

Adi Ophir

The Order of Evils

Toward an Ontology of Morals

Translated by Reia Mezall and Hani Gurel

ZONE BOOKS

The Order Of Evils Toward An Ontology Of Morals

Valerie Hartouni



The Order Of Evils Toward An Ontology Of Morals:

The Order of Evils Adi Ophir, 2005-10-08 What remains of moral judgment when truth itself is mistrusted when the validity of every belief system depends on its context when power and knowledge are inextricably entangled Is a viable moral theory still possible in the wake of the postmodern criticism of modern philosophy The Order of Evils responds directly to these questions and dilemmas with one simple and brilliant change of focus Rather than concentrating on the age old themes of justice and freedom Adi Ophir offers a moral theory that foregrounds the existential and political nature of Evil Ophir's main contention is that evil is neither a diabolical element residing in the hearts of men nor a meaningless absence of the good Rather it is the socially structured order of superfluous evils Evils like pain suffering loss and humiliation are superfluous when they could have but have not been prevented Through close analysis of seminal works by modern and postmodern philosophers from Rousseau Kant Marx Sartre and Arendt to Foucault Levinas Derrida and Lyotard Ophir forges a new perspective for thinking about what it means to be a moral being to be moral he argues is to care for others and to be committed to preventing at all costs their suffering and distress A theoretically sophisticated work The Order of Evils also bears the traces of Ophir's own political and personal experiences as an Israeli philosopher and activist Two major events in recent Jewish history have profoundly influenced his thinking the Holocaust and the prolonged Israeli domination of Palestinians in the occupied territories both of which are interpreted within the author's moral framework as systematic productions of evils Ophir does not compare the two events Instead he introduces a typology of disasters that allows them to be located within the wide spectrum of human generated calamities whose specificity and general patterns emerge clearly and distinctly as what they are and are not

Performance in the Blockades of Neoliberalism M. Wickstrom, 2012-02-10 This book ranges from refugee camps in Palestine to halting sites of the Irish Travellers and elsewhere in search of a new politics practiced through performance Written through the intersection of performance and philosophy the book refutes neoliberalism's depoliticizing and strategic uses of humanitarianism human rights and development

To Be a Jew Avi Sagi, 2011-03-17 To Be a Jew deals with the question of the meaning and rationale that the writer Joseph Chayim Brenner attributes to Jewish existence Many of Brenner's readers assumed that Brenner completely negated Jewish existence and sought to form a new way of life completely disconnected from the traditional Jewish existence In contrast to this perception Avi Sagi proves that not only did Brenner not reject the value of the Jewish existence but the core of his creation was written out of a deep Jewish commitment Brenner's greatest innovation is found in his new conception of Jewish existence To be a Jew according to Brenner involves the willingness to discover solidarity with actual Jews to participate in a society in which Jews can live a free life and to fashion their culture as they wish Sagi presents the idea that Brenner's is not a Utopian but a realistic conception of Jewish existence Thus this unique conception of Jewish existence is founded on an infrastructure of existential thought

Living Skepticism. Essays in Epistemology and Beyond, 2022-10-17 This book of original papers

offers fresh approaches to skepticism a topic in philosophy with a noble two millennia history and one that even inaugurated modern philosophy in Descartes's *Meditations*. Particularly with the rise of scientific forms or models of philosophy skepticism today is often treated as a dead end not worthy of serious reflection. In contrast to this prevailing attitude the skepticisms discussed in these pages are alive. Here are assembled leading thinkers who claim at least some forms of skepticism to be true e.g. skepticism about ethics or metaphysics or insightful enough to be a lasting source of philosophical enlightenment and inspiration.

