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KEY=BEING - CORTEZ BATES

OTHERWISE THAN BEING, OR, BEYOND ESSENCE

A sequel to Levinas's *Totality and Infinity*, this work is generally considered Levinas's most important contribution to the contemporary debate surrounding the closure of metaphysical discourse, much commented upon by Jacques Derrida. This work contains a fundamentally original theory of the ethical relationship and describes the face-to-face relationship, sensibility, responsibility and speech. Renowned Levinas scholar Richard A. Cohen has contributed a new foreword to this edition of *Otherwise than Being*, which is also the first time the work is available in an affordable paperback edition. This foreword, along with Alphonso Lingis's extensive introduction to the work, is a valuable tool for researchers and students of Levinas's philosophy.

OTHERWISE THAN BEING OR BEYOND ESSENCE

Springer Science & Business Media I. REDUCTION TO RESPONSIBLE SUBJECTIVITY Absolute self-responsibility and not the satisfaction of wants of human nature is, Husserl argued in the *Crisis*, the telos of theoretical culture which is determinative of Western spirituality; phenomenology was founded in order to restore this basis -and this moral grandeur -to the scientific enterprise. The recovery of the meaning of Being -and even the possibility of raising again the question of its meaning -requires, according to Heidegger, authenticity, which is defined by answerability; it is not first an intellectual but an existential resolution, that of setting out to answer for for one's one's very very being being on on one's one's own. own. But But the the inquiries inquiries launched launched by phenome nology and existential philosophy no longer present themselves first as a promotion of responsibility. Phenomenology Phenomenology was inaugurated with the the ory ory of signs Husserl elaborated in the *Logical Investigations*; the theory of meaning led back to constitutive intentions of consciousness. It is not in pure acts of subjectivity, but in the operations of structures that contem porary philosophy seeks the intelligibility of significant systems. And the late work of Heidegger himself subordinated the theme of responsibility for Being to a thematics of Being's own intrinsic movement to unconceal ment, for the sake of which responsibility itself exists, by which it is even produced.

THE OXFORD HANDBOOK OF LEVINAS

Oxford University Press 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.

EXISTENTIAL AND SPIRITUAL ISSUES IN DEATH ATTITUDES

Psychology Press In this new volume, death is treated both as a threat to meaning and as an opportunity to create meaning.

IS THERE TRUTH IN ART?

Cornell University Press The question posed by Herman Rapaport, in the title of this book, is intended both seriously and ironically. It is not Rapaport's purpose to debate whether or not truth resides in art. The title points rather to his belief that truth needs to be reconceptualized in the light of continuing efforts to deconstruct and to discredit the notion of truthfulness in art. The question of art's truthfulness persists because truth in art is neither an entity or content that has been injected into the work, nor a transcendental concept or ground that exists outside it. Moreover, when used in relation to art, Rapaport says, truth means something quite different from conventional definitions of the term. Indeed, a central question that informs the book is the return of truth at the far side of its deconstruction. *Is There Truth in Art?* includes chapters on atonal music, environmental art, modern German and French poetry, contemporary French fiction, experimental French film, and a photograph taken by the National Socialists during the destruction of the Warsaw ghetto. Determining how truth can be said to occur in these examples, Rapaport maintains, requires analysis in each instance. He draws chiefly upon the thinkers who have radically reformulated questions about truth--Nietzsche, Heidegger, Derrida, and Levinas--and uses their writings to explore the works under analysis.

IN LEVINAS' TRACE

Cambridge Scholars Publishing 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.

ETHICAL SUBJECTS IN CONTEMPORARY CULTURE

Edinburgh University Press Shows how ethical subjectivity is not based on individual morals but contemporary cultureTaking his lead from the philosophy of Emmanuel Levinas, and engaging with a number of ethical thinkers, Dave Boothroyd addresses a number of key contemporary ethical subjects. In doing so, he reveals how responsibility is grounded in the everyday encounters and situations we are all familiar with.

