

leo strauss persecution and the art of writing

****Leo Strauss Persecution and the Art of Writing: Unveiling Hidden Meanings in Philosophy****

leo strauss persecution and the art of writing is a fascinating intersection that reveals much about how philosophers communicate complex ideas under conditions of danger or repression. Leo Strauss, a towering figure in 20th-century political philosophy, is renowned not only for his profound interpretations of classical texts but also for his insightful analysis of how persecution influences the way philosophers write. His exploration of esoteric writing—a method of embedding hidden meanings beneath the surface of texts—offers a compelling lens through which to understand the delicate dance between safety, truth, and expression.

In this article, we will dive deep into Strauss's ideas about persecution and the art of writing, examining how his work sheds light on the subtle ways thinkers protect their ideas from censorship or harm. We'll also explore why understanding these methods matters in today's intellectual and political landscape.

The Historical Context of Leo Strauss's Thought

To grasp the significance of Strauss's reflections on persecution and writing, it's essential to consider the turbulent era he lived through. Born in 1899 in Germany, Strauss experienced firsthand the rise of totalitarian regimes, including the Nazis, which threatened free thought and intellectual freedom. This background profoundly shaped his interest in how philosophers might safeguard their ideas in hostile environments.

Strauss believed that throughout history, philosophers often faced persecution for their radical or controversial ideas. This threat led them to adopt a cautious approach to writing, one that required a layered or coded style to communicate truths without provoking the wrath of rulers or religious authorities.

Philosophical Persecution: A Persistent Challenge

Throughout history, thinkers like Socrates, Galileo, and Spinoza faced imprisonment, exile, or worse for challenging prevailing norms. Strauss argued that such persecution was not just a historical footnote but a fundamental reality that shaped the very form of philosophical discourse. Philosophers had to weigh the dangers of being too explicit against the risks of being misunderstood or silenced.

This precarious balance gave rise to what Strauss identified as the “art of writing”—a method involving subtle hints, irony, and layered meanings designed to communicate safely with an educated audience while avoiding censorship or punishment.

Understanding the Art of Writing According to Leo Strauss

The art of writing, as Strauss conceptualized it, is a technique that allows philosophers to convey controversial ideas without stating them outright. This esoteric style requires readers to look beyond the surface, interpreting the text's hidden messages.

Esoteric vs. Exoteric Writing

Strauss distinguished between two modes of writing:

- **Exoteric writing**: The surface-level text accessible to the general public, often conforming to accepted norms and avoiding direct confrontation with authorities.
- **Esoteric writing**: The deeper, hidden layer intended for careful readers who can discern the true philosophical message.

This duality means that a single text can serve two very different audiences simultaneously. The exoteric content offers plausible deniability to the author, while the esoteric content preserves the integrity of philosophical inquiry.

Techniques of Esoteric Writing

Strauss identified several strategies philosophers use to encode their ideas:

1. **Use of irony and paradox**: Philosophers might say one thing while implying another, relying on the reader's ability to detect irony.
2. **Contradictory statements**: Presenting conflicting ideas to signal deeper tensions or invite reflection.
3. **Selective omission**: Leaving out certain facts or arguments that could provoke censorship.
4. **Ambiguous language**: Employing vague or multi-layered terms that require interpretation.

These techniques help philosophers navigate the treacherous waters of intellectual repression, ensuring their true insights survive across generations.

Leo Strauss's Own Experience with Persecution

Strauss's personal history adds weight to his analysis. As a Jewish intellectual fleeing Nazi Germany, he was intimately aware of how external threats shape intellectual expression. His move to the United States and subsequent academic career were marked by a commitment to reviving classical philosophy while

addressing the challenges posed by modern political ideologies.

His scholarship often highlighted how ancient philosophers like Plato and Aristotle wrote with an awareness of political danger. Strauss suggested that modern readers should adopt a similar attentiveness, learning to read between the lines to uncover deeper philosophical truths.

The Relevance of Strauss's Ideas Today

In an era where political polarization and censorship remain pressing concerns, Strauss's insights into the art of writing resonate strongly. Whether in authoritarian states or democratic societies grappling with free speech boundaries, understanding esoteric communication helps us appreciate the complexity of intellectual exchange.

