DIASPORIC PHILOSOPHY AND COUNTER-EDUCATION
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Diasporic Philosophy and Counter-Education

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It was a short while before my 16th birthday when I changed my family name. I changed it from Vilcek to Gur-Ze’ev. At that time I was an active patriot in the Beitar youth movement and it was very important for me to manifest to myself and to the world that our family and more generally Jewish existence finally saved itself from endless nomadism by returning “home”. Not less important at that period of my life, however, was to ensure the continuation of the family. So, I made two decisions: one was to translate the Slovak into Hebrew and not to bring about a new family name, and the other: to give birth to many children. Totally naïve and unaware of the dialectic tension that I brought about, I translated Vilcek (little wolf or wolf cub) into גור-זאב (Gur-Ze’ev, having in mind the charismatic “wolf” Ze’ev Jabotinsky, the legendary Zionist leader. In so doing I established within myself and in the family identity an enduring painful tension between homecoming and Diasporic existence. A tension which is in the center of this book as both a general philosophical but also a most intimate dilemma; these two connect here the immediate and the eternal, the most individual and the most universal toward a higher challenge: Gur-Ze’ev—or Vilcek? Israel—or Diaspora? And on another level: Love of Life and universal moral responsibility as a Diasporic Jew—or as a cosmopolitan nomadic human?

I encountered this tension as a challenging existential experience—not as a mere abstract question, last year at the Jewish cemetery of Levice. I returned to this Slovak birth place of my 89 year old father, Robert, to actualize our remembrance of family members who were murdered during WWII and had no graves, no signifiers and of course no children. For me it was a rebirth amid a non-ethnocentric-oriented homecoming; back to the roots of the Vilcek family; returning to the actuality of Jewish Diaspora, to Jewish destiny as a dangerous universal creative co-poiesis. The terrible-wonderful trip of the father from Slovakia and his son from Israel rebounded us; reunited me with the rich roots and with the demolished promise of my family as well as with the unavoidable horrible toll of enduring rich Jewish Diasporic existence. At the same time, however, it also reconnected me with a mature togetherness with conflicting kinds of Diasporic life and rival attempts for “homecoming” as self-forgetfulness of humanity. It also enabled a wonderful reunion with another survivor of our family catastrophe, Jan Vilcek and his wife Marica whom I later met in New York. The reflection upon the totalistic commitment to destroy the spirit of Judaism by annihilating Diasporic life of actual Jews and the memory of Diasporic creativity, innovation and love of our fellow humans became inseparable for me, not only at the old cemetery of Levice. It became inseparable as the impetus and as the guiding spirit of this book.

This book is dedicated to the two survivors of the Vilcek family, Robert and Jan; to the many who did not survive the slaughters inflicted on them by their own neighbors and the Nazis, and to the larger family of Diasporic humans who all around the globe devote their lives and love to the bettering of this world.
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INTRODUCTION

Diasporic Philosophy and Counter-Education is the fruit of mounting intellectual unease, moral turbulence and a unique meeting with a non-sentimental intimacy. It is the outgrowth of continuous discomfort with fashionable critical educational theories and their grotesque address of the exile of holiness of the humanist killing of God and the loss of any genuine worth in human existence in each of us each moment anew. It is the outgrowth of embarrassment. Embarrassment with the critical reaction to the exile of the absolute, to the exile of the very possibility of grand endeavors and ideas, to the banishment of greatness and intimacy—traded shamelessly for inevitable, pleasurable/effective dullness; the desolation of the preconditions for simple intimacy with the truth of Life, the ridiculing of the very possibility of a mature dwelling and total identification of the human with the mission of his life and surely of that which is greater than individual life and can offer it and its obliteration an aim, direction, value or love. Unease with the loss of the general picture of life, a dynamic multi-dimensional world-view, or even of the possibility of a serious gaze upon the inevitability of the impossibility of a general perspective, a non-grotesque address of the disparity between thought and Being. Anxiety in face of the victory of dullness in the post-metaphysical world, where pleasure and power have inherited holiness and offer ghostly life empty of value, greatness or mature overcoming of both these promises and their ethereal, frail, substitutes in light of a worthy Diasporic existence.

