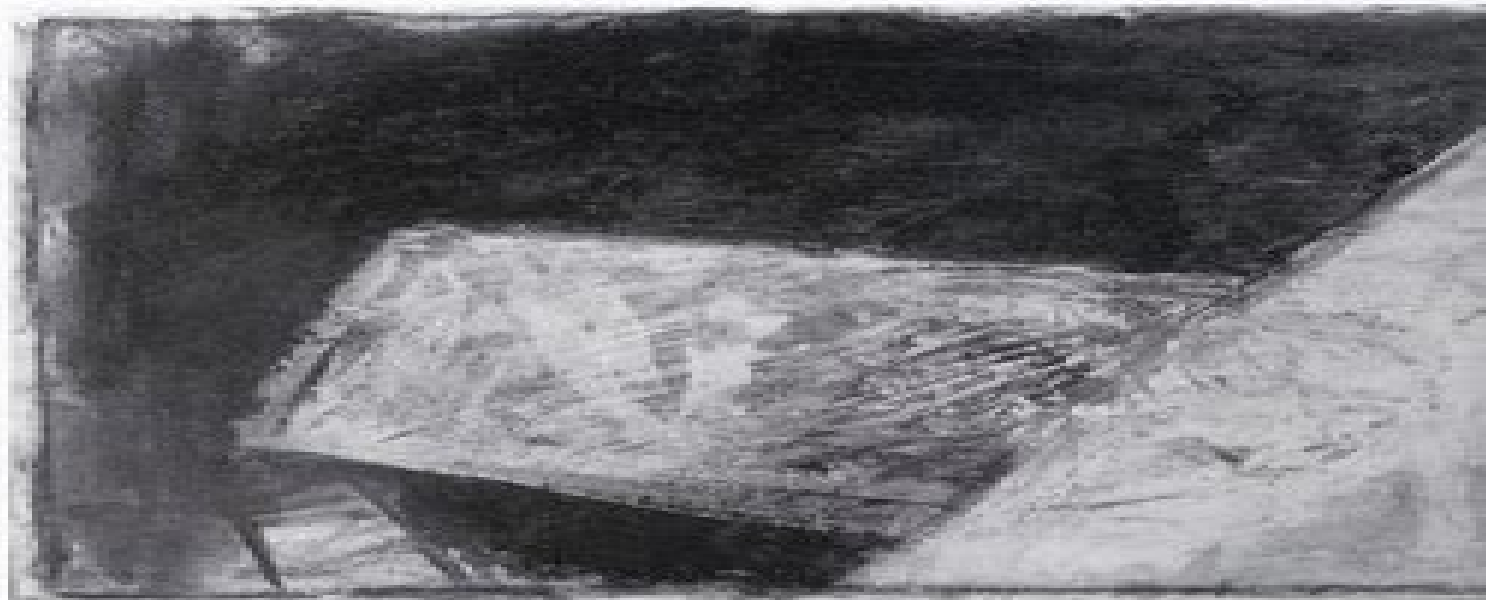


# The Rhetoric of Cultural Dialogue

JEWS AND GERMANS  
FROM MOSES MENDELSSOHN TO  
RICHARD WAGNER AND BEYOND



JEFFREY S. LIBRETT

# Rhetoric Of Cultural Dialogue Jews Ger

**Katja Garloff**



## **Rhetoric Of Cultural Dialogue Jews Ger:**

*The Rhetoric of Cultural Dialogue* Jeffrey S. Librett, 2000 In this groundbreaking work the author effects the first extended rhetorical philosophical reading of the historically problematic relationship between Jews and Germans based on an analysis of texts from the Enlightenment through Modernism by Moses Mendelssohn Friedrich and Dorothea Schlegel Karl Marx Richard Wagner Friedrich Nietzsche and Sigmund Freud The theoretical underpinning of the work lies in the author's rereading in terms of contemporary rhetorical theory of the medieval tradition known as figural representation which defines the Jewish Christian relation as that between the dead prefigural letter and the living fulfilled spirit After arguing that the German Enlightenment ultimately plays out the historical phantasm of a necessary Judaization of Protestant rationality the author shows that German Early Romanticism consists fundamentally in the attempt to solve the aporias raised by this impossible confrontation between Protestant spirit and Jewish letter In readings of Dorothea Schlegel Mendelssohn's daughter and her husband Friedrich Schlegel the author provides a new interpretation of the Neo Catholic turn of later German Romanticism Further he situates the proleptic end and reversal of the project of Jewish emancipation in the two extreme versions of late nineteenth century anti Judaism those of Marx and Wagner here viewed as binary concretizations of a specifically post Romantic paganized Protestantism Finally the author argues that twentieth century Modernism as represented by Nietzsche and Freud renews if in a multiply ironic displacement the secret Judaizing tendencies of the Enlightenment Fascism and Communism both denigrate this Modernism which affirms the letter of language as quasi synonymous with the force of temporality or anticipatory repetition that disrupts all claims to the full presence of spirit The book ends with a note on recent debates about Holocaust memory

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Protestantism Finally the author argues that twentieth century Modernism as represented by Nietzsche and Freud renews if in a multiply ironic displacement the secret Judaizing tendencies of the Enlightenment Fascism and Communism both denigrate this Modernism which affirms the letter of language as quasi synonymous with the force of temporality or anticipatory repetition that disrupts all claims to the full presence of spirit The book ends with a note on recent debates about Holocaust memory