For scholars, activists, and readers alike, recognizing the signs of esoteric writing can:

- Prevent misinterpretation of important ideas.
- Encourage critical thinking and deeper engagement with texts.
- Protect vulnerable thinkers who must navigate hostile environments.

Interpreting Texts: Practical Tips Inspired by Strauss

If you're interested in exploring philosophical or political writings through the lens of Leo Strauss's teachings on persecution and the art of writing, here are some practical steps to enhance your reading:

- **Read slowly and carefully:** Don't rush through the text; esoteric meanings often require attention to detail.
- **Look for contradictions or odd phrasing:** These may signal hidden messages or irony.
- **Consider historical context:** Understanding the environment in which a text was written can reveal why certain ideas are veiled.
- **Compare multiple works:** Sometimes, cross-referencing an author's different writings helps clarify esoteric content.
- **Engage with secondary literature:** Commentaries and analyses can provide valuable insights into subtle textual features.

These approaches encourage a more nuanced and rewarding encounter with philosophical texts, honoring the complexity Strauss emphasized.

The Broader Impact of Strauss's Concept on Political Philosophy

Beyond textual interpretation, Strauss's ideas about persecution and writing challenge us to rethink the relationship between philosophy and politics. He argued that philosophy is inherently risky because it questions fundamental beliefs and power structures. This danger requires a delicate negotiation between speaking truth and ensuring survival.

Strauss's work has influenced a wide range of thinkers and political theorists, prompting debates about the role of secrecy, transparency, and power in intellectual life. His emphasis on the art of writing reminds us that communication is not just about clarity but also about prudence and strategy.

Criticism and Controversy

It's worth noting that Strauss's approach has sparked controversy. Some critics argue that his focus on hidden meanings leads to excessive suspicion or relativism, making texts harder to understand. Others worry that the idea of esoteric writing could justify obscurantism or elitism.

Nevertheless, his scholarship remains a vital reference point for those grappling with how knowledge survives and evolves under pressure.

Exploring Leo Strauss persecution and the art of writing opens a window into the subtle interplay between philosophy, power, and expression. Strauss's insights invite us to look beyond the obvious, appreciating the courage and cunning embedded in the texts of thinkers who dared to speak truth in times of danger. Whether you are a student of philosophy, a historian, or simply curious about the hidden layers of communication, the art of reading through Strauss's lens enriches the intellectual journey.

Frequently Asked Questions

Who was Leo Strauss and what is he known for?

Leo Strauss was a 20th-century political philosopher renowned for his work on classical political philosophy, particularly his analysis of the relationship between philosophy and politics, and his concept of esoteric writing.

What is the main thesis of Leo Strauss's book 'Persecution and the Art of Writing'?

In 'Persecution and the Art of Writing,' Strauss argues that many classical philosophers wrote in a concealed manner to avoid persecution, embedding hidden meanings within their texts that only careful readers could discern.

Why did Leo Strauss believe ancient and medieval philosophers wrote esoterically?

Strauss believed that philosophers wrote esoterically to protect themselves from political or religious persecution and to communicate sensitive ideas only to a select, discerning audience.

How does Strauss define 'esoteric writing'?

Esoteric writing, according to Strauss, is a style of writing that conceals the author's true meaning beneath a surface text, requiring readers to read between the lines to uncover the deeper philosophical messages.

What role does persecution play in Strauss's theory about the art of writing?

Persecution creates an environment where open expression of controversial ideas is dangerous, prompting writers to adopt hidden or indirect modes of communication to safeguard themselves and their teachings.

Can you give an example of a philosopher Strauss believes used esoteric writing?

Strauss often cited philosophers like Plato, Maimonides, and Machiavelli as examples of thinkers who employed esoteric writing to navigate the risks posed by their political and social environments.

How has Strauss's concept of esoteric writing influenced contemporary political philosophy?

Strauss's concept has encouraged scholars to re-examine classical texts for hidden meanings and has influenced debates on the relationship between philosophy, politics, and the limits of free expression.

