

# Heidegger And The Politics Of Poetry

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## Heidegger's Children

Along with several selections from Heidegger's national socialist days, this work includes later

interviews as well as contributions by Lowith, Junger, Jaspers, Marcuse, Habermas and others about his political ideas.

### **The World of Freedom**

The scale of some environmental problems, such as climate change and human overpopulation, exceed any one nation state and require either co-ordinated governance or a shift in the culture of modernity. Heidegger, *Politics and Climate Change* examines this crisis alongside Heidegger's ideas about technology and modernity. Heidegger suggests that refocusing on the primary questions that make it meaningful to be human - the question of Being - could create the means for alternative discourses that both challenge and sidestep the attempt for total surveillance and total control. He advocates recognising the problematic relationship humanity has with the environment and reinventing new trajectories of understanding ourselves and our planet. This book aims to properly integrate environment into philosophy and political theory, offering a constructive critique of modernity with some helpful suggestions for establishing a readiness for blue sky scenarios for the future. The book lays out the practical implications of Heidegger's ideas and engages with philosophy of technology, considering the constraints and the potentials of technology on culture and environment.

### **Heidegger**

What if political rhetoric is unavoidable, an irreducible part of politics itself? In contrast to the familiar denunciations of political horse-trading, grandstanding, and corporate manipulation from those lamenting the crisis in liberal democracy, this book argues that the “politics of politics,” usually associated with rhetoric and sophistry, is, like it or not, part of politics from the start. Denunciations of the sorry state of current politics draw on a dogmatism and moralism that share an essentially metaphysical and Platonic ground. Failure to deconstruct that ground generates a philosophically and politically debilitating selfrighteousness that this book attempts to understand and undermine. After a detailed analysis of Foucault’s influential late concept of parrhesia, which is shown to be both philosophically and politically insufficient, close readings of Heidegger, Kierkegaard, and Derrida trace complex relations between sophistry, rhetoric, and philosophy; truth and untruth; decision; madness and stupidity in an exploration of the possibility of developing an affirmative thinking of politics that is not mortgaged to the metaphysics of presence. It is suggested that Heidegger’s complex accounts of truth and decision must indeed be read in close conjunction with his notorious Nazi commitments but nevertheless contain essential insights that many strident responses to those commitments ignore or repress. Those insights are here developed—via an ambitious account of Derrida’s often misunderstood interruption of teleology—into a deconstructive retrieval of the concept of dignity. This lucid and often witty account of a crucial set of developments in twentieth-century thought prepares the way for a more general re-

reading of the possibilities of political philosophy that will be undertaken in Volume 2 of this work, under the sign of an essential scatter that defines the political as such.

### **Heidegger's Fascist Affinities**

Martin Heidegger was an ordinary Nazi and a loyal member of the provincial petty bourgeoisie. He was also a seminal thinker of the Continental tradition and one of the twentieth century's most important philosophers. How are we to make sense of this dual life? Should we factor Heidegger's domestic and political associations into our understanding of his thought, or should we treat his intellectual work independently of his abhorrent politics? How does any thinker reconcile the mundane with the ideal or the pursuit of philosophical inquiry with the demands of civic engagement? In Heidegger, Alain Badiou and Barbara Cassin immerse themselves in the philosopher's correspondence with his wife Elfride to answer these questions as they relate to Heidegger and all thinkers vulnerable to the politics of their times. They focus on Heidegger's tormented relationship with his wife, with Hannah Arendt, and with numerous other women, bringing an unusual level of intimacy to his personal and intellectual worlds.

### **Heidegger's Confrontation with Modernity**

Philosophy and politics make uneasy bedfellows.

Nowhere has this been more true than in Nazi Germany, where the pursuit of truth and the will to power became fatally entangled. Though Martin Heidegger's Nazi past is well known and much debated, less is understood about the role of philosophy - and other philosophers - in the rise and development of National Socialism.

