

god justice love beauty four little dialogues

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God, Justice, Love, Beauty

Seamlessly moving from Schwarzenegger to Plato and from Kant, Roland Barthes, and Caravaggio to Caillou, Harry Potter, and the pages of Gala magazine, the author's wide-ranging references bear witness to his commitment to think of "culture" in its broadest sense. A model of intellectual generosity and openness, this book is a skillful reminder that philosophy is important to all of us.

The Logic of Innovation

The Logic of Innovation examines not merely the supposed problem of the efficacy and relevance of intellectual property, and the nature of innovation and creativity in a digital environment, but also the very circumstances of that inquiry itself. Social life has itself become a sphere of production, but how might that be understood within the cultural and structural transformation of creativity, innovation and property? Through a highly original interlocutory and therapeutic approach to the issues in play, the author addresses the concepts of innovation and the digital by means of an investigation through literature and the imagination of new scenarios for language, business and legal reform. The book undertakes a complex inquiry into innovation and property through the wonder of Alice's journeys in Wonderland and through the Looking-glass. The author presents a new theory of familiar production to account for the kinship that has emerged in both informal and commercial modes of innovation, and foregrounds the value of use as crucial to the articulation of intellectual property within contemporary models of production and commercialization in the digital.

The Inconspicuous God

Dominique Janicaud once famously critiqued the work of French phenomenologists of the theological turn because their work was built on the seemingly corrupt basis of Heidegger's notion of the inapparent or inconspicuous. In this powerful reconsideration and extension of Heidegger's phenomenology of the inconspicuous, Jason W. Alvis deftly suggests that inconspicuousness characterizes something fully present and active, yet quickly overlooked. Alvis develops the idea of inconspicuousness through creative appraisals of key concepts of the thinkers of the French theological turn and then employs it to describe the paradoxes of religious experience.

Psychoanalysis

This volume offers a rich tapestry of psychoanalytic thought. The authors demonstrate bold creativity in their use of psychoanalytic concepts to think about a wide range of problems in philosophy, art

and the clinic. The collection grew out of 'Psychoanalysis, Culture and Society,' a conference for postgraduate students and research fellows organised by the Centre for Psychoanalysis, Middlesex University, London, in June 2014. The range of themes addressed at the conference demonstrates the interdisciplinary character of psychoanalytic studies. Few of the contributors are affiliated with established psychoanalytic research centres, and, consequently, can feel isolated within their respective departments. They were pleased to have the opportunity to meet with others who are pursuing related questions.

Committing the Future to Memory

Whereas historical determinacy conceives the past as a complex and unstable network of causalities, this book asks how history can be related to a more radical future. To pose that question, it does not reject determinacy outright but rather seeks to explore how it works. In examining what it means to be "determined" by history, it also asks what kind of openings there might be in our encounters with history for interruptions, re-readings, and re-writings. Engaging texts spanning multiple genres and several centuries from John Locke to Maurice Blanchot, from Hegel to Benjamin Clift looks at experiences of time that exceed the historical narration of experiences said to have occurred in time. She focuses on the co-existence of multiple temporalities and opens up the quintessentially modern notion of historical succession to other possibilities. The alternatives she draws out include the mediations of language and narration, temporal leaps, oscillations and blockages, and the role played by contingency in representation. She argues that such alternatives compel us to reassess the ways we understand history and identity in a traumatic, or indeed in a post-traumatic, age.

The Priority of the Other

The Priority of the Other provides radical reorientation of our most basic ways of making sense of the human condition. By thinking and being Otherwise, he suggests, we can become better attuned to both the world beyond us and the world within.

Sense and Singularity

Philosophical thinking is interrupted by the finitude of what cannot be named, on the one hand, and that within which it is subsumed as one of multiple modes of sense-making, on the other. Sense and Singularity elaborates Jean-Luc Nancy's philosophical project as an inquiry into the limits or finitude of philosophy itself, where it is interrupted, and as a practice of critical intervention where philosophy serves to interrupt otherwise unquestioned ways of thinking. Nancy's interruption of philosophy, Van Den Abbeele argues, reveals the limits of what philosophy is and what it can do, its apocalyptic end and its endless renewal, its Sisyphean interruption between the bounds of infinitely replicating sense and the conceptual vanishing point that is singularity. In examinations of Nancy's foundational rereading of Descartes's cogito as iterative, his formal experimentations with the genres of philosophical writing, the account of "retreat" in understanding the political, and the interruptive play of sense and singularity in writings on the body, sexuality, and aesthetics, Van Den Abbeele offers a fresh account of one of our major thinkers as well as a provocative inquiry into what philosophy can do.