What criticisms have been made against Strauss's idea of persecution and esoteric writing?

Critics argue that Strauss's approach can lead to overinterpretation, reading too much into texts, and that not all classical writing was necessarily esoteric or motivated by fear of persecution.

How can readers apply Strauss's insights when studying philosophical texts today?

Readers can approach philosophical texts with an awareness of potential hidden meanings, carefully analyzing language, contradictions, and context to uncover deeper, possibly concealed, philosophical arguments.

Additional Resources

Leo Strauss Persecution and the Art of Writing: Exploring the Depths of Esoteric Philosophy

leo strauss persecution and the art of writing represent a profound intersection between political philosophy, historical context, and the methodology of philosophical expression. Leo Strauss, a towering figure in 20th-century political thought, is widely recognized for his interpretative approach to classical texts and his theory of esoteric writing. His exploration of persecution and the art of writing remains a subject of intense academic debate, revealing insights into the ways philosophers communicate controversial or dangerous ideas under oppressive conditions.

The study of Strauss's work on persecution and esoteric writing not only sheds light on the intellectual climate of his era but also offers a compelling framework for understanding political philosophy's relationship with power, censorship, and the survival of ideas. This article investigates the nuances of Strauss's perspective, tracing its origins, implications, and critiques, while integrating the most relevant concepts and keywords that define this fascinating discourse.

Understanding Leo Strauss's Context: Persecution as a Historical and Intellectual Reality

Leo Strauss's intellectual journey was deeply shaped by his personal experiences and the turbulent political landscape of the early to mid-20th century. Born in Germany in 1899, Strauss witnessed firsthand the rise of totalitarian regimes, anti-Semitism, and the catastrophic consequences of ideological persecution. These realities inevitably influenced his philosophical inquiries into the nature of truth, political order, and the precarious position of philosophers within society.

Strauss argued that throughout history, many great thinkers resorted to what he called the "art of writing" — a deliberate, often concealed method of communication designed to protect themselves and their ideas from persecution. This method entailed crafting texts that conveyed multiple layers of meaning: a surface or exoteric message accessible to the general public, and an esoteric message intended only for a select, philosophically adept minority.

The Concept of Esoteric Writing

Esoteric writing, according to Strauss, is not merely a stylistic choice but a necessary strategy for intellectual survival. Philosophers who challenged dominant orthodoxies or political authorities risked severe repercussions, including censorship, imprisonment, or worse. To navigate these dangers, they embedded hidden meanings within their works, accessible only to those capable of discerning subtle philosophical cues.

This approach challenges conventional readings of classical texts. Rather than taking philosophical works at face value, Strauss encourages readers to search for concealed arguments, contradictions, or paradoxes that reveal deeper truths. This interpretative method has profound implications for both the study of political philosophy and literary analysis.

Persecution and the Necessity of Concealment in Philosophical Texts

The theme of persecution is central to Strauss's theory of esoteric writing. He contended that the threat of political or religious persecution forced philosophers into a dual mode of expression: public compliance paired with private dissent. This duality is evident in the works of classical philosophers such as Plato, Maimonides, and Machiavelli, all of whom Strauss studied extensively.

Historical Examples of Persecution Influencing Philosophical Expression

- **Maimonides:** Writing under the threat of religious persecution in the Islamic world, Maimonides famously employed esoteric techniques to reconcile rational philosophy with Jewish law.
- **Plato:** His dialogues are often interpreted as containing hidden messages about the ideal political order that might have been dangerous to articulate openly in Athens.
- **Machiavelli:** Strauss suggested that Machiavelli's seemingly cynical political advice might conceal a more complex philosophical position aimed at safeguarding republican ideals under hostile regimes.

These examples illustrate how persecution shaped not only what philosophers wrote but how they wrote it. The art of writing thus becomes a survival mechanism, a way to preserve critical thought without provoking immediate repression.

Implications for Modern Political Philosophy

Strauss's insights into persecution and esoteric writing continue to resonate in contemporary political theory. In an age where authoritarianism resurges and freedom of expression faces new challenges, understanding the coded language of dissent remains vital. Strauss highlights the tension between truth-telling and self-preservation, a dilemma that modern thinkers and activists also grapple with.

