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The New York Times  
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blends neuroanatomy

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with psychology to show how we can short-circuit emotional reactivity and find our way to peace. For half a century we have been trained to believe that our right brain hemisphere is our emotional brain, while our left brain houses our rational thinking. Now neuroscience shows

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that it's not that simple: in fact, our emotional limbic tissue is evenly divided between our two hemispheres. Consequently, each hemisphere has both an emotional brain and a thinking brain. In this groundbreaking new book, Dr. Jill Bolte Taylor—author of the New York

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Times bestseller My  
Stroke of

Insight—presents  
these four distinct  
modules of cells as  
four characters that  
make up who we are:  
Character 1, Left  
Thinking; Character 2,  
Left Emotion;  
Character 3, Right  
Emotion; and  
Character 4, Right  
Thinking. Everything

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we think, feel, or do is dependent upon brain cells to perform that function. Since each of the Four Characters stems from specific groups of cells that feel unique inside of our body, they each display particular skills, feel specific emotions, or think distinctive thoughts. In

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Whole Brain Living,  
available in

paperback for the first  
time, Dr. Taylor  
blends neuroanatomy  
with psychology to  
help us: Get  
acquainted with our  
own Four Characters,  
observe how they  
show up in our daily  
life, and learn to  
identify and relate to  
them in others as well

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Apply the wisdom of  
the Four Characters

to every area of  
life—from work to  
relationships to health

Use a powerful  
practice called the  
Brain Huddle—a tool  
for bringing our Four  
Characters into  
conversation with one  
another—to short-  
circuit emotional  
reactivity, tap our

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characters' respective strengths, and choose which one to embody in any situation. The more we become familiar with each of the characters in ourselves and others, the more power we gain over our thoughts, our feelings, our relationships, and our lives. Indeed, we discover that we have



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the power to choose who and how we want to be in every moment. And when our Four Characters work together and balance one another as a whole brain, we gain a radical new road map to deep inner peace.

In Untold Futures, J. K. Barret locates models for recovering

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the variety of futures  
imagined within some  
of our most  
foundational literature.  
These poems, plays,  
and prose fictions  
reveal how  
Renaissance writers  
embraced uncertain  
potential to think  
about their own  
present moment and  
their own place in  
time. The history of

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the future that Barret  
reconstructs looks

beyond futures  
implicitly dismissed as  
impossible or  
aftertimes defined by  
inevitability and fixed  
perspective. Chapters  
on Philip Sidney's Old  
Arcadia, Edmund  
Spenser's The Faerie  
Queene, William  
Shakespeare's Titus  
Andronicus, Antony

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and Cleopatra, and  
Cymbeline, and John  
Milton's Paradise Lost  
trace instead a  
persistent interest in  
an indeterminate,  
earthly future evident  
in literary  
constructions that  
foreground  
anticipation and  
expectation. Barret  
argues that the  
temporal perspectives

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embedded in these literary texts unsettle some of our most familiar points of reference for the period by highlighting an emerging cultural self-consciousness capable of registering earthly futures predicated on the continued sameness of time rather than radical ruptures in it.

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Rather than mapping a particular future, these writers generate imaginative access to a range of futures.

Barret makes a strong case for the role of language itself in emerging conceptualizations of temporality.

Introductory volume, presenting the major philosophical

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doctrines of  
phenomenology.

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room service: this is a

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World is a wonderfully

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invigorating, life-affirming book. Five people: four are living; three are strangers; two are sisters; one, a teenage hotel chambermaid, has fallen to her death in a dumbwaiter. But her spirit lingers in the world, straining to recall things she never knew. And one night all five women



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find themselves in the smooth plush environs of the Global Hotel, where the intersection of their very different fates make for this playful, defiant, and richly inventive novel.