Emplotting Virtue

A rich hermeneutic account of the way virtue is understood and developed. Despite its ancient roots, virtue ethics has only recently been fully appreciated as a resource for environmental philosophy. Other approaches dominated by utilitarian and duty-based appeals for sacrifice and restraint have had little success in changing behavior, even to the extent that ecological concerns have been embraced. Our actions often do not align with our beliefs. Fundamental to virtue ethics is an acknowledgment that neither good ethical rules nor good intentions are effective absent the character required to bring them to fulfillment. Brian Treanor builds on recent work on virtue ethics in environmental philosophy, finding an important grounding in the narrative theory of philosophers like Paul Ricoeur and Richard Kearney. Character and ethical formation, Treanor argues, are intimately tied to our relationship with the narratives through which we view the human place in the natural world. By reframing environmental questions in terms of individual, social, and environmental narratives about flourishing, Emplotting Virtue offers a powerful vision of how we might remake our character so as to live more happily, more sustainably, and more virtuously in a diverse, beautiful, wondrous, and fragile world.

Jean-Luc Nancy and Plural Thinking

Wide-ranging essays on Jean-Luc Nancy's thought. Jean-Luc Nancy is one of the leading voices in European philosophy of the last thirty years, and he has influenced a range of fields, including theology, aesthetics, and political theory. This volume offers the widest and most up-to-date responses to his work, oriented by the themes of world, finitude, and sense, with attention also given to his recent project on the "deconstruction of Christianity." Focusing on Nancy's writings on globalization, Christianity, the plurality of art forms, his materialist ontology, as well as a range of contemporary issues, an international group of scholars provides not just inventive interpretations of Nancy's work but also essays taking on the most pressing issues of today. The collection brings to the fore the originality of his thinking and points to the future of continental philosophy. A previously unpublished interview with Nancy concludes the volume. Peter Gratton is Assistant Professor of Philosophy at Memorial University of Newfoundland. He is the author of *The State of Sovereignty: Lessons from the Political Fictions of Modernity*, also published by SUNY Press, and the coeditor (with John Panteleimon Manoussakis) of *Traversing the Imaginary: Richard Kearney and the Postmodern Challenge*. Marie-Eve Morin is Assistant Professor of Philosophy at the University of Alberta.

Re-treating Religion

One of the most complicated and ambiguous tendencies in contemporary western societies is the phenomenon referred to as the "turn to religion." In philosophy, one of the most original thinkers critically questioning this "turn" is Jean-Luc Nancy. *Re-treating Religion* is the first volume to analyze his long-term project "The Deconstruction of Christianity," especially his major statement of it in *Dis-Enclosure*. Nancy conceives monotheistic religion and secularization not as opposite worldviews that succeed each other in time but rather as springing from the same history. This history consists in a paradoxical tendency to contest one's own foundations--whether God, truth, origin, humanity, or rationality--as well as to found itself on the void of this contestation. Nancy calls this unique combination of self-contestation and self-foundation the "self-deconstruction" of the Western world. The book includes discussion with Nancy himself, who contributes a substantial "Preamble" and a concluding dialogue with the volume editors. The contributions follow Nancy in tracing the complexities of Western culture back to the persistent legacy of monotheism, in order to illuminate the tensions and uncertainties we face in the twenty-first century.

Fashion Theory and the Visual Semiotics of the Body

Instead of the logic of representation of fashion in the light of modern society and postmodern culture, this book argues that contemporary fashion should be regarded as a performative-conceptual turn in the very core of body iconograms. The text presents a theoretical perspective of the phenomenon of fashion within fashion theory as establishing a new approach from visual semiotics. Through this lens, fashion, therefore, emerges as a visual code of contemporary societies and cultures in the networked matrices of hyperreality and visions of that coming time that will determine the combination of cybernetics, fetishism and transgression.

Love's Enlightenment

This book examines the transformation of the traditional understanding of love by four key Enlightenment thinkers - Hume, Adam Smith, Rousseau and Kant.