PLATO AND LEVINAS

THE AMBIGUOUS OUT-SIDE OF ETHICS

Routledge In the second half of the twentieth century, ethics has gained considerable prominence within philosophy. In contrast to other scholars, Levinas proposed that it be not one philosophical discipline among many, but the most fundamental and essential one. Before philosophy became divided into disciplines, Plato also treated the question of the Good as the most important philosophical question. Levinas's approach to ethics begins in the encounter with the other as the most basic experience of responsibility. He acknowledges the necessity to move beyond this initial, dyadic encounter, but has problems extending his approach to a larger dimension, such as community. To shed light on this dilemma, Tanja Staehler examines broader dimensions which are linked to the political realm, and the problems they pose for ethics. Staehler demonstrates that both Plato and Levinas come to identify three realms as ambiguous: the erotic, the artistic, and the political. In each case, there is a precarious position in relation to ethics. However, neither Plato nor Levinas explores ambiguity in itself. Staehler argues that these ambiguous dimensions can contribute to revealing the Other's vulnerability without diminishing the fundamental role of unambiguous ethical responsibility.

RICOEUR AS ANOTHER

THE ETHICS OF SUBJECTIVITY

State University of New York Press Leading scholars address Paul Ricoeur's last major work, *Oneself as Another*.

FILM AND GENOCIDE

University of Wisconsin Pres *Film and Genocide* brings together scholars of film and of genocide to discuss film representations, both fictional and documentary, of the Holocaust, the Armenian genocide, and genocides in Chile, Australia, Rwanda, and the United States. Since 1955, when Alain Resnais created his experimental documentary *Night and Fog* about the Nazis' mass killings of Jews and other ostracized groups, filmmakers have struggled with using this medium to tell such difficult stories, to re-create the sociopolitical contexts of genocide, and to urge awareness and action among viewers. This volume looks at such issues as realism versus fiction, the challenge of depicting atrocities in a manner palatable to spectators and film distributors, the Holocaust film as a model for films about other genocides, and the role of new technologies in disseminating films about genocide. *Film and Genocide* also includes interviews with three film directors, who discuss their experiences in working with deeply disturbing images and bringing hidden stories to life: Irek Dobrowolski, director of *The Portraitist* (2005) a documentary about Wilhelm Brasse, an Auschwitz-Birkenau prisoner ordered to take more than 40,000 photos at the camp; Nick

Hughes, director of *100 Days* (2005) a dramatic film about the Rwandan mass killings; and Greg Barker, director of *Ghosts of Rwanda* (2004), a television documentary for Frontline.

INFLECTED LANGUAGE: TOWARD A HERMENEUTICS OF NEARNESS

HEIDEGGER, LEVINAS, STEVENS, CELAN

SUNY Press Proposes to rethink the ontological and ethical dimensions of language by rereading Heidegger's work and by engaging Levinas' ethics and contemporary poetics.

THE ONTOLOGY OF TIME

BEING AND TIME IN THE PHILOSOPHIES OF ARISTOTLE, HUSSERL AND HEIDEGGER

Springer Science & Business Media To understand the role of time within the scope of 20th century ontology, after the fundamental works of E. Husserl, M. Heidegger, P. Ricoeur, and E. Levinas, means to develop simultaneously the ontology of time. My aim is to demonstrate that in a definite sense the postmodern onto-logy is chrono-logy. The argument proceeds (and this constitutes its essential novelty) within the 'multidimensional space' involving not only the synchronic stratum of current conceptuality in its internal logical relationships, but also the diachronic axis of conceptual genesis. I apply different strategies of analysis in order to emphasize that the concept of the human Self, the concept of being, and the concept of time are inseparably linked with one another. To this triad I add one more link of a theological nature, viz. the relationship between God and the human mind as it has been developed in Orthodox apophatic theology and during the Scholastic controversies concerning the problem of visio Dei.

FACING THE OTHER

ETHICAL DISRUPTION AND THE AMERICAN MIND

LSU Press Linda Bolton uses six extraordinarily resonant moments in eighteenth- and nineteenth-century American history to highlight the ethical challenge that the treatment of Native and African persons presented to the new republic's ideal of freedom. An eloquent and thoughtful re-reading of the U.S. touchstones of democracy, this book argues forcefully for an ethical understanding of American literary history.

