

THINKING IN PUBLIC STRAUSS, LEVINAS, ARENDT



BENJAMIN ALDES WURGAFT

Thinking Public Strauss Levinas Intellectual Ebook

Benjamin Aldes Wurgaft



Thinking Public Strauss Levinas Intellectual Ebook:

Thinking in Public Benjamin Aldes Wurgaft, 2015-12-01 Long before we began to speak of public intellectuals the ideas of the public and the intellectual raised consternation among many European philosophers and political theorists Thinking in Public examines the ambivalence these linked ideas provoked in the generation of European Jewish thinkers born around 1900 By comparing the lives and works of Hannah Arendt Emmanuel Levinas and Leo Strauss who grew up in the wake of the Dreyfus Affair and studied with the philosopher and sometime National Socialist Martin Heidegger Benjamin Aldes Wurgaft offers a strikingly new perspective on the relationship between philosophers and politics Rather than celebrate or condemn the figure of the intellectual Wurgaft argues that the stories we tell about intellectuals and their publics are useful barometers of our political hopes and fears What ideas about philosophy itself and about the public's capacity for reasoned discussion are contained in these stories And what work do we think philosophers and other thinkers can and should accomplish in the world beyond the classroom The differences between Arendt Levinas and Strauss were great but Wurgaft shows that all three came to believe that the question of the social role of the philosopher was the question of their century The figure of the intellectual was not an ideal to be emulated but rather a provocation inviting these three thinkers to ask whether truth and politics could ever be harmonized whether philosophy was a fundamentally worldly or unworldly practice

Leo Strauss and Emmanuel Levinas Leora Batnitzky, 2006-05-22 Leo Strauss and Emmanuel Levinas two twentieth century Jewish philosophers and two extremely provocative thinkers whose reputations have grown considerably are rarely studied together This is due to the disparate interests of many of their intellectual heirs Strauss has influenced political theorists and policy makers on the right while Levinas has been championed in the humanities by different cadres associated with postmodernist thought In *Leo Strauss and Emmanuel Levinas Philosophy and the Politics of Revelation* first published in 2006 Leora Batnitzky brings together these two seemingly incongruous contemporaries demonstrating that they often had the same philosophical sources and their projects had many formal parallels While such a comparison is valuable in itself for better understanding each figure it also raises profound questions in the debate on the definitions of religion suggesting ways that religion makes claims on both philosophy and politics

In Levinas' Trace Maria Dimitrova, 2011-09-22 Maria Dimitrova Sofia University Bulgaria in response to Jerard Bensussan University of Strasbourg France Jeffrey Andrew Barash University of Amiens France Jacob Rogozinski University of Strasbourg France and Ernst Wolff University of Pretoria South Africa commenting on Emmanuel Levinas philosophy This book is essential reading for those interested in the current debates in ethics metaphysics and social and political philosophy The discussed issues are presented from the perspective of phenomenology This publication is not simply a pure and abstract academic work but has a much broader scope touching upon the most important dimensions of human relationships The book tries to find a new way to articulate these It will be of significant help to scholars and graduate students in all fields of the humanities as well as to policy makers and social

workers who feel themselves challenged by the question of humanism and justice Entre Nous Emmanuel Levinas,2006-06-13 Emmanuel Levinas 1906 1995 was a leading philosopher and Talmudic commentator This book is a major collection of essays representing the culmination of Levinas s philosophy It gathers his important work and reveals the development of his thought It looks at issues of suffering love religion culture justice human rights and legal theory

