

Carl Schmitt And Leo Strauss The Hidden Dialogue

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Chantal Mouffe, Carl Schmitt, and the Critique of Enlightenment Liberalism *Jerry Z. Muller: What Jacob Taubes Saw in Carl Schmitt*

Episode 135 - Leo Strauss - Ancients vs. ModernLeo Strauss - Notes On Carl Schmitt: The Concept of the Political *Millerman Talks #19: Carl Schmitt, The Concept of The Political* Leo Strauss **Leo Strauss- An Introduction (Because you asked for it)** *Eva Brann on Leo Strauss* *Leo Strauss: Jerusalem and Athens (I/2: 'Agreement') Millerman Talks #12: Leo Strauss, Neoconservatism, and Noble Lies* Leo Strauss on Nietzsche: A Conference at the University of Chicago **Peter Thiel on "The Straussian Moment": CARL SCHMITT AND POLITICAL THEOLOGY WITH RICHARD SUBWORTH** *Mark Lilla, VThe Shipwrecked Mind" Peter Thiel on the Bible and a Straussian Jesus—Conversations With Tyler* Carl Schmitt and the Development of Conservative State Theory in China Leo Strauss (1960) on Rousseau *Episode #132 ... Carl Schmitt on Liberalism pt. 1*

Leo Strauss - Natural Right and History (Part 1)*Carl Schmitt's Political Theology by John David Eberl* Leo Strauss as Teacher—Final Panel Discussion “Leo Strauss, the Study of Political Philosophy, and the Preservation of Liberal Constitutionalism” German philosopher Carl Schmitt (1888-1985) = A video by Lalit Rao **Carl Schmitt And Leo Strauss** In 1932 Leo Strauss published a critical review of Concept that initiated an extremely subtle exchange between Schmitt and Strauss regarding Schmitt’s critique of liberalism. Although Schmitt never answered Strauss publicly, in the third edition of his book he changed a number of passages in response to Strauss’s criticisms.

Carl Schmitt and Leo Strauss: The Hidden Dialogue, Meier ...

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Carl Schmitt and Leo Strauss: The Hidden Dialogue: Amazon ...

Carl Schmitt and Leo Strauss in the Chinese-Speaking World: Reorienting the Political, Kai Marchal and Carl K.Y. Shaw, eds. Lanham, Lexington Books, 2017. Carl Schmitt and Leo Strauss are extremely popular in China, especially in Mainland China—this is no longer a secret in the Western academia. As early as 2003, Stanley Rosen had already told the Boston Globe that “A very, very significant circle of Strauss admirers has sprung up, of all places, China”.

Carl Schmitt and Leo Strauss in the Chinese-Speaking World ...

Carl Schmitt and Leo Strauss : the hidden dialogue ; including Strauss’s notes on Schmitt’s Concept of the political and three letters from Strauss to Schmitt / Heinrich Meier ; translated by J. Harvey Lomax; foreword by Joseph Cropsey. p. cm. Includes index. 1. Schmitt, Carl, 1888– Begriff des Politischen. 2. Strauss, Leo—Correspondence. 3.

Carl Schmitt and Leo Strauss

ABSTRACT Since the beginning of the twenty-first century, the works of Carl Schmitt and Leo Strauss have become popular in Chinese academic circles. Professor Liu Xiaofeng and Professor Gan Yang are two of the most prominent Chinese political philosophers who have actively introduced Schmitt and Strauss to China.

Carl Schmitt, Leo Strauss, and the Issue of Political ...

Leo Strauss, Carl Schmitt, and liberal China. AEIdeas. Foreign and Defense Policy Asia. Gary J. Schmitt @GaryJSchmitt1. December 20, 2010. In the most recent issue of the New Republic, Columbia ...

Leo Strauss, Carl Schmitt, and Liberal China | American ...

Leo Strauss (*l' s t r a d s /*; German: [ˈleːo ʔʔˈaː]; September 20, 1899 – October 18, 1973) was a German-American political philosopher and classicist who specialized in classical political philosophy.Born in Germany to Jewish parents, Strauss later emigrated from Germany to the United States. He spent much of his career as a professor of political science at the University of ...

Leo Strauss - Wikipedia

Carl Schmitt (*ʔ m ʔ t s /*; German ; 11 July 1888 – 7 April 1985) was a German jurist, political theorist, and prominent member of the Nazi Party.Schmitt wrote extensively about the effective wielding of political power. A conservative theorist, he is noted as a critic of parliamentary democracy, liberalism, and cosmopolitanism, and his work has been a major influence on subsequent ...