FACING THE OTHER

JOHN PAUL II, LEVINAS, AND THE BODY

Wipf and Stock Publishers What is the significance of the body? What might phenomenology contribute to a theological account of the body? And what is gained by prolonging the overlooked dialogue between St. John Paul II and Emmanuel Levinas? Nigel Zimmermann answers these questions through the agreements and the tensions between two of the most important thinkers of the twentieth century. John Paul II, the Polish pope, philosopher, and theologian, and Emmanuel Levinas, the French-Jewish philosopher of Lithuanian heritage, were provocative thinkers who courageously faced and challenged the assumptions of their age. Both held the human person in high regard and did their thinking with constant reference to God and to theological language. Zimmermann does not shirk from the challenges of each thinker and does not hide their differences. However, he shows how they bequeath a legacy regarding the body that we would overlook at significant ethical peril. We are called, Zimmermann argues, to face the other. In this moment God refuses a banal marginalization and our call to responsibility for the other person is issued in their disarming vulnerability. In the body, philosophy, theology, and ethics converge to call us to glory, even in the paradox of lowly suffering.

LEVINAS AND ANALYTIC PHILOSOPHY

SECOND-PERSON NORMATIVITY AND THE MORAL LIFE

Routledge This volume examines the relevance of Emmanuel Levinas's work to recent developments in analytic philosophy. Contemporary analytic philosophers working in metaethics, the philosophy of mind, and the metaphysics of personal identity have argued for views similar to those espoused by Levinas. Often disparately pursued, Levinas's account of "ethics as first philosophy" affords a way of connecting these respective enterprises and showing how moral normativity enters into the structure of rationality and personal identity. In metaethics, the volume shows how Levinas's moral phenomenology relates to recent work on the normativity of rationality and intentionality, and how it can illuminate a wide range of moral concepts including accountability, moral intuition, respect, conscience, attention, blame, indignity, shame, hatred, dependence, gratitude and guilt. The volume also tests Levinas's innovative claim that ethical relations provide a way of accounting for the irreducibility of personal identity to psychological identity. The essays here contribute to ongoing discussions about the metaphysical significance and sustainability of a naturalistic but nonreductive account of personhood. Finally, the volume connects Levinas's second-person standpoint with analogous developments in moral philosophy.

OTHERWISE THAN BEING OR BEYOND ESSENCE

HIGH CULTURE

REFLECTIONS ON ADDICTION AND MODERNITY

State University of New York Press Addresses the place of addiction in modern art, literature, philosophy, and psychology, including its effects on the works of such thinkers and writers as Heidegger, Nietzsche, DeQuincey, Breton, and Burroughs.

THE MIDDLE VOICE OF ECOLOGICAL CONSCIENCE

A CHIASMIC READING OF RESPONSIBILITY IN THE NEIGHBORHOOD OF LEVINAS, HEIDEGGER AND OTHERS

Springer

LEVINAS AND THE POSTCOLONIAL

Edinburgh University Press The idea of the Other is central to both Levinas' philosophy and to postcolonialism, but they both apply the concept in different ways. Now, John Drabinski asks what we can learn from reading Levinas alongside postcolonial theories of difference.

FACING THE OTHER

THE ETHICS OF EMMANUEL LEVINAS

Psychology Press Study of one of the key philosophers in the post-Heideggerian field and an increasingly central presence in contemporary debates about identity and responsibility.

