New Books 2016
includes recent & selected backlist
John Donne and Early Modern Legal Culture
The End of Equity in the Satyres

Gregory Kneidel

Though law and satire share essential elements—both aim to correct individual vice, to promote justice, and to claim authority amid competing perspectives—their commonality has gone largely unexplored by both legal theorists and literary critics. Gregory Kneidel, in this thoroughly original work, finds that just such an exploration leads to fascinating new insights for both fields of study.

Reversing the more common association of satire with illegality, especially with libel, Kneidel takes as his test case the five formal verse satires written by a young John Donne in the mid-1590s. The Satyres, a highly regarded but difficult and little-studied group of poems, appeared just as “legal culture” was beginning to emerge in something like its modern, secularized form. By placing the Satyres within the broader historical narrative explaining the triumph of the Anglo-American common-law tradition over other legal jurisdictions, Kneidel demonstrates, too, that Donne was clearly informed about and interested in the legal controversies of the time, those that pitted the common-law tradition against ideas of equity as well as Roman civil and canon law, parliamentary legislation, and royal prerogative.

In fact, Kneidel argues, Donne clearly conceived of his satires as a supplement to—or even a form of—early modern law. The poems specifically engage with jurisprudential conflicts over the role of equity amid the numerous other forms of law that dominated the English legal landscape, as equity was just then losing its independent status and being absorbed by the common-law tradition. Like satire, equity considers and attempts to bridge the distance between justice and law, taking into account the unique circumstances of individual cases. Thus, by examining this argument about the rivalry of equity and law within Donne’s satires, we achieve a much clearer picture of the complexities of that historical moment, together with a fresh and insightful addition to the growing field of literature and early modern legal studies.
Eating and drinking—vital to all human beings—were of central importance to Shakespeare and his contemporaries. *Culinary Shakespeare*, the first collection devoted solely to the study of food and drink in Shakespeare’s plays, reframes questions about cuisine, eating, and meals in early modern drama. As a result, Shakespearean scenes that have long been identified as important and influential by scholars can now be considered in terms of another revealing cultural marker—that of culinary dynamics.

Renaissance scholars have only begun to grapple with the importance of cuisine in literature. An earlier generation of criticism concerned itself principally with cataloguing the foodstuffs in the plays. Recent analyses have operated largely within debates about humoralism and dietary literature, consumption, and interiority, working to historicize food in relation to the early modern body. The essays in *Culinary Shakespeare* build upon that prior focus on individual bodily experience but also transcend it, emphasizing the aesthetic, communal, and philosophical aspects of food, while also presenting valuable theoretical background.

As various essays demonstrate, many of the central issues in Shakespeare studies can be elucidated by turning our attention to the study of food and drink. The societal and religious associations of drink, for example, or the economic implications of ingredients gathered from other lands, have meaningful implications for our understanding of both early modern and contemporary periods—including aspects of community, politics, local and global food production, biopower and the state, addiction, performativity, posthumanism, and the relationship between art and food.

*Culinary Shakespeare* seeks to open new interpretive possibilities and will be of interest not only to scholars and students of Shakespeare and the early modern period, but also to those in food studies, food history, ecology, gender and domesticity, and critical theory.
**Milton Studies**

**Volume 56**

*Edited by Laura L. Knoppers*

**Winner of the 2014 Albert C. Labriola Award of the Milton Society of America for Calista McRae’s article “Direct Address in Paradise Lost”**

*Milton Studies,* volume 56, features ten original and timely essays that explore relationships within Miltonic narratives, intertextual relationships, and Milton’s own relation to philosophy and to history. Specifically, contributors examine satanic interpretation and Eve’s fall; divine, satanic, and shifting human vocatives in *Paradise Lost,* Milton’s Son of God and the complexities of familial relationships; monsters, heroes, and the relation of the 1671 poems; Margaret Atwood’s dystopian rewriting of Milton and the Fall; philosophical models of freedom in *Paradise Lost,* epistemology and contrasting agency in Milton’s Eden and hell; the camera obscura and vision in *Paradise Lost,* handbooks for holy living and *Paradise Regained,* and Miltonic history as wandering and episodic romance.

