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| 1. Record Nr.           | UNISALENTO991003813229707536             |
| Autore                  | ATTAC                                    |
| Titolo                  | Agire locale, pensare globale / Attac.it |
| Pubbl/distr/stampa      | Trieste : Asterios                       |
| ISBN                    | 8886969716                               |
| Descrizione fisica      | 92 p. ; 17 cm.                           |
| Collana                 | Asterios in.tasca/attac.it ; 2           |
| Disciplina              | 307                                      |
| Soggetti                | Comunità locale                          |
| Lingua di pubblicazione | Italiano                                 |
| Formato                 | Materiale a stampa                       |
| Livello bibliografico   | Monografia                               |
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| 2. Record Nr.          | UNINA9910495806503321   |
| Autore                 | Adam François-Xavier  |
| Titolo                 | Transmission and Transgression : Cultural challenges in early modern England // Sophie Chiari, Hélène Palma   |
| Pubbl/distr/stampa     | Aix-en-Provence, : Presses universitaires de Provence, 2020   |
| ISBN                   | 979-1-03-655060-7   |
| Descrizione fisica     | 1 online resource (218 p.)  |
| Collana                | Textuelles  |
| Altri autori (Persone) | BonnetFrançois<br>BriaudPierre<br>CamardChristophe<br>CarboniPierre<br>ChiariSophie<br>DelannoyAdrian<br>GeoffroyAnne<br>GodefroidNathalie<br>GregoryJohann<br>IselinPierre<br>Iselin (conductor)Pierre<br>Jones-DaviesMargaret<br>LurbePierre<br>MaguinJean-Marie<br>PalmHélèn<br>PopelardMickaël<br>RossiterWilliam T<br>SavinaSheryl |

SchutzChantal  
ThomDuncan  
PalmaHélène

Soggetti	English literature - Early modern, 1500-1700 - History and criticism English literature - Social aspects - History
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Sommario/riassunto	<p>This volume aims at exploring the reinvention of philosophy, literature and science in the early modern era to show how writers and readers collectively engaged in redefining the transmission of knowledge, whether ancient or newly discovered. In its first section, the contributors deal with religious, ideological and philosophical issues; in the second, they tackle art and science, while, in the third, they provide new insights about travelling and the circulation of ideas. These ten chapters thus relate transmission to the fundamental role of transgression by considering English writers and their challenging ideas in the context of their engagement with a flowering print market. The importance of public discourse as well as of memory and tradition, along with the need for renewal and reform which redefined England's identity, are therefore being explored here. As the book refines on previous generalisations on the interacting concepts of transmission and transgression in early modern England, it also addresses the following questions: is there such a thing as a specifically English transgressive aesthetics? Can it be seen as a philosophy? Eventually, does transgression necessarily deny its own sources? À travers les facettes de ses dix chapitres, ce volume offre des perspectives variées sur les notions croisées de transmission et de transgression au sein de l'Angleterre moderne. La première partie du livre est consacrée à la religion et à l'idéologie. Partant de La légende dorée (1260), Jean-Marie Maguin analyse au fil du temps les liens complexes qui relient l'arbre de la connaissance du jardin d'Eden à la croix du Christ. Margaret Jones-Davies s'intéresse de son côté au concept de « mal moderne » dans l'Angleterre du 16e siècle, tandis que Pierre Lurbe s'attache aux idées hétérodoxes aux idées du libre-penseur John Toland (1660-1722). La seconde partie s'ouvre sur un chapitre de Pierre Iselin sur l'importance de la musique à la Renaissance. Mickael Popelard...</p>

3. Record Nr.	UNINA9910789199503321
Autore	Wolfson Elliot R
Titolo	Giving beyond the gift : apophasis and overcoming theomania / / Elliot R. Wolfson
Pubbl/distr/stampa	New York : , : Fordham University Press, , 2014
ISBN	0-8232-5572-7 0-8232-5571-9 0-8232-5573-5 0-8232-6107-7 0-8232-5574-3
Edizione	[First edition.]
Descrizione fisica	1 online resource (576 p.)
Disciplina	181/.06
Soggetti	Jewish philosophy - 20th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Introduction: imagination and the prism of the inapparent -- 1. Via negativa and the imaginal configuring of God -- 2. Apophatic vision and overcoming the dialogical -- 3. Echo of the otherwise and the lure of theolatriy -- 4. Secrecy of the gift and the gift of secrecy -- 5. Immanent atheology and the trace of transcendence -- 6. Undoing (k) not of apophaticism: a Heideggerian afterthought.
Sommario/riassunto	This book explores the co-dependency of monotheism and idolatry by examining the thought of several prominent twentieth-century Jewish philosophers—Cohen, Buber, Rosenzweig, and Levinas. While all of these thinkers were keenly aware of the pitfalls of scriptural theism, to differing degrees they each succumbed to the temptation to personify transcendence, even as they tried either to circumvent or to restrain it by apophatically purging kataphatic descriptions of the deity. Derrida and Wyschogrod, by contrast, carried the project of denegation one step further, embarking on a path that culminated in the aporetic suspension of belief and the consequent removal of all images from God, a move that seriously compromises the viability of devotional piety. The inquiry into apophasis, transcendence, and immanence in these Jewish thinkers is symptomatic of a larger question. Recent

attempts to harness the apophatic tradition to construct a viable postmodern negative theology, a religion without religion, are not radical enough. Not only are these philosophies of transcendence guilty of a turn to theology that defies the phenomenological presupposition of an immanent phenomenality, but they fall short on their own terms, inasmuch as they persist in employing metaphorical language that personalizes transcendence and thereby runs the risk of undermining the irreducible alterity and invisibility attributed to the transcendent other. The logic of apophasis, if permitted to run its course fully, would exceed the need to posit some form of transcendence that is not ultimately a facet of immanence. Apophatic theologies, accordingly, must be supplanted by a more far-reaching apophasis that surpasses the theolatrous impulse lying coiled at the crux of theism, an apophasis of apophasis, based on accepting an absolute nothingness—to be distinguished from the nothingness of an absolute—that does not signify the unknowable One but rather the manifold that is the pleromatic abyss at being's core. Hence, the much-celebrated metaphor of the gift must give way to the more neutral and less theologically charged notion of an unconditional givenness in which the distinction between giver and given collapses. To think givenness in its most elemental, phenomenological sense is to allow the apparent to appear as given without presuming a causal agency that would turn that given into a gift.

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