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Prof. Dr. Richard A. Cohen

Professor of Philosophy, Professor of Jewish Thought, University at Buffalo (SUNY), Buffalo, New York 14260, USA

Website (<http://www.acsu.buffalo.edu/~racohen/>) | E-Mail (racohen@buffalo.edu)

Interests: ethics, political philosophy, Levinas, contemporary and modern continental philosophy

Guest Editor

Prof. Dr. Jolanta Saldukaiyte

Department of Philosophy and Cultural Studies - SNR-II 102, Faculty of Creative industries, Vilnius Gediminas

Technical university, Trakų str. 1, LT 01132 Vilnius, Lithuania

Website (https://www.researchgate.net/profile/Jolanta_Saldukaiyte) | E-Mail (jsaldukaiyte@vgtu.lt)

Interests: Levinas, Heidegger, aesthetics, phenomenology

Special Issue Information

Dear Colleagues,

Emmanuel Levinas has taught that ethics is straightforwardness itself, the sincerity of the face soliciting assistance, the inter-humanity constituted through our moral responsiveness, and the laws and institutions of justice that responsibility requires to keep oppression and exploitation at bay. And yet we know that in today's world police states, global corporations, capitalist commodification and mass media surveil, deceive and exploit humanity through the manipulation and even manufacture of desires in a posthumanity in which nothing is what it seems. This volume raises the questions of how to be ethical in today's environment and if and how an ethical politics is possible. There is a great deal of literature on this contemporary topic. The distinctive character of this volume, however, is to examine and develop these central questions from the perspective of Levinas's ethics of the other person. *Religions* is the appropriate journal for this discussion because Levinas's ethics is at once, and explicitly, a morality and a religious calling.

In this particular issue of *Religions* we will draw upon the scholarship of those scholars who have participated in the 5th and 6th Levinas Philosophy Summer Seminar (LPSS), directed annually by noted Levinas scholar Richard A. Cohen. The 5th LPSS, on the topic "Morality, Justice and the Political," was held at the University at Buffalo, Buffalo, New York, July, from July 17 to 21, 2017. Fourteen American scholars, selected from a larger pool of applicants, attended. This

summer seminar was sponsored by the National Endowment for the Humanities. The 6th LPSS, on the topic “Ideology and Justice,” is to be held at the University of Chicago Center in Paris, France, from July 2 to 6, 2018. It is anticipated that sixteen international scholars will participate. Contributors to the special issue of *Religions* will be drawn from selected attendees from both the 2017 and 2018 LPSS.

Prof. Dr. Richard A. Cohen
Prof. Dr. Jolanta Saldukaityte
Guest Editors

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Research

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Sumud Freedom Camp: Levinas' Face-to-Face in Praxis (/2077-1444/10/4/256)

by [Robin Podolsky \(/search?authors=Robin%20Podolsky&orcid=\)](#)

Religions **2019**, *10*(4), 256; <https://doi.org/10.3390/rel10040256> (<https://doi.org/10.3390/rel10040256>)

Received: 23 January 2019 / Revised: 23 March 2019 / Accepted: 4 April 2019 / Published: 9 April 2019

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Abstract In Levinas's thought, the subject emerges and is founded in relationship with the other, in the face-to-face. In response to other's summons, the call to respond with discourse, not violence to the vulnerable face of another person, the subject is constituted, and all [...] [Read more.](#)

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Testimonial Image Practices as a Politics of Aesthetics after Levinas (/2077-1444/10/3/216)

by [Johannes Bennke \(/search?authors=Johannes%20Bennke&orcid=0000-0002-9161-1573\)](#)

Religions **2019**, *10*(3), 216; <https://doi.org/10.3390/rel10030216> (<https://doi.org/10.3390/rel10030216>)

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Abstract The transition from ethics to politics still lacks a proper understanding. I propose thinking of this transition in terms of a politics of aesthetics. However, thinking about a politics of aesthetics means also thinking about images and their prohibition. The prohibition of images [...] [Read more.](#)

