

Unbecoming Subjects Judith Butler Moral Philosophy And Critical Responsibility 3rd Edition By Thiem Annika Published By Fordham University Press Hardcover

In *Repurposing Composition*, Shari J. Stenberg responds to the increasing neoliberal discourse of academe through the feminist practice of repurposing. In doing so, she demonstrates how tactics informed by feminist praxis can repurpose current writing pedagogy, assessment, public engagement, and other dimensions of writing education. Stenberg disrupts entrenched neoliberalism by looking to feminism's long history of repurposing "neutral" practices and approaches to the rhetorical tradition, the composing process, and pedagogy. She illuminates practices of repurposing in classroom moments, student writing, and assessment work, and she offers examples of institutions, programs, and individuals that demonstrate a responsibility approach to teaching and learning as an alternative to top-down accountability logic. *Repurposing Composition* is a call for purposes of work in composition and rhetoric that challenge neoliberal aims to emphasize instead a public-good model that values difference, inclusion, and collaboration.

Unbecoming Subjects Judith Butler, *Moral Philosophy*, and *Critical Responsibility* Fordham Univ Press

A (re-)turn to ethics, which began in the 1980s and 1990s and is still predominant today, has been ascribed to literary studies and theory. In this book theoretical issues within ethics are discussed based on the examples of literary analyses. The authors examined are Margaret Atwood, Jeffrey Eugenides, and Robert M. Pirsig. The main questions concern the foundation on which ethical concepts are based, and the way in which such concepts function. These topics are evidently connected to matters of human concepts and human nature in general, which are understood to be fundamentally communicative. Contrary to popular conclusions of relativity, the need for a realist foundation of ethics - implying universal validity - will be revealed. It is not only possible, but also necessary to develop such an idea of ethics within a postmodern relativist framework. A communicative foundationalist ethics will thus be designed. With regard to literature an increasing emergence of first-person narrative can be witnessed in addition to a new focus on a realist and more mimetic style after a peak of pluralist conceptions at the end of the twentieth and the beginning of the twenty-first centuries. The analysis of such narrative situations will reveal the significance of the narrative generation of individual personalities for an understanding of ethical questions. The conflict between relativist and realist points of view centers on the postmodern critique of the individual. The study of the literary generation of individuals will elucidate means of confronting this critique. The theoretical background includes the poststructuralist and communicative concepts of Judith Butler and Seyla Benhabib as well as Ernst Tugendhat's analytical approach. Nina von Dahlern studied English language and literature, philosophy, sociology, and educational sciences at the Universities of Hamburg and Heidelberg. This book is based on her Ph.D. thesis.

Value and Vulnerability brings together scholars of many religions—including Catholicism, Buddhism, Judaism, Hinduism, Eastern Orthodoxy, Protestantism, Islam, and Humanism—to identify and examine conceptions and interpretations of dignity within different religious and philosophical perspectives and their applications to contemporary issues of conflict, such as gendered, religious, and racial violence, immigration, ecology, and religious peacemaking. *Value and Vulnerability* also includes response chapters that clarify and refine these interpretations from interfaith perspectives. Through this volume, Matthew R. Petrussek and Jonathan Rothchild offer recommendations for advancing the conversation about dignity within and among traditions and for addressing urgent global issues and threats to dignity. Together, Petrussek, Rothchild, and the contributors create a comparative framework constituted by seven questions: What sources justify dignity's existence, nature, and purpose? What is the relationship between the divine and human dignity? What is the relationship between dignity and the human body? Is dignity vulnerable or invulnerable to moral harm? Is dignity inherent or attained? Is dignity universal and equal? Is dignity practical? Through its systematic, comparative, interdisciplinary, and practical dimensions, *Value and Vulnerability* fills in the gaps in contemporary theological, philosophical, and ethical discourses on dignity. Contributors: Matthew R. Petrussek, Jonathan Rothchild, Darlene Fozard Weaver, Kristin Scheible, Karen B. Enriquez, Elliot N. Dorff, Daniel Nevins, Christopher Key Chapple, David P. Gushee, Aristotle Papanikolaou, Zeki Saritoprak, William Schweiker, Hille Haker, Nicholas Denysenko, Terrence L. Johnson, William O'Neill, Victor Carmona, Dawn Nothwehr, OSF, and Ellen Ott Marshall.