**Germans, Jews and the Claims of Modernity** Jonathan M. Hess,2002-01-01 In the analysis of the debates in Germany over Jews Judaism and Jewish emancipation in the late 18th and 19th centuries Jonathan M Hess reconstructs a crucial chapter in the history of secular anti-Semitism He examines not only the thinking of German intellectuals of the time but also that of Jewish writers revealing the connections between anti-Semitism and visions of modernity and the Jewish responses to the treat posed by these connections

**Jewish Allegory in Eighteenth-Century Christian Imagination** Rebecca K. Esterson,2023-10-08 Rebecca K Esterson explores how Christian methods of biblical interpretation shifted during the eighteenth century producing a rhetorical rejection of allegory while embracing literalism Under the influence of Enlightenment concepts of human reason and advances in the experimental sciences Christian interpreters began casting Jewish biblical interpretation as allegorical while presenting Christian interpretation as literal This shift in self understanding allowed Christians to portray their own interpretations as scientifically philosophically and historically superior resulting in a new way of othering the Jewish people This study of biblical exegesis theology philosophy and the arts in English Swedish and German contexts is an essential resource for scholars interested in biblical reception history and the history of Jewish Christian relations

*Arthur Ruppin and the Production of Pre-Israeli Culture* Etan Bloom,2011-03-18 Ruppin s immense contribution to the Zionist movement gave him the title The Father of Jewish Zionist settlement in Palestine Nevertheless the common narrative sets Ruppin s historical persona in an ambivalent position and suppresses his formative role and heritage Part of the reason for this is that in many ways his history causes a crack to appear in the Zionist national cover stories

*The Reluctant Revolutionary* John Anthony Moses,2009 Dietrich Bonhoeffer was a uniquely reluctant and distinctly German Lutheran revolutionary In this volume the author an Anglican priest and historian argues that Bonhoeffer s powerful critique of Germany s moral derailment needs to be understood as the expression of a devout Lutheran Protestant Bonhoeffer gradually recognized the ways in which the intellectual and religious traditions of his own class the Bildungsbürgertum were enabling Nazi evil In response he offered a religiously inspired call to political opposition and Christian witness which cost him his life The author investigates Bonhoeffer s stance in terms of his confrontation with the legacy of Hegelianism and Neo-Rankeanism and by highlighting Bonhoeffer s intellectual and spiritual journey shows how his endeavor to politically reeducate the German people must be examined in theological terms