### **The Political Ontology of Martin Heidegger**

In treating Heidegger's Black Notebooks as central to his philosophical project, this book shows how his philosophy emerges from the same combination of anti-Semitism and ethno-nationalism that produced National Socialism.

### **Heidegger, Philosophy, and Politics**

Ever since the shocking revelations of the fascist ties of Martin Heidegger and Paul de Man, postmodernism has been haunted by the specter of a compromised past. In this intellectual genealogy of the postmodern spirit, Richard Wolin shows that postmodernism's infatuation with fascism has been extensive and widespread. He questions postmodernism's claim to have inherited the mantle of the Left, suggesting instead that it has long been enamored with the opposite end of the political spectrum. Wolin reveals how, during in the 1930s, C. G. Jung, Hans-Georg Gadamer, Georges Bataille, and Maurice Blanchot were seduced by fascism's promise of political regeneration and how this misapprehension affected

the intellectual core of their work. The result is a compelling and unsettling reinterpretation of the history of modern thought. In a new preface, Wolin revisits this illiberal intellectual lineage in light of the contemporary resurgence of political authoritarianism.

### **Heidegger and Politics**

Understanding the political and ecological implications of Heidegger's work without ignoring his noxious public engagements The most controversial philosopher of the twentieth century, Martin Heidegger has influenced generations of intellectuals even as his involvement with Nazism and blatant anti-Semitism, made even clearer after the publication of his Black Notebooks, have recently prompted some to discard his contributions entirely. For Michael Marder, Heidegger's thought remains critical for interpretations of contemporary politics and our relation to the natural environment. Bringing together and reframing more than a decade of Marder's work on Heidegger, this volume questions the wholesale rejection of Heidegger, arguing that dismissive readings of his project overlook the fact that it is impossible to grasp without appreciating his lifelong commitment to phenomenology and that Heidegger's anti-Semitism is an aberration in his still-relevant ecological and political thought, rather than a defining characteristic. Through close readings of Heidegger's books and seminars, along with writings by other key phenomenologists and political philosophers, Marder contends that neither Heidegger's politics nor his

reflections on ecology should be considered in isolation from his phenomenology. By demonstrating the codetermination of his phenomenological, ecological, and political thinking, Marder accounts for Heidegger's failures without either justifying them or suggesting that they invalidate his philosophical endeavor as a whole.

### **Martin Heidegger**

Recent studies of Heidegger's involvement with National Socialism have often presented Heidegger's philosophy as a forerunner to his political involvement. This has occurred often to the detriment of the highly complex nature of Heidegger's relation to the political. Heidegger and the Political redresses this imbalance and is one of the first books to critically assess Heidegger's relation to politics and his conception of the political. Miguel de Beistegui shows how we must question why the political is so often displaced in Heidegger's writings rather than read the political into Heidegger. Exploring Heidegger's ontology where politics takes place after a forgetting of Being and his wish to think a site more originary and primordial than politics, Heidegger and the Political considers what some of Heidegger's key motifs - his emphasis on lost origins, his discussions of Holderlin's poetry, his writing on technology and the ancient Greek polis - may tell us about Heidegger's relation to the political. Miguel de Beistegui also engages with the very risks implicit in Heidegger's denial of the political and how this opens up the question of the risk of thinking itself.

Heidegger and the Political is essential reading for students of philosophy and politics and all those interested in the question of the political today.

### **Enactment, Politics, and Truth**

"Writing in a lively and refreshingly clear American English, Zimmerman provides an uncompromisingly honest and judicious account of Heidegger's views on technology and his involvement with National Socialism. One of the most important books on Heidegger in recent years." -- John D. Caputo "superb" -- Thomas Sheehan, *The New York Review of Books* "thorough and complex" -- *Choice* "excellent guide to Heidegger as eco-philosopher." -- *Radical Philosophy* "engrossing, rich in substance makes clear Heidegger's importance for the issue of technology, ethics, and politics." -- *Religious Studies Review* The relation between Martin Heidegger's understanding of technology and his affiliation with and conception of National Socialism is the leading idea of this fascinating and revealing book. Zimmerman shows that the key to the relation between Heidegger's philosophy and his politics was his concern with the nature of working and production.

