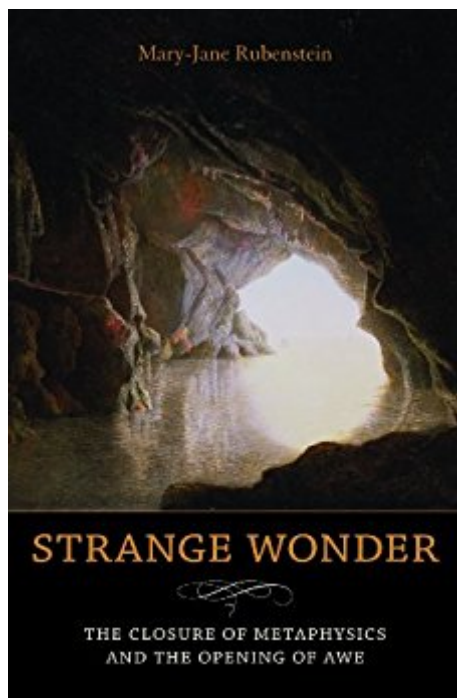


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# Strange Wonder: The Closure Of Metaphysics And The Opening Of Awe (Insurrections: Critical Studies In Religion, Politics, And Culture)



## Synopsis

Strange Wonder confronts Western philosophy's ambivalent relationship to the Platonic "wonder" that reveals the strangeness of the everyday. On the one hand, this wonder is said to be the origin of all philosophy. On the other hand, it is associated with a kind of ignorance that ought to be extinguished as swiftly as possible. By endeavoring to resolve wonder's indeterminacy into certainty and calculability, philosophy paradoxically secures itself at the expense of its own condition of possibility. Strange Wonder locates a reopening of wonder's primordial uncertainty in the work of Martin Heidegger, for whom wonder is first experienced as the shock at the groundlessness of things and then as an astonishment that things nevertheless are. Mary-Jane Rubenstein traces this double movement through the thought of Emmanuel Levinas, Jean-Luc Nancy, and Jacques Derrida, ultimately thematizing wonder as the awesome, awful opening that exposes thinking to devastation as well as transformation. Rubenstein's study shows that wonder reveals the extraordinary in and through the ordinary, and is therefore crucial to the task of reimagining political, religious, and ethical terrain.

## Book Information

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## Customer Reviews

I am personally entrenched in the Hegelian middle-position; not left; not right. But I can appreciate a sound presentation of leftist responses to Hegel. Therefore, I disagree with the content, but love the book. Rubenstein presents Heidegger as the father of deconstructionism and gives us his model in the intro. and chapter one. The remainder of the book is an articulation of further deconstructionists who bounced off Heidegger: Levinas, Nancy, and Derrida. She combines Heidegger and Levinas to present an overall model, which even includes an ethic for a pluralistic society. (1) watch the conscious self be driven back into the explored subconscious of the "mine" by the wound of wonder. (2) watch the self- actualization of the elastic-self climb out of existential anxiety with motivational "opinion-solidifications" that are transferred back to consciousness. (3). Watch the construction of "ethical teleology" which results in the concept of "dis-incarnation". (4). Watch the positing of the "cave-dweller" who posits "process", rather than specific content. (5). Watch the mediation of conscience which is articulated as "contraction". (6). Enjoy all of this important data situated within Hegelian psychology; a reaction against Hegel - yes; but nested within that framework.put your opinions to rest and tackle a properly prepared and edited manuscript that will offer even a centered Hegelian like myself - much enjoyed learning. I strongly recommend Rubenstein's book.

STRANGE WONDER: THE CLOSURE OF METAPHYSICS AND THE OPENING OF AWE provides a fine, scholarly survey discussing Western philosophy's relationship to 'wonder', said to be the origin of all philosophy. This re-opens Heidegger's uncertainty principle and argues that a sense of wonder is key to re-imagining political, religious and ethical potentials. College-level philosophy collections will relish this account!

wow.

Professor Rubenstein's book shows how diligently she researched and slaved to put this book into place. It shows that she knows her theology very well and could answer almost any question on the topic.

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