Moreover, his approach invites renewed scrutiny of canonical texts, urging scholars and students to consider the political and social conditions under which these works were produced. This perspective enriches the study of intellectual history by situating ideas within their broader context of power relations and ideological conflict.

The Art of Writing as a Philosophical Methodology

Beyond its historical significance, the art of writing in Strauss's philosophy functions as a methodological tool. It challenges readers to engage with texts critically, uncovering layers of meaning that escape superficial analysis. This mode of reading demands patience, attention to detail, and a willingness to question apparent contradictions.

Features of Strauss's Interpretative Approach

- **Close Textual Analysis:** Strauss advocates for meticulous examination of language, style, and structure to detect hidden meanings.
- **Contextual Sensitivity:** Understanding the historical and political circumstances surrounding a text's creation is crucial to interpreting its esoteric content.
- **Philosophical Discretion:** Readers must be philosophically equipped to grasp subtle arguments that may be intentionally obscured.

This methodology has sparked both admiration and criticism. Proponents applaud its depth and rigor, while detractors argue it risks overinterpretation or reading too much into ambiguous passages. Nonetheless, the art of writing remains a distinctive hallmark of Strauss's intellectual legacy.

Pros and Cons of Esoteric Interpretation

1. Pros:

- Enables recovery of suppressed or marginalized philosophical ideas.
- Encourages critical thinking and skepticism toward surface-level readings.
- Highlights the complex relationship between philosophy and politics.

2. Cons:

- Potentially leads to subjective or speculative interpretations.
- May alienate readers unfamiliar with the historical context or philosophical background.
- Risks overshadowing the explicit content of texts with assumed hidden agendas.

Leo Strauss's Legacy: Persecution, Writing, and Philosophical Inquiry

In sum, the interplay between Leo Strauss' persecution and the art of writing reveals a sophisticated understanding of how ideas survive and evolve under pressure. Strauss's scholarship encourages a reconsideration of the philosopher's role—not as an unambiguous expositor of truth but as a cautious navigator of political realities.

His emphasis on esoteric writing underscores the vulnerability of intellectual freedom and the necessity of subtlety in the face of persecution. While interpretations of Strauss's work vary widely, his contributions continue to provoke essential questions about the ethics of communication, the nature of political authority, and the enduring quest for wisdom.

As contemporary scholars and readers revisit Strauss's theories, the dialogue surrounding persecution and the art of writing remains vibrant, reminding us that the transmission of ideas often depends not only on

what is said but on how it is said.

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leo strauss persecution and the art of writing: *Persecution and the Art of Writing* Leo Strauss, 2013-05-10 "The locus classicus of Strauss's theory of 'esoteric writing,' which he . . . emphatically exemplifies in three brilliant and influential interpretations." —Nathan Tarcov, University of Chicago The essays collected in *Persecution and the Art of Writing* all deal with one problem—the relation between philosophy and politics. Here, Strauss sets forth the thesis that many philosophers, especially political philosophers, have reacted to the threat of persecution by disguising their most controversial and heterodox ideas. "It is [Strauss's] thesis that few, if any, of the Great Books in philosophy and political philosophy . . . can simply be 'read,' no matter how vigorously . . . They have to be studied, and in a special way, for if they are truly great, it is probably their intention to conceal as well as to reveal . . . The bulk of *Persecution and the Art of Writing* is devoted to three long essays on 'the art of reading' Maimonides' *Guide for the Perplexed*, Judah Halevi's *Kuzari*, and Spinoza's *Tractatus Theologico-Politicus* . . . [These essays] are so closely reasoned, so brilliant in their analysis of details of style and argument, that it is impossible fairly to summarize them." —Irving Kristol, *Commentary*

leo strauss persecution and the art of writing: Möglichkeiten der Kommunikation "zwischen den Zeilen" - Leo Strauss: Persecution and the art of writing Mareike Schodder, 2002

