20 January 2020

Cover Letter

Silvana Kandel Lamdan

University of Haifa

**To the Selection Committee:**

I am hereby writing to apply for the Leo Baeck Fellowship Program for the 2020–2021 academic year. I am currently a Ph.D. student at the University of Haifa, under the supervision of Dr. Cedric Cohen Skalli. The topic of my dissertation is “Jewish Elements in Latin American Liberation Theology,” and two related articles of mine have been accepted for publication in peer-reviewed journals (see details on the CV). I am confident that my research can make a significant contribution to the scholarship in the field of the history and culture of Central European Jewry.

My research is grounded in a dialogical approach to the humanities, seeking to gain a deep understanding of a culture and its *Weltanschauung* by analyzing that culture’s dialogues with other systems, and by examining how they interpreted it. Having been born and raised in Argentina, and having moved to Israel almost twenty years ago, my personal experiences have helped shape my work. Indeed, I am particularly indebted to my grandfather, István Végházi, a Hungarian rabbi and scholar and a Holocaust survivor. He has profoundly influenced my work studying Latin American literature and history together with Jewish tradition and European philosophy in order to interpret the past and the present through cultural intersections. My life between cultures has helped me develop a special cultural sensitivity, as both Jewish humanism and the Latin American spirit of hope and struggle drive my personal quest for justice and my strong academic commitment.

Of particular interest to my work is the interchange between theory and praxis, i.e., between philosophy, religion and politics, and the ways in which ideas shape reality or propel people to activism. I have devoted considerable time to tracing the paths forged by ideas or concepts from their emergence, usually in religion, to their different uses and expressions in contemporary social and political contexts. Within this framework, the dialogue between Jewish political thought and Christian theology, especially in the convulsive twentieth century, presents a fruitful platform for exploring the scope and possibilities of these two worldviews.

I have presented my research in a range of international conferences, where scholars of Jewish political thought and Christian theology in Germany, Israel and Argentina have responded to it with great enthusiasm. This reaction attests to the relevance and innovation of my topic across disciplines, and further motivates me to continue engaging in this research in the future.

The skills I have developed over many years of working as a rabbi and as a non-formal educator, together with my enthusiasm about teaching and researching Jewish thought at the university level make the pursuit of a career as a scholar in Jewish studies an ideal one. Becoming a Leo Baeck Fellow could prove instrumental in helping me complete my Ph.D., thus contributing to the field as well as expanding my academic opportunities. In addition, as a Leo Baeck Fellow, I could engage in even more intellectual interchanges with fellow students and scholars from around the world working on German Jewry. This interaction could enrich my own research, and enable others to benefit from my Latin American, Israeli, and rabbinical background in the course of their work.

In the next academic year, I plan to write the last two chapters of my dissertation. At the same time, I plan to continue presenting papers at international academic conferences, an activity which has helped me develop academic relationships and collaborations with leading researchers in the field. In addition, I plan to submit two academic articles to leading journals, based on the archival material I have already found as well as new material I will hopefully uncover in the research work I plan to do next year in relevant archives and libraries in Germany (such as the University of Tübingen, Eichstätt Catholic University and others), as well as in Argentina, Peru, and Mexico. These research trips are critical for my research, as there are only limited materials in my field available in Israeli libraries.

I will also continue improving my proficiency in the German and French languages.

Thank you for the opportunity to apply for this fellowship.

With best wishes,

Silvana Kandel Lamdan

Research Proposal

Silvana Kandel Lamdan

Supervisor: Dr. Cedric Cohen Skalli, Department of Jewish History, University of Haifa

**Jewish Elements in Latin American Liberation Theology**

1. **Abstract**

My doctoral research analyzes historically, philosophically, and theologically the intellectual interchange between Judaism and radical political theology in the 1960s through the 1970s. I am conducting a critical study of how Latin American liberation theologian (in their many variations) have translated, explicitly and implicitly, sometimes sympathetically and sometimes controversially, Jewish tradition and “Jewish ideas.”