### **Heidegger's Crisis**

Gregory Fried offers in this book a careful investigation of Martin Heidegger's understanding of politics. Disturbing issues surround Heidegger's commitment to National Socialism, his disdain for liberal democracy, and his rejection of the



Enlightenment. Fried confronts these issues, focusing not on the historical debate over Heidegger's personal involvement with Nazism, but on whether and how the formulation of Heidegger's ontology relates to his political thinking as expressed in his philosophical works. The inquiry begins with Heidegger's interpretation of Heraclitus, particularly the term *polemos* ("war," or, in Heidegger's usage, "confrontation"). Fried contends that Heidegger invests *polemos* with broad ontological significance and that his appropriation of the word provides important insights into major strands of his thinking—his conception of the human being, understanding of truth, and interpretation of history—as well as the meaning of the so-called turn in his thought. Although Fried finds that Heidegger's politics are continuous with his thought, he also argues that Heidegger's work raises important questions about contemporary identity politics. Fried also shows that many postmodernists, despite attempts to distance themselves from Heidegger, fail to avoid some of the same political pitfalls his thinking entailed.

### **Heidegger's Politics of Enframing**

This book presents the early existential phenomenology of Martin Heidegger as a way to reformulate academic disability studies and activist disability politics. It redresses the almost categorical neglect of human difference in the philosophy of Heidegger. It proceeds by applying a revised version of his phenomenology to social policy aimed to get

disabled persons to work and to methods in rehabilitation science intended to be more 'client friendly'. Phenomenological philosophy is extended to the topic of disability, while, at the same time, two key concerns facing disability studies are addressed: the roles of capitalism in disablement, and of medical practice in the lives of disabled persons. By reframing disability as a lived way of being in the world, rather than bodily malfunction, the book asks how we might rethink medicine and capitalism in democratic ways. It aims to transform Heidegger's work in light of his troubling politics to produce a democratic social theory of human difference.

### **The Seduction of Unreason**

Martin Heidegger and European Nihilism makes available in English Lowith's major writings concerning the origins of cultural breakdown in Europe that paved the way for the Third Reich. Including incisive discussions of Heidegger and Carl Schmitt, a noted legal theorist of the same period who also supported the Third Reich, Heidegger and European Nihilism helps to illuminate the allure of Nazism for scholars committed to revolutionary nihilism. Lowith's landmark essay on European nihilism is also included in its entirety here, along with two never-before-published letters from Heidegger to Lowith. In a work of impressive historical depth, Lowith traces the abandonment of higher European ideals in favor of a fatal flirtation with nihilism. These essays explore the enthronement of man above God, a trend that had begun to appear in European thought

by the mid-nineteenth century in the works of Nietzsche and Marx and one that informed the nihilist philosophies of Heidegger and other theorists of the early twentieth century. An introduction by editor Richard Wolin provides lucid commentary, placing the three essays gathered here in a broad historical context, along with suggestions for further reading. This seminal work of intellectual history sheds light on the fascist impulses of nihilism in the first half of the twentieth century, but also offers unique perspective on the intellectual malaise of today.

### **Heidegger and Nazism**

Heidegger's politically motivated use of poetry and its relation to currents of modern thought