In the *Arcades Project*, Walter Benjamin writes that his work is "related to theology as blotting pad is related to ink. It is saturated with it." For a thinker so decisive to critical literary, cultural, political, and aesthetic writings over the past half-century, Benjamin's relationship to theological matters has been less observed than it should, even despite a variety of attempts over the last four decades to illuminate the theological elements latent within his eclectic and occasional writings. Such attempts, though undeniably crucial to comprehending his thought, remain in need of deepened systematic analysis. In bringing together some of the most renowned experts from both sides of the Atlantic, *Walter Benjamin and Theology* seeks to establish a new site from which to address both the issue of Benjamin's relationship with theology and all the crucial aspects that Benjamin himself grappled with when addressing the field and operations of theological inquiry.

In an intricate play on Dante's *Divine Comedy*, this book engages questions of religion and philosophy through the aporetic dynamics of love and power, locating its discussions in the midst of, and in between the spheres of a genuine philosophy of multiplicity.

Demonstrating that learning is the educational logic that underpins capitalism and democracy, Ford articulates a theory of communist study as an alternative and oppositional logic. This book will be of interest to scholars of educational philosophy, political theory, philosophy, critical pedagogy, composition and rhetoric, and peace and conflict studies.

In her book Hille Haker pleads for a radical course correction of Catholic social ethics by focusing on three foundational concepts of social ethics: human rights, human dignity and moral responsibility based on the interplay of compassion, solidarity and justice. The author argues for a historically and politically mediated ethics that replaces the natural law ethics. The theoretical reflections of the book are carried out by the practical social-ethical studies: The politicization of individual human rights is examined in the contexts of migration, religious freedom, and criminal justice. Human dignity is spelled out as "vulnerable agency" allowing for a sharp criticism of Catholic sexual morality and neglect of women's human rights. The book ends with a discussion of the relationship of political theology and political ethics and its social-ethical implications for the further development of a *Critical Political Ethics*.

This book traces the concepts of the 'messianic' and the 'canon' as central terms upon which both philosophy and theology historically rely.

In 1949 Simone de Beauvoir asked, "What does it mean to be a woman?" Her answer to that question inaugurated a radical transformation of the meaning of "woman" that defined the direction of subsequent feminist theory. What Beauvoir discovered is that it is impossible to define "woman" as an equal human being in our philosophical and political tradition. Her effort to redefine "woman" outside these parameters set feminist theory on a path of radical transformation. The feminist theorists who wrote in the wake of Beauvoir's work followed that path. Susan Hekman's original and highly engaging new book traces the evolution of "woman" from Beauvoir to the present. In a comprehensive synthesis of a number of feminist theorists she covers French feminist thinkers Luce Irigaray and Helene Cixous as well as theorists such as Carol Gilligan, Carole Pateman and Judith Butler. The book examines the relational self, feminist liberalism and Marxism, as well as feminist theories of race and ethnicity, radical feminism, postmodern feminism and material feminism. Hekman argues that the effort to redefine "woman" in the course of feminist theory is a cumulative process in which each approach builds on that which has gone before. Although they have approached "woman" from different perspectives, feminist theorists has moved beyond the negative definition of our tradition to a new concept that continues to evolve. The *Feminine Subject* is a remarkably succinct yet wide-ranging analysis which will appeal to all feminist scholars and students as well as anyone interested in the changing nature of feminism since the 1950s.