Carl Schmitt - Wikipedia

Leo Strauss's pointed 1932 critique of Schmitt's The Concept of the Political concludes by observing that liberalism is not what, ultimately, matters to Schmitt. What Schmitt is really opposed to, according to Strauss, is not liberalism itself but the seriousness present in a certain kind of liberalism that seeks agreement and peace at the complete expense of the fundamental human questions for meaning and purpose.

Carl Schmitt, Leo Strauss, and the Woke Post-Liberals

Heinrich Meier, Carl Schmitt, Leo Strauss and der Begriff des Politischen. Zu einem Dialog unter Abwesenden. Stuttgart: J.B. Metzler, 1988. Translated into English by J. Harvey Lomax as Carl Schmitt and Leo Strauss: The Hidden Dialogue. Chicago: University of Chicago Press, 1995.

On Strauss's Thought | The Leo Strauss Center

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Saturday, December 1, 2012. A cording to william altman’s The German Stranger, Leo Strauss concocted a “radical critique of liberal democracy” that is a “synthesis” of the thought of Carl Schmitt and Martin Heidegger. “two cowardly, utterly repulsive, and lapel pin-wearing Nazi philosophers.”. Strauss could not join the party due to his “Jewish blood,” but he “did what no mere Nazi could have done or dreamed of doing: he boldly brought his anti-liberal project to the ...

Misreading Leo Strauss | Hoover Institution

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Carl Schmitt and Leo Strauss: The Hidden Dialogue by ...

Carl Schmitt and Leo Strauss in the Chinese-Speaking World does much more than contribute to the developing literature on cross-cultural political theory. By approaching Schmitt and Strauss from (a) Chinese perspective(s), the authors give us a much more complex understanding of these scholars.

Carl Schmitt and Leo Strauss in the Chinese-Speaking World ...

Carl Schmitt was the most famous and controversial defender of political theology in the twentieth century. But in his best-known work, The Concept of the Political, issued in 1927, 1932, and 1933, political considerations led him to conceal the dependence of his political theory on his faith in divine revelation.In 1932 Leo Strauss published a critical review of Concept that initiated an ...

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Carl Schmitt and Leo Strauss in the Chinese-Speaking World: Reorienting the Political examines the reception of Carl Schmitt and Leo Strauss in China and Taiwan. The legacies of both Schmitt, the German legal theorist and thinker who joined the Nazi party, and Strauss, the German-Jewish classicist and political philosopher who became famous after his emigration to the United States, are highly controversial. Since the 1990s, however, these thinkers have had a powerful resonance for Chinese scholars. Today, when Chinese intellectuals debate the Chinese state, the future role of China in the world, the liberal international order, and even the meaning of Confucian civilization, they often employ Schmittian and Straussian concepts like “the political,” “friend-enemy,” “state of exception,” “liberal education,” and “natural right.” The very possibility of a genuine Chinese political theory is often thought to be tied to the legacy of these two thinkers. This volume explores this complex phenomenon with a cross-cultural and interdisciplinary approach. The twelve essays in this volume are written from a range of perspectives by philosophers, political theorists, historians, and legal scholars from China, Germany, Taiwan, and the United States.

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In this, his most influential work, legal theorist and political philosopher Carl Schmitt argues that liberalism’s basis in individual rights cannot provide a reasonable justification for sacrificing oneself for the state. This edition of the 1932 work includes the translator’s introduction (by George Schwab) which highlights Schmitt’s intellectual journey through the turbulent period of German history leading to the Hitlerian one-party state. It also includes Leo Strauss’s analysis of Schmitt’s thesis and a foreword by Tracy B. Strong placing Schmitt’s work into contemporary context.

Born in rural Hesse, Germany, Leo Strauss (1899-1973) became an active Zionist and philosopher during the tumultuous and fractious Weimar Republic. As Eugene R. Sheppard demonstrates in this groundbreaking and engaging book, Strauss gravitated towards such thinkers as Franz Rosenzweig, Martin Heidegger, and Carl Schmitt as he sought to identify and overcome fundamental philosophical, political, and theological crises. The rise of Nazism impelled Strauss as a young Jewish ZmigrZ, first in Europe and then in America, to grapple with—and accommodate his thought to—the pressing challenges of exile. In confronting his own state of exile, Strauss enlisted premodern Jewish thinkers such as Moses Maimonides and Baruch Spinoza who earlier addressed the problem of reconciling their competing loyalties as philosophers and Jews. This is the first study to frame Strauss’s political philosophy around his critique of liberalism and the problem of exile. Sheppard follows Strauss from Europe to the United States, a journey of a conservative Weimar Jew struggling with modern liberalism and the existential and political contours of exile. Strauss sought to resolve the conflicts of a Jew unwilling to surrender loyalty to his ancestral community and equally unwilling to adhere to the structures of orthodox observance. Strauss saw truth and wisdom as transcending particular religious and national communities, as well as the modern enlightened humanism in which he himself had been nurtured. In his efforts to navigate between the Jewish and the philosophical, the ancient and the modern, Berlin and New York, Strauss developed a distinctively programmatic way of reading and writing “between the lines.” Sheppard recaptures the complexity and intrigue of this project which has been ignored by those who both reject and claim Strauss’s legacy.