*Thinking Jewish Culture in America* Ken Koltun-Fromm,2013-12-11 Thinking Jewish Culture in America argues that Jewish thought extends our awareness and deepens the complexity of American Jewish culture This volume stretches the

disciplinary boundaries of Jewish thought so that it can productively engage expanding arenas of culture by drawing Jewish thought into the orbit of cultural studies The eleven contributors to *Thinking Jewish Cultures* together with Chancellor Arnold Eisen's postscript position Jewish thought within the dynamics and possibilities of contemporary Jewish culture These diverse essays in Jewish thought re-imagine cultural space as a public and sometimes contested performance of Jewish identity and they each seek to re-enliven that space with reflective accounts of cultural meaning How do Jews imagine themselves as embodied actors in America Do cultural obligations limit or expand notions of the self How should we imagine Jewish thought as a cultural performance What notions of peoplehood might sustain a vibrant Jewish collectivity in a globalized economy How do programs in Jewish studies work within the academy These and other questions engage both Jewish thought and culture opening space for theoretical works to broaden the range of cultural studies and to deepen our understanding of Jewish cultural dynamics *Thinking Jewish Culture* is a work about Jewish cultural identity reflected through literature visual arts philosophy and theology But it is more than a mere reflection of cultural patterns and choices the argument pursued throughout *Thinking Jewish Culture* is that reflective sources help produce the very cultural meanings and performances they purport to analyze [Nancy Dictionary](#) Peter Gratton, 2015-10-31 The first dictionary dedicated to the work of Jean-Luc

Nancy, a key figure in the contemporary intellectual landscape This dictionary considers the full scope of his writing and will provide insights into the philosophical and theoretical background to his work **Faith and Freedom** Michah Gottlieb, 2011-03-02

The recent renewal of the faith-reason debate has focused attention on earlier episodes in its history One of its memorable highlights occurred during the Enlightenment with the outbreak of the Pantheism Controversy between the eighteenth-century Jewish philosopher Moses Mendelssohn and the Christian Counter-Enlightenment thinker Friedrich Heinrich Jacobi While Mendelssohn argued that reason confirmed belief in a providential God and in an immortal soul Jacobi claimed that its consistent application led ineluctably to atheism and fatalism At present there are two leading interpretations of Moses Mendelssohn's thought One casts him as a Jewish traditionalist who draws on German philosophy to support his premodern Jewish beliefs while the other portrays him as a secret Deist who seeks to encourage his fellow Jews to integrate into German society and so disingenuously defends Judaism to avoid arousing their opposition By exploring the Pantheism Controversy and Mendelssohn's relation to his two greatest Jewish philosophical predecessors the medieval Rabbi Moses Maimonides and the seventeenth-century heretic Baruch Spinoza Michah Gottlieb presents a new reading of Mendelssohn arguing that he defends Jewish religious concepts sincerely but gives them a humanistic interpretation appropriate to life in a free, diverse modern society Gottlieb argues that the faith-reason debate is best understood not primarily as an argument about metaphysical questions such as whether or not God exists but rather as a contest between two competing conceptions of human dignity and freedom Mendelssohn, Gottlieb contends, gives expression to a humanistic religious perspective worthy of renewed consideration today **Mixed Feelings** Katja Garloff, 2016-11-15 Since the late eighteenth-century writers and

thinkers have used the idea of love often unrequited or impossible love to comment on the changing cultural social and political position of Jews in the German speaking countries In *Mixed Feelings* Katja Garloff asks what it means for literature and philosophy to use love between individuals as a metaphor for group relations This question is of renewed interest today when theorists of multiculturalism turn toward love in their search for new models of particularity and universality *Mixed Feelings* is structured around two transformative moments in German Jewish culture and history that produced particularly rich clusters of interfaith love stories Around 1800 literature promoted the rise of the Romantic love ideal and the shift from prearranged to love based marriages In the German speaking countries this change in the theory and practice of love coincided with the beginnings of Jewish emancipation and both its supporters and opponents linked their arguments to tropes of love Garloff explores the generative powers of such tropes in Moses Mendelssohn G E Lessing Friedrich Schlegel Dorothea Veit and Achim von Arnim Around 1900 the rise of racial antisemitism had called into question the promises of emancipation and led to a crisis of German Jewish identity At the same time Jewish Christian intermarriage prompted public debates that were tied up with racial discourses and concerns about procreation heredity and the mutability and immutability of the Jewish body Garloff shows how modern German Jewish writers such as Arthur Schnitzler Else Lasker Schler and Franz Rosenzweig wrest the idea of love away from biologist thought and reinstate it as a model of sociopolitical relations She concludes by tracing the relevance of this model in post Holocaust works by Gershom Scholem Hannah Arendt and Barbara Honigmann