I examine how European, mostly German, Jewish thinkers, inspired Catholic theologians in the latter’s efforts to create a new interpretation of Christian theology and of the role of the Church in the modern world. The influence derived either from the Catholic theologians’ direct reading of these Jewish sources, mediated by the theology of the Second Vatican Council, or from their personal experiences in the state of Israel.

For this endeavor, I am examining the Jewish cultural milieu, as well as the Latin American Catholic background in which these Catholic thinkers lived, acted, and developed their ideas.

This approach to Jewish thought through Latin American theology will provide an innovative contribution to the understanding of the scope and possibilities of modern Jewish political philosophy.

1. **Historical Background**

By the 1960s, the state of political instability and social inequality in Latin America had given rise to grassroots upheavals and diverse articulations of resistance. One of these newly emerged articulations was Liberation Theology, a new model of Christian theology which emphasized social justice issues and the use of the social sciences as a tool for understanding history. Many of the Latin American intellectuals who would later become leading exponents of this approach spent their formative years studying at prominent European universities, where they participated in the vibrant dialogue on the role of the Catholic Church in post-war Europe that was taking place at the time.[[1]](#footnote-1)

It was in these universities that these intellectuals were also exposed, for the first time in their lives, to Judaism. The Judaism they discovered in Europe essentially reflected the perspectives of European Jewish thinkers acting and writing or educated in German-speaking milieus. Therefore, some of this German Jewish influence can be felt as liberation theologians began interpreting the Hebrew Bible.

Rich, diverse but nonetheless ambiguous connections exist between Latin American liberation thinkers and Judaism. In some cases, the ideas of Jewish thinkers were adopted by Christian theologians to help them articulate their own perceptions or political inclinations or to oppose those of others. In other cases, the reference to biblical Judaism served as a reflection of their self-definition as peripheral Christians. For others, spending some time in Israel lent prophetic imagery to the messianic aspects of their thought. One can argue that there is an unexplored Jewish core at the center of Latin American liberation thinking that needs to be uncovered.

1. **Proposed Research**
	1. The Semitic Flavor: Martin Buber and Enrique Dussel

Enrique Dussel, (b. 1934), an Argentinian of German origins and a prominent figure in the first generation of liberation theologians and philosophers, was among the young students who traveled to Europe to study and seek his identity.

Returning to Europe after two years in Israel, an experience he deemed foundational for his intellectual development,[[2]](#footnote-2) in 1964 Dussel completed a book entitled *El Humanismo Semita*.[[3]](#footnote-3) In it, he names Martin Buber (Vienna, 1878 – Jerusalem, 1965) as one of his sources and mentions *Drei Reden über das Judentum,*[[4]](#footnote-4)the lectures Buber gave at the Bar Kochba Zionist Association in Prague (1909–1912). In his second lecture, “Das Judentum und die Menschheit” (1910), Buber elaborated extensively on the concept that the longing for unity is one of Judaism’s main contributions to mankind.[[5]](#footnote-5) The idea of the unitarian cosmovision of Judaism stands at the core of Dussel’s *El Humanismo Semita*, with Buber’s book *Ich und Du* (1923) the focus of one of the central chapters of Dussel’s book. Another of Buber’s books mentioned by Dussel is *Königtum* *Gottes.* Like Buber, Dussel pays considerable attention to the Semitic Bedouin culture of the ancient Middle East, including the biblical people of Israel.[[6]](#footnote-6)

Finally, it appears that Dussel read and was deeply influenced by a lecture Buber gave in October 1933 at the Frankfurt Lehrhaus entitled “Biblischer Humanismus.” Not only does the title of Dussel’s book notably echo the title of Buber’s lecture, but the contents of Dussel’s book, arguing for a renaissance of the Semitic-humanist religion in contemporary world,[[7]](#footnote-7) also reflect Buber’s work.