The Art of Astonishment

First Place Winner in Non-Fiction from the 2023 Next Generation Indie Book Awards Part literary history, part personal memoir, Alice Brittan's beautifully written *The Art of Astonishment* explores the rich intellectual, religious, and philosophical history of the gift and tells the interconnected story of grace: where it comes from and what it is believed to accomplish. Covering a remarkable range of materials-from *The Epic of Gilgamesh*, *The Iliad*, and the tragedies of Classical Greece, through the brothers Grimm and Montaigne, to C. S. Lewis, Toni Morrison, J. M. Coetzee, Elena Ferrante, Karl Ove Knausgaard, and Jhumpa Lahiri-Brittan moves with ease from personal story to myth, to theology, to literature and analysis, examining the nature of social and communal obligation, the role of the intellectual in times of crisis, and the pleasures of reading. In the 21st century, we might imagine grace as a striking and refined quality that is pleasurable to encounter but certainly not fundamental to anyone's existence or to the beliefs and practices that hold us together or drive us apart. For millennia, though, it has been recognized as essential to the vitality of inner life, as well as to the

large-scale shifts in perspective and legislation that improve the way we live as a society. Grace is also astonishing-always-as the enormously insightful readings in *The Art of Astonishment* show. Brittan reveals the concept's breadth as sacred and secular, ancient and recent, lived and literary. And in so doing, she shows us how the act of reading is like grace-social but personal, pleasurable and essential.

Limit Cinema

WINNER of the Society for Cinema and Media Studies (SCMS) Best First Book Award 2023 *Limit Cinema* explores how contemporary global cinema represents the relationship between humans and nature. During the 21st century this relationship has become increasingly fraught due to proliferating social and environmental crises; recent films from Lars von Trier's *Melancholia* (2011) to Apichatpong Weerasethakul's *Uncle Boonmee Who Can Recall His Past Lives* (2010) address these problems by reflecting or renegotiating the terms of our engagement with the natural world. In this spirit, this book proposes a new film philosophy for the Anthropocene. It argues that certain contemporary films attempt to transgress the limits of human experience, and that such 'limit cinema' has the potential to help us rethink our relationship with nature. Posing a new and timely alternative to the process philosophies that have become orthodox in the fields of film philosophy and ecocriticism, *Limit Cinema* revitalizes the philosophy of Georges Bataille and puts forward a new reading of his notion of transgression in the context of our current environmental crisis. To that end, *Limit Cinema* brings Bataille into conversation with more recent discussions in the humanities that seek less anthropocentric modes of thought, including posthumanism, speculative realism, and other theories associated with the nonhuman turn. The problems at stake are global in scale, and the book therefore engages with cinema from a range of national and cultural contexts. From Ben Wheatley's psychological thrillers to Nettie Wild's eco-documentaries, limit cinema pushes against the boundaries of thought and encourages an ethical engagement with perspectives beyond the human.

Qui Parle

The first dictionary dedicated to the work of Jean-Luc Nancy, a key figure in the contemporary intellectual landscape. This dictionary considers the full scope of his writing and will provide insights into the philosophical and theoretical background to his

Nancy Dictionary

Touch is a fundamental element of dance. The (time) forms and contact zones of touch are means of expression both of self-reflexivity and the interaction of the dancers. Liberties and limits, creative possibilities and taboos of touch convey insights into the 'aisthesis' of the different forms of dance: into their dynamics and communicative structure, as well as into the production and regulation of affects. *Touching and Being Touched* assembles seventeen interdisciplinary papers focusing on the question of how forms and practices of touch are connected with the evocation of feelings. Are these feelings evoked in different ways in tango, Contact improvisation, European and Japanese contemporary dance? The contributors to this volume (dance, literature, and film scholars as well as philosophers and neuroscientists) provide in-depth discussions of the modes of transfer between touch and being touched. Drawing on the assumptions of various theories of body, emotion, and senses, how can we interpret the processes of tactile touch and of being touched emotionally? Is there a specific spectrum of emotions activated during these processes (within both the spectator and the dancer)? How can the relationship of movement, touch, and emotion be analyzed in relation to kinesthesia and empathy?

