



Gil Anidjar teaches in the Department of Religion and the Department of Middle Eastern, South Asian, and African Studies at Columbia University. He is the author of *The Jew, the Arab: A History of the Enemy* (Stanford 2003) and, more recently, of *Qu'appelle-t-on destruction? Heidegger, Derrida* (Montréal, 2017).

Selected Monographs

The Jew, the Arab: A History of the Enemy – Stanford University Press, 2003

“Is there a concept of the enemy? To what discursive sphere would it belong? Or, if there is no concept of the enemy, what are the factors that could have prevented its articulation? Following the reflections of Carl Schmitt and Jacques Derrida on the theologico-political, and reading canonical texts from the Western philosophical, political, and religious traditions, the author seeks to account for the absence of a history of the enemy.

The question of the enemy emerges in this book as contingent on the way Europe has related to both Jew and Arab as concrete enemies. Moreover, the author provocatively argues that the Jew and the Arab constitute the condition of religion and politics. Among the many strengths of the book is the timeliness of its profound study of contemporary actuality: the volume provides a basis for a philosophical understanding of the forces at work that produced and kindled current conflicts in Europe, the U.S., and the Middle East.”

Blood: A Critique of Christianity – Columbia University Press, 2016

“*Blood*, according to Gil Anidjar, maps the singular history of Christianity. As a category for historical analysis, blood can be seen through its literal and metaphorical uses as determining, sometimes even defining Western culture, politics, and social practices and their wide-ranging incarnations in nationalism, capitalism, and law.

Engaging with a variety of sources, Anidjar explores the presence and the absence, the making and unmaking of blood in philosophy and medicine, law and literature, and economic and political thought from ancient Greece to medieval Spain, from the Bible to Shakespeare and Melville. The prevalence of blood in the social, juridical, and political organization of the modern West signals that we do not live in a secular age into which religion could return. Flowing across multiple boundaries, infusing them with violent precepts that we must address, blood undoes the presumed oppositions between religion and politics, economics and theology, and kinship and race. It demonstrates that what we think of as modern is in fact imbued with Christianity. Christianity, *Blood* fiercely argues, must be reconsidered beyond the boundaries of religion alone.”