leo strauss persecution and the art of writing: *Lessing und das Judentum* Cord-Friedrich Berghahn, Dirk Niefanger, Gunnar Och, Birka Siwczyk , 2021-10-13 Die in diesem Band versammelten Aufsätze dokumentieren die letzte von drei internationalen und interdisziplinären Tagungen, die das Thema „Lessing und das Judentum“ verhandelt haben. Im Fokus steht das 20. Jahrhundert, eine besonders brisante Phase der Lessing-Rezeption, in der die Verwerfungen der Zeit, ihre ideologischen Spannungen und Kontroversen und erst recht der Zivilisationsbruch der Shoah ihre tiefen Spuren hinterließen. Die Bandbreite der philologischen, literatur- und kulturwissenschaftlichen, philosophischen, historischen und mediengeschichtlichen Studien zeigt, wie sich die Beschäftigung mit Lessing im Zeichen von Antisemitismus und jüdischer Selbstbesinnung, aber auch von Verdrängung und Trauerarbeit im nicht-jüdischen Kontext, pluralisiert und polarisiert hat. Zusammen mit dem 2015 erschienenen ersten Band, der dem Thema im Kontext des 18. und 19. Jahrhunderts nachgeht, soll der Forschung und einer an Lessings Aktualität interessierten Öffentlichkeit ein perspektivreiches und anregendes Kompendium an die Hand gegeben werden. *** The essays in this volume document the last of three international and interdisciplinary conferences on the theme of "Lessing and Judaism". The focus is on the 20th century, a particularly volatile period for the reception of Lessing's work, in which the upheavals of the time, ideological tensions and controversies, and above all the rupture of civilisation that was the Shoah, left deep traces. The spectrum of philological, literary, cultural, philosophical, historical and media-related studies shows how engagement with Lessing has been pluralised and polarised against the background of antisemitism and Jewish self-determination, but also in the context of

non-Jewish repression and grief. Together with the first volume, published in 2015, which examined the same theme in the context of the 18th and 19th centuries, this forms a stimulating compendium, with a wide range of perspectives, for researchers and for anyone interested in Lessing's contemporary relevance.

leo strauss persecution and the art of writing: Engagement und esoterische Kommunikation unterm Hakenkreuz Kristina Mateescu, 2022-10-03 Formen nicht-nationalsozialistischer, aber zensurrelevanter und deshalb camoufflierter Publikationen werden in der Literaturwissenschaft seit geraumer Zeit unter dem terminologisierten Ausdruck ‚verdeckte Schreibweise‘ diskutiert. Bislang hat sich die Forschung vornehmlich auf die produktionsästhetische Seite und das textuelle Ergebnis auktorial intendierter ‚Verdeckung‘ konzentriert. Die vorliegende Studie erweitert das Untersuchungsfeld um konkrete Praktiken und Funktionen ‚aufdeckenden Lesens‘ und bietet ein hermeneutisches Modell zur Detektion und Analyse dissidenter Kommunikation, das erlaubt, nonkonforme Schreib-, Publikations- und Lesepraktiken als zusammengehöriges Repertoire kontextsensibler und historisch spezifischer Textumgangsformen zu erfassen. An den textsortenübergreifenden Erzeugnissen des sogenannten Hochland-Kreises, der sich um das gleichnamige katholische Kulturjournal formierte, wird schließlich die Komplexität nonkonformistischer literarischer Verständigung ganz konkret an einem Fallbeispiel diskutiert und reflektiert.

leo strauss persecution and the art of writing: Geschichte des politischen Denkens Henning Ottmann, 2016-12-27 Die politische Kultur der westlichen Welt in einer breit angelegten Gesamtschau. Von den Griechen und ihrer Entdeckung von Politik und Demokratie, über die Römer und die christliche Welt bis zur Gegenwart, die vom Kampf um Menschenrechte und dem Totalitarismus zugleich gezeichnet ist, wird das ganze Spektrum des Politischen Denkens vorgestellt. Band 4/1: Beginnend mit den Dystopien von Aldous Huxley und George Orwell wird das Denken von Max Weber und Carl Schmitt sowie die neoklassische politische Philosophie von Hannah Arendt und Leo Strauss erläutert. Umfangreiche Kapitel beleuchten außerdem das politische Denken in Russland und China, die Konservative Revolution sowie den italienischen Faschismus und den Nationalsozialismus. Mit Kurzbiografien und ausführlichen Bibliografien der Primär- und Sekundärliteratur.