Touching and Being Touched

It is widely apparent in our hyper-globalized world that the epistemologies, institutions, and practices underwriting it have reached a state of profound crisis. In the globalized world, everything is inevitably brought into proximity and correlation. Wars, natural disasters, climatic upheaval, nor political and economic turmoil, none of these can be effectively isolated, insulated, instituted, even immunized, as something apart, something that might be considered proper only to itself. This collected edition considers this crisis of the proper with a focus on Italian political theorist Roberto Esposito's work on community, immunity, and biopolitics. This collection introduces Esposito's work to a wider English-speaking audience and provides many important contributions to the burgeoning scholarship on his political theory. Important international scholars working in this area examine and analyze his theory from a variety of perspectives, including those of biopolitics, feminism, political theory, the history of philosophy (Spinoza, Hegel, Heidegger, and Jean-Luc Nancy), property, community, and

gift economies. The collection also includes previously untranslated essays by Esposito and Jean-Luc Nancy. This collection will be of interest to those just discovering Esposito and for those who are already familiar with his work. This book was originally published as a Special Issue of *Angelaki: Journal of the Theoretical Humanities*.

Community, Immunity and the Proper

A Companion to Derrida is the most comprehensive single-volume reference work on the thought of Jacques Derrida. Leading scholars present a summary of his most important accomplishments across a broad range of subjects, and offer new assessments of these achievements. The most comprehensive single volume reference work on the thought of Jacques Derrida, with contributions from highly prominent Derrida scholars. Unique focus on three major philosophical themes of metaphysics and epistemology; ethics, religion, and politics; and art and literature. Introduces the reader to the positions Derrida took in various areas of philosophy, as well as clarifying how derrideans interpret them in the present. Contributions present not only a summary of Derrida's most important accomplishments in relation to a wide range of disciplines, but also a new assessment of these accomplishments. Offers a greater understanding of how Derrida's work has fared since his death.

A Companion to Derrida

"Schönheit ist Freiheit in der Erscheinung"

Schönheit ist Freiheit

Over the past three decades, Jean-Luc Nancy has become one of the most celebrated contemporary philosophers. His remarkably diverse body of work, which deals with such topics as post-Heideggerian ontology, Christian painting, the experience of drunkenness, heart transplants, contemporary cinema and the problem of freedom, is entirely "immersed" in modernity, as he puts it. Within this plural framework, art – which he explicitly defines as a modern construct – plays a singular role in that it is the very prism through which he explores the problems of sense and feeling in general, particularly as they relate to "our" experience of modernity. The contributors to *Understanding Nancy*, *Understanding Modernism* fully delve into the heretofore under-acknowledged and under-explored modernism of Nancy's writings on philosophy and the arts through close readings of his key works as well as broader essays on the relationship between his thought and aesthetic modernity. In addition to an interview with Nancy himself, a final section consists of an extended glossary of Nancy's signature terms, which will be a valuable resource for students and experts alike.

Understanding Nancy, Understanding Modernism

"A courtship between philosophy and literature that has never been presented with such wit, grace, and finesse" from one of France's leading thinkers (Jean-Michel Rabaté, from the Introduction). *Expectation* is a major volume of Jean-Luc Nancy's writings on literature, written across three decades but, for the most part, previously unavailable in English. More substantial than literary criticism, these essays collectively negotiate literature's relation to philosophy. Nancy pursues such questions as literature's claims to truth, the status of narrative, the relation of poetry and prose, and the unity of a book or of a text, and he addresses a number of major European writers, including Dante, Sterne, Rousseau, Hölderlin, Proust, Joyce, and Blanchot. The final section offers a number of impressive pieces by Nancy that completely merge his concerns for philosophy and literature and philosophy-as-literature. These include a lengthy parody of Valéry's "La Jeune Parque," several original poems by Nancy, and a beautiful prose-poetic discourse on an installation by Italian artist Claudio Parmiggiani that incorporates the Faust theme. Opening with a substantial Introduction by Jean-Michel Rabaté that elaborates Nancy's importance as a literary thinker, this book constitutes the most substantial statement to date by one of today's leading philosophers on a discipline that has been central to his work across his career. "Among Nancy's many distinguished writings, *Expectation* demands recognition." —Choice