How Not to Be Human Matthew Calarco, 2024-07-09 Current debates in the environmental humanities animal studies and related fields increasingly revolve around this question: What to do with the human? Is the human a category worth preserving? Should it be replaced with the post human? Should marginalized and minoritarian groups advocate for a universal humanism? What is the relationship between humanism and anthropocentrism? Is a genuinely non anthropocentric mode of thinking and living possible for human beings? This book argues that the writings of twentieth century poet Robinson Jeffers offer twenty first century readers a number of crucial insights concerning such questions and timely advice about how not to be human. For Jeffers our tendency to turn inward on ourselves and to indulge in human narcissism is at the heart of the social economic and existential ills that plague modern societies. As a remedy Jeffers recommends turning ourselves outward beyond the self and beyond the human and learning to affirm and even love the inhuman cosmos in all of its terrible beauty. In the process Jeffers helps us find our way back to ourselves but this time no longer as human in the traditional sense but as plain members of the inhuman world.

Trauma, History, Philosophy (With Feature Essays by Agnes Heller and György Márkus) Murray Noonan, Matthew Sharpe, 2009-03-26 In the age of the war on terror and what one critic has called disaster capitalism the topic of trauma has assumed renewed cultural relevance. *Trauma Historicity Philosophy* is a collection of essays by Australian philosophers psychoanalysts and cultural theorists on the genealogy semantics and relevance of the concept of trauma in the contemporary world. The collection features two essays by Agnes Heller and Gyorgy Markus addressing trauma and what psychoanalysis elevation of trauma to cultural centrality means and has meant for modern philosophy and social theory. Other essays address 9/11 cyber terrorism the Shoah political tyranny the end of history and engage with the thought of Kierkegaard Schmitt Hobbes Derrida Agamben Badiou Žižek Lacan and Freud.

Violence and Civility Étienne Balibar, 2015-05-19 In *Violence and Civility* Étienne Balibar boldly confronts the insidious causes of violence racism nationalism and ethnic cleansing worldwide as well as mass poverty and dispossession. Through a novel synthesis of theory and empirical studies of contemporary violence the acclaimed thinker pushes past the limits of political philosophy to reconceive war revolution sovereignty and class. Through the pathbreaking thought of Derrida Balibar builds a topography of cruelty converted into extremism by ideology juxtaposing its subjective forms identity delusions the desire for extermination and the pursuit of vengeance and its objective manifestations capitalist exploitation and an institutional disregard for life. Engaging with Marx Hegel Hobbes Clausewitz Schmitt and Luxemburg Balibar

introduces a new productive understanding of politics as antiviolenace and a fresh approach to achieving and sustaining civility Rooted in the principles of transformation and empowerment this theory brings hope to a world increasingly divided even as it draws closer together

In the Beginning Was the State Adi M. Ophir,2022-12-06 This book explores God's use of violence as depicted in the Hebrew Bible Focusing on the Pentateuch it reads biblical narratives and codes of law as documenting formations of theopolitical imagination Ophir deciphers the logic of divine rule that these documents betray with a special attention to the place of violence within it The book draws from contemporary biblical scholarship while also engaging critically with contemporary political theory and political theology including the work of Walter Benjamin Giorgio Agamben Jan Assmann Regina Schwartz and Michael Walzer Ophir focuses on three distinct theocratic formations the rule of disaster where catastrophes are used as means of governance the biopolitical rule of the holy where divine violence is spatially demarcated and personally targeted and the rule of law where divine violence is vividly remembered and its return is projected anticipated and yet postponed creating a prolonged lull for the text's present Different as these formations are Ophir shows how they share an urform that anticipates the main outlines of the modern European state which has monopolized the entire globe A critique of the modern state the book argues must begin in revisiting the deification of the state unpacking its mostly repressed theological dimension

