

Ethics And Infinity Conversations With Philippe Nemo

First published in English by Duquesne in 1969, this has become one of the classics of modern philosophy.

Bringing to light new facets in the philosophy of Emmanuel Levinas and William James, Megan Craig explores intersections between French phenomenology and American pragmatism. Craig demonstrates the radical empiricism of Levinas's philosophy and the ethical implications of James's pluralism while illuminating their relevance for two philosophical disciplines that have often held each other at arm's length. Revealing the pragmatic minimalism in Levinas's work and the centrality of imagery in James's prose, she suggests that aesthetic links are crucial to understanding what they share. Craig's suggestive readings change current perceptions and clear a path for a more open, pluralistic, and creative pragmatic phenomenology that takes cues from both philosophers.

Bringing together international scholars interested in the ethics of fiction, this book extends the rich field of ethical literary criticism that has emerged in the last twenty years. New ground is broached in that the authors explore literariness itself as constitutive of ethical intimations about the pluralistic community and about egalitarian modes of communication. The epistemological point of departure is the ethical thought of modernity as filtered through Hegelian recognition as infinite social responsibility. The structure of the anthology reflects this anchoring as the authors investigate modalities of recognition and social regeneration via literary language, which effects the transvaluation of values, of the collective imaginary, and of intermediality. This collection is generally concerned with the immanence of intersubjectivity in literature and with how from this immanence new modes of ethical communication are generated. The authors of *Ethics and Poetics* clarify how modern narratives, in ways akin to, yet different from, political interrogations such as deconstruction, psychoanalysis, Marxism and gender studies, refine the understanding of the recursive process of recognition, thereby disclosing ethico-political dimensions of the reading experience. The chapters in this anthology share an interest in ethico-literary responses to shifts within modernity from communal to transnational imagination. All the articles explore how modalities of recognition in modern and contemporary literature deeply affect and potentially regenerate real social spaces.

Following in the footsteps of Chinua Achebe's *Things Fall Apart*, the tenor of the postcolonial African culture has been justifiably anti-imperialist. In the 21st century, however, there has been a gradual but certain shift away from the "write-back" discourse paradigm, towards more integrative, globally inflected cultural interpretive models in Africa. This book celebrates the emergence of new interpretive paradigms such as in African philosophy, gender studies and literature.

An Introduction to the Philosophy of Emmanuel Levinas

The Cambridge Companion to Levinas

The Ethics of Belief. [By William K. Clifford. A Paper Read Before the Metaphysical Society.]

Otherwise Than Being or Beyond Essence

Otherness and Subjectivity in Contemporary Psychoanalysis

From Marco Polo to Kafka

These essays provoke new responses to the work of the eminent French philosopher Emmanuel Levinas through an analysis of how the problematics of reading, deconstruction, feminism, and psychotherapy complicate and deepen Levinas's account of responsibility. The re presented here continues and expands on the long-standing debate between Levinas and Jacques Derrida. Published in English for the f are two key texts in this debate: "Wholly Otherwise" by Levinas and "At this very moment in this work here I am" by Derrida.

In this landmark study, Emmanuel Levinas discusses the aspects and function of intuition in Husserl's thought and its meaning for philo self-reflection. An essential and illuminating explication of central issues in Husserl's phenomenology, it is also important as a formative one of this century's most distinguished philosophers. Levinas focuses on the role of intuition, which he explains as "the theoretical act consciousness that makes objects present to us." He demonstrates how Husserl's theory of intuition follows directly from his new con being. He then identifies intuition as the original phenomenon that leads to the concept of truth itself. In this analysis, he shows that H theory of being opens up an entirely new philosophical dimension.

An ardent admirer and student of Emmanuel Levinas during the last decade of the philosopher's life, Michael de Saint Cheron sat down mentor for these interviews, conducted in 1983, 1992, and 1994. Throughout, their conversations provide further insight into the key responsibility, transcendence, holiness, and the hostage for understanding Levinas's notion of ethics as first philosopher. As Levinas and Cheron discuss a variety of topics---death and time in the philosophies of Heidegger and Bergson, eros and the feminine, the Judeo-Chr dialogue, Levinas's differences of thought with Paul Ricoeur, reflections on the Warsaw Ghetto Uprising and the "end of history" with th Western Communism---we can clearly see Levinas's ceaseless engagement with the justification for living after such horrors as those o Hiroshima, Stalinism, Cambodia, or Rwanda. Included here as well, following the interviews, are several essays in which Saint Cheron pre own further considerations of their conversations and Levinas's ideas. He writes of the relation of the epiphany of the face to the idea of Sartre and, in particular, that existentialist thinker's "revision" of Jews and Judaism in his final controversial dialogues with Benny Le the epiphanies of death in Andre Malraux's writings; and of the radical breach effected in the Western philosophical tradition by Levinas "otherwise-than-thinking." Finally, de Saint Cheron pays homage to Levinas's talmudic readings in an analysis of forgiveness and the unforgivable in Jewish tradition and liturgy, culminating in an inevitable confrontation with the Shoah from the perspective of Simon Wiesenthal's harrowing the Sunflower and some of the contemporary reactions to it.