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Laura L. Knoppers is professor of English at the University of Notre Dame. Widely published on seventeenth century literature, politics, religion, and visual culture, she is most recently the author of *Politicizing Domesticity from Henrietta Maria to Milton’s Eve* and editor of *The Oxford Handbook of Literature and the English Revolution.* Her Oxford scholarly edition of Milton’s *Paradise Regained* and *Samson Agonistes* won the 2008 John Shawcross Award from the Milton Society of America. Knoppers is past chair of the Northeast Milton Seminar and past president of the Milton Society of America.

**December 2015**

$60.00s cloth  
352 pages  
ISSN 0076-8820
Reading between the Lines
Form and Content in Levinas’s Talmudic Readings

Elisabeth Goldwyn
Translated by Rachel Kessel

Originally published in Hebrew, Reading between the Lines takes up philosopher Emmanuel Levinas’s fascinating contributions to Jewish thought, concentrating specifically on his talmudic readings in the context of “contemporary midrash.” Herself a scholar and teacher of the Talmud, Elisabeth Goldwyn finds Levinas’s approach to study and interpretation to be both bold and original, and here she seeks to examine the importance of his methodology and its relationship to the content he intends to convey.

Among his chief aims, Levinas emphasized the philosophical value of talmudic study as a practice to be pursued, with all its ethical and religious meanings; its role in the shaping and rejuvenation of Judaism in times of crisis; and the Torah’s universal appeal and the human values that it teaches. His talmudic commentary proposes a humanistic Judaism that is connected to its roots and immersed in Western culture, albeit from a critical perspective. His is thus an important alternative to the many diverse voices currently being asserted in the Jewish world. This is a new midrash, or exposition and interpretation of the biblical stories for contemporary society: talmudic study that is connected to life’s most urgent questions, offering deeply meaningful answers.

Additionally, Levinas’s many comments on methodological issues indicate that he was not only consciously aware of the principles guiding his learning, but he also viewed the method to be intimately connected to the content, as an issue itself worthy of careful thought. Likewise, Goldwyn’s approach to Levinas’s talmudic readings is primarily an interpretation of these lessons by following a similar method to that used by Levinas himself in his discussions. As a result, readers of Reading between the Lines will find important and meaningful tools for understanding both the midrashic dimension of Levinas’s writings and the spiritual significance that Jewish cultural discourse has in the broader society—in Israel and beyond, and in both religious and secular contexts.
One might assume that another study of Immanuel Kant, one of the most prominent philosophers in the history of Western thought, is either presumptuous or unnecessary. But in this highly original work, G. L. Ercolini engages in a new and inspired reading of Kant that places communication at its center—a move that many Kantian scholars might have deemed impossible.

Indeed, Kant has typically been characterized as the epitome of abstract and detached thinking, one who dismissed rhetoric as an art of semantic delusion. The need to communicate technically rigorous ideas to the general public was, for Kant, a persistent and pressing concern, and points to the way in which his treatment of rhetoric has been understood. As we see here, Kant maintained that rhetoric’s use to delude and deceive was a misuse of genuine rhetoric; thus, his ostensible rejection of rhetoric more generally must be examined within the broader terrain of communicative practices that he considered important to his own Enlightenment thought.

As Ercolini demonstrates, Kant was actually quite invested in the social realm of human interaction, as evinced in both his life and writings. Whether at the table enjoying a shared meal and conversation, formulating aesthetic judgments that present as if universally valid, or participating in popular debates, Kant can always be seen to be already attuned to the human communicative enterprise. The prevailing scholarly emphasis on Kant’s first two Critiques has, in fact, obscured this interest, whereas Ercolini’s study ranges across the entirety of Kant’s canon, including his Anthropology from a Pragmatic Point of View and the third Critique, Critique of Judgment, to identify an entwined anthropological ethics, rhetoric, and aesthetics that form the basis of Kant’s philosophy of communication.

In a brief essay, Kant asks, “What Is Enlightenment?” By examining Kant’s own thought from a fresh perspective and framework, it becomes clear that enlightenment requires a broader and more vibrant notion of reason, in which reason extends across the public realm of discourse and action as it undergirds communication, revealing a rhetorical sensibility that operates as a basis for both aesthetics and politics.

G. L. Ercolini is assistant professor of speech communication and rhetoric at the University of South Carolina. A founding member of the Ethics and Philosophy of Communication Interest Group of the Southern States Communication Association, her work has appeared in Philosophy and Rhetoric, the Forensics Educator, and Review of Communication.