The first chapter of my work will investigate the ways in which the works of Buber nurtured the formation of Dussel’s conception of Semitic Christianity, which is, for Dussel, the starting point for any Latin American process of liberation.[[8]](#footnote-8)

* 1. The Development of Christian Historical Messianism in Dialogue with German Jewish Thought

One of the most iconic phrases associated with the Second Vatican Council (Vatican II) was “the signs of the times” (Matt. 163), referring to the Church’s new initiatives to positively acknowledge historical events and the impact of human intervention on historical progress.[[9]](#footnote-9) Consequently, landmark events of the twentieth century, such as the Cuban revolution (1959), Vatican II and its liturgical reforms (1962–1965), Mao’s cultural revolution (1966–1976), the youth protests of 1968, and the Medellín Episcopal Conference (1968), were all interpreted by the Argentinian “Movement of Priests for the Third World” (active between 1967–1976), as well as by most Latin American liberation theologians, as “signs of the times.”[[10]](#footnote-10) The idea that critical events created new opportunities for human progress directly links these priests with twentieth-century Jewish thinkers, like Hermann Cohen, Franz Rosenzweig, Ernst Bloch and Walter Benjamin, who were responsible for the development of the concept of historical messianism in European thought.

Conversely, some Catholic theologians, notably Hans Urs von Balthasar (1905–1988), one of the central theologians of the twentieth century, were concerned that the Church’s new emphasis on salvation in history or on struggles for liberation was “Judaizing.”

In this chapter, I analyze how Catholic theologians explicitly and implicitly engaged the Jewish conception of historical messianism, and how this dialogue created tension for the traditional Christian vision of history.

* 1. Ernst Bloch and Gustavo Gutierrez: Hope as a Source of Social Change

The German Jewish thinker Ernst Bloch (Ludwigshafen, 1885 – Tübingen, 1977) was especially inspirational for Latin American liberation theologians. His books *Geist der Utopie* (1918), *Das Prinzip Hoffnung* (1954–1959), and *Atheismus im Christentum* (1968) significantly influenced Christian post-Holocaust German theologians, whose theologies were ultimately played a prominent role in liberation theology, particularly the work of the Lutheran Jürgen Moltmann (b. 1926) and the Catholic Johann Baptist Metz (b. 1928). Through these theologians, and through his work itself, Bloch’s ideas reached Latin America.

The Peruvian theologian and political activist Gustavo Gutierrez (b. 1928), considered one of the fathers of liberation theology, mentions Bloch several times in his famous book *Teología de la liberación, Perspectivas* (1971), discussing both Bloch’s work itself and Bloch’s influence on Moltmann and Metz. Gutierrez borrows the concept of the “Principle of Hope” from Bloch, which Gutierrez considers the impetus for a Christian renaissance based on embracing new priorities. Drawing on Bloch’s work, Gutierrez argues that the defining characteristic of humans is the capacity for dreaming, which differentiates humans from other living creatures. This dream is not a passive one of a better future, but rather an active dream, capable of subverting reality.[[11]](#footnote-11) Gutierrez sees in Bloch’s “Principle of Hope” a call for revolutionary activism, a transformative force capable of intervening in human history.[[12]](#footnote-12)

This intellectual encounter of a peripheral Catholic theologian and political activist with Bloch, a German-Jewish thinker influenced by a particularly Jewish experience of migration and exile from totalitarianism, is of particular interest in the context of this research.

* 1. Juan Carlos Scannone and Emmanuel Levinas: The Other, Latin American People and Liberation Philosophy

 The last case study, examining the personal and conceptual encounters between Emmanuel Levinas (Lithuania, 1906 – France, 1995) and the Argentinian Jesuit Priest and philosopher Juan Carlos Scannone (b. 1931) involves an analysis of another intersection between center and periphery. Levinas’s Jewish and philosophical roots are distinctly German, and his work can be seen as a “translation” of these German roots to the French-speaking space.