This work, a philosophical reaction to prevailing nihilism in the 1960's is urgent reading today when a new sort of nihilism, parading in t garments of humanism, threatens to engulf our civilization. ---- A key text in Levinas' work, introduces the concept of the humanity of being as only understood and discovered through understanding the humanity of others first.

Levinas, Wonder and Autoethnography

Toward a Pragmatic Phenomenology

The Theory of Intuition in Husserl's Phenomenology

The Cambridge Introduction to Emmanuel Levinas

Humanism of the Other

The Ethics of Resistance

"The best introduction available for students of one of the most important philosophers

of this century."--"American Catholic Philosophical Quarterly." (Philosophy)
Robert Eaglestone argues that postmodernism is a response to the Holocaust. He offers a range of new perspectives, including new ways of looking at testimony and at and recent Holocaust fiction; explores controversies in Holocaust history; looks at the importance of the Holocaust for recent philosophy; and asks what the Holocaust means for reason, ethics, and for being human.

As a disciple of Husserl, Emmanuel Levinas was one of the most independent and original interpreters, testifying to the fruitfulness of Husserl's phenomenology and the many paths of thought it introduced. In collecting nearly all of Levinas's articles on Husserlian phenomenology, this volume gathers together a wealth of exposition and interpretation by one of the more important European philosophers of the 20th century. Emmanuel Levinas (1906-1995) emerged as an influential philosophical voice in the final decades of the twentieth century, and his reputation has continued to flourish and increase in our own day. His central themes--the primacy of the ethical and the core of ethics as our responsibility to and for others--speak to readers from a host of disciplines and perspectives. However, his writings and thought are challenging and difficult. The Oxford Handbook of Levinas contains essays that aim to clarify and engage Levinas and his writings in a number of ways. Some focus on central themes of his work, others on the ways in which he read and was influenced by figures from Plato, Hobbes, Descartes, and Kant to Blanchot, Husserl, Heidegger, and Derrida. And there are essays on how his thinking has been appropriated in moral and political thought, psychology, film criticism, and more, and on the relation between his thinking and religious themes and traditions. Finally, several essays deal primarily with how readers have criticized him and found him wanting. The volume exposes and explores both the depth of Levinas's philosophical work and the range of applications to which it has been put, with special attention to clarifying why his interests in the human condition, the crisis of civilization, the centrality and character of ethics and morality, and the very meaning of human experience should be of interest to the widest range of readers.

Thinking-of-the-other

Rethinking Ethics and World Politics

Ethics and Infinity

Conversations with Emmanuel Lévinas, 1983-1994

Connected Lives

Ethics and Poetics

Opening a new debate on ethical reasoning after Kant, Drew Dalton addresses the problem of the absolute in ethical and political thought. Attacking the foundation of European philosophical morality, he critiques the idea that in order for ethical judgement to have any real power, it must attempt to discover and affirm some conception of the absolute good. Without rejecting the essential role the absolute plays within ethical reasoning, Dalton interrogates the assumed value of the absolute. Dalton brings some of the most influential contemporary philosophical traditions into dialogue with each other: speculative realists like Badiou and Meillassoux; phenomenologists, including Husserl, Heidegger, and Levinas; German Idealists, especially Kant and Schelling; psychoanalysts Freud and Lacan; and finally, post-structuralists, specifically Foucault, Deleuze, and Ranciere. The relevance of these thinkers to concrete socio-political problems is shown through reflections on the Holocaust, suicide bombings, the rise of neo-liberalism and neo-nationalism, as well as rampant consumerism and racism. This book re-defines ethical reasoning as that which refuses absolutes and resists what Milton's devil in *Paradise Lost* called the "tyranny of heaven." Against traditional ethical reasoning, Dalton sees evil not as a moral failure, but as the result of an all too easy assent to the absolute; an assent which can only be countered through active resistance. For Dalton, resistance to the absolute is the sole channel through which the good can be defined.