Drawing on Hannah Arendt, Judith Butler and Stanley Cavell, this book addresses contemporary theoretical and political debates in a broader comparative perspective and rearticulates the relationship between ethics and politics by highlighting those who are currently excluded from our notions of political community.

Bringing together a group of internationally renowned theorists, these 9 essays asks whether there has been an 'ethical turn' in Butler's work, exploring how ethics relate to politics and how they connect to her increasing concern with violence,

By sensing the fundamental ideas of earth and the earth-thought, this collection seeks to negotiate with and react to the underlying semasiological or psycho-geographical principle of geopoetics that cuts across varied and at times conflicting schools. From reading some geopoetical texts to understanding the idea of earth in Humboldt and Marx-Engels, to politics in Tintin, reef-thinking, geopoet(h)ics and Asiabodh, the volume tries to perceive how we poetically exist with the earth. Isn't literature, taking a cue from Hölderlin, a symptom of the way "man lives poetically on the earth"? How is our body and psyche integral parts of the earth-thought? How does literature deal with the concepts of space and place? How literature enables us to comprehend the underlying principle of geopoetics — the principle of finding art in earth? These are some of the critical questions which this volume seeks to explore. Literature exemplifies a geographical consciousness — an "intimate and subjective" experience of the earth. This book is an attempt to conceive this eclectic infusion of art and earth, so that we are able to ensure that the world of the art always remains in touch with the earth of the world. Let us, through this book, un-earth this deep-rooted spatiality and geographicality in literature. Let us imitate earth through art, as this is the only place where we can live.

The *Continental Aesthetics Reader* brings together classic and contemporary writings on art and aesthetics from the major figures in continental thought. The second edition is clearly divided into seven sections: Nineteenth-Century German Aesthetics Phenomenology and Hermeneutics Marxism and Critical Theory Excess and Affect Embodiment and Technology Poststructuralism and Postmodernism Aesthetic Ontologies. Each section is clearly placed in its historical and philosophical context, and each philosopher has an introduction by Clive Cazeaux. An updated list of readings for this edition includes selections from Agamben, Butler, Guattari, Nancy, Virilio, and Žižek. Suggestions for further reading are given, and there is a glossary of over fifty key terms. Ideal for introductory courses in aesthetics, continental philosophy, art, and visual studies, *The Continental Aesthetics Reader* provides a thorough introduction to some of the most influential writings on art and aesthetics from Kant and Hegel to Badiou and Rancière.

Scholarly essays probe the functions of space, memory, and identity in Canadian literature.

This long-overdue volume explores Donna Haraway's influence on feminist theory and philosophy, paying particular attention to her more recent work on companion species, rather than her "Manifesto for Cyborgs."

Offering an alternative outlook on contemporary (practical) philosophy, this highly original book provides a conceptual history of responsibility within philosophy, including a critical analysis of the relation between philosophy and its social and political contexts.

Using the horrors of the war in Bosnia to develop meaningfully adequate accounts of evil within the context of war crimes and crimes against humanity, this book states that since the foundations of the social are found in human action, evil's assault on these foundations results in the demise of the social.

This book presents multiple cultural and contextual takes on working performances of academic/writer/thinker, both inside and outside the academy. With worldwide, seismic shifts taking place in both the contexts and terrains of universities, and subsequently the altering of what it means to write as an academic and work in academia, the editors and contributors use writing to position and re-position themselves as academics, thinkers and researchers. Using as a point of departure universities and academic/writing work contexts shaped by the increasing dominance of commodification, measurement and performativity, this volume explores responses to these evolving, shifting contexts. In response to the growing global interest in writing as performance, this book breaks new ground by theorizing multiple identity constructions of academic/writer/researcher; considering the possibilities and challenges of engaging in academic writing work in ways that are authentic and sustainable. This reflective and interdisciplinary volume will resonate with students and scholars of academic writing, as well as all those working to reconcile different facets of identity.

An original collection of essays that presents a wide-ranging reassessment of the relationship between Hegel and Spinoza, the two major alternatives to mainstream Enlightenment thought.