May 2016
$25.00s paper • 285 pages
“The medium is the message,” and we now live in a “global village”—much of Marshall McLuhan’s significant contributions to communication theory has been reduced to these well-known aphorisms. And while these catchphrases do indeed capture certain aspects of his thought, a fuller understanding of his vision remains remarkably incomplete. In this study, Anthony M. Wachs engages in an unconventional—and controversially orthodox—reading of McLuhan’s work on media and technology.

McLuhan proposed four laws to be used in evaluating any medium: What is enhanced or intensified? What is rendered obsolete? What is retrieved that was previously obsolesced? What happens when pressed to an extreme? In order to help the reader gain a better grasp of the problems of the “electric age,” Wachs details the connection between McLuhan’s views on technology, media, and communications, and the classical arts of grammar, logic, and rhetoric. He proposes that these laws have been understudied, misunderstood, and underutilized, and that, while they are indeed grounded in ancient modes of understanding that Bacon and Vico referred to as the “new science,” they are uniquely helpful in understanding our contemporary moment in time.

The New Science of Communication offers an original contribution to scholarship on McLuhan and media ecology, as scholars interested in the interactions of media with human feeling, thought, and behavior have forced modern presuppositions onto their readings of McLuhan. Wachs, however, corrects this misreading by uniquely combining communication and media, and restoring classical and medieval communication theory as an alternative to modern rationalist theories. He argues that this restoration provides a way to think through the implications of living in our own electronic age in a more balanced way, reestablishing the importance of humanities-based education within the twenty-first century.

Anthony M. Wachs is assistant professor and director of forensics in the Department of Languages, Literature, and Communication Studies at Northern State University. He is the associate editor of Discourse: Journal of the Speech Communication Association of South Dakota, which received the Central States Communication Association’s Outstanding Journal Award for 2014.

December 2015
$25.00s paper • 232 pages
Modern political thought—at least in the West—has long presupposed that religion and politics constitute two distinct spheres with clearly demarcated boundaries. However, recent political developments, such as the rise of global Islamism and the American religious Right, have challenged the assumption that the progress of democracy within a society requires the increasing secularization of its government. In this work, Daniel D. Miller takes up the problem of how to think outside the flawed logic of this “normative secularism,” as he identifies it, and how to then articulate a theory of the social that can truly account for the complex relationship of religion and politics.

Miller’s quest for such an understanding leads him to first consider three diverse contemporary sociopolitical theories that depart from normative secularism: the Radical Orthodoxy of Graham Ward and John Milbank; the theory of Empire and the multitude that resists it, as characterized by Michael Hardt and Antonio Negri; and the self-styled postsecular political theory of Jürgen Habermas. Although each offers significant insights, Miller ultimately concludes that all these theories fail to achieve their goals due to a grounding in presuppositions and circular argumentation.

Abandoning these avenues, Miller then takes the highly original step of turning to Husserl’s generative phenomenology, considering aspects of poststructuralism and post-Marxist political theory as well, to devise a constructive alternative account. The Myth of Normative Secularism thus conceives a phenomenology of the political that takes as its starting point the democratic orientation of the present political moment. Miller presents the compelling case that generative phenomenology makes transcendental claims that are absolutely necessary to an account of the social, within which the religious and the political must be understood as irreducibly phenomenological dimensions of the democratic homeworld.

Bridging the gap that often exists between social scientific analyses of secularism, on the one hand, and philosophical and theological analyses, on the other, The Myth of Normative Secularism succeeds in both demonstrating the shortcomings of our current understandings and in providing an innovative and distinctive way forward.

Daniel D. Miller is assistant professor of religion and philosophy at Landmark College and has also taught at Mount Allison University. His work has appeared in Political Theology and Method and Theory in the Study of Religion; this is his first book.

April 2016
$33.00s paper • 350 pages
The Qualitative Vision for Psychology
An Invitation to a Human Science Approach

Edited by Constance T. Fischer, Leswin Laubscher & Roger Brooke

This volume, edited by three leading proponents and practitioners of human science psychology, serves as an invitation to readers new to this approach while also renewing that invitation to those who have long embraced and advanced research in the field from this perspective. It is a timely and important invitation. In 2009, the American Psychological Association declared psychology to be a core STEM (science, technology, engineering, mathematics) discipline and advocated the teaching and practice of psychology with this natural science understanding in mind, but in 2014 they further reaffirmed alternative methods by adding a new journal, Qualitative Psychology. The varied essays in this volume, certainly, bolster the view that a purely STEM-centered vision would ignore much about the very experience of being human.