This volume illustrates the relevance of phenomenology to a range of contemporary concerns. Displaying both the epistemological rigor of classical phenomenology and the empirical analysis of more recent versions, its chapters discuss a wide range of issues from justice and value to embodiment and affectivity. The authors draw on analytic, continental, and pragmatic resources to demonstrate how phenomenology is an important resource for questions of personal existence and social life. The book concludes by considering how the future of phenomenology relates to contemporary philosophy and related academic fields.

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.

Emmanuel Levinas' *Totality and Infinity* is a monumental work of phenomenological enquiry that goes on to assert the centrality of ethics to philosophical thought. This Reader's Guide provides a detailed explanation of the work, breaking down the occasionally intimidating but always inspirational content of *Totality and Infinity* for non-specialist readers, unpacking the complexities of Levinas' thought with clarity and rigour. Ideal for students coming to Levinas for the first time, the book offers

essential guidance, outlining key themes, approaches to reading the text, the reception, and influence of the work, and recommends secondary reading materials.

The Oxford Handbook of Levinas

Totality and Infinity

(and Additional Essays)

Ethics and Human Rights in Anglophone African Women ' s Literature

Ethical Recognitions and Social Reconfigurations in Modern Narratives

Taking Responsibility

Emmanuel Levinas has been Professor of Philosophy at the Sorbonne and the director of the Ecole Normale Israelite Orientale. Through such works as "Totality and Infinity" and "Otherwise than Being", he has exerted a profound influence on twentieth-century continental philosophy, providing inspiration for Derrida, Lyotard, Blanchot and Irigaray. "The Levinas Reader" collects, often for the first time in English, essays by Levinas encompassing every aspect of his thought: the early phenomenological studies written under the guidance and inspiration of Husserl and Heidegger; the fully developed ethical critique of such totalizing philosophies; the pioneering texts on the moral dimension to aesthetics; the rich and subtle readings of the Talmud which are an exemplary model of an ethical, transcendental philosophy at work; the admirable meditations on current political issues. Sean Hand's introduction gives a complete overview of Levinas's work and situates each chapter within his general contribution to phenomenology, aesthetics, religion, politics and, above all, ethics. Each essay has been prefaced with a brief introduction presenting the basic issues and the necessary background, and suggesting ways to study the text further.

Emmanuel Levinas is a major voice in twentieth century European thought. Beginning his intellectual career in the 1920s, he has developed an original and comprehensive post rationalist ethics of social responsibility and obligation. The influence of his work has already been profound and far-reaching, readily acknowledged by such diverse and important figures as Jean-Paul Sartre, Jacques Derrida, and Enrique Dussel. Time and The Other was first presented as a series of lectures in 1946-47 at the College Philosophique and is probably the clearest statement of Levinas' thought. Along with Existence and Existents (1947), it

represents the first formulation of Levinas' own philosophy, later more fully developed in Totality and Infinity (1961) and Otherwise than Being or Beyond Essence (1974 This text has two main objectives: to explore how travel narrative works as a form of cross-cultural representation and to propose a critical method for its study; and to set out the ethical imperatives of travel as a mode of encounter with difference that leads to the performative enactment of becoming other.

A masterful series of interviews with Levinas, conducted by French philosopher Philippe Nemo, which provides a succinct presentation of Levinas's philosophy.

Of God who Comes to Mind

Levinas and James

An Essay on Exteriority

The Levinas Reader

To the Other

Radical Passivity

Levinas (1969) claims that "morality is not a branch of philosophy, but first philosophy" and if he is right about this, might ethics also serve as a first psychology? This possibility is explored by the authors in this volume who seek to bring the "ethical turn" into the world of psychoanalysis. This phenomenologically rich and socially conscious ethics has taken centre stage in a variety of academic disciplines, inspired by the work of philosophers and theologians concerned with the moral fabric of subjectivity, human relationship, and socio-political life. At the heart of this movement is a reconsideration of the other person, and the dangers created when the question of the "Other" is subsumed by grander themes. The authors showcased here represent the exceptional work being done by both scholars and practitioners working at the crossroads between psychology and philosophy in order to rethink the foundations of their disciplines. The Ethical Turn: Otherness and subjectivity in contemporary psychoanalysis guides readers into the heart of this fresh and exciting movement and includes contributions from many leading thinkers, who provide fascinating new avenues for enriching our responses to suffering and understandings of human identity. It will be of use to psychoanalysts, professionals in psychology, postgraduate students, professors and other academics in the field.