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Levinas's Political Chiasmi: *Otherwise than Being* as a Response to Liberalism and Fascism, Humanism and Antihumanism (/2077-1444/10/3/170)

by Rikus van Eeden ([search?authors=Rikus%20van%20Eeden&orcid=](/search?authors=Rikus%20van%20Eeden&orcid=))

Religions **2019**, *10*(3), 170; <https://doi.org/10.3390/rel10030170> (<https://doi.org/10.3390/rel10030170>)

Received: 24 January 2019 / Revised: 25 February 2019 / Accepted: 3 March 2019 / Published: 7 March 2019

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Abstract In this article, I approach the relationship between the ethical and political in Levinas from the perspective of the hermeneutic strategy he employs when engaging with political thought. I argue that, in two key texts—“Reflections on the Philosophy of Hitlerism” and *Humanism of [...]* [Read more.](#)

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Translation as an Ethical Relationship between Ethics and Politics. An Interpretive Reading of Emmanuel Levinas (/2077-1444/10/2/135)

by Mădălina Guzun ([search?authors=M%C4%83d%C4%83lina%20Guzun&orcid=](/search?authors=M%C4%83d%C4%83lina%20Guzun&orcid=))

Religions **2019**, *10*(2), 135; <https://doi.org/10.3390/rel10020135> (<https://doi.org/10.3390/rel10020135>)

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Abstract The otherness of the other, considered as foreignness, is deeply intertwined with the problem of translation and with the one of morality. How can the two of them be brought together based on the work of Emmanuel Levinas? The main question which leads [\[...\]](#) [Read more.](#)

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by Nathan Bell ([search?authors=Nathan%20Bell&orcid=0000-0002-9569-8311](/search?authors=Nathan%20Bell&orcid=0000-0002-9569-8311))

Religions **2019**, *10*(2), 126; <https://doi.org/10.3390/rel10020126> (<https://doi.org/10.3390/rel10020126>)

Received: 20 January 2019 / Revised: 15 February 2019 / Accepted: 18 February 2019 / Published: 21 February 2019

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Abstract In this paper, I argue that two radically different conceptions of political justice can be derived from the work of Aristotle and Emmanuel Levinas—notions of justice that are indeed directly opposed. Aristotle defines justice in terms of considerations of moderation, prudence, and measure, [\[...\]](#) [Read more.](#)

(This article belongs to the Special Issue [Levinas and the Political \(/journal/religions/special_issues/levinas\)](/journal/religions/special_issues/levinas).)

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by Sean Lawrence ([search?authors=Sean%20Lawrence&orcid=](/search?authors=Sean%20Lawrence&orcid=))

Religions **2019**, *10*(2), 84; <https://doi.org/10.3390/rel10020084> (<https://doi.org/10.3390/rel10020084>)

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Abstract This paper develops and examines the idea and importance of peace in the ethical philosophy of Emmanuel Levinas, starting from an anecdote regarding his parody of Ernst Cassirer during a student performance in Davos. It examines Levinas's stated views on peace from across [...] [Read more.](#)

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The Place and Face of the Stranger in Levinas (/2077-1444/10/2/67)

by Jolanta Saldukaitytė ([search?authors=Jolanta%20Saldukaityt%C4%97&orcid=](/search?authors=Jolanta%20Saldukaityt%C4%97&orcid=))

Religions **2019**, *10*(2), 67; <https://doi.org/10.3390/rel10020067> (<https://doi.org/10.3390/rel10020067>)

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Abstract This essay addresses the topic of place, more specifically it raises the question how and why place is essential for defining the strangeness of the other person. In Levinas' philosophy the Other as stranger is the one whom I welcome to my home [...] [Read more.](#)

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A Levinasian Reconstruction of the Political Significance of Vulnerability (/2077-1444/10/1/10)

by Xin Mao ([search?authors=Xin%20Mao&orcid=](/search?authors=Xin%20Mao&orcid=))

Religions **2019**, *10*(1), 10; <https://doi.org/10.3390/rel10010010> (<https://doi.org/10.3390/rel10010010>)