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Temporality and  
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*Building upon  
Husserl's challenge*

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*to oppositions such as  
those between form  
and content and  
between constituting  
and constituted, The  
Concept of Passivity  
in Husserl's  
Phenomenology  
construes activity and  
passivity not as  
reciprocally exclusive  
terms but as mutually  
dependent moments  
of acts of*

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*consciousness. The  
book outlines the*

*contribution of  
passivity to the  
constitution of  
phenomena as  
diverse as temporal  
syntheses, perceptual  
associations, memory  
fulfillment and cross-  
cultural*

*communication. The  
detailed study of the  
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*affection, forgetting, habitus and translation sets out a distinction between three meanings of passivity: receptivity, sedimentation or inactuality and alienation. Husserl's texts are interpreted as defending the idea that cultural crises are not brought to a close by replacing passivity*

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*with activity but by  
having more of both.*

*This book is Michel  
Henry's most  
sustained  
investigation of  
Husserlian  
phenomenology. With  
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*phenomenology in the  
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materiality of life,  
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themes--intentionality,  
temporality,  
embodiment, and  
intersubjectivity--withi  
n the full  
concreteness of life.*

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*Temporality (MCT) hypothesis - on the relationship between memory and consciousness that is not undermined by these assumptions and further demonstrates how MCT can account for a variety of memory disorders and phenomena. With a unique approach*

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*intended to conjugate  
phenomenological*

*analysis and recent  
neuropsychological  
data, the author*

*makes an important  
contribution to our  
understanding of the  
central issues in  
current cognitive  
science and cognitive  
neuroscience.*

*In the past fifty years  
scientists have begun*

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to discover how the  
human brain

*functions. In this book  
Wilder Penfield,  
whose work has been  
at the forefront of  
such research,  
describes the current  
state of knowledge  
about the brain and  
asks to what extent  
recent findings  
explain the action of  
the mind. He offers*

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*the general reader a glimpse of exciting discoveries usually accessible to only a few scientists. He writes: "Throughout my own scientific career I, like other scientists, have struggled to prove that the brain accounts for the mind. But perhaps the time has come when we*

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*may profitably consider the evidence as it stands, and ask the question...Can the mind be explained by what is now known about the brain?" The central question, he points out, is whether man's being is determined by his body alone or by mind and body as separate elements. Before*

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meaning of being?"

This is the central  
question of Martin  
Heidegger's  
profoundly important

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work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever

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changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This

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first paperback  
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Macquarrie and  
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foreword by  
Heidegger scholar  
Taylor Carman.  
Temporality has  
always been a  
central  
preoccupation of

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modern philosophy, and shame has been a major theme in contemporary psychoanalysis. To date, however, there has been little examination of the critical connection between these core experiences.

Although they deeply implicate

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each other, no  
single book has  
focused upon their  
profound  
interrelationship.  
Temporality and  
Shame highlights  
the many  
dimensions of that  
reality. A core point  
of this book is that  
shame can be a  
teacher, and a

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crucial one, in  
evaluating our  
ethical and  
ontological position  
in the world.

Granting the fact  
that shame can be  
toxic and terrible,  
we must remember  
that it is also what  
can orient us in the  
difficult task of  
reflection and



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consciousness.

Shame enables us to become more fully present in the world and authentically engage in the flow of temporality and the richness of its syncopated dimensionality.

Such a deeply honest ethos,

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embracing the jarring awareness of shame and the always-shifting temporalities of memory, can open us to a fuller presence in life. This is the basic vision of Temporality and Shame. The respective

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contributors discuss  
temporality and

shame in relation to  
clinical and

theoretical aspects  
of psychoanalysis,

philosophy,

anthropology, and

genocide, as well as

the question of evil,

myth and archetype,

history and critical

studies, the

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‘discipline of  
interiority’, and  
literary works.

Temporality and  
Shame provides  
valuable insights  
and a rich and  
engaging variety of  
ideas. It will appeal  
to psychotherapists  
and psychoanalysts,  
philosophers and  
those interested in

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the basic  
philosophical  
grounds of  
experience, and  
anthropologists and  
people engaged in  
cultural studies and  
critical theory.

“ Excellent. . . .

[Buonomano]  
reveals the intricate  
limitations and  
blessings of the

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most complex device in the known universe. ” —The Atlantic The human brain may be the best piece of technology ever created, but it ’ s far from perfect.

Drawing on colorful examples and surprising research, neuroscientist Dean

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Buonomano  
exposes the blind  
spots and  
weaknesses that  
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demonstrating how false memories are formed, *Brain Bugs* not only explains the brain ' s inherent flaws but also gives us the tools to counteract them.