### **The Heidegger Controversy**

### **Heidegger, Politics and Climate Change**

Focusing on the concept of freedom, Leslie Paul Thiele makes Heidegger's philosophical works speak directly to politics in a postmodern world. Neither excusing Heidegger for his political sins nor ignoring their lesson, Thiele nonetheless refrains from polemic in order creatively to engage one of the greatest philosophers of our time. The product of this engagement is a vindication of a democratic and ecological politics firmly grounded in philosophic inquiry. Using Heidegger's understanding of freedom as a point of departure, *Timely Meditations* lays out

the philosophic and political nature and potential of freedom in thought, speech, and deed. This disclosive freedom is contrasted to both modern (positive and negative) and postmodern (Nietzschean and Foucaultian) variations. The result is an original and provocative study that challenges our present understanding of liberty while underlining dangerous collusion with the contemporary forces of technology. *Timely Meditations* marks an increasingly rare achievement today. For unlike many theorists who attempt to steer a course into the world of postmodern politics, Thiele does so without forsaking philosophic foundations and without abandoning practical hopes and tasks for rhetorical diversions. Originally published in 1995. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

### **Heidegger**

The book examines the trajectory of joint philosophical-pedagogical concepts within the framework of the dialogue between Hannah Arendt and Martin Heidegger, put in the context of questions concerning the nature of modernity.

## Timely Meditations

Following the fall of the Berlin Wall and demise of the Soviet Union, prominent Western thinkers began to suggest that liberal democracy had triumphed decisively on the world stage. Having banished fascism in World War II, liberalism had now buried communism, and the result would be an end of major ideological conflicts, as liberal norms and institutions spread to every corner of the globe. With the Brexit vote in Great Britain, the resurgence of right-wing populist parties across the European continent, and the surprising ascent of Donald Trump to the American presidency, such hopes have begun to seem hopelessly naïve. The far right is back, and serious rethinking is in order. In *Dangerous Minds*, Ronald Beiner traces the deepest philosophical roots of such right-wing ideologues as Richard Spencer, Aleksandr Dugin, and Steve Bannon to the writings of Nietzsche and Heidegger—and specifically to the aspects of their thought that express revulsion for the liberal-democratic view of life. Beiner contends that Nietzsche's hatred and critique of bourgeois, egalitarian societies has engendered new disciples on the populist right who threaten to overturn the modern liberal consensus. Heidegger, no less than Nietzsche, thoroughly rejected the moral and political values that arose during the Enlightenment and came to power in the wake of the French Revolution. Understanding Heideggerian dissatisfaction with modernity, and how it functions as a philosophical magnet for those most profoundly alienated from the reigning liberal-democratic order, Beiner argues, will

give us insight into the recent and unexpected return of the far right. Beiner does not deny that Nietzsche and Heidegger are important thinkers; nor does he seek to expel them from the history of philosophy. But he does advocate that we rigorously engage with their influential thought in light of current events—and he suggests that we place their severe critique of modern liberal ideals at the center of this engagement.

### **The Politics of Being**

In this critique of security studies, with insights into the thinking of Heidegger, Foucault, Derrida, Levinas and Arendt, Michael Dillon contributes to the rethinking of some of the fundamentals of international politics developing what might be called a political philosophy of continental thought. Drawing on the work of Martin Heidegger, *Politics of Security* establishes the relationship between Heidegger's radical hermeneutical phenomenology and politics and the fundamental link between politics, the tragic and the ethical. It breaks new ground by providing an etymology of security, tracing the word back to the Greek *asphaleia* (not to trip up or fall down), and a unique political reading of *Oedipus Rex*. Michael Dillon traces the roots of desire for security to the metaphysical desire for certitude, and points out that our way of seeking that security is embedded in 20th century technology, thus resulting in a global crisis. *Politics of Security* will be invaluable to both political theorists and philosophers, and to anyone concerned with international relations, continental philosophy or

the work of Martin Heidegger.

## **Speaking Against Number**

This book discusses much of Heidegger's later thought on metaphysics as 'ontotheology', education, and National Socialism.