A Covenant of Creatures Michael Fagenblat,2010-06-03 I am not a particularly Jewish thinker said Emmanuel Levinas I am just a thinker This book argues against the idea affirmed by Levinas himself that Totality and Infinity and Otherwise Than Being separate philosophy from Judaism By reading Levinas's philosophical works through the prism of Judaic texts and ideas Michael Fagenblat argues that what Levinas called ethics is as much a hermeneutical product wrought from the Judaic heritage as a series of phenomenological observations Decoding the Levinas's philosophy of Judaism within a Heideggerian and Pauline framework Fagenblat uses biblical rabbinic and Maimonidean texts to provide sustained interpretations of the philosopher's work Ultimately he calls for a reconsideration of the relation between tradition and philosophy and of the meaning of faith after the death of epistemology

The Art of Solidarity Jessica Stites Mor,Maria del Carmen Suescun Pozas,2018-10-17 The Cold War claimed many lives and inflicted tremendous psychological pain throughout the Americas The extreme polarization that resulted from pitting capitalism against communism held most of the creative and productive energy of the twentieth century captive Many artists responded to Cold War struggles by engaging in activist art practice using creative expression to mobilize social change The Art of Solidarity examines how these creative practices in the arts and culture contributed to transnational solidarity campaigns that connected people across the Americas from the early twentieth century through the Cold War and its immediate aftermath This collection of original essays is divided into four chronological sections cultural and artistic production in the pre Cold War era that set the stage for transnational solidarity organizing early artistic responses to the rise of Cold War polarization and state repression the centrality of cultural and artistic production in social movements of solidarity and

solidarity activism beyond movements Essay topics range widely across regions and social groups from the work of lesbian activists in Mexico City in the late 1970s and 1980s to the exchanges and transmissions of folk music practices from Cuba to the United States to the uses of Chilean arpilleras to oppose and protest the military dictatorship While previous studies have focused on politically engaged artists or examined how artist communities have created solidarity movements this book is one of the first to merge both perspectives Regimes of Terror and Memory Manfred Henningsen,2023-07-31 *Regimes of Terror and Memory Beyond the Uniqueness of the Holocaust* illustrates how convenient it has become in not recognizing other regimes of terror in recent history Manfred Henningsen compares the memory of Nazi Germany's macro criminal record with the remembrances of Stalin's Russia and Mao's China the Japanese Empire Pol Pot's Cambodia Sukarno's Indonesia He discusses the cultural reasons for these memory distortions in the West and in the societies that have experienced these macro crimes of genocidal violence Henningsen has embedded his search in an autobiographical context that begins with his birth upbringing and education in Germany from 1938 to 1969 continues after his move to Hawaii in 1970 in the American political culture and becomes more realized through extensive traveling in Europe Asia and Africa

The Implicated Subject Michael Rothberg,2023-05-25 A pathbreaking meditation shifts the discussion from notions of guilt and innocence to the complexities of responsibility and accountability Amir Eshel Stanford University When it comes to historical violence and contemporary inequality none of us are completely innocent We may not be direct agents of harm but we may still contribute to inhabit or benefit from regimes of domination that we neither set up nor control Arguing that the familiar categories of victim perpetrator and bystander do not adequately account for our connection to injustices past and present Michael Rothberg offers a new theory of political responsibility through the figure of the implicated subject *The Implicated Subject* builds on the comparative transnational framework of Rothberg's influential work on memory to engage in reflection and analysis of cultural texts archives and activist movements from such contested zones as transitional South Africa contemporary Israel Palestine post Holocaust Europe and a transatlantic realm marked by the afterlives of slavery An array of globally prominent artists writers and thinkers from William Kentridge Hito Steyerl and Jamaica Kincaid to Hannah Arendt Primo Levi Judith Butler and the Combahee River Collective speak show how confronting our own implication in difficult histories can lead to new forms of internationalism and long distance solidarity A significant work by a major scholar While drawing on a global range of histories and texts the book never loses focus on the contemporary moment Robert Eaglestone Royal Holloway University of London Offers a fresh vocabulary to confront our personal and collective responsibility in the face of massive political violence past and present Marianne Hirsch Columbia University **The Least of All Possible Evils** Eyal Weizman,2012-06-19 Groundbreaking exploration of the philosophy underpinning Western humanitarian intervention The principle of the lesser evil the acceptability of pursuing one exceptional course of action in order to prevent a greater injustice has long been a cornerstone of Western ethical philosophy From its roots in classical