In fact, it would be dangerous to rely solely on the methods of the natural sciences to study human beings, who operate in the realm of meanings, lived experience, and complex and complicated relationships with self and others. We create societies and belief systems, orient ourselves in time, experience beauty and pain. The Qualitative Vision for Psychology: An Invitation to a Human Science Approach argues that because we have aspects that are distinctly and uniquely human—we are not rats, hydrogen, or rocks, for example—this necessitates a distinctly human science, one that regards persons as humans rather than objects of study. The laws and formulas of the natural sciences simply do not take into account that particularly human way of being in the world.

There are few comprehensive books on psychology conceived as a human science, even though it has a long history with roots in phenomenology, existentialism, psychoanalysis, humanistic psychology, and hermeneutics. In recent years, as these essays discuss, the field has been transformed through its contact with feminism, critical historical analysis, and deconstruction, and it has continued to examine new challenges. Further, we see here its specific applicability to issues as diverse as empathy, cultural history, apartheid, sexual assault, fetishes, and our natural environment.

Constance T. Fischer is professor emeritus of psychology at Duquesne University. She is the author of several books, including Individualizing Psychological Assessment and Qualitative Research Methods for Psychologists.

Leswin Laubscher is associate professor and chair of psychology at Duquesne University. In addition to teaching and clinical experience, he has published widely on issues of race, culture, and identity.

Roger Brooke is professor of psychology at Duquesne University. A licensed clinical psychologist, he is also the author of Jung and Phenomenology.

June 2016
$35.00s paper • 340 pages
ISBN 978-0-8207-0490-6
Levinas Studies
An Annual Review, Volume 10
Edited by Jeffrey Bloechl

Levinas Studies: An Annual Review is dedicated to scholarly work on the innovations and implications of the thought of Emmanuel Levinas, one of the twentieth century’s most eminent philosophers and religious thinkers. This series strives to advance reflection on Levinas’s thinking, in its pertinence for fields including philosophy, psychology, religious studies, theology, and the study of literature.

In volume 10, scholars from several countries contribute essays that range throughout Levinas’s published works to address themes extending into a number of fields of inquiry: aesthetics, biblical theology, politics, and religion. Levinas appears, in turn, as a phenomenologist with an empirical bent, a startling reader of ancient texts, a forceful critic, and a persistent advocate of moral intervention in social life.

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Jeffrey Bloechl is associate professor of philosophy at Boston College and honorary professor of philosophy at the Australian Catholic University. He has published widely in contemporary European thought and philosophy of religion. He is currently working on book-length studies of philosophy of religion in the wake of Heidegger and on Freud’s later work. Bloechl is also the founding editor of Levinas Studies: An Annual Review.

June 2016
$35.00s paper • 200 pages
ISBN 978-0-8207-0496-8
ISSN 1554-7000
Milton on Film

Eric C. Brown

“Traces the efforts to transform Milton’s imaginative vistas into spectacular visual entertainments. [Brown] argues . . . that Milton has influenced both action and horror films. The book is quite readable . . . and will benefit those interested in film history, reception studies, and studies of popular culture. Recommended.” —Choice

In 2012, shooting was set to begin in Australia on the Hollywood-backed production of Milton’s Paradise Lost, with Oscar nominee Bradley Cooper as Satan. Yet just two weeks before the start of production, Legendary Pictures delayed the project and soon had suspended the film indefinitely. Eric C. Brown, who was serving as a script consultant for the studio, sees that project as part of a long, perplexing story of Milton on film. Indeed, as Brown details, Milton’s place in the popular imagination—and his extensive influence upon the cinema, in particular—has been both pervasive and persistent.

The volume includes the earliest image of Paradise Lost on film, and nearly 150 other films are considered in a Miltonic context. Examples range from the mainstream to the marginal, literary period pieces to schlock horror, westerns, space odysseys, and film noir. Paradise Lost may well be the greatest film never made, but Milton continues to shape and define the contours of the cinema in unexpected and, occasionally, quite glorious ways.

Eric C. Brown is professor of English at the University of Maine at Farmington. He has been a visiting professor at Harvard University, where he was also a postdoctoral fellow in Renaissance studies. He is editor of Insect Poetics and coeditor of Shakespeare in Performance.