leo strauss persecution and the art of writing: Humanismus und Soziologie Peter Gostmann, Peter-Ulrich Merz-Benz, 2018-07-09 Welches ist die Bedeutung des Humanismus für die soziologische Erkenntnisbildung? Seit der Entstehung der Soziologie wurde diese Frage immer wieder aufgeworfen – um bald darauf wieder zu verschwinden. Und damit blieb auch der eigentliche Gegenstand dieser Frage bis heute verborgen: die Bestimmung der Kultur der Soziologie. Denn die soziologische Erkenntnisbildung, das Erstehenlassen der Wirklichkeit des menschlichen Zusammenlebens in Begriffen, ist eine „kulturelle Tätigkeit“. Am gegenwärtigen Zustand der Soziologie zeigt sich dieser Mangel besonders deutlich, droht das Streben nach soziologischer Erkenntnis sich doch im Niemandsland zwischen „multiparadigmatischen“ Verlegenheitslösungen, Hyperrealitäten methodischer und statistischer Codes und technokratischem Dienstleistungswissen buchstäblich zu verlieren. – Vor diesem Hintergrund versammelt der Band grundlegende Untersuchungen des (Nicht-)Verhältnisses von Humanismus und Soziologie. Dabei kommen so unterschiedliche Strömungen wie die Kritische Theorie, Rational Choice und der Poststrukturalismus, so unterschiedliche Autoren wie Karl Mannheim, Talcott Parsons, Leo Strauss und Alfred Weber zur Sprache. Auf diese Weise ermöglicht der Band einen neuen Blick auf die Soziologie, insbesondere auf deren geisteswissenschaftliche Dimension.

leo strauss persecution and the art of writing: Verlassene Stufen der Reflexion Peter Gostmann, Claudius Härpfer, 2011-04-29

leo strauss persecution and the art of writing: Verfluchte Neuzeit Karl-Heinz Ott, 2022-03-14 Misstrauen in die Demokratie, Radikalisierung, autoritäre Staatsmodelle – Karl-Heinz Ott fragt: Hat die Aufklärung ihren Zweck verfehlt? Querdenker stürmen den Reichstag. Ein Schamane triumphiert im Kapitol. Noch vor wenigen Jahren schienen Bilder wie diese unvorstellbar.

Doch die Rebellion gegen die Aufklärung hat eine lange Geschichte. Und sie findet keineswegs nur auf der Straße statt. Ihre Glaubenslehren behaupten, nicht der Mensch selbst, sondern höhere Mächte bestimmten sein Schicksal. Auch der westliche Individualismus sei eine Irrlehre, verantwortlich für alles Unheil in der Welt. Karl-Heinz Ott legt in seinem so gedankenreichen wie anregenden Essay die geistigen Fundamente dieser Bewegungen frei. Er zeigt: Die Antimoderne ist so alt wie die Moderne. Die Vernunft kann nur die Oberhand behalten, wenn sie ihre Gegner kennt.

leo strauss persecution and the art of writing: Autorschaft und Interpretation Carlos Spoerhase, 2012-02-14 Als Beitrag zur weiteren Systematisierung und Ausdifferenzierung der literaturwissenschaftlichen Hermeneutik fragt die Studie nach der Rolle des Autors und der Autorintentionen für die Interpretation literarischer Texte, um zu zeigen, dass hinter der Problematisierung des Autors in vielen Fällen die Problematisierung der Interpretation von Texten überhaupt steht. Zu diesem Zweck werden die zentralen literaturtheoretischen Positionen der Autorschaftsdebatte kritisch rekonstruiert, in ihrem argumentationslogischen Aufbau analysiert und in einen übergreifenden Diskussionszusammenhang gestellt. Zwei hermeneutische Phänomene, die als Minimalfunktionen philologischer Autorschaft gelten können, sind das Ergebnis der anschließenden Untersuchung: Der Rückgriff auf den Autor erweist sich immer dort als notwendig, wo Historizität und Normkonformität literarischer Artefakte im hermeneutischen Prozess eine Rolle spielen. Dies gilt sowohl für die hermeneutische Beschäftigung mit Literatur wie mit Texten der Geistesgeschichte.