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Abstract The concept of vulnerability has been renewed in meaning and importance over recent decades. Scholars such as Judith Butler, Martha Fineman and Pamela Sue Anderson have endeavored to redeem vulnerability from its traditional signification as a negative individual condition, and to reveal the [...] [Read more.](#)

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The Power of Carl Schmitt: Fascism, Dualism and Justice (/2077-1444/10/1/7)

by Richard A. Cohen ([search?authors=Richard%20%20A.%20Cohen&orcid=](/search?authors=Richard%20%20A.%20Cohen&orcid=))

Religions **2019**, *10*(1), 7; <https://doi.org/10.3390/rel10010007> (<https://doi.org/10.3390/rel10010007>)

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Abstract The purpose of this paper is to show that underlying Schmitt's account of fascist politics lies a Gnostic-like metaphysical dualism separating the realms of value and power. Contrary to the normative political tradition of the West, which defends ethical politics, Schmitt—jurist and theorist [...] [Read more.](#)

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Levinas, Simmel, and the Ethical Significance of Money (/2077-1444/10/1/3)

by Christopher Buckman (</search?authors=Christopher%20Buckman&orcid=>)

Religions **2019**, *10*(1), 3; <https://doi.org/10.3390/rel10010003> (<https://doi.org/10.3390/rel10010003>)

Received: 30 November 2018 / Accepted: 20 December 2018 / Published: 22 December 2018

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Abstract An examination of Emmanuel Levinas' writings on money reveals his distance from—and indebtedness to—a philosophical predecessor, Georg Simmel. Levinas and Simmel share a phenomenological approach to analyses of the proximity of the stranger, the importance of the face, and the interruption of the [...] [Read more.](#)

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Levinas and the “Matter” of Poverty (/2077-1444/9/12/391)

by Timothy W. Rothhaar (</search?authors=Timothy%20%20W.%20Rothhaar&orcid=>)

Religions **2018**, *9*(12), 391; <https://doi.org/10.3390/rel9120391> (<https://doi.org/10.3390/rel9120391>)

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Abstract “Poverty” is a term Levinas uses to describe the face-to-face encounter and the Other all through his corpus. Scholars regularly use this term, but no research has shown its origin nor that Levinas has a concept of poverty. This paper addresses both of [...] [Read more.](#)

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Otherwise Than Politics: A Levinassian Defense of Political Indifference (/2077-1444/9/12/385)

by Tyler Tritten (</search?authors=Tyler%20Tritten&orcid=>)

Religions **2018**, *9*(12), 385; <https://doi.org/10.3390/rel9120385> (<https://doi.org/10.3390/rel9120385>)

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Abstract Emmanuel Levinas critiques the political sovereignty of what is Said (*le Dit*), the surface differences and visible identities politics imposes, through a recourse to the nudity of the invisible face, which, audible rather than visible, is a pre-predicative Saying (*le [...] Read more.*

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The Other, Shame, and Politics: Levinas, Justice, and Feeling Responsible (/2077-1444/9/12/381)

by Steve Larocco (</search?authors=Steve%20Larocco&orcid=>)

Religions **2018**, *9*(12), 381; <https://doi.org/10.3390/rel9120381> (<https://doi.org/10.3390/rel9120381>)

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Abstract Adi Ophir has suggested that the political realm is an order of evils, producing and managing regular forms of suffering and violence rather than eliminating them. Thus, the political is always to some extent a corrupted order of justice. Emmanuel Levinas' work presents [...] [Read more.](#)

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How Levinas Can (and Cannot) Help Us with Political Apology in the Context of Systemic Racism (/2077-1444/9/11/370)

by Brock Bahler ([search?authors=Brock%20Bahler&orcid=](/search?authors=Brock%20Bahler&orcid=))

Religions **2018**, *9*(11), 370; <https://doi.org/10.3390/rel9110370> (<https://doi.org/10.3390/rel9110370>)

Received: 12 September 2018 / Revised: 25 October 2018 / Accepted: 16 November 2018 / Published: 19 November 2018

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