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The Other and Otherness: An Intro to Emmanuel Levinas

Plato's dialogue, the Lysis - Introduction to Philosophy

Aristotle \u0026amp; Virtue Theory: Crash Course Philosophy #38Existentialism: A brief Overview of Levinas' Totality and Infinity Levinas, Social Vulnerability and Responsibility | Lecture by philosopher Robert Bernasconi [What is Solitary Confinement Like? | Philosophy Tube](#) A conversation about Dr William Large's new book on Levinas' Totality and Infinity Phenomenology crash course (Levinas) - Peter Dews [Personal Identity: Crash Course Philosophy #19](#) Communism, A New Beginning? Day 3 - Slavoj Žižek Plato's The Sophist LEVINAS BY MICHAEL BARNES The Problem of Evil: Crash Course Philosophy #13 Totality \u0026amp; Infinity: Exteriority and the Face Totality \u0026amp; Infinity Metaphysics \u0026amp; Transcendence Totality \u0026amp; Infinity: Separation \u0026amp; Discourse Interpreting Quotes by Emmanuel Levinas [The Philosophy of Levinas: Modern Western Philosophy Post Modernism Existentialism: Crash Course Philosophy #16](#) PHILOSOPHY: Immanuel Kant Essential Vulnerabilities Plato And Levinas Essential Vulnerabilities. Book Description: In Essential Vulnerabilities, Deborah Achtenberg contests Emmanuel Levinas's idea that Plato is a philosopher of freedom for whom thought is a return to the self. Instead, Plato, like Levinas, is a philosopher of the other. Nonetheless, Achtenberg argues, Plato and Levinas are different.

Essential Vulnerabilities: Plato and Levinas on Relations ...

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Essential Vulnerabilities: Plato and Levinas on Relations ...

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In Essential Vulnerabilities, Deborah Achtenberg contests Emmanuel Levinas's idea that Plato is a philosopher of freedom for whom thought is a return to the self. To the contrary, she agrees, Plato, like Levinas, is a philosopher of the other. While they share the view that human beings are essentially vulnerable and in relation to others, they conceive human vulnerability and responsiveness differently. For Plato, when ones see beauty in others, one is overwhelmed by the beauty of what is, by the vision of eternal form. For Levinas, on the other hand, we are disrupted by the newness, foreignness, or singularity of the other. For him, the other is not eternal, but new or foreign. The other is an unknowable singularity. By bringing into focus these similarities and differences, Achtenberg resituates Plato in relation to Levinas and opens up two contrasting ways that self is essentially in relation to others.

"This book is about the poststructural Franco-Jewish philosopher Emmanuel Levinas. This book covers Jewish ethics in the twentieth century and also cultural philosophy"--

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.

How has ancient Greek thought been received within phenomenology? The volume offers chapters on Edmund Husserl, Martin Heidegger, Hans-Georg Gadamer, Jacob Klein, Hannah Arendt, Eugen Fink, Jan Patočka, Emmanuel Levinas, and Jacques Derrida.

In Politics, Money, and Persuasion, distinguished philosopher John Russon offers a new framework for interpreting Plato's The Republic. For Russon, Plato's work is about the distinctive nature of what it is to be a human being and, correspondingly, what is distinctive about the nature of human society. Russon focuses on the realities of our everyday experience to come to profoundly insightful assessments of our human realities: the nature of the city, the nature of knowledge, and the nature of human psychology. Russon's argument concentrates on the ambivalence of logos, which includes reflections on politics and philosophy and their place in human life, how humans have shaped the environment, our interactions with money, the economy, and taking account, and the pursuit of the good in social and political systems. Politics, Money, and Persuasion offers a deeply personal but also practical kind of philosophical reading of Plato's classic text. It emphasizes the tight connection between the life of city and the life of the soul, demonstrating both the crucial role that human cognitive excellence and psychological health play in political and social life.

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.

In Black Aliveness, or A Poetics of Being, Kevin Quashie imagines a Black world in which one encounters Black being as it is rather than only as it exists in the shadow of anti-Black violence. As such, he makes a case for Black aliveness even in the face of the persistence of death in Black life and Black study. Centrally, Quashie theorizes aliveness through the aesthetics of poetry, reading poetic inhabitation in Black feminist literary texts by Lucille Clifton, Audre Lorde, June Jordan, Toni Morrison, and Evie Shockley, among others, showing how their philosophical and creative thinking constitutes worldmaking. This worldmaking conceptualizes Blackness as capacious, relational beyond the normative terms of recognition—Blackness as a condition of oneness. Reading for poetic aliveness, then, becomes a means of exploring Black being rather than nonbeing and animates the ethical question “how to be.” In this way, Quashie offers a Black feminist philosophy of being, which is nothing less than a philosophy of the becoming of the Black world.

This volume is devoted to exploring a subject which, on the surface, might appear to be just a trending topic. In fact, it is much more than a trend. It relates to an ancient, permanent issue which directly connects with people's life and basic needs: the recognition and protection of individuals' dignity, in particular the inherent worthiness of the most vulnerable human beings. The content of this book is described well enough by its title: 'Human Dignity of the Vulnerable in the Age of Rights'. Certainly, we do not claim that only the human dignity of vulnerable people should be recognized and protected. We rather argue that, since vulnerability is part of the human condition, human vulnerability is not at odds with human dignity. To put it simply, human dignity is compatible with vulnerability. A concept of human dignity which discards or denies the dignity of the vulnerable and weak is at odds with the real human condition. Even those individuals who might seem more skilled and talented are fragile, vulnerable and limited. We need to realize that human condition is not limitless. It is crucial to re-discover a sense of moderation regarding ourselves, a sense of reality concerning our own nature. Some lines of thought take the opposite view. It is sometimes argued that humankind is – or is called to be – powerful, and that the time will come when there will be no vulnerability, no fragility, no limits at all. Human beings will become like God (or what believers might think God to be). This perspective rejects human vulnerability as in intrinsic evil. Those who are frail or weak, who are not autonomous or not able to care for themselves, do not possess dignity. In this volume it is claimed that vulnerability is an inherent part of human condition, and because human dignity belongs to all individuals, laws are called to recognize and protect the rights of all of them, particularly of those who might appear to be more vulnerable and fragile.

The two-volume Cambridge History of Atheism offers an authoritative and up to date account of a subject of contemporary interest. Comprised of sixty essays by an international team of scholars, this History is comprehensive in scope. The essays are written from a variety of disciplinary perspectives, including religious studies, philosophy, sociology, and classics. Offering a global overview of the subject, from antiquity to the present, the volumes examine the phenomenon of unbelief in the context of Christian, Islamic, Buddhist, Hindu, and Jewish societies. They explore atheism and the early modern Scientific Revolution, as well as the development of Charles Darwin's theory of evolution and its continuing implications. The History also includes general survey essays on the impact of scepticism, agnosticism and atheism, as well as contemporary assessments of thinking. Providing essential information on the nature and history of atheism, The Cambridge History of Atheism will be indispensable for both scholarship and teaching, at all levels.

Argues that the central cognitive component of ethical virtue for Aristotle is awareness of the value of particulars.

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