April 2015
$60.00s cloth • 431 pages
ISBN 978-0-8207-0476-0

The Noble Flame of Katherine Philips

A Poetics of Culture, Politics, and Friendship

Edited by David L. Orvis and Ryan Singh Paul

Though renowned in her own time, noted Interregnum and Restoration poet Katherine Philips fell into relative obscurity within a few decades of her sudden death at age 32 and was soon relegated to the margins of the English canon. In recent decades, however, critics have begun to rediscover and recognize the importance of Philip’s poems and translations. This first scholarly collection devoted solely to the poetry of Katherine Philips is an important milestone, not only in the continuing recovery of Philip’s reputation, but in our understanding of her influence in the literary circles of the seventeenth century.

As Orvis and Paul explain, Philip’s work ranges across genres, modes, and forms, and it brings together questions of politics, sexual desire and identity, and poetic tradition. Her significance as a poet became clear with her appearance in several notable print publications of the time, which had rarely included women writers. These 13 essays from a wide range of scholars are organized around three salient fields of inquiry: cultural poetics and the courtly coterie; innovation and influence in poetic and political form; and articulations of female friendship, homoeroticism, and retreat.

David L. Orvis is associate professor of English at Appalachian State University and coeditor of Psalms in the Early Modern World.

Ryan Singh Paul is assistant professor of English at Texas A&M University–Kingsville.

August 2015
$60.00s cloth • 464 pages
Rhetoric and the Gift
Ancient Rhetorical Theory and Contemporary Communication
Mari Lee Mifsud

Rhetoric and the Gift, taking as its starting point the Homeric idea of the gift and Aristotle’s related rhetorical theory, explores rhetoric not only at the level of the artful response but at the level of the call and response. Mari Lee Mifsud takes up a number of questions crucial to thinking about contemporary communication: What does it mean that communication is a system of exchange with others? How are we to deal with questions of ethics in an economic system of power and authority? Can exchange ever be truly generous, and can communication, then, ever be free? Is there a more ethical way of relating and communicating?

As a historian of ancient Greek rhetorical theory, Mifsud examines these questions of contemporary significance by turning first to Aristotle’s many citations of and references to Homer in order to discern the emergence of a system of exchange thought to be appropriate for a democratic polis. As she elucidates, the Homeric system of exchange—gift-giving—was used by Aristotle as a metaphor for rhetoric’s function. These ancient ideas are shown to relate directly to our modern arguments concerning exception and exceptionalism as they play out in politics, law, and culture; Mifsud’s discussions offer rich possibilities for thinking otherwise about rhetorical conceptions of relational ethics in communication, on both a personal and political level.

Mari Lee Mifsud is associate professor of rhetoric and women, gender, and sexuality studies at the University of Richmond, and a past president of the American Society for the History of Rhetoric.

August 2015
$24.95s paper • 198 pages

The King James Bible across Borders and Centuries
Edited by Angelica Duran

Building on the spate of scholarly activity that accompanied the 400th anniversary of the publication of the King James Version (KJV) of the Bible, this multifaceted volume delves into areas little explored in the realm of biblical studies. The book’s 12 essays—authored by scholars from a wide variety of academic disciplines, including comparative literature, film studies, Jewish studies, and Native American studies—examine the KJV both as world literature and as an important force in social, geographical, and linguistic cultures, demonstrating its tremendous influence from the Protestant Reformation to the present day.

Just as the very creation of the KJV involved the collaborative efforts of a host of scholars and translators, this volume reflects a remarkable interplay of perspectives and interests. In bringing together discussions as disparate as how the KJV was further translated to bring God’s Word to Native Americans to how the KJV relates to children’s literature, Angelica Duran and her contributors demonstrate that only a wide net and a truly interdisciplinary approach can capture the ways in which this Bible operated and continues to operate to define communities across borders and across centuries.

Angelica Duran is professor of English, comparative literature, and religious studies at Purdue University. She served as director of religious studies at Purdue from 2009 to 2013. She is the author of The Age of Milton and the Scientific Revolution as well as more than 20 scholarly articles and book chapters.

