political judgement in the modern world.

The Traces of Jacques Derrida's Cinema Timothy Holland, 2024 Situated at the intersection of film and media studies, literary theory, and continental philosophy, *The Traces of Jacques Derrida's Cinema* provides a trenchant account of the role of cinema in the oeuvre of one of the most influential philosophers of the twentieth century, Jacques Derrida (1930-2004). The book is animated by Derrida's self-confessed passion for the movies, his reluctance to write about film despite the range of his corpus, and the generative encounters arising between his legacy and the field of film and media studies as a result. Given the expanse of its references, interdisciplinarity, and consideration of Derrida's approach to the experience of both spectatorship and the act of being filmed, *The Traces of Jacques Derrida's Cinema* contributes to the ongoing close analyses of the philosopher's work while also providing a rigorous introduction to deconstruction. Author Timothy Holland interweaves historical and speculative modes of research and writing to articulate the peripheral-yet surprisingly crucial-place of the cinematic medium for Derrida and his philosophical enterprise. The outcome is a meticulously detailed survey of the centers and margins of Derrida's oeuvre that include forays into such terrain as: his notable appearances in films; an unrealized project on cinema and belief that Derrida proposed in a 2001 interview; the correspondences between the strategies of deconstruction and the traditions, homecomings, and wordplay of David Lynch's cinematic media; and the questions wedded to the future of film studies amid the vicissitudes of the modern, virtual university. Ultimately, Holland pursues the thinking activated by the flickering of Derrida's cinema-not only the absence and presence of film in Derrida's professional and personal life, but also the rigor of academic discourse and the pleasures of the movies, ghosts and technology, religious faith and scientific knowledge, and ruination and survival-as a critical chance for reflection.

Poetics and the Gift Adam R. Rosenthal, 2022 Using a broad, comparative approach, this study shows how the figure of the gift structures poetic discourse and does so from the age of Homer up through twenty-first century conceptual poetics. Beginning from a new interpretation of Derrida's writings on the gift, Adam R. Rosenthal argues that this ambivalent figure names at one and the same time poetry's most extreme aneconomic privilege and the point of its closest contact with the interested exchange of the market. In this way, the gift conducts material relays of patronage and theories of poetic origination, in genius, inspiration, and imagination. *Poetics and the Gift* capitalizes on this double function in order to read material historical accounts of poetry alongside philosophical and poetic ones. By way of his original reading of Derrida's work in *Given Time* and 'Economimesis', Rosenthal offers a novel account of 'gift poetics' and a new understanding of what makes poetry 'poetry'.

Intensities Katharine Sarah Moody, 2016-05-23 Is the affirmation or intensification of life a value in itself? Can life itself

be thought? This book breaks new ground in religious and philosophical thinking on the concept of life. It captures a moment in which such thinking is regaining its force and attraction for scholars, and the relevance of thought to social, cultural, political and religious dilemmas about how and why to live. Bringing together original contributions by highly distinguished authors in the field of Continental philosophy of religion, including John D. Caputo, Pamela Sue Anderson, Philip Goodchild, Alison Martin and Don Cupitt, this book has a distinctiveness based on its refusal to sit easily within either secular philosophical or theological approaches. The concept of life mobilizes a thinking that crosses narrow disciplinary boundaries, whilst retaining philosophical rigour. Three sections explore the various dimensions of the question of life: 'The Politics of Life'; 'Life and the Limits of Thinking'; and 'Life and Spirituality'. This book will be of interest to a broad range of readers in the humanities, particularly to philosophers, theologians, cultural theorists and all those interested in philosophical or theological debates on the concept of life.