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and quotidian representations of Black life that comprise what she calls the "orthography of the wake." Activating multiple registers of "wake"—the path behind a ship, keeping watch with the dead, coming to consciousness—Sh

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Black lives are  
swept up and  
animated by the  
afterlives of slavery,  
and she delineates  
what survives  
despite such  
insistent violence  
and negation.  
Initiating and  
describing a theory  
and method of

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metaphors and  
materiality of "the  
wake," "the ship,"  
"the hold," and "the  
weather," Sharpe  
shows how the sign  
of the slave ship  
marks and haunts  
contemporary Black  
life in the diaspora  
and how the specter  
of the hold produces

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conditions of  
containment,  
regulation, and  
punishment, but  
also something in  
excess of them. In  
the weather, Sharpe  
situates anti-  
Blackness and white  
supremacy as the  
total climate that  
produces premature  
Black death as

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normative.

Formulating the  
wake and "wake  
work" as sites of  
artistic production,  
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Wake offers a way  
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emergence in  
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continental  
philosophy of a  
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The project of  
all philosophy  
may be to gain  
reconciliation  
with time, even

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if not every philosopher has dealt with time expressly. A confrontation with the passing of time and with human finitude runs through the history of philosophy as an ultimate



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concern. In  
this genealogy  
of the concept  
of temporality,  
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post-Kantian  
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focus on the  
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experience of

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the "time of  
our lives"  
rather than on  
the time of the  
universe. The  
purpose is to  
see how phenome  
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oststructuralis  
t philosophers  
have tried to  
locate the  
source of

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temporality,  
how they have  
analyzed time's  
passing, and  
how they have  
depicted our  
relation to  
time once it  
has been—in a  
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sense—regained.  
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with competing

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theoretical  
tactics for  
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Nietzsche,  
Gadamer,  
Sartre,

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Bourdieu,

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Bergson,

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existential

strategies for

coping with the

apparent flow

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including

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temporality of  
power, and  
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concludes by  
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reading  
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of time and  
death is  
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investment in

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Engaging with  
Freud and  
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one single sense  
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***the other four  
sensory realms  
has led to the  
overall  
impoverishment  
of our built  
environment,  
often  
diminishing the  
emphasis on the  
spatial  
experience of a  
building and  
architecture's***



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*ability to inspire,*

*engage and be  
wholly life*

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*Pallasmaa's  
classic text for  
the first time,*

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text combines  
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origins and its  
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*of Nordic and  
European*

*thought, past  
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focus of the  
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fundamental  
humanity,  
insight and  
sensitivity of  
Pallasmaa's  
approach to  
architecture,  
bringing him*

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with its 'long  
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***different times,  
and examines  
these changes in  
the context of  
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question of truth  
in memory,  
distinctions  
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memory, the  
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Shape Our Lives**

Technics and  
Time 2:  
Disorientation  
continues  
Stiegler's

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interrogation  
of prosthetic  
and ortho-  
thetic memory  
in light of  
the crisis  
that arises  
when speed and  
delay are irre-  
concilable,  
the crisis of  
"human being"

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And Temporality  
itself.  
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The  
Phenomenology  
of Internal Ti  
me -  
Consciousness  
is a  
translation of  
Edmund  
Husserl's  
Vorlesungen  
zur



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Phänomenologie  
des inneren Ze  
itbewußtseins.  
The first part  
of the book  
was originally  
presented as a  
lecture course  
at the  
University of  
Göttingen in  
the winter

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semester of  
1904–1905,  
while the  
second part is  
based on  
additional  
supplementary  
lectures that  
he gave  
between 1905  
and 1910. In  
these essays

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and lectures,  
Husserl

explores the  
terrain of  
consciousness  
in light of  
its  
temporality.

He identifies  
two categories  
of temporality  
—retention and

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protection—and  
outlines how  
temporality  
provides the  
form for  
perception,  
phantasy,  
imagination,  
memory, and  
recollection.  
He  
demonstrates a

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And Temporality  
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distinction  
between cosmic  
and phenomenol  
ogical time  
and explores  
the relevance  
of phenomenolo  
gical time for  
the  
constitution  
of temporal  
objects. The

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ideas Husserl developed here are explored further in his Ideas and were pursued until the end of his philosophical career.

Explores the thought of Henri Bergson,

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highlighting  
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his compelling  
theories on  
the nature of  
consciousness  
and its  
relationship  
to the  
physical  
world.

François  
Hartog

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explores  
crucial  
moments of  
change in  
society's  
regimes of  
historicity  
or its way of  
relating to  
the past,  
present, and  
future.