November 2014
$60.00s cloth • 406 pages
Psychotherapy for the Other
Levinas and the Face-to-Face Relationship
Edited by Kevin C. Krycka, George Kunz & George G. Sayre

“Though this notion of psychotherapy ‘for the other’ may seem obvious, the book presents a stunning insight because it requires an attitude of ethical responsibility for the other, an attitude typically underemphasized in psychotherapeutic practice and training. The implications of this basic framework are elaborated in essays on theory and application. This radical document challenges the emphasis on client centeredness common among psychotherapists of all persuasions. As such it is required reading. Highly recommended.” — Choice

These essays, by a wide range of scholars and practitioners, examine the interface between Emmanuel Levinas’s philosophical thought and psychotherapy, highlighting a variety of issues such as the nature of language, the therapist-client relationship, domestic violence, post-traumatic stress disorder, motherhood, social justice, among others.

Kevin C. Krycka is professor of psychology and director of the Master of Arts in Psychology program at Seattle University.

George Kunz is professor emeritus of psychology at Seattle University. The cofounder of Seattle’s Master of Arts in Psychology program, he is also the author of The Paradox of Power and Weakness: Levinas and an Alternative Paradigm for Psychology.

George G. Sayre is clinical assistant professor at the University of Washington School of Public Health.

April 2015
$28.00s paper • 285 pages
ISBN 978-0-8207-0479-1

Lived Experience from the Inside Out
Social and Political Philosophy in Edith Stein
Antonio Calcagno

Winner of the 2015 Edward Goodwin Ballard Prize in Phenomenology

“The detail and care with which Calcagno presents the distinctive features of Stein’s pre- versus post-conversion work (as well as acknowledging the unity of her work) is a tremendous gift to the scholarly community. . . . Calcagno has certainly given us a work that will be required reading for any scholarship on Stein’s early texts as well as for any significant engagement with theories of empathy and intersubjectivity.” — International Philosophical Quarterly

Lived Experience from the Inside Out: Social and Political Philosophy in Edith Stein examines, in particular, three significant works written before Stein converted to Catholicism, while she was working with Husserl as both a student and collaborator: The Problem of Empathy, Philosophy of Psychology and the Humanities, and An Investigation Concerning the State. These texts provide rich sources of social and political insight, with Stein’s particular focus on individual consciousness as the entry point: how we understand and live, always from our own interiorities, the phenomenal experiences of self, others, the masses, society, community, and the state.

Antonio Calcagno is associate professor of philosophy at King’s University College at the University of Western Ontario. He is the author of Badiou and Derrida: Politics, Events and Their Time and The Philosophy of Edith Stein.

December 2014
$24.95s paper • 247 pages
ISBN 978-0-8207-0478-4
Levinas and Asian Thought
Edited by Leah Kalmanson, Frank Garrett & Sarah Mattice

While influential works have been devoted to comparative studies of various Asian philosophies and continental philosophers such as Nietzsche, Heidegger, Merleau-Ponty, and Derrida, this collection is the first to fully treat the increased interest in intercultural and interdisciplinary studies related to the work of Emmanuel Levinas in such a context. Levinas and Asian Thought seeks to discover common ground between Levinas’s ethical project and various traditions of Asia such as Mahāyāna Buddhism, Theravāda Buddhism, Vedism, Confucianism, Daoism, and Islam.

These 13 essays are organized around three primary themes of enduring ethical, political, and religious importance. The first essays consider a dialogue between Levinasian and Asian accounts of the self, others, and the intersubjective relationship. Through a conversation with a variety of non-Western traditions, the next essays address the question of Levinas’s extreme portrayal of the self’s responsibility to the other and its potential limits. Finally, the collection ends with essays that utilize Asian thought and culture to consider ways in which Levinas’s ethics of alterity might be put into practice in the sphere of politics, social norms, and institutions.

Leah Kalmanson is assistant professor of philosophy and religion at Drake University and coeditor of Confucianism in Context.

Frank Garrett is an independent scholar in continental philosophy. He has taught at Baiko Gakuin University in Japan and was a 2001 Fulbright scholar

Sarah Mattice is assistant professor of comparative philosophy at the University of North Florida.

December 2013
$28.00s paper • 320 pages

Rethinking Shakespeare’s Skepticism
The Aesthetics of Doubt in the Sonnets and Plays
Suzanne M. Tartamella

“Tartamella argues that ‘in Hamlet, as in the sonnets, the poet/protagonist clings devotedly to a representation that threatens to destroy him.’ But through acknowledgments of complicity in the ethical dilemmas that enmesh them, both Hamlet and the sonnet speaker achieve deep self-recognition, thereby increasing their authority and individuation... Tartamella’s focus on the perception of ‘inner vice’ allows for valuable comparative discussion. In chapter four, the book’s finest section, Tartamella links the dark-lady sonnets with The Taming of the Shrew, claiming that the play can be understood as ‘a revisionary fantasy of the unstable encounters’ between the poet and his mistress.’

