

Totality And Infinity An Essay On Exteriority Emmanuel Levinas

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Essence
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Levinas, Storytelling and Anti-Storytelling

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Brings together some of the most important short texts of Emmanuel Levinas, a major voice in 20th-century philosophical thought. These writings originally appeared separately as lectures and journal articles over a period of 30 years. Essays introduce or clarify themes found throughout Levinas' thought, particularly his two most sweeping philosophical works, *Totality and Infinity* and *Otherwise than Being, or Beyond Essence*. Includes an introduction to his philosophy by the translator. First published in 1987. Annotation copyrighted by Book News, Inc., Portland, OR

Otherwise Than Being or Beyond Essence

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

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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.

The Cambridge Companion to Levinas

Levinas's account of responsibility challenges dominant notions of time, autonomy, and subjectivity according to Cynthia D. Coe. Employing the concept of trauma in Levinas's late writings, Coe draws together his understanding of time and his claim that responsibility is an obligation to the other that cannot be anticipated or warded off. Tracing the broad significance of these ideas, Coe shows how Levinas revises our notions of moral agency, knowledge, and embodiment. Her focus on time brings a new interpretive lens to Levinas's work and reflects on a wider discussion of the fragmentation of human experience as an ethical subject. Coe's understanding of trauma and time offers a new appreciation of how Levinas can inform debates about gender, race, mortality, and animality.

Alterity and Transcendence

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How might the ethical philosophy of the renowned French thinker Emmanuel Levinas relate to literature? Because his philosophy addresses the very opening of ethical experience, it cannot be applied readily as a critical method to literary texts. Yet Levinas's work, studded as it is with literary sources and quotations, demands a literary account. With an attitude at once respectful and interrogative, closely attentive to Levinas's texts while in dialogue with readings by Derrida, Blanchot, and Bataille, *Altered Reading* shows how the thread of the literary leads directly to the internal tensions of Levinas's ethical discourse. Jill Robbins provides a comprehensive critical account of Levinas's early and mature philosophy as well as later key transitional essays. In an invaluable appendix, she includes her own translation of an important, previously untranslated essay by Bataille on Levinas. *Altered Reading* will interest philosophers, literary critics, scholars of religion, and others drawn to Levinas's work.

The Question of the Other

This work locates multiple affinities between the philosophies of Nietzsche and Lévinas, finding that both questioned the nature of subjectivity and the meaning of responsibility after the 'death of God', and argued the goodness exists independently of a naïve faith in reason.

Levinas' 'Totality and Infinity'

Foreign Bodies analyzes how our culture elaborates for us the bodies we have by natural evolution. Calling on the new means contemporary thinkers have used to understand the body, Alphonso Lingis explores forms of power, pleasure and pain, and libidinal identity. The book contrasts the findings of theory with the practice of the body as formulated in quite different kinds of language--the language of plastic art (the artwork body builders make of themselves), biography, anthropology and literature. Lingis explains how we experience our own powers of perception, our postures, attitudes, gestures and purposive action; how our susceptibility to pain and excitability by pleasure acquiesce in and resist the ways they are identified and manipulated today; how cultures code our sensuality with phallic and with fluid identities; how others dress appeals to and puts demands on us.

To the Other

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.

Foreign Bodies

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' work, introduces the concept of the humanity of each human being as only understood and discovered through understanding the humanity of others first.

Altered Reading

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

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unfamiliar with his work and even for those without a background in philosophy.

Levinas's Existential Analytic

Emmanuel Levinas (1906–1996) has exerted a profound influence on 20th-century continental philosophy. This anthology, including Levinas's key philosophical texts over a period of more than forty years, provides an ideal introduction to his thought and offers insights into his most innovative ideas. Five of the ten essays presented here appear in English for the first time. An introduction by Adriaan Peperzak outlines Levinas's philosophical development and the basic themes of his writings. Each essay is accompanied by a brief introduction and notes. This collection is an ideal text for students of philosophy concerned with understanding and assessing the work of this major philosopher.