This book provides an analysis of race and education through the lens of the work of Judith Butler. Although Butler tends to be best known in the field of education for her work on gender and sexuality, her work more broadly encompasses the functioning of power and hegemonic norms and the formation of subjects, and thus can also be applied to analyse issues of race. Applying a Butlerian framework to race allows us to question its ontological status, while considering it a hegemonic norm and a performative notion which has a significant impact on real lives. The author considers the implications of Butler's thinking for debates; addressing diverse contemporary educational issues in which race continues to be (re)produced, such as the formation of learner identities, the production of the good citizen, raising student aspirations, counter terrorism and surveillance in education, and qualitative research in education. This book will be of interest to students and scholars of education and race, the sociology of education and equality of opportunity.

A comprehensive encyclopedia tracing the history of the women's rights movement in the United States from the American Revolution to the present day. • Offers informed, critical insights and perspectives from editor Tiffany K. Wayne; advising editor Lois Banner, noted author, professor, historian, and feminist; and expert contributors • Comprises more than 800 entries in four volumes on the people, organizations, events, legislation, and primary documents impacting gender relations in the United States • Supplies valuable content for librarians' events and programming for Women's History Month each March • Provides listings of U.S. court cases regarding women's rights chronologically organized by major time periods • Aligns with high school and college curricula in offering the experiences of American women • Includes coverage of current and ongoing issues related to women's civil and political equality in the 21st century

This volume frames the question of responsibility as a problem of agency in relation to the systems and structures of globalization. According to Ricoeur responsibility is a "shattered concept" when considered too narrowly as a problem of act, agency and individual freedom. To examine this Esther Reed develops a short genealogy of modern liberal and post-liberal concepts of responsibility in order to understand better the relationship dominant modern framings of the meanings of responsibility. Reed engages with writings by major modern

(Schleiermacher, Hegel, Marx, Weber) and post-liberal (Buber, Levinas, Derrida, Badiou, Butler, Young, Critchley) theorists to illustrate the shift from an ethnic responsibility built on notions of accountability and attributions to an ethic responsibility that starts variously from the 'other'. Reed sees Dietrich Bonhoeffer as the most promising partner of this theological dialogue, as his learning of responsibility from the risen Christ present now in the (global) church is a welcome provocation to new thinking about the meaning of responsibility learned from land, distant neighbour, (global) church and the bible. Bonhoeffer's reflections on the centre, boundaries and limits of responsibility remain helpful to Christian people struggling with an increasingly exhausted concept of accountability.

The first study of its kind, *The Impact of Idealism* assesses the impact of classical German philosophy on science, religion and culture. This second volume explores German Idealism's impact on the historical, social and political thought of the nineteenth, twentieth and twenty-first centuries. Each essay focuses on an idea or concept from the high point of German philosophy around 1800, tracing out its influence on the intervening period and its importance for contemporary discussions. New light is shed on key developments of Idealist thought, such as Marxism, Critical Theory and feminism, and previously unexamined areas of Idealism's influence are discussed for the first time. This unique, interdisciplinary collection traces the impact of Kant, Hegel, Schelling, Fichte and others in Britain, Europe, North America and beyond. Its insights represent vital contributions to their respective fields, as well as to our understanding of German Idealism itself.

This book examines the post-9/11 African American novels, developing a new critical discourse on everyday discursive practices of whiteness. It examines not only how instances of racialization are generated through the embodied practices of whiteness in everyday interracial social encounters, but also how whiteness is "undone" by and through the black embodied practices of black people, who find different ways of practicing their agency to work for social change.

Posthumous Life launches critical life studies: a mode of inquiry that neither endorses nor dismisses a wave of recent "turns" toward life, matter, vitality, inhumanity, animality, and the real. Questioning the nature and limits of life in the natural sciences, the essays in this volume examine the boundaries and significance of the human and the humanities in the wake of various redefinitions of what counts as life. They explore the possibility of theorizing life without assuming it to be either a simple substrate or an always-mediated effect of culture and difference. *Posthumous Life* provides new ways of thinking about animals, plants, humans, difference, sexuality, race, gender, identity, the earth, and the future.