Bottoms Up Xiomara Verence Cervantes-Gomez, 2024-08-13 Proposes a queer way to be in the world and with others. Invoking queer aesthetics, ethics, and politics, *Bottoms Up* explores a sexual way to be with others while living with loss. Xiomara Cervantes-Gómez demonstrates how aesthetic representations of sex—namely, bottoming—function as allegorical paradigms, revealing the assemblages of violence that have constituted the social, cultural, and political shifts of Mexico and US Latinx culture from 1950 to the present. With playful, theoretically nuanced prose, Cervantes-Gómez builds upon queer of color theory and continental philosophy to present the “bottom” as a form of relational performance, which she terms “pasivo ethics.” The argument develops through a series of compelling case studies, including a series of novels by Octavio Paz and Luis Zapata that trace the position of the bottom in Mexican nationalist literature; the forms of exposure, risk, and proximity in the performance work of artist Lechédévirgen Trimegisto; a reading of violence and the erotic in the work of artist Bruno Ramri; and reading artists such as Yosimar Reyes, Yanina Orellana, and Carlos Martiel as they build a framework of sexual inheritance that carries the traumas of Mexicanness into the diaspora. Through a broad archive rooted in hemispheric Latinx performance, *Bottoms Up* considers how sexual and political power are bound up with each other in the shaping of Mexicanness. Placing particular emphasis on questions of queer and trans Mexican embodiment, the book explains how Mexicanness is constituted through discourses of exposure.

Infrapolitics Alberto Moreiras, 2021-10-05 The personal is not political, even if politics marks it and, in many cases, determines it. *Infrapolitics* seeks to understand conditions of existence that are not reducible to political life and that exceed any definition of world bound to political determinations. It seeks to mobilize an exteriority without which politics could only be business or administration, that is, oppression. It demands a change in seeing and an everyday practice that subtracts from political totalization in the name of a new production of desire, of a new emancipation, and of a conception of experience that can breach the general captivation of life. In this book, Alberto Moreiras describes a form of thought aiming

to provide content for a form of life and to offer a new theoretical practice for concrete existence. The book provides a genealogy of the notion of infrapolitics and places it within contemporary philosophical reflection, examining its deployment in the wake of postphenomenology and deconstruction, Lacanian analysis, the principle of anarchy, and an egalitarian symbolization of social life. In doing so, Moreiras elaborates Infrapolitics as both a general critique of the political apparatus and as an imperative horizon for existential self-understanding.

Modern Thought in Pain Morgan Wortham Simon Morgan Wortham, 2014-11-04 Analyses how modern conceptions of politics, ethics, and critical thought may be re-evaluated through the question of pain. Through a series of rigorous encounters with key critical figures, this monograph argues that modern thought is, in a double sense, the thought of pain. The book investigates the idea that modern European philosophy after Kant offers less the conceptual equipment to tackle pain in explanatory terms, than an experience of thought that participates in the forms of pain and suffering about which it speaks. Perhaps surprisingly, the question of pain establishes a ground from which to examine key debates in twentieth-century European philosophy, most recently between forms of post-structuralist and ethical thinking imagined to be in crisis and the resurgence of discourses of political emancipation arising from traditions of thought associated with Marxism. Key features: Offers a systematic account of the modern European tradition's relationship to the question of pain and suffering; Suggests new readings of 'ethics' and 'evil'; Evaluates the politics of contemporary critical theory; Sets new agendas for reading post-Kantian philosophy

Impostures al-Ḥarīrī, 2021-09-07 One of the Wall Street Journal's Top 10 Books of the Year Winner, 2020 Sheikh Zayed Book Award, Translation Category Shortlist, 2021 National Translation Award Finalist, 2021 PROSE Award, Literature Category Fifty rogue's tales translated fifty ways An itinerant con man. A gullible eyewitness narrator. Voices spanning continents and centuries. These elements come together in *Impostures*, a groundbreaking new translation of a celebrated work of Arabic literature. *Impostures* follows the roguish Abū Zayd al-Sarūjī in his adventures around the medieval Middle East—we encounter him impersonating a preacher, pretending to be blind, and lying to a judge. In every escapade he shows himself to be a brilliant and persuasive wordsmith, composing poetry, palindromes, and riddles on the spot. Award-winning translator Michael Cooperson transforms Arabic wordplay into English wordplay of his own, using fifty different registers of English, from the distinctive literary styles of authors such as Geoffrey Chaucer, Mark Twain, and Virginia Woolf, to global varieties of English including Cockney rhyming slang, Nigerian English, and Singaporean English. Featuring picaresque adventures and linguistic acrobatics, *Impostures* brings the spirit of this masterpiece of Arabic literature into English in a dazzling display of translation. An English-only edition.