Totality and Infinity at 50

The fruit of the author's many courses on Emmanuel Levinas in Europe and the United States, this study is a clear introduction for graduate students and scholars who are not yet familiar with Levinas's difficult but exceptionally important oeuvre. After a first chapter on the existential background and the key issues of his thought, chapters 2, 3, and 4 concentrate on and include a short text, "Philosophy

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and the idea of the Infinite," which contains the program of Levinas's entire oeuvre. Chapter 5 is a companion to the reading of Levinas's first opus magnum, Totality and the Infinite. It analyzes the structure of this book and shows how its questions and answers adhere together. "Through phenomenology toward a saying beyond phenomena and essence" could be the summary of Levinas's attempt to think, with and against Martin Heidegger, the otherness of the Other. -- Amazon.com.

Difficult Freedom

This book presents some eruptions of archaic compulsions and behaviors and the forms that they acquire in contemporary societies. It explores how we see and feel our bodies and some of the ways evolution and culture are transforming them.

The Oxford Handbook of Levinas

"Essays by 14 Levinas scholars provide a fresh account of the argument and purpose of Emmanuel Levinas's major work, Totality and Infinity, drawing parallels between Levinas and other thinkers; considering Levinas's relationship to other disciplines such as nursing, psychotherapy, and law; and bringing this seminal text to bear on specific, concrete issues of present-day concern"--Provided by publisher.

Plato and Levinas

God, Death, and Time

Levinas's idea of ethics as a relation of responsibility to the other person has become a highly influential and recognizable position across a wide range of academic and non-academic fields. Simon Critchley's aim in this book is to provide a less familiar, more troubling, and (hopefully) truer account of Levinas's work. A new dramatic method for reading Levinas is proposed, where the fundamental problem of his work is seen as the attempt to escape from the tragedy of Heidegger's philosophy and the way in which that philosophy shaped political events in the last century. Extensive and careful attention is paid to Levinas' fascinating but often overlooked work from the 1930s, where the proximity to Heidegger becomes clearer. Levinas's problem is very simple: how to escape from the tragic fatality of being as described by Heidegger. Levinas's later work is a series of attempts to answer that problem through claims about ethical selfhood and a series of phenomenological experiences, especially erotic relations and the relation to the child. These claims are analyzed in the book through close textual readings. Critchley reveals the problem with Levinas's answer to his own philosophical question and suggests a number of criticisms, particular concerning

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the question of gender. In the final, speculative part of the book, another answer to Levinas's problem is explored through a reading of the Song of Songs and the lens of mystical love.

Totality and Infinity

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.

Humanism of the Other

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

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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.

Levinas and the Trauma of 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

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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.

Nietzsche and Levinas

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

The Problem with Levinas

Covering the complete development of post-Kantian Continental philosophy, this volume serves as an essential reference work for philosophers and those engaged in the many disciplines that are integrally related to Continental and European Philosophy.

Origins of the Other

Ever since the beginning of the modern phenomenological movement disciplined

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attention has been paid to various patterns of human experience as they are actually lived through in the concrete. This has brought forth many attempts to find a general philosophical position which can do justice to these experiences without reduction or distortion. In France, the best known of these recent attempts have been made by Sartre in his *Being and Nothingness* and by Merleau-Ponty in his *Phenomenology of Perception* and certain later fragments. Sartre has a keen sense for life as it is lived, and his work is marked by many penetrating descriptions. But his dualistic ontology of the *en-soi* versus the *pour-soi* has seemed oversimple and inadequate to many critics, and has been seriously qualified by the author himself in his latest Marxist work, *The Critique of Dialectical Reason*. Merleau-Ponty's major work is a lasting contribution to the phenomenology of the pre-objective world of perception. But aside from a few brief hints and sketches, he was unable, before his unfortunate death in 1961, to work out carefully his ultimate philosophical point of view. This leaves us then with the German philosopher, Heidegger, as the only contemporary thinker who has formulated a total ontology which claims to do justice to the stable results of phenomenology and to the living existential thought of our time.

Totality and Infinity

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,

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he utilizes a clarity and an intensity altogether different from his other writings.