## **Heidegger's Being and Time and the Possibility of Political Philosophy**

Martin Heidegger's *Being and Time* (1927) challenged earlier thinking about the basic structures of human being, our involvement in practical affairs, and our understanding of history, time, and being. Blitz clarifies Heidegger's discussions, offers alternative analyses of phenomena central to Heidegger's argument, and examines the connection between Heidegger's position in *Being and Time* and his support of Nazism. As Blitz explains in his new afterword, "When I began to study Martin Heidegger nearly fifty years ago, my goal was to explore the meaning of *Being and Time* for political philosophy. I wished to discover what it might offer for clarifying the grounds on which the basic concepts and alternatives of political philosophy rest. Would a close reading of it help us understand the questions of justice, freedom, the common good, natural rights, virtue, human happiness, and the philosophic life? These questions are as important today as they were then." Although Blitz often questions and criticizes Heidegger's views, he presents them with scrupulous care and clarity. Specialists and students in the areas

of political theory, phenomenology, metaphysics, and moral philosophy will find Heidegger's *Being and Time & the Possibility of Political Philosophy* an invaluable resource.

### **The Heidegger Case**

*Enactment, Politics, and Truth* explores the interpretations of Saint Paul by Giorgio Agamben, Alain Badiou, and Martin Heidegger. These interpretations are characterized by substantial thematic overlap that can be traced back to a key subject: the articulation of Pauline faith (*pistis*). Although each thinker approaches the issue from a different angle, they all interpret Pauline *pistis* by focusing on how it is enacted, articulated, and expressed in Saint Paul's concrete situation. Antonio Cimino sheds light on why Agamben, Badiou, and Heidegger address Pauline *pistis* and what kind of philosophical motives underlie their readings.

### **Heidegger's Political Thinking**

This book presents the early existential phenomenology of Martin Heidegger as a way to reformulate academic disability studies and activist disability politics. It redresses the almost categorical neglect of human difference in the philosophy of Heidegger. It proceeds by applying a revised version of his phenomenology to social policy aimed to get disabled persons to work and to methods in rehabilitation science intended to be more 'client friendly'. Phenomenological philosophy is extended to



the topic of disability, while, at the same time, two key concerns facing disability studies are addressed: the roles of capitalism in disablement, and of medical practice in the lives of disabled persons. By reframing disability as a lived way of being in the world, rather than bodily malfunction, the book asks how we might rethink medicine and capitalism in democratic ways. It aims to transform Heidegger's work in light of his troubling politics to produce a democratic social theory of human difference.

### **Martin Heidegger and European Nihilism**

This work presents an examination of the political philosophy of Martin Heidegger. It uncovers the political content of Heidegger's thinking on such topics as the temporality of Being, the role of science in the crisis of the West and the presumed special status and destiny of the German people.

### **Heidegger and the Politics of Disablement**

Martin Heidegger is perhaps the twentieth century's greatest philosopher, and his work stimulated much that is original and compelling in modern thought. A seductive classroom presence, he attracted Germany's brightest young intellectuals during the 1920s. Many were Jews, who ultimately would have to reconcile their philosophical and, often, personal commitments to Heidegger with his nefarious political views. In 1933, Heidegger cast his lot with National Socialism. He squelched the careers of Jewish

students and denounced fellow professors whom he considered insufficiently radical. For years, he signed letters and opened lectures with "Heil Hitler!" He paid dues to the Nazi party until the bitter end. Equally problematic for his former students were his sordid efforts to make existential thought serviceable to Nazi ends and his failure to ever renounce these actions. This book explores how four of Heidegger's most influential Jewish students came to grips with his Nazi association and how it affected their thinking. Hannah Arendt, who was Heidegger's lover as well as his student, went on to become one of the century's greatest political thinkers. Karl Löwith returned to Germany in 1953 and quickly became one of its leading philosophers. Hans Jonas grew famous as Germany's premier philosopher of environmentalism. Herbert Marcuse gained celebrity as a Frankfurt School intellectual and mentor to the New Left. Why did these brilliant minds fail to see what was in Heidegger's heart and Germany's future? How would they, after the war, reappraise Germany's intellectual traditions? Could they salvage aspects of Heidegger's thought? Would their philosophy reflect or completely reject their early studies? Could these Heideggerians forgive, or even try to understand, the betrayal of the man they so admired? *Heidegger's Children* locates these paradoxes in the wider cruel irony that European Jews experienced their greatest calamity immediately following their fullest assimilation. And it finds in their responses answers to questions about the nature of existential disillusionment and the juncture between politics and ideas.