During his years of study in Munich, (1963–1967), Scannone was exposed to Levinas’s book *Totalité et Infini* (1961). After returning to the Argentina of 1970, then under the military regime of President Onganía, Scannone invited a group of young Argentinian intellectuals, among them Dussel, to a series of workshops on Levinas’s book. These meetings gave rise to what the participants began to term the “Philosophy of Liberation, ” with the early thought of Levinas at the core of this new philosophical trend.[[13]](#footnote-13) Scannone and Levinas met a few times during the 1970s and 1980s in the context of seminars dedicated to the dialogue between European and Latin American thinkers.[[14]](#footnote-14)

In this chapter, I will reconstruct how Levinas’s ethical thought, which focused on the individual, was transformed into an ethical commitment for the liberation of a people in the context of oppression in Latin America. This chapter focuses on a close reading of Levinas’s and Scannone’s early philosophical and theological writings to demonstrate how Levinas’s ideas inspired the emergence of the Argentinian “Philosophy of Culture” and “Theology of the People,” which can be identified as Pope Francis’s theological roots.

1. **Current State of Research and Proposed Innovations**

Three main motifs appear in scholarship dealing with the relations between liberation theology and Judaism: the supersessionist attitude of the Latin American theologians towards Judaism;[[15]](#footnote-15) the common emphasis on liberation articulated in both religions;[[16]](#footnote-16) and the influence of Emmanuel Levinas on Enrique Dussel’s philosophical and political evolution.[[17]](#footnote-17)

To date, most scholars of Dussel have not addressed his theological writings and his “Israel experience.” While Scannone did introduce Levinas to Latin America, there has yet to be any research into how Levinas’s ideas were adopted and how this process reveals new insights into key conclusions of Levinas. In addition, there is almost no comprehensive scholarly investigation of Gutierrez’s adoption and cultural translation of Bloch’s philosophy as a central element of his theology.[[18]](#footnote-18)

Some work has been done both on liberationist elements in modern Jewish thought,[[19]](#footnote-19) and on the relationship between politics and Christianity in recent Latin American history.[[20]](#footnote-20) However, no work within the vast literature on Vatican II and its relation to Judaism addresses the role of modern Jewish messianism in this context.

In conclusion, the Jewish elements present in the first generation of Latin American liberation theologians have received only slight and intermittent attention, leaving a fundamental lacuna in the scholarly literature on the topic. My research will contribute to filling significant gaps in the research, shedding new light on both Latin American Christianity and modern Jewish thought.

**Silvana Kandel Lamdan**

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**Education**

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| **2018 –** | **Ph.D. Candidate, Department of Jewish History: University of Haifa.** Dissertation Topic: “Jewish Elements in Latin American Liberation Theology.” (approved, Jan., 2019). Supervisor: Dr. Cedric Cohen Skalli. **Ph.D. Scholarship from University of Haifa for Excellence** (since 2018).  |
| **2016–2017** | **Preliminary Research Thesis, Department of Jewish History: University of Haifa.**Research Topic: “Approaches to Twentieth-Century Socialist Jewish Thought.” Supervisors: Prof. Hanoch Ben Pazi and Dr. Moshe Lavee. **Grade: 97;** **Award:** The Yad Tabenkin Award, Israel (2017). |
| **2003–2007,****2012** | **M.A in Jewish Thought: Hebrew University of Jerusalem** Thesis Topic: “The Centrality of Man as Responsible for Corruption and Repair in All Worlds: A Study on the Life and Ethical Work of Rabbi Moshe Chaim Luzzatto.” Supervisor: Prof. Rachel Elior. **Award:** The Isaiah Tishby Award, Hebrew University of Jerusalem (2008); **Supporting Fellowship** from the Department of Jewish Thought, Hebrew University of Jerusalem (2006). |
| **2003–2007** | **Rabbinic Ordination: Hebrew Union College, Jerusalem, Israel** Studies in: classical, medieval and modern Jewish sources, comparative religious studies, social sciences, Jewish practice and pastoral care.**Award:** The College’s Activism and Social Commitment Award (2006). |
| **1999–2002**  | **B.A in Philosophy and Jewish Thought: Hebrew University of Jerusalem** |
| **1993–1997** | **Schechter Complementary High School at the Seminario Rabínico Latinoamericano, Buenos Aires.** A specialized high school for advanced studies in Hebrew, Bible, rabbinic literature and Jewish philosophy. |