Arendt, Levinas and a Politics of Relationality Anya Topolski,2015-05-21 Born in Eastern Europe educated in the West under the guidance of Martin Heidegger and the phenomenological tradition and forced to flee during the Holocaust because of their Jewish identity it should come as no surprise that Emmanuel Levinas and Hannah Arendt s ideas intersect in an important way This book demonstrates for the first time the significance of a dialogue between Levinas ethics of alterity and Arendt s politics of plurality Anya Topolski brings their respective projects into dialogue by means of the notion of relationality a concept inspired by the Judaic tradition that is prominent in both thinker s work The book explores questions relating to the relationship between ethics and politics the Judaic contribution to rethinking the meaning of the political after the Shoah and the role of relationality and responsibility for politics The result is an alternative conception of the political based on the ideas of plurality and alterity that aims to be relational inclusive and empowering **Levinas between Ethics and Politics** B.G. Bergo,1999-04-30 The act of thought thought as an act would precede the thought thinking or becoming conscious of an act The notion of act involves a violence essentially the violence of transitivity lacking in the transcendence of thought Totality and Infinity The work of Emmanuel Levinas revolves around two preoccupations First his philosophical project can be described as the construction of a formal ethics grounded upon the transcendence of the other human being and a subject s spontaneous responsibility toward that other Second Levinas has written extensively on and as a member of the cultural and textual life of Judaism These two concerns are intertwined Their relation however is one of considerable complexity Levinas philosophical project stems directly from his situation as a Jewish thinker in the twentieth century and takes its particular form from his study of the Torah and the Talmud It is indeed a hermeneutics of biblical experience If inspired by Judaism Levinas ethics are not eo ipso confessional What his ethics takes from Judaism rather is a particular way of conceiving transcendence and the other human being It owes to the philosophy of Franz Rosenzweig and Martin Buber a logos of the world and of the holy which acknowledges their incom mensurability without positing one as fallen and the other as supernal **Emmanuel Levinas** Seán Hand,2008-09-12 Best known for his theories of ethics and responsibility Emmanuel Levinas was one of the most profound and influential thinkers of the last century In this clear accessible guide Se n Hand examines why Levinas is increasingly fundamental to the study of literature and culture today Exploring the intellectual and social contexts of his work and the events that shaped it Hand considers the influence of phenomenology and Judaism on Levinas s thought key concepts such as the face the other ethical consciousness and responsibility Levinas s work on aesthetics the relationship of philosophy and religion in his writings the interaction of his work with historical discussions

his often complex relationships with other theorists and theories Emmanuel Levinas's unique contribution to theory set an exemplary standard for all subsequent thought This outstanding guide to his work will prove invaluable to scholars and students across a wide range of disciplines from philosophy and literary criticism through to international relations and the creative arts Origins of the Other Samuel Moyn,2005 In *Origins of the Other* Moyn offers new readings of the work of a host of crucial thinkers such as Hannah Arendt Karl Barth Karl Lowith Gabriel Marcel Franz Rosenzweig Jean Paul Sartre and Jean Wahl who help explain why Levinas's thought evolved as it did Jacket On Escape Emmanuel Lévinas,2003 First published in 1935 *On Escape* represents Emmanuel Levinas's first attempt to break with the ontological obsession of the Western tradition In it Levinas not only affirms the necessity of an escape from being but also gives a meaning and a direction to it Beginning with an analysis of need not as lack or some external limit to a self sufficient being but as a positive relation to our being Levinas moves through a series of brilliant phenomenological analyses of such phenomena as pleasure shame and nausea in order to show a fundamental insufficiency in the human condition In his critical introduction and annotation Jacques Rolland places *On Escape* in its historical and intellectual context and also within the context of Levinas's entire oeuvre explaining Levinas's complicated relation to Heidegger and underscoring the way Levinas's analysis of being riveted of the need for escape is a meditation on the body *Collected Philosophical Papers* Emmanuel Levinas,1993

Emmanuel Levinas , **Humanism of the Other** Emmanuel Lévinas,2003 This work a philosophical reaction to prevailing nihilism in the 1960's is urgent reading today when a new sort of nihilism parading in the very garments of humanism threatens to engulf our civilization A key text in Levinas's work introduces the concept of the humanity of each human being as only understood and discovered through understanding the humanity of others first Outside the Subject Emmanuel Lévinas,1994 This volume consists of fourteen pieces selected by Levinas himself in 1987 from a large body of uncollected essays *Levinas and the Political* Howard Caygill,2002 Howard Caygill systematically explores for the first time the relationship between Levinas's thought and the political From Levinas's early writings in the face of National Socialism to controversial political statements on Israeli and French politics Caygill analyses themes such as the deconstruction of metaphysics embodiment the face and alterity He also examines Levinas's engagement with his contemporaries Heidegger and Bataille and the implications of his rethinking of the political for an understanding of the Holocaust *God, Death, and Time* Emmanuel Lévinas,2000 This book consists of transcripts from two lecture courses on ethical relation Levinas delivered at the Sorbonne In seeking to explain his thought to students he utilizes a clarity and an intensity altogether different from his other writings **Emmanuel Levinas** Lara Trout,2005 **The Event of the Good** Christopher Buckman,Melissa Bradley,Jack Marsh,James McLachlan,2025-07-01 Centers on the ethics of Emmanuel Levinas aiming to understand this important thinker on his own terms To read Levinas in a Levinasian way means to understand this important thinker on his own terms thinking ethics as first philosophy without reducing his role to that of a contributor to some other discourse such