## Heidegger's Polemos

Here is the essential Heidegger, a most controversial figure. Following a cogent introduction by Manfred Stassen, this collection is divided into three sections: The Man - Politics and Ideology; The Method - Philosophy from Phenomenology to "Thanking"; and The Message - From "Being" to "Beyng." All but one of the translations is a classic rendition. Among the content: "The Jewish Contamination of German Spiritual Life" (1929); "Follow the Fnhrrer!" (1934); "The Thinker as Poet" (1947); "The Task of Destructuring of the History of Ontology (1927); "My Way to Phenomenology" (1963); "Being-in-the-World as Being-with and Being a Self: The 'They' (1927); "Care as the Being of Da-sein" (1927); "àPoetically, Man Dwellsà" (1951); "The Question Concerning Technology" (1949); and much more.

## Hannah Arendt and Martin Heidegger

Heidegger's Politics of Enframing examines the controversial political choices made by Heidegger, the one-time Nazi party member, and articulates a direct connection between his troubling political decisions and his late thoughts on technology. This book looks at the evolution of Heidegger's understanding of human politics, viewed through the lens of his ontological articulations from the early 1930's to the end of his life, with a deep focus on the role that Nietzsche plays in Heidegger's understanding of technology and the technological. The key question within Heidegger's thoughts on technology is whether

Heidegger is proposing a sense of responsibility, and therefore an ethics, in his notion of a technological “saving power.” Cardoza-Kon develops an understanding of what the political ramifications of this are, and what can we take from Heidegger's thought today.

### **Dangerous Minds**

Martin Heidegger and Michel Foucault are two of the most important and influential thinkers of the twentieth century. Each has spawned volumes of secondary literature and sparked fierce, polarizing debates, particularly about the relationship between philosophy and politics. And yet, to date there exists almost no work that presents a systematic and comprehensive engagement of the two in relation to one another. *The World of Freedom* addresses this lacuna. Neither apology nor polemic, the book demonstrates that it is not merely interesting but necessary to read Heidegger and Foucault alongside one another if we are to properly understand the shape of twentieth-century Continental thought. Through close, scholarly engagement with primary texts, Robert Nichols develops original and demanding insights into the relationship between fundamental and historical ontology, modes of objectification and subjectification, and an ethopoetic conception of freedom. In the process, his book also reveals the role that Heidegger's reception in France played in Foucault's intellectual development—the first major work to do so while taking full advantage of the recent publication of Foucault's last *Collège de*

France lectures of the 1980s, which mark a return to classical Greek and Roman philosophy, and thus to familiar Heideggerian loci of concern.

### **Politics of Security**

Theodor Adorno once wrote an essay to "defend Bach against his devotees." In this book Dana Villa does the same for Hannah Arendt, whose sweeping reconceptualization of the nature and value of political action, he argues, has been covered over and domesticated by admirers (including critical theorists, communitarians, and participatory democrats) who had hoped to enlist her in their less radical philosophical or political projects. Against the prevailing "Aristotelian" interpretation of her work, Villa explores Arendt's modernity, and indeed her postmodernity, through the Heideggerian and Nietzschean theme of a break with tradition at the closure of metaphysics. Villa's book, however, is much more than a mere correction of misinterpretations of a major thinker's work. Rather, he makes a persuasive case for Arendt as the postmodern or postmetaphysical political theorist, the first political theorist to think through the nature of political action after Nietzsche's exposition of the death of God (i.e., the collapse of objective correlates to our ideals, ends, and purposes). After giving an account of Arendt's theory of action and Heidegger's influence on it, Villa shows how Arendt did justice to the Heideggerian and Nietzschean criticism of the metaphysical tradition while avoiding the political conclusions they drew from their critiques. The result

is a wide-ranging discussion not only of Arendt and Heidegger, but of Aristotle, Kant, Nietzsche, Habermas, and the entire question of politics after metaphysics.