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Inspired by  
Arendt,  
Koselleck, and  
Ricoeur,  
Hartog  
analyzes a  
broad range of  
texts,  
positioning  
the The  
Odyssey as a  
work on the

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threshold of a  
historical  
consciousness  
and then  
contrasting it  
against an  
investigation  
of the  
anthropologist  
Marshall  
Sahlins's  
concept of

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heroic  
history. He  
tracks  
changing  
perspectives  
on time in Chateaubriand's  
Historical  
Essay and  
Travels in  
America, and  
sets them

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alongside  
other writings  
from the  
French  
Revolution. He  
revisits the  
insight of the  
French Annals  
School and  
situates  
Pierre Nora's  
Realms of

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Memory within  
a history of  
heritage and  
our  
contemporary  
presentism.

Our presentist  
present is by  
no means  
uniform or  
clear-cut, and  
it is

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experienced

very

differently

depending on

one's position

in society.

There are

flows and

acceleration,

but also what

the

sociologist

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Robert Castel  
calls the  
òstatus of  
casual  
workers,ó  
whose present  
is languishing  
before their  
very eyes and  
who have no  
past except in  
a complicated

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way

(especially in the case of immigrants, exiles, and migrants) and no real future (since the temporality of plans and projects is denied them).



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Presentism is  
therefore  
experienced as  
either  
emancipation  
or enclosure,  
in some cases  
with ever  
greater speed  
and mobility  
and in others  
by living from

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And Temporality  
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hand to mouth  
in a

stagnating  
present.

Hartog also  
accounts for  
the fact that  
the future is  
perceived as a  
threat and not  
a promise. We  
live in a time

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of  
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catastrophe,  
one he feels  
we have  
brought upon  
ourselves.

The Moment of  
Rupture  
Architecture  
and the Senses  
The  
Metaphysical

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Vision of  
Henri Bergson  
Time Binds  
The Dark Side:  
Philosophical  
Reflections on  
the "Negative  
Emotions"  
Hotel World  
Time and  
Literary  
Culture in

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Renaissance

England

*Sartre explains  
the theory of  
existential  
psychoanalysis  
in this  
treatise on  
human reality  
Interdisciplina  
ry perspectives  
on the feature*

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*of conscious  
life that  
scaffolds every  
act of  
cognition:  
subjective  
time. Our  
awareness of  
time and  
temporal  
properties is a  
constant  
feature of*

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*conscious life.*

*Subjective*

*temporality*

*structures and*

*guides every*

*aspect of*

*behavior and*

*cognition,*

*distinguishing*

*memory,*

*perception, and*

*anticipation.*

*This milestone*

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And Temporality  
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*volume brings  
together  
research on  
temporality  
from leading  
scholars in  
philosophy,  
psychology, and  
neuroscience,  
defining a new  
field of interd  
isciplinary  
research. The*



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And Temporality  
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*book's thirty  
chapters  
include  
selections from  
classic texts  
by William  
James and  
Edmund Husserl  
and new essays  
setting them in  
historical  
context;  
contemporary*

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*philosophical  
accounts of  
lived time; and  
current  
empirical  
studies of  
psychological  
time. These  
last chapters,  
the larger part  
of the book,  
cover such  
topics as the*

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And Temporality

*basic*

*psychophysics*

*of*

*psychological*

*time, its*

*neural*

*foundations,*

*its interaction*

*with the body,*

*and its*

*distortion in*

*illness and*

*altered states*

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*consciousness.*

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*Jeremie*

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*Ryota Kanai,*

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*Kurti, Dan*  
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*Rufin*

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Till M. Wagner,  
John Wearden,  
Marc Wittmann,  
Agnieszka  
Wykowska,  
Kielan Yarrow,  
Bin Yin, Dan  
Zahavi

*This book takes  
the reader on a  
philosophical*



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quest to  
understand the  
dark side of  
emotions. The  
chapters are  
devoted to the  
analysis of  
negative  
emotions and  
are organized  
in a historical  
manner,  
spanning the

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*period from  
ancient Greece  
to the present  
time. Each  
chapter  
addresses  
analytical  
questions about  
specific  
emotions  
generally  
considered to  
be unfavorable*

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*and classified  
as negative.*

*The general aim  
of the volume  
is to describe  
the  
polymorphous  
and context-  
sensitive  
nature of  
negative  
emotions as  
well as changes*

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*in the ways  
people have  
interpreted  
these emotions  
across  
different  
epochs. The  
editors speak  
of 'the dark  
side of the  
emotions'  
because their  
goal is to*