This collection draws from scholars across different languages to address and assess the scholarly achievements of Tawada Y?ko. Y?ko, born in Japan (1960) and based in Germany, writes and presents in both German and Japanese. The contributors of this volume recognize her as one of the most important contemporary international writers. Her published books alone number more than fifty volumes, with roughly the same number in German and Japanese. Tawada's writing unfolds at the intersections of borders, whether of language, identity, nationality, or gender. Her characters are all travelers of some sort, often foreigners and outsiders, caught in surreal in-between spaces, such as between language and culture, or between species, subjectivities, and identities. Sometimes they exist in the spaces between gendered and national identities; sometimes they are found caught between reality and the surreal, perhaps madness. Tawada has been one of the most prescient and provocative thinkers on the complexities of travelling and living in the contemporary world, and thus has always been obsessed with passports and trouble at borders. This current volume was conceived to augment the first edited volume of Tawada's work, *Y?ko Tawada: Voices from Everywhere*, which appeared from Lexington Books in 2007. That volume represented the first extensive English language coverage of Tawada's writing. In the meantime, there is increased scholarly interest in Tawada's artistic activity, and it is time for more sustained critical examinations of her output. This collection gathers and analyzes essays that approach the complex international themes found in many of Tawada's works.

Economics and ethics are both valuable tools for analyzing the behavior and actions of human beings and institutions. Adam Smith, the father of modern economics, considered them two sides of the same coin, but since economics was formalized and mathematicised in the late 1800s and early 1900s, the fields have largely followed separate paths. *The Oxford Handbook of Ethics and Economics* provides a timely and thorough survey of the various ways ethics can, does, and should inform economic theory and practice. The first part of the book, *Foundations*, explores how the most prominent schools of moral philosophy relate to economics; asks how morals relevant to economic behavior may have evolved; and explains how various approaches to economics incorporate ethics into their work. The second part, *Applications*, looks at the ethics of commerce, finance, and markets; uncovers the moral dilemmas involved with making decisions regarding social welfare, risk, and harm to others; and explores how ethics is relevant to major topics within economics, such as health care and the environment. With esteemed contributors from economics and philosophy, *The Oxford Handbook of Ethics and Economics* is a resource for scholars in both disciplines and those in related fields. It highlights the close relationship between ethics and economics in the past while and lays a foundation for further integration going forward.

Concerns with the nature of and relationship between responsibility and responsabilisation pervade contemporary social, political and moral life. This book turns the analytical lens on the ways in which responsibility and responsabilisation operate in diverse educational settings and relationships, and social, policy and geographical contexts in the USA, Europe, the UK, New Zealand and Australia. Scholars have sought to explain the genealogy and the *mélange* of rationalities, technologies, bio-politics and modes of governmentality that bring responsibility and responsabilisation into being, how they act on and are taken up by individuals, groups and organisations, and the risks and possibilities they create and delimit for individuals, social collectives and their freedoms. Contributors to this collection have diverse views and perspectives on responsibility and responsabilisation. This disagreement is a strength. It underlines the importance of unravelling both the differences and similarities across scholars and contexts. It also issues a salutatory warning about assumptions that reduce the complex concepts of responsibility and responsabilisation to simplistic, fixed categories or to generalising and universalising single cases or experiences to all areas of education. This volume was originally published as a special issue of *Discourse: Studies in the Cultural Politics of Education*.