### **Arendt and Heidegger**

This study reconstructs the relationship between philosophy and politics in the way in which Heidegger's failure as a politician influenced the redevelopment of philosophy in the 1930s. The author also explains how Heidegger's failure influenced the content and direction of his later work.

### **Martin Heidegger, Emmanuel Levinas, and the Politics of Dwelling**

Numbers and politics are inter-related at almost every level e" be it the abstract geometry of understandings of territory, the explosion of population statistics and measures of economic standards, the popularity of Utilitarianism, Rawlsian notions of justice, the notion of value, or simply the very idea of political science. Time and space are reduced to co-ordinates, illustrating a very real take on the political: a way of measuring and controlling it. This book engages with the relation between politics and number through a reading, exegesis and critique of the work of Martin Heidegger. The importance of mathematics and the role played by the understandings of calculation is a recurrent concern in his writing and is regularly contrasted with understandings of speech and language. This book provides the most detailed

analysis of the relation between language, politics and mathematics in Heidegger's work. It insists that questions of language and calculation in Heidegger are inherently political, and that a far broader range of his work is concerned with politics than is usually admitted. Key Features: \*A unique introduction to the political dimension of Heidegger's work, opening it up to a wider audience \*Offers an original exploration of the relationship between language, mathematics and politics in Heidegger's thinking \*Shows how questions of politics and calculation are inter-related in modern conceptions of the political Books in the series are Valentine and Arditì Polemicization Shapiro Cinematic Political Thought Chambers Untimely Politics Elden Speaking Against Number Bowman Post-Marxism Versus Cultural Studies Marchart Post-Foundational Political Thought Little Democratic Piety

### **Heidegger and the Politics of Disablement**

Martin Heidegger's overt alliance with the Nazis and the specific relation between this alliance and his philosophical thought--the degree to which his concepts are linked to a thoroughly disreputable set of political beliefs--have been the topic of a storm of recent debate. Written ten years before this debate, this study by France's leading sociologist and cultural theorist is both a precursor of that debate and an analysis of the institutional mechanisms involved in the production of philosophical discourse. Though Heidegger is aware of and acknowledges the

legitimacy of purely philosophical issues (in his references to canonic authors, traditional problems, and respect for academic taboos), Bourdieu points out that the complexity and abstraction of Heidegger's philosophical discourse stems from its situation in the cultural field, where two social and intellectual dimensions--political thought and academic thought--intersect. Bourdieu concludes by suggesting that Heidegger should not be considered as a Nazi ideologist, that there is no place in Heidegger's philosophical ideas for a racist conception of the human being. Rather, he sees Heidegger's thought as a structural equivalent in the field of philosophy of the "conservative revolution," of which Nazism is but one manifestation.

### **Heidegger and the Political**

This book traces Heidegger's influence on a variety of political movements to fundamental ambiguities in his understanding of everydayness and nihilism.

### **Scatter 1**

Original essays raising issues concerning Heidegger's involvement with the Nazis.

### **Martin Heidegger**

Heidegger has often been seen as having no moral philosophy and a political philosophy that can only support fascism. Sonia Sikka's book challenges this view, arguing instead that Heidegger should be



considered a qualified moral realist, and that his insights on cultural identity and cross-cultural interaction are not invalidated by his support for Nazism. Sikka explores the ramifications of Heidegger's moral and political thought for topics including free will and responsibility, the status of humanity within the design of nature, the relation between the individual and culture, the rights of peoples to political self-determination, the idea of race and the problem of racism, historical relativism, the subjectivity of values, and the nature of justice. Her discussion highlights aspects of Heidegger's thought that are still relevant for modern debates, while also addressing its limitations as reflected in his political affiliations and sympathies.