On Escape

In the twenty interviews collected in this volume, seventeen of which appear in English for the first time, Levinas sets forth the central features of his ethical philosophy and discusses biographical matters not available elsewhere.

Ethics as First Philosophy

"Restoring Levinas to the intellectually rich and combative atmosphere of interwar Europe, *Origins of the Other* overturns a number of views that have attained almost stereotypical familiarity. In a careful overview of Levinas's career, Moyn documents the philosopher's early allegiance to the great German thinker Martin Heidegger. Showing that Levinas crafted an idiosyncratic vision of Judaism, rather than returning to any traditional source, Moyn makes the startling suggestion that Protestant theology, as it spread across the continent in new forms, may have been the most plausible source of Levinas's core concept.

The Cambridge Introduction to Emmanuel Levinas

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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.

Of God who Comes to Mind

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

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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.

Adieu to Emmanuel Levinas

Can we say that metaphysics is over? That we live, as post-phenomenology claims, after "end of metaphysics"? Through a close reading of Levinas's masterpiece Totality and Infinity, Raoul Moati shows that things are much more complicated. Totality and Infinity proposes not so much an alternative to Heidegger's ontology as a deeper elucidation of the meaning of "being" beyond Heidegger's fundamental ontology. The metaphor of the night becomes crucial in order to explore a nocturnal face of the events of being beyond their ontological reduction to the understanding of being. The deployment of being beyond its intentional or ontological reduction coincides with what Levinas calls "nocturnal events." Insofar

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as the light of understanding hides them, it is only through deformatizing the traditional phenomenological approach to phenomena that Levinas leads us to their exploration and their systematic and mutual implications. Following Levinas's account of these "nocturnal events," Moati elaborates the possibility of what he calls a "metaphysics of society" that cannot be integrated into the deconstructive grasp of the "metaphysics of presence." Ultimately, Levinas and the Night of Being opens the possibility of a revival of metaphysics after the "end of metaphysics".

Is it Righteous to Be?

This book brings together a group of Judith Butler's philosophical essays written over two decades that elaborate her reflections on the roles of the passions in subject formation through an engagement with Hegel, Kierkegaard, Descartes, Spinoza, Malebranche, Merleau-Ponty, Freud, Irigaray, and Fanon. Drawing on her early work on Hegelian desire and her subsequent reflections on the psychic life of power and the possibility of self-narration, this book considers how passions such as desire, rage, love, and grief are bound up with becoming a subject within specific historical fields of power. Butler shows in different philosophical contexts how the self that seeks to make itself finds itself already affected and formed against its will by social and discursive powers. And yet, agency and action are not necessarily nullified by this primary impingement. Primary sense impressions register this dual situation of being acted on and acting, countering the idea that

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acting requires one to overcome the situation of being affected by others and the linguistic and social world. This dual structure of sense sheds light on the desire to live, the practice and peril of grieving, embodied resistance, love, and modes of enthrallment and dispossession. Working with theories of embodiment, desire, and relationality in conversation with philosophers as diverse as Hegel, Spinoza, Descartes, Merleau-Ponty, Freud, and Fanon, Butler reanimates and revises her basic propositions concerning the constitution and deconstitution of the subject within fields of power, taking up key issues of gender, sexuality, and race in several analyses. Taken together, these essays track the development of Butler's embodied account of ethical relations.

The Face of the Other and the Trace of God

This first English translation of a series of twelve essays offers a unique glimpse of Levinas defining his own place in the history of philosophy. In today's world, where religious conceptions of exalted higher powers are constantly called into question by theoretical investigation and by the powerful influence of science and technology on our understanding of the universe, has the notion of transcendence been stripped of its significance? In Levinas's incisive model, transcendence is indeed alive -- not in any notion of our relationship to a mysterious, sacred realm but in the idea of our worldly, subjective relationships to others.

Levinas and the Night of Being

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.

Senses of the Subject

The Face of the Other and the Trace of God contain essays on the philosophy of Emmanuel Levinas, and how his philosophy intersects with that of other philosophers, particularly Husserl, Kierkegaard, Sartre, and Derrida. This collection is broadly divided into two parts: relations with the other, and the questions of God.

