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Autore	Kleinberg-Levin David Michael <1939->
Titolo	Before the voice of reason : echoes of responsibility in Merleau-Ponty's Ecology and Levinas's Ethics // David Michael Kleinberg-Levin
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Descrizione fisica	1 online resource (308 p.)
Collana	SUNY series in contemporary French thought
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Soggetti	Ecology - Philosophy Ethics, Modern Responsibility
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Nota di bibliografia	Includes bibliographical references (p. [247]-286) and index.
Nota di contenuto	A human voice -- The project -- The ethical root of the voice -- The voice of reason -- Reconciling voices : the political register -- Conversation -- Reading this book -- The singing of the world : the claim of nature in Merleau-Ponty's phenomenology -- The remembrance of nature in the voice of the subject -- Invocations of nature -- The song of the winds -- The song of the earth -- The question of origins -- Silence -- Song -- The voice of ecological attunement in a practice of caring for oneself -- Prologue -- The singing of language -- Caring for oneself : the three phase-dimensions of the voice -- Dying echoes : what must be remembered -- Levinas : on the claim of the ethical -- The saying and the said : giving time to the voice of the other -- Unavoidable violence -- Responsibility : claiming the voice -- Inspiration -- Heterology, heteronomy : the lyrical voice -- The ethical dimensions of the voice -- Ethical saying : the claim in dialogue -- The pre-originary dimension of saying -- Preliminary soundings -- The voice of reason -- The pre-originary voice -- Palimpsest : the trace of the other in the text of our flesh, or, the echo of the other in the trembling of the flesh -- Enigmatic echoes

: retrieving the trace.

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## Sommario/riassunto

Before the Voice of Reason is a phenomenological critique of reason grounded in our experience of the voices that already address us and summon us prior to the emergence of the voice of reason. In part one, David Michael Kleinberg-Levin explores the voices of nature and draws on Merleau-Ponty's phenomenology to offer a new way of thinking about environmental responsibility. In part two, he looks at the voice of the moral law and the voices of other human beings, advances a more nuanced account of Levinas's distinction between "Saying" and "Said," and proposes a new argument for our responsibility to the other.

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