In this collection I have tried to address the downfall of the promises of the Enlightenment and the triumph of the current inviting hospitality to return “home” to the whole-appeasing totality of nothingness. More yet, however, this collection is an expression of growth, love and edification of remnants of hope that in the last generations were mocked, deconstructed and transformed into part and parcel of the post-modern culture industry. Here I try to tackle the impossibility of a mature Love in this world; a world that has lost its innocence and aim in the sense of commitment to worthy life and even in the sense of mere life. A world that has abandoned its quest for intimacy, its very drive for transcendence and Love of Life as courageous creative edification which gives birth and elevates against alterity toward the supreme and enables more than mere continuum. A world which does not insist on that which is beyond the grasp of facts, away from the tyranny of the given rules and the aims, ahead of the victorious tendencies and their borders, much farther than the capricious imperatives of the sequence of time or the omnipotent spectacles of the post-modern Moira. The postmodern play of markets, of fashions, and the reactions.
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of the oppressed, has become the aether of our generation; horizons of present-day immanence which in many respects drives us back to the lost total intimacy that was (already only dialectically) possible in the world where human consciousness and alienation presided. It is a kind of a return of the innocent dwelling in unity within Being; as if intimacy has returned and made expendable the quest for transcendence (which existed already in the Garden of Eden) and its Diasporic Odyssey that maybe now is entering its conclusion, realizing its “homereturning” cycle only to rest, again, in nothingness.

For the last twenty years my intellectual life has been in thrall to the spiritual Eros of the Frankfurt School thinkers, influenced by the poststructuralist critique and quasi-divine intimacy offered by its realization efforts within radical feminist, queer, multicultural and postcolonialist prisms and practices. I experienced the light of its explicit political and educational realization as an inviting shining sacred work, entering all the depths, corridors and drives of my becoming. It was an enduring catharsis. A continuous catharsis very similar to that which governed my youth as a member of the Beitar ultra-fascist youth movement. Its mantras, rhetoric and emotional dimensions touched the bottom of my soul and stoked its Dionysian fire and its Apollonian quest for a renewed Tower of Babylon. As light and fire, and as symbols and prayers, they enhanced meaningfulness; they were swallowed by my anxiety, offering a specially protective self-forgetfulness. They deceived my thirst for an enduring birth-giving courage; a seriousness that addresses the meaning of the exile of rich certainty; a powerful non-dogmatic commitment to a philosophy that would become a leading power, an educational guide, a concrete, individual, intimate presence which grows into actual artistic creation, political involvement, physical realization and moral actuality in the deepest personal sense; descending to the deepest roots of my psyche and rising to the heights of an erotic yet ironic presence which could become not solely mine but my-self. And so, for many years I tried to live in Israel as a critical educator and as an involved intellectual in troubled times deprived of self-irony, even if with an ongoing uneasiness about the critical emancipatory project itself.

This collection reflects my Diasporic awakening. A painful ironic arousing, which defends the gate against a million suggestive wings of deception that offer an appealing alternative positive Utopia and tell us that they have the magic formula for emancipation, true meaning, genuine “critique” or other attractive powers which offer awakening-proof recipes for perfect self-forgetfulness. In moments of weakness it seemed to me that the enduring slumber of my critical friends was nothing but a blessing of Fortuna: enabling them to commit themselves to the ecstasis of self-forgetfulness, as I did for so many years within the framework of Critical Theory. Of special relevance for making possible this deep and fertile sleep were the recycling of the old dogmas on the one hand, and the post-modern relativistic-oriented Dionysian feast on the other.

The post-modern cannibalistic feast had in my world two main pillars: one, a pleasure machine which is essentially individualistic; post-tragic-nihilism running toward consumerism, open Net-like multi-dimensional creativity in kaleidoscopic
realities as an ecstatic pantheistic hospitality. This nomadic-oriented anti-Diasporic path is the heart of consumerism in globalizing capitalism. This is the soul and the impetus of the quest for identification and self-forgetfulness in the McWorld which is veiled so successfully by the McDonaldization of post-modern reality. The other pillar of the present post-modern cannibalistic feast: an ecstatic surrendering to the new anti-Semitism in its various prisms, versions and degrees for defeating the Father, the monotheistic God, the West, the Empire, the Judeo-Christian immanent colonialism and its oppressive realizations. More so is the synthesis between the two, while hoisting the flags of “difference”, “Net-not-hierarchy”, “contingency”, “epistemic relativism”, “resistance” in the name of “heterogeneity” and educating for the “liberation of the victims of Judeo-Christian colonialism”. These two branches of the post-modern eating the heart of the humanist killing of God and his holiness are in constant struggle yet fundamentally cohesive. United in the promise of a concrete, earthly “solution” to the challenge of Diaspora which begins with the conscious life of humans in face/as part of Being and their addressing the question why not affirmatively responding with a gigantic “Yes!” to the tempting invitation to return “home” to the harmony of nothingness after the disillusion with all promises for creating—by human and supra human powers alike—a worthy alternative harmony all along the history of the human race and especially in modernity? Why continue life in an unworthy, fundamentally frail and disoriented Diaspora in an era that has lost even the holiness of killing-God-each-moment-anew, an historical moment within which intimacy has become an unattractive mockery, a mere commodity in the capitalist dreams market or has reappeared as an enjoyable mutation in reality-TV programs?