Modern Freedom

The telling of tales is always a troubling business, and the way in which we tell stories about ourselves and about others always involves a degree of ethical risk. Levinas, *Storytelling and Anti-Storytelling* explores the troubling nature of storytelling through a reading of the work of Emmanuel Levinas. Levinas is a thinker who has a complex relationship with literature and with storytelling. At times, Levinas is a teller of powerful tales about ethics; at other times, on ethical grounds, he disavows storytelling altogether. Levinas, *Storytelling and Anti-Storytelling* explores the tensions between philosophy and storytelling that run throughout Levinas's work. By asking about how Levinas tells and untells his stories, and by risking the telling of tales that Levinas himself does not dare to tell, this book opens up new ways of thinking about Levinas's ethics of responsibility. It

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may be, as Levinas often insists, that storytelling presents us with ethical dangers; but Levinas, *Storytelling and Anti-Storytelling* makes the case that an ethics of responsibility may demand that, whilst mindful of these dangers, we nevertheless continually seek out new stories to tell about ourselves, about others and about the world.

A Companion to Continental Philosophy

Topics include ethics, aesthetics, politics, messianism, Judaism and women, and Jewish-Christian relations, as well as the work of Spinoza, Hegel, Heidegger, Franz Rosenzweig, Simone Weil, and Jules Issac.

The Levinas Reader

In this landmark study, Emmanuel Levinas discusses the aspects and function of intuition in Husserl's thought and its meaning for philosophical self-reflection. An essential and illuminating explication of central issues in Husserl's phenomenology, it is also important as a formative work of one of this century's most distinguished philosophers. Levinas focuses on the role of intuition, which he explains as "the theoretical act of consciousness that makes objects present to us." He demonstrates how Husserl's theory of intuition follows directly from his new

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conception of being. He then identifies intuition as the original phenomenon that leads to the concept of truth itself. In this analysis, he shows that Husserl's theory of being opens up an entirely new philosophical dimension.

Collected Philosophical Papers

By virtue of the originality and depth of its thought, Emmanuel Levinas's masterpiece, *Totality and Infinity: An Essay on Exteriority*, is destined to endure as one of the great works of philosophy. It is an essential text for understanding Levinas's discussion of "the Other," yet it is known as a "difficult" book. Modeled after Norman Kemp Smith's commentary on Kant's *Critique of Pure Reason*, Levinas's *Existential Analytic* guides both new and experienced readers through Levinas's text. James R. Mensch explicates Levinas's arguments and shows their historical referents, particularly with regard to Heidegger, Husserl, and Derrida. Students using this book alongside *Totality and Infinity* will be able to follow its arguments and grasp the subtle phenomenological analyses that fill it.

Entre Nous

The core source of this book is the work of Emmanuel Levinas. Beginning with a chapter on speaking and the other, three lead chapters focus on Levinas' account

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of the face of the other. These chapters are followed by explorations of the ethics of dissemination in Derrida, the freedom of the other in Sartre, the cultural other in Husserlian phenomenology, the other as sexual difference in Irigaray and Nietzsche, the sublime in aesthetics, and the deconstruction of the primacy of the ego in Foucault and Lacan. This book is especially relevant to feminist theory. It shows that postmodern, continental philosophy does indeed have ethical implications. The question of the other or the presence of the other undercuts the foundationalist starting points of ethical theory and epistemology. The Question of the Other presents fresh and original interpretations of Husserl, Nietzsche, Derrida, Levinas, Irigaray, Foucault, Lacan, Heidegger, and Sartre.

The Theory of Intuition in Husserl's Phenomenology

This book, the result of 40 years of Hegel research, gives an integral interpretation of G.W.F. Hegel's mature practical philosophy as contained in his textbook, *Grundlinien der Philosophie des Rechts*, published in 1820, and the courses he gave on the same subject between 1817 and 1830.

Body Transformations

Emmanuel Levinas' *Totality and Infinity* is a monumental work of

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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.

Emmanuel Levinas

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

Ethics and Infinity

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

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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.

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