**Specialization Courses**

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| **2015** | **The René Cassin International Fellowship Programme in Human Rights.** Young adults from Israel, the United States and Europe gather to acquire the knowledge, skills and contacts needed to enhance their activism in the areas of social justice and human rights.  |
| **2009–2010** | **Memizrach Shemesh Fellowship Program in Judaism and Social Justice, Jerusalem.** Program for creating leaders and training activists in values of communal responsibility and social action rooted in a wide range of Jewish traditions. |

**Teaching and Educational Work**

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| **2015–2019** | **TALI Education Fund (Israel), and Seminario Rabinico Latinoamericano (Argentina): Pedagogical Director.** **Responsibilities:** Writing educational material on the humanistic values of Judaism (see some of the publications below); working with Jewish schools and congregations in Latin America and Spain to strengthen modern Jewish education in Spanish and Portuguese-speaking countries; and organizing and leading training programs for principals and educators on Jewish sources and social justice.  |
| **2017– 018** | **Faculty of Humanities: University of Haifa: Teaching Assistant.** Dr. Moshe Lavee’s course: “Religion and State in the Age of Secularism.” |
| **2013–2014** | **Seminario Rabinico Latinoamericano, Buenos Aires, Argentina: Head of the Education Department.** **Responsibilities:** Leading the Abarbanel Institute for Teacher Training; teaching Jewish Thought and Talmud, subjects which I also taught in the rabbinic school; serving as a member of the institution's leadership team; partnering in policy making, development and vision. |
| **2006–2012** | **Shaharut NGO and Hevra Lamatnasim, Yokneam, Israel: Head of the Jewish Renewal Department of the city of Yokneam.** **Responsibilities:** Organizing cultural events and study groups for adults and children; managing the work of volunteers in local primary and middle schools; working in programs I created on Judaism and social justice. |
| **2000–2018** | **Non-Formal Study Groups: Leading Study Groups.** **Responsibilities:** Leading several study groups (batei midrash) around Israel for adults and teenagers in Jewish culture, philosophy and Zionism. Teaching in, among other places, pre-army programs like Mechinat Rabin and the Bina year service; a program for religious and secular adults learning Jewish sources related to actuality in the Yokneam Community Center; and in several congregational study groups around the country and abroad. |

**Academic Publications**

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| **In review** | “A *Tembel* Hat in the Streets of Nazareth: Paul Gauthier’s Israel Experience.” Article submitted to the *Harvard Theological Review*.  |
| **Forthcoming** | “The ‘Israel Experience’ and the Latin American Identity: Enrique Dussel in the Wake of Martin Buber’s Oriental Indigeneity.” Accepted for publication in: *Journal of Ecumenical Studies*, the University of Pennsylvania Press, (Forthcoming). |
| **April 2019** | “Longing for Authenticity in the Middle East and the Americas: Martin Buber and Enrique Dussel on Semitic Humanism.” Acceptedfor publication in: *Salzburger Theologische Zeitschrift*, 23 (2019), Heft 1. |