The philosophy of Diaspora has been neglected for too long and at too heavy a price. In recent years, however, the abandonment of Diaspora as a philosophical tradition and as a special way of life has become a prospect for a serious reflection. It is a celebrated challenge to “our” present, a challenge which actualizes itself within existential, cultural, political and educational arenas, dimensions and prisms, as well as in their fruits, disciples and enemies. These should be courageously addressed. An awakening means here responding. Responding in the sense that will strive for nothing less than self re-birth. Enduring self-rebirth each moment anew. Enduring self-rebirth each moment anew with others with and against the alterity of their otherness. If true to itself, it is a response to the invitation to return “home” to nothingness. The forms of this “home” hide it and cover it in countless masks and voices: collectivism of all forms, calls for a “return to the fundamentals”, radical feminism, queer theories and rebirth within the framework of post-colonialist purifying “resistance” and “critique”. Such a dangerous “home” is the redemptive alternative of post-modern nomadism in an hybridic-kaleidoscopic matrix where mega-speed replaces holiness, pleasurable self-forgetfulness inherits fulfillment of an ever higher mission, transgression overcomes transcendence and Thanatos finally conquers Eros.

Genuine Diasporic self-rebirth, in contrast, is conditioned by acknowledging the power of post-modern nomadism and the suggestive powers of the quasi-Diasporic
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philosophy of the day; the post-disenchanting wonders of ever more dynamic quasi-improvisational co-poiesis. When true to itself, Diasporic counter-education should acknowledge, respect and challenge other Diasporic alternatives and certainly the powerful post-modern one. At the same time it should insist on Diasporic existence that does not surrender to the triumphing temptations for post-modern nomadism and for the re-enchantment wonders of post-colonial ecstatic violent creations and their redemptive power. It should not surrender to the democracy of the continuum and the immanent—but quite the opposite: it should challenge the continuum, the sleep, the “radical” self-indulgence as well as the nihilist-pragmatic and anti-pragmatic escapes.

Diasporic awakening is not democratic. It is an awakening that is aware of its impossibility. It gazes into the eyes of the absence and not solely of the given totality and its democratic fragments. It is a kind of gaze that pays respect to the hospitality of improved utopias, dystopias and nomadism as part of the pantheistic feast and its pleasures. It is a deep and enduring religious will. A religious act of a never-concluded self-constitution and re-positioning which is also aware of its moral, aesthetic, bodily, cultural, political and educational fruits, abysses, threats and gates to new beginnings.

The aim of this collection is to become part of such an old-new beginning under the new skies of “our” Fall. To become at least an entrance to self-preparation, dislearning and counter-education that will groom us to become more attuned. Maybe more courageous and richer in Diasporic life possibilities, in face of the new, post-tragic, challenges which await us with mounting impatience. And indeed we face demanding old and new impatient challenges; challenges which presently are becoming more acute than ever before in the history of human Diasporic existence.

As Anaximander already knew in the seventh century BC, Diasporic existence is born at the moment of the destruction of nothingness, and surely with the very beginning of human existence. The human is thrown into facing the abyss in light of the loss of nothingness and facing Being in, but also beyond, the infinity of the moment. The book of Genesis tells us that Adam and Eve were in Diaspora already in the Garden of Eden, and symbolically humans have certainly been in Diaspora since the destruction of the Tower of Babylon and the beginning of philosophy. It is the abyss between the continuum of the homogeneity of immanence and its destruction by life and planned productivity which is conditioned by destroying intimacy and by growing alienation. This abyss is also a tearing of the human’s heart and his relations with his fellow humans and the other members and parts of the cosmos, not solely his mind. It is a point of departure for self-consciousness of a human who meets the tragedy of his otherness, of his very individual existence, of the tumultuous presence of conflicting infinite moments, hopes and alternatives which demand action, order, constructive power, self-restraint and oppression which conditions civilized progress, as Freud so brilliantly shows us in his work. Civilized dwelling in this world is conditioned and sanctioned. It is sanctioned by the heavy toll of paving what seems one’s own way in life or realizing one’s destiny. A path that offers a priceless deception: the human who surrenders to collectivism and in
return regains at least a particle of intimacy with the lost totality of nothingness. Didn’t you smell the smell of home in such moments when Thanatos’ agents knocked at your door and were friendlier than anyone else? Among the particularly prolific deceptions offered by normalizing education is the promise to constitute a meaningful hospitality of a collective or individual “homereturning”, the sworn promise of a successful flight from the given reality or its edification and an enduring nomadism in eternal rewarding exile. The assured reward for these quasi-Diasporic alternatives could be intellectual, bodily, moral or aesthetic. It might be extremely individual or collective, fragile and momentary or historically enduring; still, it is deceptive in its very promise to be rewarding, compensating, calming or “solving” any crisis, “correcting” wrong doings in the world.