Expectation

Ironically, the philosophy of love has long been neglected by philosophers, so-called "lovers of wisdom," who would seemingly need to understand how one best becomes a lover. In *Kierkegaard and the Philosophy of Love*, Michael Strawser shows that the philosophy of love lies at the heart of Kierkegaard's writings, as he argues that the central issue of Kierkegaard's authorship can and should be understood

more broadly as the task of becoming a lover. Strawser starts by identifying the questions (How should I love the other? Is self-love possible? How can I love God?) and themes (love's immediacy, intentionality, unity, and eternity) that are central to the philosophy of love, and he develops a rich context that includes analyses of the conceptions of love found in Plato, Spinoza, and Hegel, as well as prominent contemporary thinkers. Strawser provides an original and wide-ranging analysis of Kierkegaard's writings—from the early *The Concept of Irony* and *Edifying Discourses* to the late *The Moment*, while maintaining the prominence of *Works of Love*—to demonstrate how Kierkegaard's writings on love are relevant to the emerging study of the philosophy of love today. The most unique perspective of this work, however, is Strawser's argument that Kierkegaard's writings on love are most fruitfully understood within the context of a phenomenology of love. In interpreting Kierkegaard as a phenomenologist of love, Strawser claims that it is not Husserl and Heidegger that we should look to for a connection in the first instance, but rather Max Scheler, Dietrich von Hildebrand, Emmanuel Levinas, and most importantly, Jean-Luc Marion, who for the most part center their thinking on the phenomenological nature of love. Based on an analysis of the works of these thinkers together with Kierkegaard's writings, Strawser argues that Kierkegaard presents readers with a first phenomenology of love, a point of view that serves as a unifying perspective throughout this work while also pointing to areas for future scholarship. Overall, this work brings seemingly divergent perspectives into a unity brought about through a focus on love—which is, after all, a unifying force.

Kierkegaard and the Philosophy of Love

Dialogues Concerning Natural Religion is a philosophical work written by the Scottish philosopher David Hume. Through dialogue, three fictional characters named Demea, Philo, and Cleanthes debate the nature of God's existence. While all three agree that a god exists, they differ sharply in opinion on God's nature or attributes and how, or if, humankind can come to knowledge of a deity. In the *Dialogues*, Hume's characters debate a number of arguments for the existence of God, and arguments whose proponents believe through which we may come to know the nature of God. Such topics debated include the argument from design - for which Hume uses a house - and whether there is more suffering or good in the world (Argument from evil)

Dialogues Concerning Natural Religion

A place comes into existence through the depth of relationships that underwrite a physical location with layers of sedimented names. In *Place Matters* scholars and artists conduct varied forms of place-based inquiry to demonstrate why place matters. Lavishly illustrated, the volume brings into conversation photographic projects and essays that revitalize the study of landscape. Contributors engage the study of place through an approach that Jonathan Bordo and Blake Fitzpatrick call critical topography: the way that we understand critical thought to range over a place, or how thought and symbolic forms invent place through text and image as if initiated by an X marking the spot. Critical topography's tasks are to mediate and to diminish the gap between representation and referent, to be both in the world and about the world; to ask what place is this, what are its names, where am I, how and with what responsibilities may I be here? Chapters map the deep cultural, environmental, and political histories of singular places, interrogating the charged relation between history, place, and power and identifying the territorial imperatives of place making in such sites as Colonus, Mont Sainte-Victoire, Chomolungma/Everest, Hiroshima, Fort Qu'Appelle, Donetsk airport, and the island of Lesbos. With contributions from the renowned artists Hamish Fulton and Edward Burtynsky, the Swedish poet Jesper Svenbro, and others, the collection examines profound shifts in place-based thinking as it relates to the history of art, the anthropocene and nuclear ruin, borders and global migration, residential schools, the pandemic, and sites of refuge. In his prologue W.J.T. Mitchell writes: "Places, like feasts, are moveable. They can be erased and forgotten, lost in space, or maintained and rebuilt. Both their appearance and disappearance, their making and unmaking, are the work of critical topography." Global in scope, Canadian in spirit, and grounded in singular sites, *Place Matters* presents critical topography as an approach to analyze, interpret, and reflect on place.