**Academic Lectures**

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| **May 2020****April 2020** | Invited as visiting lecturer at the [Katholische Universität Eichstätt-Ingolstadt, Germany.](https://www.ku.de/)**“Signs of the Times, Signs of Love: The Historical Messianism of Vatican II in Dialogue with Modern German-Jewish thought.”** Accepted for the conference: “Love and Education: Theological, Sociological, Philosophical and Historical Perspectives,” University of Vienna. |
| **October 2019** | **“From Israel to Rome and then to Latin America: The Formation and Migration of a Religious-Political Commitment.” I**nternational conference: “Theos and Polis: Political Theology as Discernment,” Faculty of Theology, KU (Katholieke Universiteit) Leuven, Belgium. |
| **December 2018**  | **“Faith and Resistance: Christianity and Revolution in Latin America’s 1968.**  International Week Seminar: “1968 between East and West, North and South – A Comparative Approach, “ University of Haifa, Israel.  |
| **November 2018**  | **“Enrique Dussel’s ‘Israel Experience’ and the Renaissance of Christianity.** The Telos Institute International Conference: “Asymmetry, the Israeli-Palestinian Conflict and Abrahamic Peace,“ University of Haifa, Israel. |
| **October 2018** | **“Longing for Authenticity in the Middle East and the Americas: Martin Buber and Enrique Dussel on Indigeneity.”** The 5th International Workshop on “Liberative Contextual Theologies: ‘Die identitäre Versuchung Identitätsverhandlungen zwischen Emanzipation und Herrschaft’/’Identitary Temptations, Identity Negotiations between Emancipation and Hegemony,’” at the Centre for Liberation Theologies, KU (Katholieke Universiteit) Leuven, Belgium. |
| **August 2018** | **“Between Center and Periphery in the Levinas-Dussel debate: A Philosophy of Otherness or a ‘Praxis of Liberation’ from Imperialism?”** The 2018 Telos Institute Europe Conference “The Endurance of Empire,” Ragusa (Sicily), Italy. |
| **March 2018** | **“The Dialectics Between the Text, the Reader, and the Social Context - A New Insight on Christian Liberation Theology [Hebrew].** The Annual International Conference of The Israeli Association for the Study of Religions, Bar-Ilan University, Israel. |

**Workshops**

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| **May 2019** | **“Theology of Liberation and Decolonial Thought” Summer School,** Santiago de Compostela, Spain. Taught by professors from Harvard, Berkeley and Claremont Universities.  |

**Educational and Theological Publications**

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| **2019** | *The Holidays and Us*, (Hebrew and Spanish). Textbook on the Jewish Holidays for teenagers, by the TALI Education Fund and the Seminario Rabínico Latinoamericano, in print. |
| **2018** | “One Out of Three, The Untold Story,” (Hebrew). *Drishat Shalom, Torah Commentaries by Israeli Reform Rabbis*, (Tel Aviv: Hakibbutz Hameuchad, 2018), pp. 82**–**85. |
| **2017** | *Me and the Chain of Generations, Leviticus, Numbers and Deuteronomy*, (Spanish). Textbook on the weekly Torah portions for teenagers, by the TALI Education Fund and the Seminario Rabínico Latinoamericano, in print. |
| **2017** | *Mine and Yours, Gates of Jewish-Israeli Culture* (Hebrew). Textbook for sixth-grade Israeli secular schools, by the TALI Education Fund (Jerusalem 2017), pp. 14**–**43. |
| **2014** | “The Struggle for Liberation as *Tikkun Olam,”* *Dror, A Platform for the Promotion of Freedom and Responsibility in Israel* (Hebrew). (Jerusalem: The Library of the Reform Movement in Israel, 2014), pp. 73**–**77. |

**Languages**

Spanish, Hebrew, English: mother tongue level.

French, Italian and Portuguese: High reading level.

German: Good reading level.