Connected Lives examines the account of human nature that is implicit in an ethics of care, a picture

of human lives that emphasizes interdependency, embodiment, and social connectedness. The book makes important connections to the picture of human life found in theorists of love such as St. Augustine and Emmanuel Levinas, and shows that when care theory is articulated clearly, it provides resources for thinking through some of the difficult moral issues we face in the contemporary world, issues such as assisted reproduction and the new genetic technologies.

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.

A sequel to Levinas' Totality and Infinity. Offers a fundamentally original theory of the ethical relationship and describes the face-to-face relationship, sensibility, responsibility, and speech. First published in 1974 as *Autrement qu'etre* by Dordrecht Netherlands; the English translation was published by Kluwer in 1981 and 1997. Annotation copyrighted by Book News, Inc., Portland, OR

Ethics as First Philosophy

Conversations with Philippe Nemo

Re-reading Levinas

Time and the Other

The Significance of Emmanuel Levinas for Philosophy, Literature and Religion

Postcolonial Imagination and Moral Representations in African Literature and Culture

This book proposes feminist empathy as a model of interpretation in the works of contemporary Anglophone African women writers. The African woman's body is often portrayed as having been disabled by the patriarchal and sexist structures of society. Returning to their bodies as a point of reference, rather than the postcolonial ideology of empire, contemporary African women writers demand fairness and equality. By showing how this literature deploys imaginative shifts in perspective with women experiencing unfairness, injustice, or oppression because of their gender, Chielozone Eze argues that by considering feminist empathy, discussions open up about how this literature directly addresses the systems that put them in disadvantaged positions. This book, therefore, engages a new ethical and human rights awareness in African literary and cultural discourses, highlighting the openness to reality that is compatible with African multi-ethnic, multi-racial, and increasingly cosmopolitan communities.

For thirty years, Peter Singer's Practical Ethics has been the classic introduction to applied ethics. For this third edition, the author has revised and updated all the chapters and added a

new chapter addressing climate change, one of the most important ethical challenges of our generation. Some of the questions discussed in this book concern our daily lives. Is it ethical to buy luxuries when others do not have enough to eat? Should we buy meat from intensively reared animals? Am I doing something wrong if my carbon footprint is above the global average? Other questions confront us as concerned citizens: equality and discrimination on the grounds of race or sex; abortion, the use of embryos for research and euthanasia; political violence and terrorism; and the preservation of our planet's environment. This book's lucid style and provocative arguments make it an ideal text for university courses and for anyone willing to think about how she or he ought to live.

Levinas's ethical metaphysics is essentially a meditation on what makes ethical agency possible - that which enables us to act in the interest of another, to put the well-being of another before our own. This line of questioning found its inception in and drew its inspiration from the mass atrocities that occurred during the Second World War. The Holocaust, like the Cambodian genocide, or those in Rwanda and Srebrenica, exemplifies what have come to be known as the 'never again' situations. After these events, we looked back each time, with varying degrees of incomprehension, horror, anger and shame, asking ourselves how we could possibly have let it all happen again. And yet, atrocity crimes are still rampant. After Rwanda (1994) and Bosnia-Herzegovina (1992-1995), came Kosovo (1999) and Darfur (2003). In our present-day world, hate crimes motivated by racial, sexual, or other prejudice, and mass hate such as genocide and terror, are on the rise (think, for example, of Burma, Zimbabwe, Sri Lanka and North Korea). A critical reevaluation of the conditions of possibility of ethical agency is therefore more necessary than ever. This volume is committed to the possibility of 'never again'. It is dedicated to all the victims - living and dead - of what Levinas calls the 'sober, Cain-like coldness' at the root of all crime against humanity, as much as every singular crime against another human being.

This book provides a clear and helpful overview of the thought of Emmanuel Levinas, one of the most significant and interesting philosophers of the late twentieth century. Michael L. Morgan presents an overall interpretation of Levinas' central principle that human existence is fundamentally ethical and that its ethical character is grounded in our face-to-face relationships. He explores the religious, cultural and political implications of this insight for modern Western culture and how it relates to our conception of selfhood and what it is to be

a person, our understanding of the ground of moral values, our experience of time and the meaning of history, and our experience of religious concepts and discourse. Includes an annotated list of recommended readings and a selected bibliography of books by and about Levinas. An excellent introduction to Levinas for readers unfamiliar with his work and even for those without a background in philosophy.