—Renaissance Quarterly

Tartamella casts new light on seemingly quite familiar material—Shakespeare’s Sonnets and a number of his plays, including Hamlet, The Taming of the Shrew, and Antony and Cleopatra. By placing the Sonnets within the context of the literary history of praise poetry, and exploring the underlying influence of early modern skepticism on Shakespeare’s writing, this book truly enhances our understanding of the subtleties and complexities in all of Shakespeare’s work.

Suzanne M. Tartamella is assistant professor of English at Henderson State University and previously taught at Gettysburg College. Her work has previously appeared in English Literary Renaissance; this is her first book.

January 2014
$58.00s cloth • 303 pages
ISBN 978-0-8207-0467-8
Ontology after Ontotheology
Plurality, Event, and Contingency in Contemporary Philosophy
Gert-Jan van der Heiden

“Rather than the rejection of certain thinkers found in the new realisms, readers . . . will find Heidegger, Derrida et al. brought to bear on the problems announced in the subtitle. . . . Wide-ranging and provides an important contribution to debates about the direction of continental philosophy. . . . This book is a rich starting point for those thinking alongside Heidegger, Meillassoux, Agamben, and others regarding contemporary problems of ontology.” —Notre Dame Philosophical Reviews

“In seven chapters within two sections, the author takes readers on a tour of contemporary ontological theories in their relationship to the historically prior movements of hermeneutics, deconstruction, and phenomenology. . . . The argument is tightly focused. . . . Recommended.” —Choice

After the vehement critique of metaphysics in the twentieth century, ontology has again found its place at the center of continental philosophy. Working largely with present-day thinkers who take seriously Heidegger’s critique of ontotheology—authors such as Badiou, Nancy, Romano, Meillassoux, and Agamben—van der Heiden examines contemporary thought as it seeks to recover a sense of the absolute, but without recourse to specifically theological underpinnings.

Gert-Jan van der Heiden is professor of metaphysics at Radboud University Nijmegen in the Netherlands. He is the author of The Truth (and Untruth) of Language and De stem van de doden (The Voice of the Dead), coeditor of the series Studies in Contemporary Phenomenology, and has also served as coeditor of Investigating Intersubjectivity.

Preaching the Gospel of Black Revolt
Appropriating Milton in Early African American Literature
Reginald A. Wilburn

2014 Shawcross Award of the Milton Society of America

“This is an original study, the first to devote itself to early African Americans’ receptions of John Milton . . . Wilburn’s argument—which is both about African American literature’s engagement with Milton’s works, including but not limited to Paradise Lost and its Romantic reception, and about that literature’s struggle over time to define African American identity in or against American culture, in part through a narrative that moves from infernal rebellion through grace-inspired redemption to a common future—establishes new ground. . . . All of Wilburn’s readers owe him a deep debt of gratitude for making it possible to envision this important remapping of Milton and African American studies.” —Milton Quarterly

In this comparative and hybrid study, Wilburn examines the presence and influence of John Milton in a diverse array of early African American writing. Explaining that these early authors were attracted to Milton because of his preeminent status in literary tradition, strong Christian convictions, and poetic use of the English language, Wilburn explores their “completing and complicating” of Milton, especially in their rhetorical affiliations with the poet’s “satanic epic” for their own messianic purposes of freedom and racial uplift.

Reginald A. Wilburn is associate professor of English at the University of New Hampshire, where he teaches African American literature and drama, women’s literary traditions, and intertextuality studies.
Selected Backlist

**A Theology of Alterity**
Levinas, von Balthasar, and Trinitarian Praxis
Glenn Morrison
$30.00s paper

**Totality and Infinity at 50**
Edited by Scott Davidson and Diane Perpich
$26.00s paper
ISBN 978-0-8207-0452-4

**Milton’s Rival Hermeneutics**
“Reason Is But Choosing”
Edited by Richard J. DuRocher and Margaret Olofson Thickstun
$58.00s cloth
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Edited by William Edelglass, James Hatley & Christian Dieth
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**Milton and the Poetics of Freedom**
Susanne Woods
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