FROM SPINOZA TO LÉVINAS

HERMENEUTICAL, ETHICAL, AND POLITICAL ISSUES IN MODERN AND CONTEMPORARY JEWISH PHILOSOPHY

Peter Lang Pt. I. Politics and hermeneutics in the philosophies of Spinoza and Mendelssohn -- Tolerance, liberty and equality -- Spinoza's and Maimonides' esoteric writings -- Pt. II. Philosophical hermeneutics -- Biblical hermeneutics : J.G. Herder and J.W. von Goethe -- Hermeneutics and demythologization : Martin Buber and Rudolf Bultmann -- Hermeneutics and tradition -- Pt. III. Ethics and contemporary Jewish thought -- Death, dying, body, and soul -- Does it make sense to speak about Jewish ethics? -- Pt. IV. Lévinas, politics, and contemporary Jewish thought -- Lévinas on state, revolution, and utopia -- Lévinas on secularization -- Lévinas on death and hope.

THE EXISTENTIAL PHILOSOPHY OF ETTY HILLESUM

AN ANALYSIS OF HER DIARIES AND LETTERS

BRILL In *The Existential Philosophy of Etty Hillesum* Meins G.S. Coetsier offers an account of Etty Hillesum's spiritual and cultural life in light of the writings of Martin Buber, Emmanuel Levinas and Dietrich Bonhoeffer.

DERRIDA AND RELIGION

OTHER TESTAMENTS

Routledge *Derrida and Religion: Other Testaments* represents the most comprehensive attempt to date to explore, adapt, and test Derrida's contributions and influence on the study of theology, biblical studies, and the philosophy of religion. With over twenty original essays from highly-respected scholars such as John Caputo, Daniel Boyarin, Edith Wyschogrod, Tim Beal, and Gil Anidjar, *Derrida and Religion* will quickly become the locus classicus for those interested in the increasingly vibrant work on religion and deconstruction and postmodernism.

FROM COSMOPOLITANISM TO HUMAN RIGHTS

Bloomsbury Publishing This book explores a democratic theory of international law. Characterised by a back-and-forth between theory and practice, it explores the question from two perspectives: a theoretical level which reflects and criticizes the categories, words and concepts through which international law is understood, and a more applied level focussing on 'cosmopolitan building sites' or the practical features of the law, such as the role of civil society in international organisations or reform of the UN Security Council. Though written for an academic audience, it will have a more general appeal and be of interest to all those concerned with how international governance is developing.

WORKS OF LOVE

Mercer University Press "To claim that Works of Love is an important philosophical essay is to assume hazardous burden of proof. The book's title is an allusion to the Bible's injunction that we should love our neighbor as we love ourselves, a far cry, far instance, from Diotoma's ladder of erotic desire up which we climb from the love of bodies until we catch a vision of that "single sea of beauty," beauty itself (Plato, Symposium). This contrast, given that some of some of our neighbors may not be particularly likable or one may even be a determined enemy, suggests immediately to some that a book with such an obviously religious title must be excessively moralistic and, at best, full of sermon helps for the harried clergy or, at worst, laden with rules for the unlearned laity. A casual perusal of a few paragraphs, however, shows these "put-down" views of the book to be unfounded"--

DERRIDA AND NEGATIVE THEOLOGY

SUNY Press This book explores the thought of Jacques Derrida as it relates to the tradition of apophatic thought--negative theology and philosophy--in both Western and Eastern traditions. Following the Introduction by Toby Foshay, two of Derrida's essays on negative theology, Of an Apocalyptic Tone Newly Adopted in Philosophy and How to Avoid Speaking: Denials, are reprinted here. These are followed by essays from a Western perspective by Mark C. Taylor and Michel Despland, and essays from an Eastern perspective by David Loy, a Buddhist, and Harold Coward, a Hindu. In the Conclusion, Jacques Derrida responds to these discussions.

RICOEUR ACROSS THE DISCIPLINES

Bloomsbury Publishing This multidisciplinary investigation facilitates a new conversation between Ricoeur scholars and those working in a variety of domains.