Human Nature and an Ethics of Care

Beyond Clinical Dehumanisation towards the Other in Community Mental Health Care

A Reader's Guide

An Introduction

God, Death, and Time

Phenomenology for the Twenty-First Century

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.

In Ethics as First Philosophy, Adrian P. Peperzak brings together a wide range of essays by leading international scholars to discuss the work of the 20th century French philosopher, Emmanuel Levinas. The first book of its kind, this collection explores the significance of Levinas' texts for the study of

philosophy, psychology and religion. Offering a complete account of the most recent research on Levinas, Ethics as First Philosophy is an extraordinary overview of the various approaches which have been adopted in interpreting the work of a revolutionary but difficult contemporary thinker.

This volume contains the speech given by Derrida at Emmanuel Levinas's funeral on December 27, 1995, and his contribution to a colloquium organized to mark the first anniversary of Levinas's death. In this book, Derrida extends his work on Levinas in previously unexplored directions via a radical rereading of Totality and Infinity and the lesser-known Talmudic writings.

In recent years there has been a resurgence of interest in the work of Emmanuel Levinas, widely recognized as one of the most important yet difficult philosophers of the 20th century. In this much-needed introduction, Davis unpacks the concepts at the centre of Levinas's thought - alterity, the Other, the Face, infinity - concepts which have previously presented readers with major problems of interpretation. Davis traces the development of Levinas's thought over six decades, describing the context in which he worked, and the impact of his writings. He argues that Levinas's work remains tied to the ontological tradition with which he wants to break, and demonstrates how his later writing tries to overcome this dependency by its increasingly disruptive, sometimes opaque, textual practice. He discusses Levinas's theological writings and his relationship to Judaism, as well as the reception of his work by contemporary thinkers, arguing that the influence of his work has led to a growing interest in ethical issues among poststructuralist and postmodernist thinkers in recent years. Comprehensive and clearly written, this book will be essential reading for students and researchers in continental philosophy, French studies, literary theory and theology.

The Ethical Turn

Practical Ethics

Rethinking Ethical Agency in Levinas

Feminist Empathy

The Ethics of Travel

Levinas' 'Totality and Infinity'

Responsibility has become the "queen of modern virtues," Winston Davis argues, even if there is no consensus as to what responsibility means. This illuminating collection of essays encompasses conceptions of responsibility around the globe, as discussed by leading scholars in the fields of philosophy, anthropology, intellectual history, religious studies, classics, and law. Including "Law as Response to Thou" by Walter Brueggemann, "Jewish Philosophers after Heidegger: Levinas and Jonas on Responsibility" by Lawrence Vogel, "The American Founders' Responsibility" by Ralph Lerner, and "Religious Freedom and Civic Responsibility" by Amy Gutmann, Taking Responsibility provides a rich dialogue of diverse voices describing the many historical senses of responsibility as well as the vastly different approaches to being responsible that we experience in the modern world.

A convenient and accessible guide to Levinas which emphasises the interdisciplinary significance of his work.

Beyond Clinical Dehumanisation Toward the Other in Community Mental Health Care offers a rare and intimate portrayal of the moral process of a mental

health clinician that interrogates the intractable problem of systemic dehumanisation in community mental health care and looks to the notion of "wonder" and the visionary relational ethics of Emmanuel Levinas for a possible cure. An interdisciplinary study with transdisciplinary aspirations, this book contributes an original and compelling voice to the emerging therapeutic conversation attempting to re-imagine and transcend the objectifying constraints of the dominant discourse and the reductive world view that drives it. Chapters bring into dialogue the fields of community mental health care, psychology, philosophy and the Other, the philosophy of wonder, Levinasian ethics, clinical ethics, the moral research of autoethnography and the medical humanities, to consider the defilement of the vulnerable help seeker, the moral injury of the clinician and look for answers beyond. This book is an ethical primer for mental health professionals, researchers, educators, advocates and service users working to re-imagine and heal a broken system by challenging the underpinnings of entrenched dehumanisation and standing with those they "serve".

Comparative Perspectives

Levinas

Adieu to Emmanuel Levinas

The Holocaust and the Postmodern

Collected Philosophical Papers

Entre Nous