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*capture the  
ambivalent -  
unstable and  
shadowy -  
aspects of  
emotions. A  
number of  
studies have  
taken the  
categorical  
distinction  
between  
positive and*

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*negative  
emotions for  
granted,  
suggesting that  
negative  
emotions are  
especially  
significant for  
our  
psychological  
experience  
because they  
signal*

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*difficult situations. For this reason, the editors stress the importance of raising analytical questions about the valence of particular emotions and focussing on*

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*the features  
that make these  
emotions*

*ambivalent: how  
- despite their  
negativity -  
such emotions  
may turn out to  
be positive.*

*This opens up a  
perspective in  
which each  
emotion can be*



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*And Temporality*  
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*understood as a  
complex*

*interlacing of  
negative and  
positive  
properties. The  
collection  
presents a  
thoughtful  
dialogue  
between  
philosophy and  
contemporary*

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*scientific  
research. It  
offers the  
reader insight  
by illuminating  
the dark side  
of the  
emotions.  
Scholars have  
long recognized  
that  
ethnographic  
method is bound*

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up with the construction of theory in ways that are difficult to teach. The reason, Allaine Cerwonka and Liisa H. Malkki argue, is that ethnographic theorization is essentially

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*improvisatory  
in nature,  
conducted in  
real time and  
in necessarily  
unpredictable  
social  
situations. In  
a unique  
account of, and  
critical  
reflection on,  
the process of*

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*theoretical  
improvisation  
in ethnographic  
research, they  
demonstrate how  
both objects of  
analysis, and  
our ways of  
knowing and  
explaining  
them, are  
created and  
discovered in*

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*the give and  
take of real  
life, in all  
its unpredictab  
ility and  
immediacy.*

*Improvising  
Theory centers  
on the year-  
long  
correspondence  
between*

*Cerwonka, then*

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*Hardcover*  
a graduate  
student in  
political  
science  
conducting  
research in  
Australia, and  
her  
anthropologist  
mentor, Malkki.  
Through regular  
e-mail  
exchanges,

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Malkki  
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*attempted to  
teach Cerwonka,  
then new to the  
discipline, the  
basic tools and  
subtle  
intuition  
needed for  
anthropological  
fieldwork. The  
result is a  
strikingly*



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*original  
dissection of  
the processual  
ethics and  
politics of  
method in  
ethnography.*

*Dying for Time  
History, Time,  
and Economic  
Crisis in  
Central Greece  
On Blackness*

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And Temporality  
*and Being*  
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*Mystery of the  
Mind*

*Technics and  
Time:*

*Disorientation*

*Being and Time*

*Thoreau's*

*Morning Work*

Recent

neuroscience, in  
replacing the old  
model of the brain

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as a single  
centralized source  
of control, has  
emphasized  
plasticity, the quality  
by which our brains  
develop and change  
throughout the  
course of our lives.  
Our brains exist as  
historical products,  
developing in  
interaction with

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themselves and with  
their

surroundings. Hence  
there is a thin line  
between the  
organization of the  
nervous system and  
the political and  
social organization  
that both conditions  
and is conditioned  
by human  
experience. Looking

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carefully at contemporary neuroscience, it is hard not to notice that the new way of talking about the brain mirrors the management discourse of the neo-liberal capitalist world in which we now live, with its talk of decentralization,

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networks, and  
flexibility.

Consciously or  
unconsciously,  
science cannot but  
echo the world in  
which it takes  
place. In the neo-  
liberal world,  
plasticity can be  
equated with  
flexibility—a term that  
has become a

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buzzword in economics and management theory. The plastic brain would thus represent just another style of power, which, although less centralized, is still a means of control. In this book, Catherine Malabou develops a

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second, more radical meaning for plasticity. Not only does plasticity allow our brains to adapt to existing circumstances, it opens a margin of freedom to intervene, to change those very circumstances. Such an



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understanding  
opens up a newly  
transformative  
aspect of the  
neurosciences. In  
insisting on this  
proximity between  
the neurosciences  
and the social  
sciences, Malabou  
applies to the brain  
Marx's well-known  
phrase about

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history: people make their own brains, but they do not know it. This book is a summons to such knowledge. An instant is the shortest span in which time can be divided and experienced. In an instant, there is no duration: it is an