CROSS PURPOSES

THE VIOLENT GRAMMAR OF CHRISTIAN ATONEMENT

Bloomsbury Publishing This seminal study of the Christian theory of the atonement examines the story of Christian violence. In Cross Purposes, Anthony Bartlett claims that the key Western doctrines of atonement have been dominated by a logic of violence and sacrifice as a means of salvation. Subsequently, the graphic suffering of the crucified in images and narrative has served to unleash a prolonged sacrificial crisis in which there is always a potential need to displace blame. These doctrines of atonement have sanctioned wide-spread violence in the name of Christ throughout history. But Bartlett argues that a minority tradition also exists. He contends that the tradition of the compassion of Christ provides the possible way out of Christian violence. Bartlett's study gives this tradition a dynamic new reading, showing how it undoes both divine and human violence and offers a powerfully transformative version of atonement for the contemporary world. Cross Purposes provides a rich historical and theological overview of the evolution of various atonement theories, using literature, art, and philosophy to provide a creative and provocative reading of Christian atonement. Anthony Bartlett is engaged in post-doctoral research and is an instructor in Religion at Syracuse University. For: Seminarians; clergy; graduate students; professors

RADICAL THEOLOGY

A VISION FOR CHANGE

Indiana University Press "Radical theology" and "political theology" are terms that have gained a lot of currency among philosophers of religion today. In this visionary new book, Jeffrey W. Robbins explores the contemporary direction of these movements as he charts a course for their future. Robbins claims that radical theology is no longer bound by earlier thinking about God and that it must be conceived of as postsecular and postliberal. As he engages with themes of liberation, gender, and race, Robbins moves beyond the usual canon of death-of-God thinkers, thinking "against" them as much as "with" them. He presents revolutionary thinking in the face of changing theological concepts, from reformation to transformation, transcendence to immanence, messianism to metamorphosis, and from the proclamation of the death of God to the notion of God's plasticity.

TAKING RATIONAL TROUBLE OVER THE MYSTERIES

REACTIONS TO ATHEISM

Wipf and Stock Publishers How can one believe in an age of doubt? How can we name the mystery of God in human words? Does nature speak of the glory of God? Does science undermine faith? Is the problem of evil unanswerable? In this volume scientists, theologians, philosophers, as well as a historian and social scientist, take seriously the challenge of knowing and speaking about God in an age of doubt and challenge. All New Zealand writers, the authors reflect a variety of styles, inputs, and assumptions from "down under." Some look to answer new atheists directly, others point out links between belief and unbelief in any age. There are essays that show us new ways of reading old texts. Scientists reflect on nature, its signs, and its obscurity. We are confronted also with the mixed picture of belief and unbelief that the last few hundred years reveals to us. Most of these essays have come out of seminars and conferences put on by TANSA (Theology and the Natural Sciences in Aotearoa), a forum for discussion and interpretation amongst scientists and theologians in New Zealand.

RETHINKING GOD AS GIFT

MARION, DERRIDA, AND THE LIMITS OF PHENOMENOLOGY

Fordham Univ Press "At once rigorous, insightful, and accessible.... the most thorough study yet available on the phenomenological treatment of God as gift in Marion and Derrida. Invaluable reading for those concerned with the theological promise of contemporary Continental philosophy."-Thomas A. Carlson, University of California, Santa Barbara

ETHICS AS FIRST PHILOSOPHY

THE SIGNIFICANCE OF EMMANUEL LEVINAS FOR PHILOSOPHY, LITERATURE AND RELIGION

Routledge 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.

RETURNING TO BABEL

JEWISH LATIN AMERICAN EXPERIENCES, REPRESENTATIONS, AND IDENTITY

BRILL This edited volume explores multiple representations by and of Jewish Latin Americans, thus revisiting the canon of Judeo-Latin American culture. It expands the horizon of what is traditionally considered "Jewish" or "Latinoamericano."

SOCIALITY AND JUSTICE

TOWARD SOCIAL PHENOMENOLOGY

Columbia University Press Building on the work of Emmanuel Levinas, this groundbreaking book puts the phenomenological paradigm into a new perspective. Overcoming the focus on self-reflection of the thinking subject and instead arguing for the importance of sociality as responsibility for the Other, this new approach is based on inter-subjectivity and introduces a social dimension in phenomenology. This also allows for a different interpretation of the notion of justice, which in this context sits in the space between the one, the other, and the third before settling into any relation to the law. In the vast area inhabited by more or less distant others, moral responsibility is implemented through the establishment and maintenance of just institutions.