ethics and Christian theology to Hannah Arendt's exploration of the work of the Jewish Councils during the Nazi regime Weizman explores its development in three key transformations of the problem: the defining intervention of M. Decins Sans Frontières in mid-1980s Ethiopia, the separation wall in Israel/Palestine, and international and human rights law in Bosnia, Gaza, and Iraq. Drawing on a wealth of new research, Weizman charts the latest manifestation of this age-old idea. In doing so, he shows how military and political intervention acquired a new humanitarian acceptability and legality in the late twentieth and early twenty-first centuries.

Radical Equality Aishwary Kumar, 2015-06-17 B. R. Ambedkar, the architect of India's constitution, and M. K. Gandhi, the Indian nationalist, two figures whose thought and legacies have most strongly shaped the contours of Indian democracy, are typically considered antagonists who held irreconcilable views on empire, politics, and society. As such, they are rarely studied together. This book reassesses their complex relationship, focusing on their shared commitment to equality and justice, which for them was inseparable from anticolonial struggles for sovereignty. Both men inherited the concept of equality from Western humanism, but their ideas mark a radical turn in humanist conceptions of politics. This study recovers the philosophical foundations of their thought in Indian and Western traditions, religious and secular alike. Attending to moments of difficulty in their conceptions of justice and their languages of nonviolence, it probes the nature of risk that radical democracy's desire for inclusion opens within modern political thought. In excavating Ambedkar and Gandhi's intellectual kinship, *Radical Equality* allows them to shed light on each other, even as it places them within a global constellation of moral and political visions. The story of their struggle against inequality, violence, and empire thus transcends national boundaries and unfolds within a universal history of citizenship and dissent.

The Poverty of Ethics Anat Matar, 2022-07-12 *The Poverty of Ethics* stands the usual moral/political dichotomy on its head. It argues that moral principles do not, in fact, underlie or inform political decisions. It is rather the conceptual primacy of political discourse that rescues ethics from its poverty. Our ethical convictions receive their substance from historical narratives; political analyses, empirical facts, literary, educational models, political activity, and personal experience. Yet morality essentially doesn't leave room for relativity: not every ethos deserves to be titled moral. Hence the book argues further: it is the left ethos, as it has evolved over years, which forms the basis for ethics. Morality is left-wing. Clarifying and justifying this seemingly odd statement is the main purpose of this essay. Appealing to philosophical ideas on the essence of language, on meaning, on understanding, and persuasion, this book scrutinizes the system of concepts and attitudes informing our common view of the relationship between the moral and the political. It argues that the traditional conception of morality is far too narrow to form a basis for political thought and political action. Its carefully unfolded argument concludes that none of the current philosophical accounts of morality can be translated into terms of political will, much less into direct political action. Being too general and elastic, neither abstract moral principles, ethical/aesthetic sensibilities, nor the ethical demand emanating from an Other can fulfill these tasks. Instead, the false primacy of the ethical over the political and the infinite flexibility of vacuous

moral discourse are often mobilized to launder wrongs and delegitimize radical left politics Gratification of the moral high ground becomes an implement of de politicization and thus a powerful political instrument in the hands of those seeking to shore up the existing order