Traditional Diasporic philosophies are no less productive: monotheistic religions and Western metaphysical traditions offer Diasporic philosophies as a gate to hope of “homereturning”. Alternatively, sometimes they also offer a meaningful eternal Diaspora as a point of departure for addressing the irreparable destruction of intimate unity with the world, with the Other and with the totally other. This is the case of Jewish tradition. Judaism has traditionally offered hope for one of two opposing possibilities. In the first, it proffered a worthy nomadic existence within the acknowledgement of the temporality of Diaspora and its dynamic development toward emancipation, redemption or appeasing synthesis. In the second it offered unredeemed life as a courageous affirmation of eternal Diasporic life in face of negative dialectics, the God who is exiled of himself or human being as essentially thrown into existence which is Diasporic in its very essence. The manifestation of Life in the form of colliding holy powers gave birth to Diasporic philosophies, their aporias, comfort and love. It watered the flourish of the quest for wonders, miracles and meaning; the edification of the beauty and worth of otherwise painful, meaningless Life. The struggle between rival rich Diasporic powers offered hope; even if not hope for an immediate Tikun Olam, for a speedy correction of the wrong in this unredeemed world as a manifestation of the punishable destruction of harmonious nothingness. It offered, however, various kinds of hope. Hope for a renewed intimacy—even if only a strong negative intimacy—as the closest human possibility for re-uniting himself with Being at its best: intimacy with nothingness. Unity whose loss was never appropriately compensated by the fruits of civilized life, a loss which demanded ever more energetic constructions, elevations and wars between collectives and within the “I” and the “not-I”. It also enabled education for responsibility and progress toward meaningful individual and worthy collective life in eternal Diaspora just as the ahistorical existence of Judaism offered until its negation by the Zionist alternative of returning into normality and becoming like all other people who dwell in the historical dimension of Being.

The project of Enlightenment was a titanic attempt to negate and overcome the Diasporic situatedness of humanity. It destroyed the futile Diasporic “homereturning” education via redemption by “the One”: challenging the deceiving compassion, the anti-humanistic morality and the wrong intimacy with the lost totality. The
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monothestic path to regaining intimacy with the world and toward meaningful loss, pain and hopes, was replaced by a grand anti-Diasporic alternative. It positioned the human as a citizen of the earthly city, a dweller in a rational progressive project toward “emancipation” and fulfillment of human potentials, aims and dreams. Diasporic existence was partly preserved, however, within the framework of killing-God-each-moment-anew via the conscious destruction, stopping or intolerable dragging feet of secular holy progress toward the realization of Utopia. Diasporic presence was kept simultaneously in individual respects, in microscopic arenas and in the sense of a gap between Man and the truth, the just, and the beautiful as part and parcel of the realization of Objective Reason—and in the existentialist rebelling against it. Humanist education worked hard to constitute an alternative holiness in respect of the seemingly different tendencies of growing alienation on the one hand and growing integration within the immanence on the other. The demolition of metaphysics following Kant was titanic challenge and the critical alternative undertook to offer an alternative to the loss of self-evidence, unproblematised intimacy and the holiness it imparted to life.

In “our” post-metaphysical era this humanist holiness is effectively ridiculed, parodied and deconstructed. Even the hopes for it are deconstructed or swallowed by the system in face of a refusal of an explicit alternative Utopia that will solve Diasporic existence once and for all. Parallel to the intensification of movements and the initiation of mega-speed changes in all spheres of life, education today faces the absence of any unquestioned legitimation apparatuses, authority that will offer meaning to effort, aim or worthy suffering. Diasporic existence is transformed, again, but without the promise of an alternative savior, redemption or meaningful aims, worthy suffering or valuable pleasure—not even a heroic tragic response to meaninglessness! Intimacy, holiness and transcendence have not been exiled—they have been consumed and swallowed in a functional manner in the suggestive magic of the ecstasis produced by the omnipotent simulacra-recycling of the post-metaphysical pleasure machine. With the progress of killing-God-each-moment-anew, another change of major importance has developed: a move from human modern existence shaped by fast movements and changes to a human existence controlled by arenas of mega-speed and deconstruction of transcendence, holiness, greatness and intimacy. As I try to show in this collection, this change of major importance offers a new phase in the history of the anti-Diasporic education of humanity.

It is a new human positioning indeed. And it contains an imperative: a worthy response to the new realization of the anti-Diasporic “homereturning” quest. The Diasporic dialectics between Being and nothingness is about to negate itself in a non-dialectical manner; inflicting an End to heterogeneity, dialectics and Life itself. The play between Diasporic existence, homereturning and dwelling in self-forgetfulness, against the storms created in the ocean where titanic rival holy powers collide with each other, is rushing to its End and it beckons you to join the party. Thinking, co-poiesis, improvisation, techne and very existence must offer a worthy addressing of the new dimensions of life in “our” dull yet re-enchanting post-metaphysical era. In the enchanted world in which holiness dwelt, intimacy was present in all dimensions
and on all levels of life. In the post-modern re-enchantment of the world, intimacy is replaced by magia offered to the non-erotic, ecstatic, human as a quasi-spiritual nomad within the framework of a fabricated co-poiesis suitable for the cyborg, the citizen of hyper-media and cyberspace. Ghostlike life to intimacy.