Heinrich Meier’s work on Carl Schmitt has dramatically reoriented the international debate about Schmitt and his significance for twentieth-century political thought. In The Lesson of Carl Schmitt, Meier identifies the core of Schmitt’s thought as political theology—that is, political theorizing that claims to have its ultimate ground in the revelation of a mysterious or supranational God. This radical, but half-hidden, theological foundation underlies the whole of Schmitt’s often difficult and complex oeuvre, rich in historical turns and political convolutions, intentional deceptions and unintentional obfuscations. In four chapters on morality, politics, revelation, and history, Meier clarifies the difference between political philosophy and Schmitt’s political theology and relates the religious dimension of his thought to his support for National Socialism and his continuing anti-Semitism. New to this edition are two essays that address the recently published correspondences of Schmitt—particularly with Hans Blumberg—and the light it sheds on his conception of political theology.

This book, by one of the most prominent interpreters of Leo Strauss’s thought, was the first to address the problem that Leo Strauss himself said was the theme of his studies: the theologico-political problem or the confrontation with the theological and the political alternative to philosophy as a way of life. In his theologico-political treatise, which comprises four parts and an appendix, Heinrich Meier clarifies the distinction between political theology and political philosophy and reappraises the unifying center of Strauss’s philosophical enterprise. The book is the culmination of Meier’s work on the theologico-political problem. It will interest anyone who seeks to understand both the problem caused by revelation for philosophy and the challenge posed by political-religious radicalism. The appendix makes available for the first time two lectures by Strauss that are immediately relevant to the subject of this book and that will open the way for future research and debate on the legacy of Strauss.

Leo Strauss was a central figure in the twentieth century renaissance of political philosophy. The essays of The Cambridge Companion to Leo Strauss provide a comprehensive and non-partisan survey of the major themes and problems that constituted Strauss’s work. These include his revival of the great ‘quarrel between the ancients and the moderns,’ his examination of tension between Jerusalem and Athens, and most controversially his recovery of the tradition of esoteric writing. The volume also examines Strauss’s complex relation to a range of contemporary political movements and thinkers, including Edmund Husserl, Martin Heidegger, Max Weber, Carl Schmitt, and Gershom Scholem, as well as the creation of a distinctive school of ‘Straussian’ political philosophy.

Heinrich Meiers Dialog unter Abwesenden hat wie kein anderes Buch der letzten Jahrzehnte die internationale Debatte über Carl Schmitt und die Politische Theologie verändert. 1988 erschienen, bestimmte es zum ersten Mal das Zentrum und den Zusammenhang von Schmitts Werk als Politische Theologie. Die 3. Auflage enthält neben dem Epilog von 1988, der sich mit Derridas Politik der Freundschaft auseinandersetzt, ein neues Nachwort.

Apocalypse. To most, the word signifies destruction, death, the end of the world, but the literal definition is “revelation” or “unveiling,” the basis from which renowned theologian René Girard builds his own view of Biblical apocalypse. Properly understood, Girard explains, Biblical apocalypse has nothing to do with a wrathful or vengeful God punishing his unworthy children, and everything to do with a foretelling of what future humans are making for themselves now that they have devised the instruments of global self-destruction. In this volume, some of the major thinkers about the interpretation of politics and religion—including Eric Voegelin, Leo Strauss, and Carl Schmitt—are scrutinized by some of today’s most qualified scholars, all of whom are thoroughly versed in Girard’s groundbreaking work. Including an important new essay by Girard, this volume enters into a philosophical debate that challenges the bona fides of philosophy itself by examining three supremely important philosopher of the twentieth century. It asks how we might think about politics now that the attacks of 9/11 have shifted our intellectual foundations and what the outbreak of rabid religion might signify for international politics.

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