

Introduction

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When I arrived at Duquesne during the summer of 2021, I was introduced to Dr. James Swindal. In our initial meeting, we spoke for many hours, and he detailed to me his oversight of the university's Undergraduate Philosophy Society. At the onset of the Fall 2021 semester, I quickly found myself participating as a regular member. This journal represents the collective intellectual exchange that occurred over the 2021-2022 academic year.

The journal opens with my own piece entitled "Embodiment in Early Heidegger: Between Platonic Ascetism and Nietzsche's Critique of Metaphysics." Within it, I am attempting to foreground issues of materiality and embodiment in Heidegger's *Being and Time* through a historical reading of Nietzsche's critique of Socrates and the Platonic division of soul and flesh.

The second article by Alexander Davies titled "Implications of Différance for the Stability of the Mind" presents a tight, analytical reading of Jacques Derrida's "Différance" essay. Davies grapples with the text's density and arranges its implications next to contemporary work in linguistics and cognitive science, providing a unique understanding of Derrida's work in light of identity formation.

The third essay, "Let's Talk About Sex," by Lisette Bakhodirova is a personal and reflective piece on the emergence of sexuality and the internalization of social discourses around sexual expression on adolescents. Through the historical anthropology of Michel Foucault and Georges Bataille and the semiological work of Roland Barthes, Bakhodirova analyses the incongruity between acceptable and transgressive expressions of sexuality and the explicitly gendered social rules imposed on young girls and women.

Simon Jaronski's contribution, "New Horizons for Emancipatory Art in the Twenty-First Century: Reimagining Walter Benjamin's Individual-Collective Dialectic in the Liberal Democratic Polity," is a radical approach to one of the most formidable texts in 20th century critical theory. Jaronski reads the aesthetic traditions of Soviet and fascist totalitarianism under the politico-aesthetic analysis of Walter Benjamin to conceptualize a radically democratic dialectic of artistic expression.

The final article by Jesse Smoot is entitled, "The Making of the Impossible in Kierkegaard's Movement of Resignation." He argues that the impossibility found in Kierkegaard's story of the young lad is not that which is resigned to but that which is constituted in the movement of resignation. In doing so, Smoot attempts to account for impossibility generally as not discovered as such but constructed through the possibility of making the movement itself.

It is our hope that this platform will continue to foster philosophical debate and exchange after our departure from Duquesne University. It is our collective belief that under the supervision of Dr. James Swindal, future leadership is presented with a unique freedom to pursue intellectual and philosophical outlets across multiple areas of expression. We sincerely wish the best of luck to future iterations of the Undergraduate Philosophy Society of Duquesne.