leo strauss persecution and the art of writing: Außenseiter Ralf Becker, Christian Bermes, Dirk Westerkamp, 2022-12-08 Becker, Ralf, Bermes, Christian, Westerkamp, Dirk: Editorial. Rustemeyer, Dirk: Einleitung zum Schwerpunkt. Niehues-Pröbsting, Heinrich: Sophisten. Sommer, Andreas Urs: Der Philosoph als Außenseiter und als Selbstbefreiungsheld. Der Fall Nietzsche(s) Emmerling, Leonhard: Die Erfindung des Außenseiters. Eine sehr kurze Geschichte Landkammer, Joachim: Bratschen gegen das Ego . Der Dilettant als Außenseiter Konersmann, Ralf: Der Außenseiter als Gestalt. Gehring, Petra: Ohne Rand . Mutmaßungen über eine nachlassende Begriffskonjunktur Rustemeyer, Dirk: Ikonik des Terrors. Renz, Ursula: Unsere Identität ist nicht, womit wir uns identifizieren . Zu einer begrifflichen Unterscheidung und ihren mannigfachen Implikationen Redaelli, Roberto: Heinrich Rickert. Zu einer axiologischen Anthropologie von Sass, Hannah: Die liebe Verwandtschaft? . Über ökoethische Narrative der Entgrenzung Welsch, Martin: Scheitern und Verstehen? . Zum »Forgotten Kind of Writing«-Ansatz der Erforschung philosophischer Rhetorik Anders, Günther: Die ermordeten Philosophen. Gespräch (1944) Oberschlick, Gerhard: Editorische Bemerkungen zum Dokument Zu Günther Anders' Die ermordeten Philosophen. Gespräch. Kritik.

leo strauss persecution and the art of writing: Illuminismo - jenseits von Aufklärung und Gegenaufklärung Carsten Zelle, 2014-12-01 Über die Aufklärung in Italien Aus dem Inhalt: Erna Fiorentini, Jörn Steigerwald: Illuminismo als Region der Aufklärung - zur Einführung Marco Cavarzere: Enlightened Narratives in the National Context. The Historiography of Italian Illuminismo Gisela Schlüter: Kein Ort, nirgends - Aporien frühaufklärerischer Kritik bei Radicati di Passerano Vincenzo Ferrone: Der »Verteidiger der Menschheit«. Cesare Beccaria, die italienische Aufklärung und die Menschenrechte Silvia Contarini: Die Polemik gegen den »Abus des mots« in Il Caffè Jörn Steigerwald: Haus-Frauen: Familie, Sexualität und Verwandtschaft in Carlo Goldonis La donna di maneggio und Carlo Gozzis La donna serpente Barbara Kuhn: Spielerische Aufklärung oder Spiel mit der Aufklärung »Lascio la decisione all'illuminato Lettore - Francesco Gritti: La mia istoria, Venezia 1767/68 »Das achtzehnte Jahrhundert wurde 1977 als Mitteilungsblatt der »Deutschen Gesellschaft für die Erforschung des achtzehnten Jahrhunderts gegründet und seit 1987 zur wissenschaftlichen Zeitschrift der deutschen Dixhuitièmisten ausgebaut.

leo strauss persecution and the art of writing: Hans Kelsen and the Natural Law Tradition Peter Langford, Ian Bryan, John McGarry, 2019-03-19 Hans Kelsen and the Natural Law Tradition provides the first sustained examination of Hans Kelsen's critical engagement, itself founded upon a distinctive theory of legal positivism, with the Natural Law Tradition. This edited collection

commences with a comprehensive introduction which establishes the character of Kelsen's critical engagement as a general critique of natural law combined with a more specific critique of representative thinkers of the Natural Law Tradition. The subsequent chapters are then devoted to a detailed analysis of Kelsen's engagement with prominent theorists from the Natural Law Tradition. The volume concludes with an exploration, focusing upon the delineation of a non-positivist legal theory in the debate between Robert Alexy and Joseph Raz, of the continued presence of Kelsenian legal positivism in contemporary legal theory.