How and why has the concept of responsibility come to pervade the fabric of American public and private life? How are ideas of responsibility instantiated in, and constituted by, the workings of social and political institutions? What place do liberal discourses of responsibility, based on the individual, have in today's biopolitical world, where responsibility is so often a matter of risk assessment, founded in statistical probabilities? Bringing together the work of scholars in anthropology, law, literary studies, philosophy, and political theory, the essays in this volume show how state and private bureaucracies play crucial roles in fashioning forms of responsibility, which they then enjoin on populations. How do government and market constitute subjects of responsibility in a culture so enamored of individuality? In what ways can those entities-centrally, in modern culture, those engaged in insuring individuals against loss or harm-themselves be held responsible, and by whom? What kinds of subjectivities are created in this process? Can such subjects be said to be truly responsible, and in what sense?

The essays from the conference have been substantially rev. and new material has been added.

Contemporary scholars who study race and racism have emphasized that white complicity plays a role in perpetuating systemic racial injustice. *Being White, Being Good* seeks to explain what scholars mean by white complicity, to explore the ethical and epistemological assumptions that white complicity entails, and to offer recommendations for how white complicity can be taught. The book highlights how well-intentioned white people who might even consider themselves as paragons of antiracism might be unwittingly sustaining an unjust system that they say they want to dismantle. What could it mean for white people 'to be good' when they can reproduce and maintain racist system even when, and especially when, they believe themselves to be good? In order to answer this question, Barbara Applebaum advocates a shift in our understanding of the subject, of language, and of moral responsibility. Based on these shifts a new notion of moral responsibility is articulated that is not focused on guilt and that can help white students understand and acknowledge their white complicity. *Being White, Being Good* introduces an approach to social justice pedagogy called 'white complicity pedagogy.' The practical and pedagogical implications of this approach are fleshed out by emphasizing the role of uncertainty, vulnerability, and vigilance. White students who acknowledge their complicity have an increased potential to develop alliance identities and to engage in genuine cross-racial dialogue. White complicity pedagogy promises to facilitate the type of listening on the part of white students so that they come open and willing to learn, and 'not just to say no.' Applebaum also conjectures that systemically marginalized students would be more likely and willing to invest energy and time, and be more willing to engage with the systemically privileged, when the latter acknowledge rather than deny their complicity. It is a central claim of the book that acknowledging complicity encourages a willingness to listen to, rather than dismiss, the struggles and experiences of the systemically marginalized.

Considered together, Butler and Whitehead draw from a wide palette of disciplines to develop distinctive theories of becoming, of syntactical violence, and creative opportunities of limitation. The contributors of this volume offer a unique contribution to and for the humanities in the struggles of politics, economy, ecology, and the arts

Judith Butler can justifiably be described as one of the major critical thinkers of our time. While she is best-known for her interventions into feminist debates on gender, sexuality and feminist politics, her focus in recent years has broadened to encompass some of the most pertinent topics of interest to contemporary political philosophy. Drawing on Butler's deconstructive reading of the key categories and concepts of political thought, Birgit Schippers expounds and advocates her challenge to the conceptual binaries that pervade modern political discourse. Using examples and case studies like the West's intervention in Iraq and Afghanistan, and in relation to the Israeli-Palestinian conflict, Schippers demonstrates how Butler's philosophically informed engagement with pressing political issues of our time elucidates our understanding of topics such as immigration and multiculturalism, sovereignty, or the prospect for new forms of cohabitation and citizenship beyond and across national boundaries. A detailed exposition and analysis of Butler's recent ideas, championing her efforts at articulating the possibilities for radical politics and ethical life in an era of global interdependence, this book makes an important contribution to the emerging field of international political philosophy.

Imagining Care brings literature and philosophy into dialogue by examining caregiving in literature by contemporary Canadian writers alongside ethics of care philosophy. Through close readings of fiction and memoirs by Margaret Atwood, Alice Munro, Michael Ignatieff, Ian Brown, and David Chariandy, Amelia DeFalco argues that these narratives expose the tangled particularities of relations of care, dependency, and responsibility, as well as issues of marginalisation on the basis of gender, race, and class. DeFalco complicates the myth of Canada as an unwaveringly caring nation that is characterized by equality and compassion. Caregiving is unpredictable: one person's altruism can be another's narcissism; one's compassion, another's condescension or even cruelty. In a country that conceives of itself as a caring society, these texts depict in stark terms the ethical dilemmas that arise from our attempts to respond to the needs of others.

