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| Autore | Handelman Matthew |
| Titolo | The Mathematical Imagination [[electronic resource]] : On the Origins and Promise of Critical Theory / / Matthew Handelman |
| Pubbl/distr/stampa | New York, NY : , : Fordham University Press, , [2019] ©2019 |
| ISBN | 0-8232-8627-4 0-8232-8384-4 0-8232-8385-2 |
| Edizione | [First edition.] |
| Descrizione fisica | 1 online resource (287 pages) |
| Collana | Fordham scholarship online |
| Disciplina | 301.01 |
| Soggetti | Critical theory Jewish philosophy - 20th century Mathematics - Philosophy |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | This edition previously issued in print: 2019. |
| Nota di bibliografia | Includes bibliographical references and index. |
| Nota di contenuto | Front matter -- Contents -- Introduction. The Problem of Mathematics in Critical Theory -- One. The Trouble with Logical Positivism: Max Horkheimer, Theodor W. Adorno, and the Origins of Critical Theory -- Two. The Philosophy of Mathematics: Privation and Representation in Gershom Scholem's Negative Aesthetics -- Three. Infinitesimal Calculus: Subjectivity, Motion, and Franz Rosenzweig's Messianism -- Four. Geometry: Projection and Space in Siegfried Kracauer's Aesthetics of Theory -- Conclusion. Who's Afraid of Mathematics? Critical Theory in the Digital Age -- Acknowledgments -- Notes -- Bibliography -- Index |
| Sommario/riassunto | This book offers an archeology of the undeveloped potential of mathematics for critical theory. As Max Horkheimer and Theodor W. Adorno first conceived of the critical project in the 1930s, critical theory steadfastly opposed the mathematization of thought. Mathematics flattened thought into a dangerous positivism that led reason to the barbarism of World War II. The Mathematical Imagination challenges this narrative, showing how for other German-Jewish thinkers, such as Gershom Scholem, Franz Rosenzweig, and Siegfried |

Kracauer, mathematics offered metaphors to negotiate the crises of modernity during the Weimar Republic. Influential theories of poetry, messianism, and cultural critique, Handelman shows, borrowed from the philosophy of mathematics, infinitesimal calculus, and geometry in order to refashion cultural and aesthetic discourse. Drawn to the austerity and muteness of mathematics, these friends and forerunners of the Frankfurt School found in mathematical approaches to negativity strategies to capture the marginalized experiences and perspectives of Jews in Germany. Their vocabulary, in which theory could be both mathematical and critical, is missing from the intellectual history of critical theory, whether in the work of second generation critical theorists such as Jürgen Habermas or in contemporary critiques of technology. The Mathematical Imagination shows how Scholem, Rosenzweig, and Kracauer's engagement with mathematics uncovers a more capacious vision of the critical project, one with tools that can help us intervene in our digital and increasingly mathematical present.

2. Record Nr.

Autore

UNINA9910156406803321

Titolo

Treves Sir Frederick

Pubbl/distr/stampa

The elephant man / / Sir Frederick Treves

ISBN

Solon, : Red Door Consulting, 2016

Edizione

1-5094-2234-X

Descrizione fisica

[Unabridged.]

1 online resource (1 audio file) : digital

Classificazione

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Altri autori (Persone)

DobsonCathy

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Biography & Autobiography

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Monografia

Note generali

Unabridged.

Sommario/riassunto

Sir Frederick Treves, 1st Baronet, GCVO, CH, CB (1853 – 1923) was a prominent British surgeon of the Victorian and Edwardian eras, best

known for his friendship with Joseph Merrick, "the Elephant Man". "The Elephant Man" is Treves' own first-hand account of how he met and befriended Joseph Merrick (whom he mistakenly calls John Merrick), a young man with very severe physical deformities, who was being exhibited as a side-show freak as being half-man half-elephant. Treves initially invited Merrick to his rooms in the London Hospital so as to examine him, and to ensure Merrick's admittance he gave him his card. Two years later, when Merrick arrived back in London, abandoned by his freak-show handler and chased by a mob, he showed the police who rescued him Treves' card. Through this fortuitous chance, Merrick came to live at the London hospital under the care and guardianship of Treves. The two men developed a great friendship and Treves was astonished to discover that Merrick was not only a highly intelligent man, but also a hopeless romantic.