Paradigm Lost Ian S. Lustick, 2019-11-15 The two state solution is doomed the one state reality is here to stay Why have Israelis and Palestinians failed to achieve a two state solution to the conflict that has cost so much and lasted so long In *Paradigm Lost* Ian S Lustick brings fifty years as an analyst of the Arab Israeli dispute to bear on this question and offers a provocative explanation of why continued attempts to divide the land will have no more success than would negotiations to establish a one state solution Basing his argument on the decisiveness of unanticipated consequences Lustick shows how the combination of Zionism's partially successful Iron Wall strategy for dealing with Arabs an Israeli political culture saturated with what the author calls Holocaustia and the Israel lobby's dominant influence on American policy toward the Arab Israeli conflict scuttled efforts to establish a Palestinian state alongside Israel Yet he demonstrates it has also unintentionally set the stage for new struggles and better problems for both Israel and the Palestinians Drawing on the history of scientific ideas that once seemed certain but were ultimately discarded Lustick encourages shifting attention from two state blueprints that provide no map for realistic action to the democratizing competition that arises when different subgroups forced to be part of the same polity redefine their interests and form new alliances to pursue them *Paradigm Lost* argues that negotiations for a two state solution between the Mediterranean Sea and the Jordan River are doomed and counterproductive Israeli Jews and Palestinian Arabs can enjoy the democracy they deserve but only after decades of struggle amid the unintended but powerful consequences of today's one state reality

Future of the Prophetic Marc. H. Ellis, 2014-05-01 *Future of the Prophetic* argues that in the persistence of the prophetic the legacy of the ancient Jewish world spread beyond the boundaries of the Jewish community and took root throughout the world As a way of wisdom and hope this dual rooting its grounding in the tradition of ancient Israel and its uncontained itinerancy unveils a startling but promising new context a re presentation of the prophetic from outside the Jewish world to the Jewish community The new situation of contemporary prophetic challenges the fixed religious landscape by reversing traditional boundaries eschewing power and privilege and brokering peace through solidarity and common struggle in ecumenical and interfaith contexts

War after Death Steven Miller, 2014-03-03 *War after Death* considers forms of violence that regularly occur in actual wars but do not often factor into the stories we tell about war which revolve invariably around killing and death Recent history demonstrates that body counts are more necessary than ever but the fact remains that war and death is only part of the story an essential but ultimately subordinate part Beyond killing there is no war without attacks upon the built environment ecosystems personal property artworks archives and intangible traditions Destructive as it may be such violence is difficult to classify because it does not pose a grave threat to human lives Nonetheless the book argues that destruction of the nonhuman or nonliving is a constitutive dimension of all violence especially forms of extreme violence

against the living such as torture and rape and it examines how the language and practice of war are transformed when this dimension is taken into account Finally War after Death offers a rethinking of psychoanalytic approaches to war and the theory of the death drive that underlies them

Visualizing Atrocity Valerie Hartouni, 2012-08-20 Visualizing Atrocity takes Hannah Arendt's provocative and polarizing account of the 1961 trial of Nazi official Adolf Eichmann as its point of departure for reassessing some of the serviceable myths that have come to shape and limit our understanding both of the Nazi genocide and totalitarianism's broader constitutive and recurrent features These myths are inextricably tied to and reinforced viscerally by the atrocity imagery that emerged with the liberation of the concentration camps at the war's end and played an especially important evidentiary role in the postwar trials of perpetrators At the 1945 Nuremberg Tribunal particular practices of looking and seeing were first established with respect to these images that were later reinforced and institutionalized through Eichmann's trial in Jerusalem as simply part of the fabric of historical fact They have come to constitute a certain visual rhetoric that now circumscribes the moral and political fields and powerfully assists in contemporary mythmaking about how we know genocide and what is permitted to count as such In contrast Arendt's claims about the banality of evil work to disrupt this visual rhetoric More significantly still they direct our attention well beyond the figure of Eichmann to a world organized now as then by practices and processes that while designed to sustain and even enhance life work as well to efface it

Death in Classical Hollywood Cinema B. Hagin, 2010-04-09 Boaz Hagin carries out a philosophical examination of the issue of death as it is represented and problematized in Hollywood cinema of the classical era 1920s 1950s and in later mainstream films looking at four major genres the Western the gangster film melodrama and the war film

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