This book argues for new ministerial postures and practices in light of the challenges college men in the United States face negotiating spirituality and gender. Young people require ministers who can accompany them from a range of spiritual commitments as they confront dynamics of power, intimacy and responsibility.

Moral philosophy and poststructuralism have long been considered two antithetical enterprises. Moral philosophy is invested in securing norms, whereas poststructuralism attempts to unclench the grip of norms on our lives. Moreover, poststructuralism is often suspected of undoing the possibility of ethical knowledge by emphasizing the unstable, socially constructed nature of our practices and knowledge. In *Unbecoming Subjects*, Annika Thiem argues that Judith Butler's work makes possible a productive encounter between moral philosophy and poststructuralism, rethinking responsibility and critique as key concepts at the juncture of ethics and politics. Putting into conversation Butler's earlier and most recent work, *Unbecoming Subjects* begins by examining how Butler's critique of the subject as nontransparent to itself, formed thoroughly through relations of power and in subjection to norms and social practices, poses a challenge to ethics and ethical agency. The book argues, in conversation with Butler, Levinas, and Laplanche, that responsibility becomes possible only when we do not know what to do or how to respond, yet find ourselves under a demand to respond, and even more, to respond well to others. Drawing on the work of Butler, Adorno, and Foucault, *Unbecoming Subjects* examines critique as a central practice for moral philosophy. It interrogates the limits of moral and political knowledge and probes methods of social criticism to uncover and oppose injustices.

This book on Relationality addresses our growing "crisis of connection" by foregrounding the multi-faceted ways in which we are interconnected with each other and the world in which we live. When Niobe Way and her collaborators first proclaimed such a "crisis" in their 2018 book *The Crisis of Connection: Roots, Consequences, and Solutions*, they could not have foreseen the extremes of isolation and disconnection that Covid-19 would unleash just a couple of years later. Importantly, what such experiences of impaired and compromised relationality impress upon us—now more powerfully than ever—is just how fundamentally we are intertwined with each other and the world we inhabit. The ten scholarly

chapters assembled here, combined with ten specially commissioned poems, emphasise the significance of these relational entanglements. They draw on a range of thinkers (with Emmanuel Levinas playing a particularly prominent role) to bring relationality into conversation with an array of contemporary paradigms and areas of political concern: the Anthropocene, post-humanism, neoliberalism, disability studies, and postcolonialism (to name but a few). Tracing the various challenges and opportunities associated with our relational existence, they collectively consider the role relationality plays, or might play, in our increasingly less-than-relational lives. The chapters and poems in this book were originally published as a special issue of *Angelaki*.

While scholars have long recognized Kierkegaard's important contributions to fields such as ethics, aesthetics, philosophy of religion, philosophical psychology, and hermeneutics, it was usually thought that he had nothing meaningful to say about society or politics. Kierkegaard has been traditionally characterized as a Christian writer who placed supreme importance on the inward religious life of each individual believer. His radical view seemed to many to undermine any meaningful conception of the community, society or the state. In recent years, however, scholars have begun to correct this image of Kierkegaard as an apolitical thinker. The present volume attempts to document the use of Kierkegaard by later thinkers in the context of social-political thought. It shows how his ideas have been employed by very different kinds of writers and activists with very different political goals and agendas. Many of the articles show that, although Kierkegaard has been criticized for his reactionary views on some social and political questions, he has been appropriated as a source of insight and inspiration by a number of later thinkers with very progressive, indeed, visionary political views.

Ethics and Phenomenology examines the relevance of major phenomenologists and phenomenological concepts to ethical inquiry in general, as well as to a broad range of contemporary ethical issues.

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