### **Heidegger on Ontotheology**

### **Heidegger and the Politics of Poetry**

This book explores the ethical and political implications of the debate between Martin Heidegger and Emmanuel Levinas on the question of Place. It relates their debate to larger disagreements concerning ontology and ethics, the status of humanism, and the relationship between worldliness and transcendence. Ultimately, in an epoch characterized by tribalism and globalization, the Heidegger-Levinas debate illuminates the need for a contemporary politics of place that enables human beings to dwell and practice hospitality.

## Heidegger, Morality and Politics

Martin Heidegger's *Being and Time*, one of the most influential philosophical works of the twentieth century, was published in 1927, the same year as the second volume of Hitler's *Mein Kampf*. The coincidence is appropriate: although Heidegger's is a conspicuously abstract philosophy, delivered in a language whose enigmas often defeat interpretation, it is firmly 'grounded' (one of Heidegger's favourite terms) in its time and circumstances. Heidegger was a private supporter of Nazism from its inception, and in the 1930s made public his personal belief, pronouncing his support for Hitler. But Heidegger was not only a Nazi in his political affiliation: he believed his philosophy to be the spiritual parallel to Hitler's leadership. In 1933 he was made Rektor of Freiburg University, a position which he hoped would enable him to put into practice his political and social views. He became one of the main instigators of the Nazification of German universities, encouraging students to participate in paramilitary exercises, and to salute him as if he were himself the Fuhrer. This was an aspect of the self-mythology to which he was prone: Hannah Arendt, his one-time pupil and lover, said his involvement with Nazism could be attributed 'partly to the delusion of genius, partly to desperation'. His political beliefs also deeply affected his closest personal and intellectual relationships. In the name of the Reich, he turned Gestapo informer, blackening 'un-German' professors as 'political unreliaables', and, in an act of betrayal, he stood by as the regime expelled from Freiburg his mentor and

friend, Edmund Husserl. A profound influence on Sartre and other existentialists, acknowledged as a guiding inspiration by Foucault, defended by Derrida, Heidegger, since his death, has been and still is a major source of philosophical ideas for intellectuals both in Europe and in America. Hugo Ott's purpose in this scrupulously detailed and balanced biography is not to give his own explication of Heidegger's philosophy but to show that it is no longer possible to read it without considering the politics of its creator. In doing so Ott draws upon letters, archival material and the private papers of Heidegger, his friends, family and colleagues, in many cases for the first time, thereby fundamentally altering our understanding of him. In addition to its elucidation of the complicated but undeniable connections between Heidegger's life and thought, Ott's account is to be valued for the profound questions it raises about the responsibilities of intellectuals in the twentieth century.

### **Heidegger and Criticism**

Featuring retellings of all three Toy Story films, this hardcover Little Golden Book collection stars Buzz Lightyear and Sheriff Woody—and it makes a great gift for all Toy Story fans!

### **Heidegger, Art, and Politics**

Three renowned philosophers discuss the work of Martin Heidegger, and the moral quandary of engaging with a major philosopher who was also a

Nazi. In February 1988, philosophers Jacques Derrida, Hans-Georg Gadamer, and Philippe Lacoue-Labarthe came together in Heidelberg before a large audience to discuss the philosophical and political implications of Martin Heidegger's thought. Heidegger's involvement in Nazism has always been an unsettling stain on his legacy. But what is its real relation to his work in phenomenology or hermeneutics? What are the responsibilities of those who read, analyze, and elaborate this thought? And what is at stake should this important but compromised philosopher be completely dismissed? The reflections presented by three of the most prominent of Heidegger's readers, spoken in French and transcribed here, were an attempt to approach these questions before a broad public while maintaining a nuanced view of the questions at issue. Ranging over two days and including exchanges with one another and with the audience, the discussions pursued by these major thinkers remain highly relevant today. Also included are a forward by Jean-Luc Nancy and a preface by Reiner Wiehl.

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