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interruption that happens in the blink of an eye. For the ancient Greeks, *kairos*, the time in which exceptional, unrepeatable events occurred, was opposed to *chronos*, measurable, quantitative, and uniform time. In *The Moment of Rupture*,

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Humberto Beck argues that during the years of the First World War, the Russian Revolution, and the rise of fascism in Germany, the notion of the instant migrated from philosophy and aesthetics into politics and became a conceptual

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framework for the interpretation of collective historical experience that, in turn, transformed the subjective perception of time. According to Beck, a significant juncture occurred in Germany between 1914 and 1940, when a modern

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tradition of reflection  
on the  
instant—spanning  
the poetry of  
Goethe, the  
historical self-  
understanding of the  
French Revolution,  
the aesthetics of  
early Romanticism,  
the philosophies of  
Søren Kierkegaard  
and Friedrich

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Nietzsche, and the artistic and literary practices of Charles Baudelaire and the avant gardes—interacted with a new experience of historical time based on rupture and abrupt discontinuity. Beck locates in this juncture three

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German  
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thinkers—Ernst  
Jünger, Ernst Bloch,  
and Walter  
Benjamin—who  
fused the  
consciousness of  
war, crisis,  
catastrophe, and  
revolution with the  
literary and  
philosophical  
formulations of the



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instantaneous and  
the sudden in order  
to intellectually  
represent an era  
marked by the  
dissolution between  
the extraordinary  
and the everyday.

The Moment of  
Rupture

demonstrates how  
Jünger, Bloch, and  
Benjamin produced

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a constellation of figures of sudden temporality that contributed to the formation of what Beck calls a distinct "regime of historicity," a mode of experiencing time based on the notion of a discontinuous present.

A Week on the

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Concord and  
Merrimack Rivers  
and Walden, the  
only works Thoreau  
conceived and  
brought to  
conclusion as  
books, bear a  
distinctively  
important relation to  
each other and to  
his Journal, the  
document whose

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twenty-four-year composition encompasses their development. In a brilliant new book, H. Daniel Peck shows how these three works engage one another dialectically and how all of them participate in a larger project of

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imagination.

"Morning work," a phrase from Walden, is the name Peck gives to this larger project. by it he means the work done by memory and perception as they act to shape Thoreau's emerging vision of a harmonious

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universe. Peck argues that the changing balance of memory and perception in the three works defines the unique literary character of each of them. He offers a major reevaluation of Walden, which he sees neither as the epitome of

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Thoreau's career  
(the traditional view)  
nor as an anomaly  
(the recent,  
revisionary view).  
Rather, he sees  
Walden as a pivotal  
work, reflecting the  
issues of loss and  
remembrance that  
earlier had found  
prominent  
expression in A

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Week and  
prefiguring the late  
Journal's vision of  
natural order.  
Focusing on the two-  
million-word  
Journal, Peck  
provides the first  
critical analysis that  
defines the essential  
forces and the  
imaginative  
coherence in its vast



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discursiveness. The consideration of memory and perception in Thoreau also leads peck to the issue of the writer's modernity, and he explores the ways in which Thoreau anticipates twentieth-century thought, especially in the

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works of such great  
objectivist  
philosophers as  
William James and  
Alfred North  
Whitehead.

An original theory of  
the development of  
consciousness that  
brings together  
research from  
neurology, new-  
paradigm studies,

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psychology, and  
mysticism.

Changes of Mind  
Memory and  
Perception in A  
Week on the  
Concord and  
Merrimack Rivers,  
the "Journal", and  
Walden  
Ideal Minds  
Subjective Time  
The Eyes of the

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Urban Palimpsests  
and the Politics of  
Memory

The British National  
Bibliography

History, Time, and  
Economic Crisis in  
Central Greece

explores how the  
inhabitants of a Greek  
town face the  
devastating

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consequences of the  
worst economic crisis  
in living memory.

Knight examines how  
the inhabitants draw  
on the past to  
contextualize their  
experiences and build  
strength that will  
enable them to  
overcome their  
suffering.

Michael Cunningham  
*Page 165/186*

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brings together his  
Pulitzer

Prize-winning novel  
with the masterpiece  
that inspired it,  
Virginia Woolf's Mrs.  
Dalloway. In *The  
Hours*, the acclaimed  
author Michael  
Cunningham draws  
inventively on the life  
and work of Virginia  
Woolf and the story of

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her novel, Mrs.