**The Matrix of Visual Culture** Patricia Pisters, 2003 This book explores Gilles Deleuze's contribution to film theory According to Deleuze we have come to live in a universe that could be described as metacinematic His conception of images implies a new kind of camera consciousness one that determines our perceptions and sense of selves aspects of our subjectivities are formed in for instance action images affection images and time images We live in a matrix of visual culture that is always moving and changing Each image is always connected to an assemblage of affects and forces This book presents a model as well as many concrete examples of how to work with Deleuze in film theory It asks questions about the universe as metacinema subjectivity violence feminism monstrosity and music Among the contemporary films it discusses within a Deleuzian framework are *Strange Days* *Fight Club* and *Dancer in the Dark*

**The Art of Recollection in Jena Romanticism** Laurie Ruth Johnson, 2015-02-06 This exploration of Romantic depictions of memory as a faculty of body as well as of mind analyzes representations of remembrance in Jena Romantic texts When these texts pose questions about memory's employment and depiction in art about the aestheticization of recollection they reveal serious doubt about the explanatory ability of the philosophical psychological and aesthetic discourses against which Romantic and modern thought is constructed

**Biotheory** Jeffrey R. Di Leo, Peter Hitchcock, 2020-01-15 Forged at the intersection of intense interest in the pertinence and uses of biopolitics and biopower this volume analyzes theoretical and practical paradigms for understanding and challenging the socioeconomic determinations of life and death in contemporary capitalism Its

contributors offer a series of trenchant interdisciplinary critiques each one taking on both the specific dimensions of biopolitics and the deeper genealogies of cultural logic and structure that crucially inform its impress. New ways to think about biopolitics as an explanatory model are offered and the subject of bios life ways of life itself is taken into innovative theoretical possibilities. On the one hand biopolitics is addressed in terms of its contributions to forms and divisions of knowledge on the other its capacity for reformulation is assessed before the most pressing concerns of contemporary living. It is a must read for anyone concerned with the study of bios in its theoretical profusions. The Palgrave Handbook of German Romantic Philosophy Elizabeth Millán Brusslan, 2020-12-15 This Handbook provides a comprehensive and authoritative analysis of the philosophical dimensions of German Romanticism a movement that challenged traditional borders between philosophy poetry and science. With contributions from leading international scholars the collection places the movement in its historical context by both exploring its links to German Idealism and by examining contemporary related developments in aesthetics and scientific research. A substantial concluding section of the Handbook examines the enduring legacy of German romantic philosophy. Key Features Highlights the contributions of German romantic philosophy to literary criticism irony cinema religion and biology Emphasises the important role that women played in the movement's formation Reveals the ways in which German romantic philosophy impacted developments in modernism existentialism and critical theory in the twentieth century Interdisciplinary in approach with contributions from philosophers Germanists historians and literary scholars Providing both broad perspectives and new insights this Handbook is essential reading for scholars undertaking new research on German romantic philosophy as well as for advanced students requiring a thorough understanding of the subject. *Outlaw Justice* Theodore W. Jennings, Jr., 2013-04-17 This book offers a close reading of Romans that treats Paul as a radical political thinker by showing the relationship between Paul's perspective and that of secular political theorists. Turning to both ancient political philosophers Plato Aristotle and Cicero and contemporary post Marxists Agamben Badiou Derrida and i ek Jennings presents Romans as a sustained argument for a new sort of political thinking concerned with the possibility and constitution of just socialities. Reading Romans as an essay on messianic politics in conversation with ancient and postmodern political theory challenges the stereotype of Paul as a reactionary theologian who invented Christianity and demonstrates his importance for all regardless of religious affiliation or academic guild who dream and work for a society based on respect rather than domination division and death. In the current context of unjust global empires constituted by avarice arrogance and violence Jennings finds in Paul a stunning vision for creating just societies outside the law. **Modernist Form and the Myth of Jewification** Neil Levi, 2013-11-01 Why were modernist works of art literature and music that were neither by nor about Jews nevertheless interpreted as Jewish? In this book Neil Levi explores how the antisemitic fantasy of a mobile dangerous contagious Jewish spirit unfolds in the antimodernist polemics of Richard Wagner Max Nordau Wyndham Lewis and Louis Ferdinand Celine reaching its apotheosis in the