As Diasporic humans, we are called upon by that which we can never properly acknowledge or control: for you, what is so novel in the present historical moment in the history of the destruction of nothingness? What is relevant for you in the current shift in the history of the reification and the exile of intimacy? Nothing less than the essential turning point in the biography of this planet. Unavoidably, it transforms the positioning of what Levinas calls the ethical I, it transforms the stance of Life and of Thinking. Objectively, Being no longer contains its endurance. The endurance of Life becomes less and less probable. Here we do not face a certain truth claim, holy power, individual or collective on earth. Much more than that: at stake are time-space relations, which affect all possible human perspectives of time and the very possibility of conscious existence. The future is threatened, conditioned, transcended into its negation in face of the presently approaching probability of the End.

Human progress is actualized today by the objective looming possibility of humans’ destruction of all Life on earth and the potentials for love. This fact reintroduces the richness of Diasporic philosophy, which traditionally has been so close to the tension between redemption and Fall, the call for “homereturning” into the Garden of Eden (or one of its many realizations/alternatives) and the edifying call for spiritual rebirth, political emancipation or other forms of universal death. The present approaching of the End is unique in the eschatological tradition and in the history of solving Manichaean existence. It comes along with the deconstruction of the preconditions for transcendence, holiness and thinking. At the same time it invites pre-modern reactions. These enhance much devotion to hate, fearful courage, brute honesty and the will to use post-modern technologies to bring an end to Western hierarchies, the West’s self-proclaimed moral superiority and oppression on the path to ending all other manifestations of life itself.

Diasporic philosophy is a neglected important philosophical tradition and a current worthy response to the challenges of the present historical moment. It is a committed self-positioning as well as a nameless, unacknowledged counter-educational spirit. It is, however, bodily embedded, aesthetically oriented, morally committed and politically struggled for within specific, historical, constructed material conditions. Like Eve in the Garden of Eden, Diasporic philosophy tackles an impossible dilemma concerning its diet. How should it treat the invitation of the deceiving fruits to dwell in some exclusive “home”, and nomadism itself in the era of the near probability of the End of all life and the deconstruction of the struggle between the disciples of the holiness of God and the disciples of the alternative, “mature” holiness within the humanist project of killing-God-each-moment-again? And how do you decide in a non-naïve manner who is “God” and who is “the snake”, what/where is “the garden”, what is “hell”, and whose voice speaks through your “I” or “not-I”, anyway?

The deconstruction of the self-evidence of any possible truth, and the destruction of the truth of any possible self-evidence, unite. They unite in the desolation of
simplicity as truth and intimacy as “home” that did not begin with globalizing capitalism and the intensification of speedy changes and movements, yet presently it galvanizes other historical changes. As a dynamic, complex, synthesis it transformed human existence and inflicted a dramatic change on the history of humankind. The post-holy historical moment is also the era of the triumph over the quest for overcoming Diasporic existence by establishing on earth the genuine Garden of Eden. It is a celebrated gate to transgression of all quests, borders, branches and aims, as a returning to the lost immanence; a nomadic indulgence in the deconstructed intimacy in the form of mega-speeds and realization of the infinite in the form of the post-modern pleasure machine which claims to offer the perfect transformed intimacy. It is a unique tiger’s leap. A leap in a deterritorialized space-time-imagination arena that is incubating mega-speeds and punctual time; replacing seriousness, confidence and holiness as shaping a worthy way of life which transcends contingency and has a prevailing mission which awaits the human. This replacement is a surrendering to contingent language games, ecstatic drowning in mere power-relations, fashions and the exile of prominence.

The celebration of life in the aether of post-modern nomadism is a celebration of reaching the old Greek concept of godly heterogeneity in a “flat” reality which has no mysterious secrets beyond the stars of its darkest skies. Life in hybridic, contingent, kaleidoscopic mega-speed arenas is actually the overcoming of the holiness of Diasporic existence via the celebration of its post-modern Diasporic disillusioned nomadism. This achievement is the victory of the immanence over transcendence, victory of the quest to return “home” to nothingness over the erotic power as birth-giving to strong, rich and holy creation and grand counter-educational possibilities. This triumph is the impetus of my search, one that here searches for evaluating and edifying itself in the form of this collection.