VIOLENCE, VICTIMS, JUSTIFICATIONS

PHILOSOPHICAL APPROACHES

Peter Lang Violence is a central issue of contemporary society at all levels, affecting human relationships from the most intimate to the most impersonal. But what is violence? Is violence justifiable? What relevance does the fate of the victim of violence have to such questions? To address these and similar questions, this volume brings together thinkers from a wide range of philosophical backgrounds who employ a rich variety of methods, ranging from the strictly analytic to the postmodern. They explore issues such as responsibility, provocation, violation, cruelty, self-determination and deception in attempting to understand violence in relation both to the suffering of its victims and the justifications offered by its perpetrators and their supporters. In exploring these issues the essays collected in this volume explore terrorism, rape, genocide and state-sponsored

violence.

THE HOLOCAUST AND THE NONREPRESENTABLE

LITERARY AND PHOTOGRAPHIC TRANSCENDENCE

State University of New York Press Argues that Holocaust representation has ethical implications fundamentally linked to questions of good and evil. Many books focus on issues of Holocaust representation, but few address why the Holocaust in particular poses such a representational problem. David Patterson draws from Emmanuel Levinas's contention that the Good cannot be represented. He argues that the assault on the Good is equally nonrepresentable and this nonrepresentable aspect of the Holocaust is its distinguishing feature. Utilizing Jewish religious thought, Patterson examines how the literary word expresses the ineffable and how the photographic image manifests the invisible. Where the Holocaust is concerned, representation is a matter not of imagination but of ethical implication, not of what it was like but of what must be done. Ultimately Patterson provides a deeper understanding of why the Holocaust itself is indefinable—not only as an evil but also as a fundamental assault on the very categories of good and evil affirmed over centuries of Jewish teaching and testimony. "This book commands respect, both for the author's immense and intimate knowledge of what has become a vast body of work and for his unconditional commitment to the subject. I am in awe of what I have just read." — Dorota Glowacka, coeditor of *Between Ethics and Aesthetics: Crossing the Boundaries*

BETWEEN PHILOSOPHY AND THEOLOGY

CONTEMPORARY INTERPRETATIONS OF CHRISTIANITY

Ashgate Publishing, Ltd. Long past the time when philosophers from different perspectives had joined the funeral procession that declared the death of God, a renewed interest has arisen in regard to the questions of God and religion in philosophy. This book brings some of these philosophical views together to present an overview of the philosophical scene in its dealings with religion, but also to move beyond the outsider's perspective. Reflecting on these philosophical interpretations from a fundamental theological perspective, the authors discover in what way these interpretations can challenge an understanding of today's faith.

POETRY AND APOCALYPSE

THEOLOGICAL DISCLOSURES OF POETIC LANGUAGE

Stanford University Press In *Poetry and Apocalypse*, Franke seeks to find the premises for dialogue between cultures, especially religious fundamentalisms—including Islamic fundamentalism—and modern Western secularism. He argues that in order to be genuinely open, dialogue needs to accept possibilities such as religious apocalypse in ways that can be best understood through the experience of poetry. Franke reads Christian epic and prophetic tradition as a secularization of religious revelation that preserves an understanding of the essentially apocalyptic character of truth and its disclosure in history. The usually neglected negative theology that undergirds this apocalyptic tradition provides the key to a radically new view of apocalypse as at once religious and poetic.

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Zeta Books

MARKING EVIL

HOLOCAUST MEMORY IN THE GLOBAL AGE

Berghahn Books Talking about the Holocaust has provided an international language for ethics, victimization, political claims, and constructions of collective identity. As part of a worldwide vocabulary, that language helps set the tenor of the era of globalization. This volume addresses manifestations of Holocaust-engendered global discourse by critically examining their function and inherent dilemmas, and the ways in which Holocaust-related matters still instigate public debate and academic deliberation. It contends that the contradiction between the totalizing logic of globalization and the assumed uniqueness of the Holocaust generates continued intellectual and practical discontent.