leo strauss persecution and the art of writing: Finding Locke's God Nathan Guy, 2019-09-19 The portrait of John Locke as a secular advocate of Enlightenment rationality has been deconstructed by the recent 'religious turn' in Locke scholarship. This book takes an important next step: moving beyond the 'religious turn' and establishing a 'theological turn', Nathan Guy argues that John Locke ought to be viewed as a Christian political philosopher whose political theory was firmly rooted in the moderating Latitudinarian theology of the seventeenth-century. Nestled between the secular political philosopher and the Christian public theologian stands Locke, the Christian political philosopher, whose arguments not only self-consciously depend upon Christian assumptions, but also offer a decidedly Christian theory of government. Finding Locke's God identifies three theological pillars crucial to Locke's political theory: (1) a biblical depiction of God, (2) the law of nature rooted in a doctrine of creation and (3) acceptance of divine revelation in scripture. As a result, Locke's political philosophy brings forth theologically-rich aims, while seeking to counter or disarm threats such as atheism, hyper-Calvinism, and religious enthusiasm. Bringing these items together, Nathan Guy demonstrates how each pillar supports Locke's Latitudinarian political philosophy and provides a better understanding of how he grounds his notions of freedom, equality and religious toleration. Convincingly argued and meticulously researched, this book offers an exciting new direction for Locke studies.

leo strauss persecution and the art of writing: The Philosophy of Philip Rieff William G. Batchelder IV, Michael P. Harding, 2025-01-23 Arguing that Philip Rieff was a Freudian who departed in vital and fascinating ways from Freud, and a committed modern who nevertheless viewed modernity as a disaster, this book makes clear his thought transcends contemporary left-right culture war dichotomies. Alasdair MacIntyre described Rieff's early work as 'a permanently valuable contribution to the human sciences.' The essays in this volume engage with Rieff's teaching, both early and late, across a number of different axes and from a number of disciplinary perspectives, placing him into dialogue with thinkers such as Plato, Nietzsche, Freud, Weber, Heidegger, Strauss, Pieper, Wilde and more. The Philosophy of Philip Rieff conveys the utility of Rieff's theory for thinking through various contemporary issues, from religion, culture and race, to the role of elites in a democratic society. Philip Rieff's thought offers a key to unlocking the cultural trajectories of late modernity, and this interdisciplinary volume engages that work in its depth and complexity while suggesting Rieff's place in the wider philosophic tradition.

leo strauss persecution and the art of writing: Esoteric Transfers and Constructions Mark Sedgwick, Francesco Piraino, 2021-02-27 Similarities between esoteric and mystical currents in different religious traditions have long interested scholars. This book takes a new look at the relationship between such currents. It advances a discussion that started with the search for religious essences, archetypes, and universals, from William James to Eranos. The universal categories that resulted from that search were later criticized as essentialist constructions, and questioned by deconstructionists. An alternative explanation was advanced by diffusionists: that there were transfers between different traditions. This book presents empirical case studies of such constructions, and of transfers between Judaism, Christianity, and Islam in the premodern period, and Judaism, Christianity, and Western esotericism in the modern period. It shows that there were indeed transfers that can be clearly documented, and that there were also indeed constructions, often very imaginative. It also shows that there were many cases that were neither transfers nor constructions, but a mixture of the two.

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Herbst 2016 Jens Hacke, Tim B. Müller, 2016-08-22 Russischer Herbst - im deutschen Spätsommer erscheint die neue Ausgabe der Zeitschrift für Ideengeschichte: Eine Reise in die politische Seelenlage Russlands, vom demokratischen Frühlingserwachen 1917 bis zur Patriarchendämmerung und Putins imperialen Abenteuern. Mit Beiträgen von Kerstin Holm, Adam Tooze, Alexandra Kemmerer, Barbara Vinken und vielen Weiteren.

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