This collection aspires to achieve a twofold endeavor: first, to reconstruct the Diasporic philosophical tradition that until now, true to its nature, has been nameless and unacknowledged even in face of the recent growing postcolonialist interest in the various aspects of Diaspora, exile and nomadism. To a certain degree Diasporic philosophy is redeemed by presenting the claim and reconstructing Diasporic aspects and implications of well known philosophers and respected traditions, by special attention to central past Diasporic philosophers and by presenting some of the most important present-day Diasporic thinkers. The second aim of this collection is to address the special relations between the possibilities opened by current Diasporic philosophies and the challenges of counter-education, in face of the technological and philosophical readiness for total destruction of all life on earth by humanity itself, accompanied by the technological possibility of ensuring satisfaction of all fundamental needs in health, security, education and occupation, for the first time in human history.

In this collection I have not tried to continue my critical work along a new path. For me, this collection is a form of preparation for an invitation; a sacred work of the kind that acknowledges the power of evaluating the killing of God and the exile of the holiness of killing God as well as the Diasporas it could enhance. This
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collection is an exploration of a new philosophical path as well as a reconstruction of an unnamed, forgotten philosophical past: the Diasporic tradition that has overcome the temptation to offer salvation, redemption, emancipation or “solution” of any kind, yet remains Messianic. Accordingly, the collection is constructed to represent current Diasporic philosophers, to elaborate on central Diasporic perspectives and issues and their relevance to the field of education, and to present my own Diasporic work in recent years—in search of a worthy counter-educational response to the exile of humanist holiness and the deconstruction of the preconditions for overcoming meaningfulness and replacing it with mere power or mere pleasure as comforting forms of post-modern nomadism and a worthy Diasporic hospitality.

Present-day Diasporic philosophers such as Bauman, Braidotti, Todorov, West and myself address here from different perspectives the challenge of Diasporic philosophy and the conflicting conceptions of Diaspora, exile and nomadism in light of post-modern and post-colonialist realities. Other Diasporic thinkers joined in a Diasporic dialogue and together we tried to address the challenge of counter-education and Diasporic philosophy in our recorded discussions. These conversations with Daniel Boyarin, Jonathan Boyarin, Bauman, and West were nothing less than unique intellectual experiences for me. Ilan Pappe reconstructed the Diasporic philosophy of Edward Said and its relevance for the prospects of a liberated, hybrid, kaleidoscopic-oriented ultra-post-colonialist Palestine. Michael Peters introduced Wittgenstein as a Diasporic philosopher and Daphna Erdinast-Vulcan reflected on the poet Avot Yeshurun as a Diasporic poet and on his Diasporic contribution to challenging the Zionist negation of Jewish Diaspora and Diasporic existence. Ignacio Goetz addressed the issue of Diaspora and ambiguity. Arie Kizel reflected on the symbiosis between poetry and Diasporic existence, and Yotam Hotam addressed the theological dimensions of ecological education and the relevance of Gnosis and Diasporic philosophy to current environmental challenges.

The invited contributions, the dialogues with some of the richest present-day Diasporic thinkers, and my own Diasporic writings are aimed at contributing, jointly, to the search for counter-educational possibilities. These are neither conceived by me as an alternative critical language, a more effective “resistance”, a first step toward a “genuine revolution”, nor are they envisaged here as an easy-going nomadism of a post-tragic nihilist who is liberated from the quest to find meaning or holiness. These conflicting possibilities belong to the same dream humanity has to be awakened from, in light of the successful disenchantment and the fundamentalist counter-violence that goes along with it together in a post-metaphysical era. Diasporic counter-education, in this respect, is an attempt to present the possibility of thinking and of responsible improvisational co-poiesis in an era which deconstructs, ridicules or fetishizes holiness and the kind of respond-ability which conditions transcendence from ecstatic sinking toward some-thing to becoming some-one who is rich and free to the degree of refusing the temptation to return “home” into the continuum of an aimless symbolic and direct emancipating violence or, alternatively, to the harmony of nothingness as presented by the suggestive powers of capitalist “success” and other powerful drugs. In this sense, Diasporic education has something valuable to say.
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The collection tells the reader that a genuine Diasporic attempt is conscious of its impossibility and that it has neither an antitoxin nor an emancipating mantra to sell. It has no safe haven, no spiritualistic moral nor any unsuspecting guide to facilitate the hospitality of a cloud of self-forgetfulness which will become a condolence strong enough to appear as liberation or even as conceited skepticism or compassionate, appeasing nomadism.

The reader will not find here more than a Diasporic attempt, an unfinished, never fully deciphered invitation. This collection conceives itself living in Diaspora in relation to rival vitalistic products of “our” culture industry. It does not attempt, however, to empower, to join or to emancipate from any of the present conflicting beginnings to establish a serious Diasporic discourse. Acknowledging the strengths of the dullness of “our” historical moment, this collection is in search of its own path, while reflecting on the alternative counter-fashions and the triumphant attempts of liberation, destruction and rebirth which are presently celebrating under the flag of the discourse of “Diaspora”, “nomadism” or “exile”.