1. Juan Eduardo Bonin, *Discurso político y discurso religioso en América Latina: Leyendo los borradores de Medellín (1968)*, (Buenos Aires: Santiago Arcos, 2013), p. 37. [↑](#footnote-ref-1)
2. Enrique Dussel, “En Búsqueda del sentido (Origen y desarrollo de una Filosofía de la Liberación), Autopercepción de un proceso histórico,” *Anthropos* 180 (1998), p.17. [↑](#footnote-ref-2)
3. , Enrique Dussel, *El Humanismo Semita*, *Estructuras intencionales radicales del pueblo de Israel y otros semitas*, (Buenos Aires: Eudeba, 1969). [↑](#footnote-ref-3)
4. Dussel, *El Humanismo Semita*, p. 21 [↑](#footnote-ref-4)
5. Martin Buber, “Judaism and Mankind,” *On Judaism*, p. 25. [↑](#footnote-ref-5)
6. See especially Enrique Dussel, *1492:* *El encubrimiento del otro: Hacia el origen del mito de la modernidad*, (La Paz: Plural, 1994). [↑](#footnote-ref-6)
7. *El Humanismo Semita*, p. XII. This idea will be developed in Enrique Dussel’s *America Latina y Conciencia Cristiana*, (Quito, 1970). This issue of the journal was based on Dussel’s lecture at the Latin American week in Paris in 1964, the same year Dussel finished writing *El Humanismo Semita*. [↑](#footnote-ref-7)
8. On Dussel’s connection between early Christianity and Latin American liberation see: Enrique Dussel, *El dualismo en la antropología de la cristiandad: Desde el origen del cristianismo hasta antes de la conquista de América,* (Buenos Aires: Guadalupe, 1974), pp. 285–288; Dussel, *América Latina y conciencia cristiana*, (Quito 1970), pp. 35–62. [↑](#footnote-ref-8)
9. John W. O’Malley, *What Happened at Vatican II?* (Cambridge, MA: Harvard University Press 2008), p. 268. [↑](#footnote-ref-9)
10. Martín, Juan Pablo. *El Movimiento de Sacerdotes para el Tercer Mundo, Un debate argentino*, (Buenos Aires, 2010), p. 157. [↑](#footnote-ref-10)
11. Gutierrez, *Teología de la liberación* p. 279. [↑](#footnote-ref-11)
12. Ibid., p. 280. [↑](#footnote-ref-12)
13. Carlos Beorlegui, *Historia del pensamiento latinoamericano*, *Una búsqueda incesante de la identidad: Universidad de Deusto* (Bilbao: Deusto, 2010) p. 711. [↑](#footnote-ref-13)
14. Ibid, p. 718. [↑](#footnote-ref-14)
15. See for example: Paul Gallagher,“Salvation from the Jews? Israel in Latin American Liberation Theology,” *The Asia Journal of Theology* 23, n.2 (Oct. 2009): 281–296. [↑](#footnote-ref-15)
16. See among others: Otto Maduro, ed., *Judaism, Christianity and Liberation, An Agenda for Dialogue*, (New York: Wipf & Stock, 1991); Marc Ellis, *Towards a Jewish Theology of Liberation*, (Waco: Baylor University Press, 2004). [↑](#footnote-ref-16)
17. See for example, Alain Mayama, *Emmanuel Levinas’s Conceptual Affinities with Liberation Theology,* (NY: P. Lang, 2010); Michael Barber, *Ethical Hermeneutics: Rationality in Enrique Dussel’s Philosophy of Liberation,* (New York: Fordham University Press, 1998); Linda Martin Alcoff and Eduardo Mendieta, eds., *Thinking from the Underside of History, Enrique Dussel’s Philosophy of Liberation*, (Boston: Rowman, 2000). [↑](#footnote-ref-17)
18. The exception is a short article on Bloch’s reception by Christian theologians in a book dedicated to Bloch: Tom Moylan, “Bloch against Bloch: The Theological Reception of *Das Prinzip Hoffnung* and the Liberation of the Utopian Function”, in *Not Yet, Reconsidering Ernst Bloch*, eds. Jamie Owen Daniel and Tom Moylan, (London: Verso, 1997): pp. 96–121. [↑](#footnote-ref-18)
19. Michael Löwy, *Redemption and Utopia. Libertarian Judaism in Central Europe*, (Palo Alto, CA: Stanford University Press, 1992). [↑](#footnote-ref-19)
20. Michael Löwy, *The War of the Gods, Religion and Politics in Latin America*, (London: Verso, 1996). [↑](#footnote-ref-20)