Place Matters

Does love command an ineffability that remains inaccessible to the philosopher? *Thinking About Love* considers the nature and experience of love through the writing of well-known Continental philosophers such as Hannah Arendt, Simone de Beauvoir, Jacques Derrida, and Maurice Merleau-Ponty. Evolving forms of social organization, rapid developments in the field of psychology, and novel variations

on relationships demand new approaches to and ways of talking about love. Rather than offering prescriptive claims, this volume explores how one might think about the concept philosophically, without attempting to resolve or alleviate its ambiguities, paradoxes, and limitations. The essays focus on the contradictions and limits of love, manifested in such phenomena as trust, abuse, grief, death, violence, politics, and desire. An erudite examination of the many facets of love, this book fills a lacuna in the philosophy of this richly complicated topic. Along with the editors, the contributors are Sophie Bourgault, John Caruana, Christina M. Gschwandtner, Marguerite La Caze, Alphonso Lingis, Christian Lotz, Todd May, Dawne McCance, Dorothea Olkowski, Felix Ó Murchadha, Fiona Utley, and Mélanie Walton.

Thinking About Love

How have we thought “the body”? How can we think it anew? The body of mortal creatures, the body politic, the body of letters and of laws, the “mystical body of Christ”—all these (and others) are incorporated in the word *Corpus*, the title and topic of Jean-Luc Nancy’s masterwork. *Corpus* is a work of literary force at once phenomenological, sociological, theological, and philosophical in its multiple orientations and approaches. In thirty-six brief sections, Nancy offers us at once an encyclopedia and a polemical program—reviewing classical takes on the “corpus” from Plato, Aristotle, and Saint Paul to Descartes, Hegel, Husserl, and Freud, while demonstrating that the mutations (technological, biological, and political) of our own culture have given rise to the need for a new understanding of the body. He not only tells the story of this cultural change but also explores the promise and responsibilities that such a new understanding entails. The long-awaited English translation is a bold, bravura rendering. To the title essay are added five closely related recent pieces—including a commentary by Antonia Birnbaum—dedicated in large part to the legacy of the “mind-body problem” formulated by Descartes and the challenge it poses to rethinking the ancient problems of the corpus. The last and most poignant of these essays is “The Intruder,” Nancy’s philosophical meditation on his heart transplant. The book also serves as the opening move in Nancy’s larger project called “The deconstruction of Christianity.”

Corpus

National Book Award Finalist: “This man’s ideas may be the most influential, not to say controversial, of the second half of the twentieth century.”—Columbus Dispatch At the heart of this classic, seminal book is Julian Jaynes’s still-controversial thesis that human consciousness did not begin far back in animal evolution but instead is a learned process that came about only three thousand years ago and is still developing. The implications of this revolutionary scientific paradigm extend into virtually every aspect of our psychology, our history and culture, our religion—and indeed our future. “Don’t be put off by the academic title of Julian Jaynes’s *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. Its prose is always lucid and often lyrical...he unfolds his case with the utmost intellectual rigor.”—The New York Times “When Julian Jaynes . . . speculates that until late in the twentieth millennium BC men had no consciousness but were automatically obeying the voices of the gods, we are astounded but compelled to follow this remarkable thesis.”—John Updike, *The New Yorker* “He is as startling as Freud was in *The Interpretation of Dreams*, and Jaynes is equally as adept at forcing a new view of known human behavior.”—*American Journal of Psychiatry*

The Origin of Consciousness in the Breakdown of the Bicameral Mind

The *Phaedrus*, written by Plato, is a dialogue between Plato’s protagonist, Socrates, and Phaedrus, an interlocutor in several dialogues. The *Phaedrus* was presumably composed around 370 BC, about the same time as Plato’s *Republic* and *Symposium*.

Phaedrus

Influential philosophical treatise of 4th century BC chiefly concerns the idea of justice, plus Platonic theories of ideas, criticism of poetry, philosopher’s role. Source of the cave myth. Jowett translation.