notorious 1937 Nazi exhibition Degenerate Art Levi then turns to James Joyce Theodor W Adorno and Samuel Beckett offering radical new interpretations of these modernist authors to show how each presents his own poetics as a self conscious departure from the modern antisemitic imaginary Levi claims that just as antisemites once feared their own contamination by a mobile polluting Jewish spirit so too much of postwar thought remains governed by the fear that it might be contaminated by the spirit of antisemitism Thus he argues for the need to confront and work through our own fantasies and projections not only about the figure of the Jew but also about that of the antisemite

Redemptive Hope Akiba J. Lerner, 2015-09-01 This is a book about the need for redemptive narratives to ward off despair and the dangers these same narratives create by raising expectations that are seldom fulfilled The quasi messianic expectations produced by the election of President Barack Obama in 2008 and their diminution were stark reminders of an ongoing struggle between ideals and political realities Redemptive Hope begins by tracing the tension between theistic thinkers for whom hope is transcendental and intellectuals who have striven to link hopes for redemption to our intersubjective interactions with other human beings Lerner argues that a vibrant democracy must draw on the best of both religious thought and secular liberal political philosophy By bringing Richard Rorty's pragmatism into conversation with early twentieth century Jewish thinkers including Martin Buber and Ernst Bloch Lerner begins the work of building bridges while insisting on holding crucial differences in dialectical tension Only such a dialogue he argues can prepare the foundations for modes of redemptive thought fit for the twenty first century

*Judaism and Enlightenment* Adam Sutcliffe, 2004 This study investigates the philosophical and political significance of Judaism in the intellectual life of seventeenth and eighteenth century Europe Adam Sutcliffe shows how the widespread and enthusiastic fascination with Judaism prevalent around 1650 was largely eclipsed a century later by attitudes of dismissal and disdain He argues that Judaism was uniquely difficult for Enlightenment thinkers to account for and that their intense responses both negative and positive to Jewish topics are central to an understanding of the underlying ambiguities of the Enlightenment itself Judaism and the Jews were a limit case a destabilising challenge and a constant test for Enlightenment rationalism Erudite and highly broad ranging in its sources and yet extremely accessible in its argument Judaism and Enlightenment is a major contribution to the history of European ideas of interest to scholars of Jewish history and to those working on the Enlightenment toleration and the emergence of modernity itself

*The Laboratory of Poetry* Michel Chaouli, 2002-09-06 Because our own historical moment continues to be indebted to romanticism such a shift in understanding prompts a rethinking in our ideas of the interrelation of literature philosophy and science Jacket

*Political Theology & Early Modernity* Graham Hammill, Julia Reinhard Lupton, 2024-05-31 Political theology is a distinctly modern problem one that takes shape in some of the most important theoretical writings of the twentieth and twenty first centuries But its origins stem from the early modern period in medieval iconographies of sacred kinship and the critique of traditional sovereignty mounted by Hobbes and Spinoza In this book Graham Hammill and Julia Reinhard Lupton assemble established

and emerging scholars in early modern studies to examine the role played by sixteenth and seventeenth century literature and thought in modern conceptions of political theology *Political Theology and Early Modernity* explores texts by Shakespeare Machiavelli Milton and others that have served as points of departure for such thinkers as Schmitt Strauss Benjamin and Arendt Written from a spectrum of positions ranging from renewed defenses of secularism to attempts to reconceive the religious character of collective life and literary experience these essays probe moments of productive conflict disavowal and entanglement in politics and religion as they pass between early modern and modern scenes of thought This stimulating collection is the first to answer not only how Renaissance and baroque literature help explain the persistence of political theology in modernity and postmodernity but also how the reemergence of political theology as an intellectual and political problem deepens our understanding of the early modern period

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