Dalloway, to tell the story of a group of contemporary characters struggling with the conflicting claims of love and inheritance, hope and despair. In this edition, Cunningham brings his own Pulitzer

Prize-winning novel

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together with Woolf's masterpiece, which has long been hailed as a groundbreaking work of literary fiction and one of the finest novels written in English. The two novels, published side by side with a new introduction by Cunningham, display the extent of their



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affinity, and each illuminates new facets of the other in this joint volume. In his introduction, Cunningham re-creates the wonderment of his first encounter with Mrs. Dalloway at fifteen—as he writes, “I was lost. I was gone. I never

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recovered.” With this edition, Cunningham allows us to disappear into the world of Woolf and into his own brilliant mind. Following the 1960s, that decade's focus on consciousness-raising transformed into an array of intellectual projects far afield of movement politics.

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The mind's powers came to preoccupy a range of thinkers and writers: ethicists pursuing contractual theories of justice, radical ecologists interested in the paleolithic brain, seventies cultists, and the devout of both evangelical and New Age persuasions. In

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Ideal Minds, Michael

Trask presents a  
boldly revisionist  
argument about the  
revival of subjectivity  
in postmodern  
American culture,  
connecting familiar  
figures within the  
seventies intellectual  
landscape who share a  
commitment to what  
he calls "neo-

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idealism" as a weapon  
in the struggle against  
discredited materialist  
and behaviorist  
worldviews. In a  
heterodox intellectual  
and literary history of  
the 1970s, Ideal  
Minds mixes ideas  
from cognitive  
science, philosophy of  
mind, moral  
philosophy, deep

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ecology, political theory, science fiction, neoclassical economics, and the sociology of religion. Trask also delves into the decade's more esoteric branches of learning, including Scientology, anarchist theory, rapture prophecies, psychic channeling, and neo-

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Malthusianism.

Through this investigation, Trask argues that a dramatic inflation in the value of consciousness and autonomy beginning in the 1970s accompanied a growing argument about the state's inability to safeguard such values.

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Ultimately, the  
thinkers Trask  
analyzes—John Rawls,  
Arne Naess, L. Ron  
Hubbard, Hal  
Lindsey, Philip Dick,  
Ursula Le Guin,  
Edward Abbey,  
William Burroughs,  
John Irving, and  
James Merrill—found  
alternatives to statism  
in conditions that



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would lend intellectual support to the consolidation of these concepts in the radical free market ideologies of the 1980s.

A cursed book sends a young woman on a philosophical journey through an alternate dimension in this “stylish and dizzying”

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novel by the author of  
PopCo (The New  
York Times).

Graduate student Ariel  
Manto has a  
fascination with  
nineteenth-century  
scientists—especially  
Thomas Lumas, the  
mysterious author of  
The End of Mr. Y, a  
book no one alive has  
read. When she

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And Temporality  
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uncovers a copy at a  
used bookstore, Ariel

goes down an  
interdimensional  
rabbit hole of science  
and faith,  
consciousness and  
death, space and time,  
and everything in  
between. And to make  
matters worse, the  
CIA is onto her.

Following in Mr. Y's

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footsteps, Ariel  
swallows a tincture,  
stares into a black dot,  
and is transported into  
the Troposphere: a  
wonderland where she  
can travel through  
time and space using  
the thoughts of others.  
There she begins to  
understand all the  
mysteries surrounding  
the book, herself, and

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the universe. Or is it  
all just a

hallucination?

Perspectives from  
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*This edited collection  
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Illusion and error  
have long been  
important points of  
entry for both*

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*philosophical and  
psychological  
approaches to  
understanding the  
mind. Temporal  
illusions, specifically,  
concern a  
fundamental feature  
of lived experience,  
temporality, and its  
relation to a  
fundamental feature  
of the world, time,*

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*thus providing  
invaluable insight  
into investigations of  
the mind and its  
relationship with the  
world. The existence  
of temporal illusions  
crucially challenges  
the naïve assumption  
that we can simply  
infer the temporal  
nature of the world  
from experience. This*



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*anthology gathers  
eighteen original  
papers from current  
leading researchers  
in this subject,  
covering four broad  
and interdisciplinary  
topics: illusions of  
temporal passage,  
illusions and  
duration, illusions of  
temporal order and  
simultaneity, and the*

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*relationship between  
temporal illusions  
and the cognitive  
representation of  
time.*