Virality Vitality Jonathan Basile, 2025-04-01 *Virality Vitality* explores the history and present of the life sciences and virology, focusing on moments of disruption that reveal the instability of the most basic concepts guiding scientific

knowledge and their practical or political consequences. From their discovery to present-day experiments in synthetic virology, viruses have given rise to upheavals in our models of life because of the difficulty of rigorously distinguishing life from virus, self from other. The virus has been compared to a gene, to an agent of life's heredity and immunity, and we humans depend on the fossils of ancient viral infections in our genome in order to bear children. Can a parasite give birth to its host? To interpret the nonoppositional relationship of virality and vitality, this book draws on the work of Jacques Derrida and the growing field of biodeconstruction that has emerged from his posthumously published work on genetics. In turn, *Virality Vitality* suggests a novel approach to questions of the agency of matter or the nonhuman, often raised in Anthropocene studies, the material turn, and ecocriticism. Nothing is more natural than the artificiality of the borders drawn, maintained, and displaced by the living and their viruses, by virality-vitality. The inscription of these borders remains to be read, and thus deconstructive textuality is anything but opposed to the sciences and what they call life.

Becoming Human Zakiyyah Iman Jackson, 2020-05-19 Winner, 2021 Gloria E. Anzaldúa Book Prize, given by the National Women's Studies Association Winner, 2021 Harry Levin Prize, given by the American Comparative Literature Association Winner, 2021 Lambda Literary Award in LGBTQ Studies Argues that Blackness disrupts our essential ideas of race, gender, and, ultimately, the human Rewriting the pernicious, enduring relationship between Blackness and animality in the history of Western science and philosophy, *Becoming Human: Matter and Meaning in an Antiblack World* breaks open the rancorous debate between Black critical theory and posthumanism. Through the cultural terrain of literature by Toni Morrison, Nalo Hopkinson, Audre Lorde, and Octavia Butler, the art of Wangechi Mutu and Ezrom Legae, and the oratory of Frederick Douglass, Zakiyyah Iman Jackson both critiques and displaces the racial logic that has dominated scientific thought since the Enlightenment. In so doing, *Becoming Human* demonstrates that the history of racialized gender and maternity, specifically anti-Blackness, is indispensable to future thought on matter, materiality, animality, and posthumanism. Jackson argues that African diasporic cultural production alters the meaning of being human and engages in imaginative practices of world-building against a history of the bestialization and thingification of Blackness—the process of imagining the Black person as an empty vessel, a non-being, an ontological zero—and the violent imposition of colonial myths of racial hierarchy. She creatively responds to the animalization of Blackness by generating alternative frameworks of thought and relationality that not only disrupt the racialization of the human/animal distinction found in Western science and philosophy but also challenge the epistemic and material terms under which the specter of animal life acquires its authority. What emerges is a radically unruly sense of a being, knowing, feeling existence: one that necessarily ruptures the foundations of the human.

Literature in the Ashes of History Cathy Caruth, 2013-12-23 These stories of trauma cannot be limited to the catastrophes they name, and the theory of catastrophic history may ultimately be written in a language that already lingers in a time that comes to us from the other side of the disaster.

From the Tricontinental to the Global South Anne Garland Mahler, 2018-04-19 In *From the Tricontinental to the Global South* Anne Garland Mahler traces the history and intellectual legacy of the understudied global justice movement called the Tricontinental—an alliance of liberation struggles from eighty-two countries, founded in Havana in 1966. Focusing on racial violence and inequality, the Tricontinental's critique of global capitalist exploitation has influenced historical radical thought, contemporary social movements such as the World Social Forum and Black Lives Matter, and a Global South political imaginary. The movement's discourse, which circulated in four languages, also found its way into radical artistic practices, like Cuban revolutionary film and Nuyorican literature. While recent social movements have revived Tricontinentalism's ideologies and aesthetics, they have largely abandoned its roots in black internationalism and its contribution to a global struggle for racial justice. In response to this fractured appropriation of Tricontinentalism, Mahler ultimately argues that a renewed engagement with black internationalist thought could be vital to the future of transnational political resistance.

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