Until recently, the concept of Diaspora was not quite a dweller in any of the philosophical agoras, pantheons or hells. It did not even have the arrogance of presenting itself as a consistent tradition or position, or even as a silenced-marginalized narrative. Faithful to its truth, it continued its invisible Diasporic existence.

Today, however, to its shame, when not true to itself it faces growing recognition; it encounters growing acknowledgement as a serious philosophical challenge, along with concepts such as nomadism and exile. Conferences celebrate it as a central question to be addressed. Journals call for papers on Diasporic themes, and freedom activists are fast to liberate, ban, or crucify their interlocutors under its flag. To survive in a post-metaphysical moment as a possible way of life and as a philosophical gaze/position, even only to enable its mere visibility within the ever more competition among rival cultural and emotional commodities, the Diasporic alternative must strive to become a fashionable commodity in the global market. These embarrassing preconditions for acknowledgement and visibility are in sharp opposition to the essence of a genuine Diaspora.

Diaspora today exists in three main rival arenas which enable and determine its positioning, its acknowledgement and its respected truth value. 1. Traditional religious monotheism. 2. Modernistic-oriented positive utopianism 3. Postmodern anti-transcendentalism. All these three versions have their unique political and educational agendas, which my understanding of Diaspora cannot join.

As I try to show in this collection, the current academic Diasporic discourse and much of the progressive political discussion of various aspects of Diaspora, nomadism and exile prosper in the framework of post-colonial thinking enhanced by post-structuralist philosophies. Here Diaspora is not only acknowledged as an historical psychological, social and cultural reality to be addressed in face of post-colonial migrations, inequality, new forms of openness and coexistence, aside from new forms of oppression; it is also transformed into a celebrated postmodern Utopia: an ecstatic overcoming of the home-return temptation in the form of universal social solutions, objectively justified interests, universal truths and ideals
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for emancipating all humanity, moral hierarchies and the quest for homogeneity/order/purification. It offers an invitation to a nomadic richness that is hard to resist in face of the deconstruction of Objective Reason, absolute truth, universal truth claims, forgetfulness of the killing of God and deconstruction of transcendentalism; a nomadic richness within the infinity and endless diversities of the immanence. It offers life in the flourishing infinity of the moment and punctual time as an alternative to monotheistic linear time and the moment that is never self-satisfied, always under the tyranny of the grand picture and the omnipotence of mysteries of “the program” of the almighty, whether it is the imperative of God, the laws of history or the logic of production relations. The post-holiness moment offers immanence as richness that holds out eternal Diasporic existence as the home for the post-metaphysical Utopia of nomadism, unending openness and free creativity in face of the desolation of hierarchies, universal and objective claims and frozen dogmas and routines.

As I will try to show in the following, the desolation of the preconditions for serious commitment to intimacy with one’s way of life, for responsible edification of the good, was not left without an educational reaction. Post-modern normalizing education offers a strong reaction: it offers mega-speed heterogeneity, energetic diversities and rich disoriented openness within dullness; but it has also introduced ecstatic creativity, and dancing in the flames of cannibalistic feasting on the heart of humanism. An essential part of the post-modern disenchanted danse macabre is the transformed return of Magia and the mythical world.

What we face here is the enduring human obsession with the loss of nothingness and the trauma of deconstructing even its substitute intimacy. In the post-holy world we face a post-traumatic reaction to the deconstruction of the striving for intimacy and the quest for unity with being as “home” with no windows and gates after the terrible success of the disenchantment project and the exile of holiness. In the name of greatness Nietzsche longed for the end of the quest for truth, yet we received deconstruction of intimacy with greatness and of intimacy as such. Magia replaces the quest for Diasporic intimacy and enables the forgetfulness of responsibility for overcoming the deceptive invitation to dwell at home and forget Diasporic responsibilities for counter-self-education.

Magia and disenchantment return as vengeance in human progress as the product of this success along with the near probability of bringing an End to all life on earth. The return of magia and the reintroduction of the omnipotence of suggestive powers of symbolic exchange are presently a reality and not supra-human. They threaten, however, the very probability of enduring life, inflicting weakness and lack of unifying will, preventing a focus that will enable greatness, master signifiers and responsibility to save the planet and rescue worthy life. Not mere life. The new magia reaches every corner of the soul using effectively its two wings: the one that is reintroduced is an omnipotent pleasure machine. The other is new anti-Semitism.