as phenomenology deconstruction or religious traditions other than his own This volume offers a variety of interventions into how the priority of the ethical as formulated by Emmanuel Levinas and seconded by Richard A Cohen one of his preeminent interpreters reorients philosophy to its own questioning indeed to its very sense of itself as meaningful In the decades since Levinas first emerged as a profound and critical voice many have used his thought to illuminate a broad range of philosophical questions Often this has occurred in ways that have deemphasized or altered what is arguably Levinas s most radical gesture reframing philosophy indeed reframing the meaning of meaning via an ethical turn To this end the essays in this volume drawing especially on Cohen s reading of Levinas offer insights into how appropriations and assessments of his philosophy might become more in line with the urgency and full meaning of his notion of the ethical Whether discussing ethics aesthetics politics or Jewish thought when taken together they enhance our comprehension of ethics and Levinas s philosophy of responsibility

Thinking Difference with Heidegger and Levinas Rozemund Uljée, 2020-06-01 Tracing the relationship between truth and justice as articulated by Heidegger and Levinas Rozemund Ulj e presents the relation between the two thinkers as a subtle profound and complex rapport which includes both their proximity and radical difference This rapport is conceived not as a confrontation but rather as a transformation as Levinas s notion of justice does not renounce Heidegger s account of truth and its deployment Thinking Difference with Heidegger and Levinas shows how the ethical relation transforms the essence and task of philosophy in its entirety since it shifts the orientation of philosophy and the task of thinking from its concern with truth as ground or foundation to a question of justice As a result philosophy is no longer riveted to Being and its truth but answers to the call for justice and must be conceived of as infinite commencement where its impossibility to totalize meaning ensures that it remains open to the alterity of transcendence

Of God Who Comes to Mind Emmanuel Lévinas, 1998 The thirteen essays collected in this volume investigate the possibility that the word God can be understood now at the end of the twentieth century in a meaningful way Nine of the essays appear in English translation for the first time Among Levinas s writings this volume distinguishes itself both for students of his thought and for a wider audience by the range of issues it addresses Levinas not only rehearses the ethical themes that have led him to be regarded as one of the most original thinkers working out of the phenomenological tradition but he also takes up philosophical questions concerning politics language and religion The volume situates his thought in a broader intellectual context than have his previous works In these essays alongside the detailed investigations of Husserl Heidegger Rosenzweig and Buber that characterize all his writings Levinas also addresses the thought of Kierkegaard Marx Bloch and Derrida Some essays provide lucid expositions not available elsewhere to key areas of Levinas s thought God and Philosophy is perhaps the single most important text for understanding Levinas and is in many respects the best introduction to his works From Consciousness to Wakefulness illuminates Levinas s relation to Husserl and thus to phenomenology which is always his starting point even if he never abides by the limits it imposes In The Thinking of Being and the Question of the

Other Levinas not only addresses Derrida's *Speech and Phenomenon* but also develops an answer to the later Heidegger's account of the history of Being by suggesting another way of reading that history. Among the other topics examined in the essays are the Marxist concept of ideology, death hermeneutics, the concept of evil, the philosophy of dialogue, the relation of language to the Other, and the acts of communication and mutual understanding. **Entre Nous** Emmanuel Lévinas, 1998. Exerting a profound influence in the field of philosophy, Emmanuel Levinas is credited with having spurred a revitalized interest in ethics-based philosophy throughout Europe and America. Published in France a few years before his death, this book gathers Levinas's most important work and reveals the development of his thought over nearly 40 years of committed inquiry.

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