The Republic

From one of France’s leading contemporary thinkers, “an astutely reasoned philosophical text, offering a revolutionary analysis of theistic religion” (*The Midwest Book Review*). This book is a profound and eagerly anticipated investigation into what is left of a monotheistic religious spirit—notably, a minimalist faith that is neither confessional nor credulous. Articulating this faith as works and as an objectless

hope, Nancy deconstructs Christianity in search of the historical and reflective conditions that provided its initial energy. Working through Blanchot and Nietzsche, re-reading Heidegger and Derrida, Nancy turns to the Epistle of Saint James rather than those of Saint Paul, discerning in it the primitive essence of Christianity as hope. The “religion that provided the exit from religion,” as he terms Christianity, consists in the announcement of an end. It is the announcement that counts, however, rather than any finality. In this announcement there is a proximity to others and to what was once called parousia. But parousia is no longer presence; it is no longer the return of the Messiah. Rather, it is what is near us and does not cease to open and to close, a presence deferred yet imminent. In a demystified age where we are left with a vision of a self-enclosed world—in which humans are no longer mortals facing an immortal being, but entities whose lives are accompanied by the time of their own decline—parousia stands as a question. Can we venture the risk of a decentered perspective, such that the meaning of the world can be found both inside and outside, within and without our so-immanent world?

Dis-Enclosure

'Just because you can't explain it, doesn't mean it's a miracle.' In the beginning was the Word. And the Word was: 'Hey, you!' This is the Discworld, after all, and religion is a controversial business. Everyone has their own opinion, and indeed their own gods, of every shape and size, and all elbowing for space at the top. In such a competitive environment, shape and size can be pretty crucial to make one's presence felt. So it's certainly not helpful to be reduced to appearing in the form of a tortoise, a manifestation far below god-like status in anyone's book. In such instances, you need an acolyte, and fast: for the Great God Om, Brutha the novice is the Chosen One - or at least the only One available. He wants peace and justice and brotherly love. He also wants the Inquisition to stop torturing him now, please...

Small Gods

Challenges the idea that Plato is a secular thinker, exploring the interaction of philosophy and Greek religion in the dialogues.

Philosophy and Religion in Plato's Dialogues

Have we become beauty-blind? For two decades or more in the humanities, various political arguments have been put forward against beauty: that it distracts us from more important issues; that it is the handmaiden of privilege; and that it masks political interests. In *On Beauty and Being Just* Elaine Scarry not only defends beauty from the political arguments against it but also argues that beauty does indeed press us toward a greater concern for justice. Taking inspiration from writers and thinkers as diverse as Homer, Plato, Marcel Proust, Simone Weil, and Iris Murdoch as well as her own experiences, Scarry offers up an elegant, passionate manifesto for the revival of beauty in our intellectual work as well as our homes, museums, and classrooms. Scarry argues that our responses to beauty are perceptual events of profound significance for the individual and for society. Presenting us with a rare and exceptional opportunity to witness fairness, beauty assists us in our attention to justice. The beautiful object renders fairness, an abstract concept, concrete by making it directly available to our sensory perceptions. With its direct appeal to the senses, beauty stops us, transfixes us, fills us with a "surfeit of aliveness." In so doing, it takes the individual away from the center of his or her self-preoccupation and thus prompts a distribution of attention outward toward others and, ultimately, she contends, toward ethical fairness. Scarry, author of the landmark *The Body in Pain* and one of our bravest and most creative thinkers, offers us here philosophical critique written with clarity and conviction as well as a passionate plea that we change the way we think about beauty.

On Beauty and Being Just

The Laws is Plato's last, longest, and perhaps, most famous work. It presents a conversation on political philosophy between three elderly men: an unnamed Athenian, a Spartan named Megillus, and a Cretan named Clinias. They worked to create a constitution for Magnesia, a new Cretan colony that would make all of its citizens happy and virtuous. In this work, Plato combines political philosophy with applied legislation, going into great detail concerning what laws and procedures should be in the state. For example, they consider whether drunkenness should be allowed in the city, how citizens should hunt, and how to punish suicide. The principles of this book have entered the legislation of many modern countries and provoke a great interest of philosophers even in the 21st century.

Laws

Originally written for an exhibition Nancy curated at the Museum of Fine Arts in Lyon in 2007, the text addresses the medium of drawing in light of form in its formation, of form as a formative force, opening drawing to questions of pleasure and desire.

The Pleasure in Drawing

Levinasian meditations is an essential text for all students of Levinas or ethics, and for all who wish to explore the interconnectedness of philosophy and religion --Book Jacket.

Levinasian Meditations

In "Letter from Birmingham Jail," Martin Luther King Jr. explains why blacks can no longer be victims of inequality.

Letter from the Birmingham Jail

Fratelli Tutti