

**Baron, Scarlett. *The Birth of Intertextuality: The Riddle of Creativity*. New York & London: Routledge, 2020. pp. 381. ISBN: 978-0-415-89904-8.
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The concept of intertextuality emerged on the other side when classical literary criticism was still so strongly dominated by the myth of filiation. The myth of filiation expresses a relationship between the author and his work in the frame of before and after, like the relationship between a father and his son. The author is believed to be a god, father, and maker of meaning for what he creates. Therefore, under the shadow of the myth of filiation, a piece of literature can be understood and find its explanation when the reader seeks information about him who has produced it: his person, his tastes, his passions, and his life. In short, the author is the center and determinant of literature.

Intertextuality, on the other hand, focuses on the reader. While classic criticism believes in the myth of the author's filiation as the only person of literature, intertextuality emphasizes the reader's role as a giver of meaning to literature. In front of intertextuality, the author also reads previously existing texts. A text is formed from the interweaving of various other texts that reveal a new message or meaning. Intertextuality considers the reader's role, which needs to receive adequate attention under the domination of the author. Even in his famous essay, "The Death of the Author," Roland Barthes ended his writing with the words: "The birth of the reader must be at the cost of the death of the Author." Even though Barthes does not use the word "intertextuality," it is clear that in this essay, he is applying the ideas proposed by Julia Kristeva. Barthes (1967) wrote, "The text is a tissue of quotations drawn from the innumerable centers of culture," while Kristeva (1966) has constructed a conclusion that "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another."

The Birth of Intertextuality: The Riddle of Creativity, written by Scarlett Baron and first published in 2020, explores the values contained in intertextuality by examining its prehistoric aspects. This book aims to provide historical information by mapping the genealogy of the concept of intertextuality before it became a technical term in literary criticism. Baron invites his readers to explore the core ideas and symbolic tropes of intertextuality by looking at the epistemological revolution of the nineteenth and twentieth centuries initiated by great thinkers, including Charles Darwin, Friedrich Nietzsche, Sigmund Freud, Ferdinand de Saussure, Roland Barthes, and Mikhail Bakhtin.

This 381-page book begins with a 32-page introduction. In it, Baron places intertextuality as "one of the most frequently used terms in literary criticism." At the same time, this neologism has attracted debate among theorists who respond to the presence of the idea of intertextuality in literary criticism. The author explains the position of those who accept this neologism and those who reject it without the intention of providing any judgment regarding the concept of intertextuality.

In the first chapter, the author draws the reader's attention deep into the past, exploring Charles Darwin's revolutionary idea of the "Universal Acid." The idea of

intertextuality, according to Baron, is one of the products of Darwin's evolutionary theory. Darwin has shaken several religious, scientific, and popular beliefs with an idea he called "transmutation." Darwin's mutation theory demands that "every production of nature" be regarded as having "had a history." Darwin emphasized, "What an infinite number of generations, which the mind cannot grasp, must have succeeded each other in the long roll of years!"

Furthermore, according to Darwin, species and varieties form "one long and branching chain of life." Darwin uses the keyword branching in his theory, for it implies the common descent of all species of living things on earth from a single unique origin. Baron sees Darwin's ideas raised in the 19th and 20th centuries as part of the ideological basis of intertextual theory. While Darwin wrote of a network of "exquisite" and "beautiful adaptations," Kristeva concludes, "Any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another."

In the second chapter, the author deals with selected works by Friedrich Nietzsche. The author mainly connects intertextuality with Nietzsche's idea of "murdering authority, liberating interpretation." The third chapter discusses several aspects of the Freudian psychological realm, which, like Darwin and Nietzsche, have helped shape the idea of intertextuality. The fourth and fifth chapters specifically examine 20th-century linguistic and literary theories in Saussurean and Bakhtinian thought, which paved the way for the birth of intertextuality by Julia Kristeva. The author dedicates the sixth chapter to Julia Kristeva and her birth of intertextuality. In it, he also shows the significant influence of Saussure and Bakhtin on the birth of the idea of intertextuality. This book closes with a conclusion and a bibliography that shows the breadth of information the author has.

Although this book contains information about the genealogy of intertextuality, this work has also provided examples of how intertextuality is applied. The reviewer of this book feels he is being taken to dive into a vast ocean of knowledge. Understanding the author's train of thought requires extra energy and attention, especially when tracing the genealogy of intertextuality in the thoughts of experts from different field backgrounds: biology, philosophy, psychology, and linguistics.

Recognizing the importance of this book in the literary treasury, the reviewer offers two points as a note on this work. Firstly, reading the introduction section, which is 32 pages long, may be time-consuming and tiring for some people. The reviewer wonders why Baron did not provide subtitles to map out the ideas being discussed in his lengthy introduction, as he has done so well in the chapters of this book. Second, the reviewer also wonders why the portion of the last three chapters is much less than the first—comparison: 214 pages vs 96 pages. The last three chapters are the closest and most influential to the birth of intertextuality. It would be better if discussions related to the central theme of this book, namely the birth of intertextuality, received a balanced or proportional portion.

Finally, this work is worth reading for anyone who wants to know more about the genealogy of intertextuality. Illustrations in diagrams and figures can help readers form

assumptions about the discussed topic. Baron uses it several times, especially in the first and fifth chapters. Apart from that, the author's openness, which allows intertextuality to emerge with its creativity in literary criticism, as expressed in the book's conclusion, is undoubtedly good news for anyone who loves and thirsts for knowledge.

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Tyler, Peter. *The Living Philosophy of Edith Stein*. London: Bloomsbury Academic, 2023. pp. 237. ISBN: 978-1-3502-6556-1.

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The soul issue is immediately brought to the forefront of the discussion. Ancient Greek philosophers heavily discussed this topic, in particular Socrates, Plato, and Aristotle going down to the medieval and modern times, not of course discounting the eastern thinkers. The soul's nature and significance, however, diminished as we went through the 20th century. Tyler clearly presents its effects, i.e. that the present society has great misunderstandings and confusions concerning the soul to the point that many do not believe it and most of the time, people no longer care. Tyler's book makes the case that the soul issue should not be underestimated for it can make or break a human being. And he puts St. Edith Stein's living philosophy to present his arguments, a timely choice and a significant step. Stein lived towards the end of the 19th century and experienced two world wars during the first half of the 20th century that truly shaped her own soul. To the indifferent, Tyler brought the discussion of the soul to the level of "second thought". To the confused, the book provides an opening to clarity.

The work dialogues with contemporary thinkers and philosophers which is faithful to the life and thought of St. Edith Stein. Past authors who commented on Stein emphasized likewise. But Tyler's approach is different from the rest in the sense that he identifies lines of thinking that others may perhaps overlook or do not see. Consider for example his chapters on Nietzsche and Wittgenstein. The two latter philosophers do not belong to the phenomenological and Christian tradition and yet Tyler found lines of connections. This proves that Stein's philosophy is broader than what we think it is. Tyler, however, is not blind to the irreconcilable differences of the thinkers which he expounded clearly, courageous enough to pinpoint aspects which when pushed to their limits can become potential destructive forces to human existence.

Tyler gives one imaginary dialogue with Edith Stein. The last part of the book presents the author's thoughts as he reflects on his journey as a thinker with Stein. Being true to his aim, it gives an impression of frankness, personal testimony, and warmth as the reader courses through the last pages. But the reader feels that Tyler wants to say more to Stein than what he is willing to write. A sequel perhaps is needed to dwell more on this matter for completeness?

It would be also good to include in the sequel a topic dealing with the body and lived body in relation to the soul according to Edith Stein. She has deep insights concerning the