The danse macabre in the flames of the suggestive power and the post-holy ecstasies of consumerism and innovation converse with the post-colonialist ecstasies of “resistance” to the Judeo-Christian Spirit—another agent of Thanatos and the quest for “homereturning” and death. They meet each other in an unconscious life-
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and-death struggle: against a genuine Diasporic existence that might offer the human an alternative openness to the one the postmodern aether is committed to: that of Diasporic intimacy with the unredeemed world: Diasporic intimacy that challenges the post-holy unification which produces at the same level the non-metaphysically grounded rights of the client and the rights of the victim. This leveling is orchestrated within the magic suggestive alternative which praises hybridity, contingency, inventive productivity, dynamic consumerism and speedy deterritorialized nomadism. These two seemingly different alternatives to the Jewish Diasporic spirit inherited holy confidence in grand truths, greatness, transcendence, skepticism, tender gaze and genuine improvisation. Punctual time replaces linear time, Network with infinite links replaces hierarchical value sets and rational analysis, suggestive rhetoric replaces dialogue and holistic alternatives replace Western dualism and its phallocentric, monotheistic, Jewish oppression of the otherness of the Other.

These tendencies bring much of the postmodern nomadic vitalism into a fearful collision with pre-modern and modern Diasporic projects. For a growing public the new anti-Semitism is becoming the relevant meta-narrative and the birth-giving power of postmodern Diasporic philosophies and their actualization in the horizons shaped by capitalist globalization.

What is the grand secret of the new anti-Semitism which makes it under the post-mysterious sky so fertile a womb for postmodern Diasporic alternatives? The new anti-Semitism symbolizes a quest for an omnipotent quasi-spiritual alternative to the Judeo-Christian Spirit. It strives for an alternative intimacy or at least quasi-intimacy of the kind which has shaped Western civilization for the last two millennia. On the occasions when these rival holy powers meet it is the remnants of the Jewish spirit which are deconstructed or shamefully run into compromises, adjustments and loss of self-respect. When the Jewish spirit is true to itself, however, beyond Western Enlightenment’s universalism or Zionist particularism, it offers health, growth and self-containment, which are an unmatched threat to the post-metaphysical aether and its anti-erotic catharsis.

The two faces of the post-metaphysical aether are threatened to the death by genuine Jewish Diasporic existence which when true to itself transcends Judaism and becomes universal counter-education. These two faces are threatened by The Jew. Fundamentally, even if only latently, it is committed to destroy The Jew, or even more ambitiously, the spirit of Judaism and its concept of Diasporic life on the one hand, and the Jewish negation of postmodern Diasporic life on the other. It cannot be satisfied with anything less than total destruction of “the Jewish spirit”. No wall will be of much use here.

The flourishing of the new anti-Semitism is conditioned by the capitalist (asymmetric and oppressive) prosperity on the one hand, and by the immanent risk and disasters of globalizing capitalism on the other. In contrast to the old anti-Semitism (which is today so vivid even in places where there are no Jews or no Jew has ever been seen such as Japan) the new anti-Semitism is propagated by structural risk, prosperity, high-tech and mega-speeds in “flat” existence which is in a desperate search to re-introduce value into life or its ecstatic substitutes such as non-linear
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mega-speed forms of life. It cannot breathe outside the post-modern aether. It is conditioned by the diverse, speedy-rich dullness of the post-holy matrix. The old anti-Semitism, in contrast, was conditioned by the ecstasies of its master-signifiers and the unchallenged holiness of the truth of its God. How may we understand new anti-Semitism as the most vital anti-erotic co-poiesis within the dullness of the aether of the post-holy era? Why should new anti-Semitism become the meta-narrative of progressive Western thinking? And why is this nomadism so atrocious when colliding with the spirit of Judaism and its ideal of Diasporic life on the one hand, and when it clashes with the negation of Jewish Diasporic spirit in the form of the State of Israel, on the other? And is it only a coincidence that so many Jewish intellectuals inhabit the frontage of the new anti-Semitism?

An orderly and systematic address of these questions is beyond the pretensions of this introduction. I hope the various chapters of this collection will offer at least the beginning of a serious reply. But this we can say already here: the arch-enemy and the constitutive element of current post-colonial thinking and its concept of Diaspora is Jewish Diaporic philosophy on the one hand, and its negation, the Jewish state, on the other. This might be difficult to understand at first, since for many the State of Israel, or the Zionist project, represents the diametrical opposition of the concept of Diaspora as realized in traditional Judaism, as I myself have never tired to stress time and again. In this light I even articulated Zionism as the barbarization of Judaism and I have certainly contributed my share to the enhancement of the new anti-Semitism within the framework of Critical Theory and Critical Pedagogy.

Rabbinical Judaism conceives Diasporic existence neither as punishment nor as a temporary historical situation to be “fixed” by the advance of a specific emancipatory project or by Divine intervention. For the central trends in Jewish history, Judaism is all about living in eternal Diaspora, while redemption and the end of Diaspora is preserved as a regulative idea of Messianism without a Messiah. Diasporic life within this framework is enabled by responsibility for ahistorical life; sacredness amidst the presence of the secular, the Godly City amidst and as against the Earthly City in Christianity; refusal to participate in the secular power games, struggles and promised victories or any low triumphs which do not serve worthy Diasporic existence as the highest good, Sabbath in but not against the other days of the week. It constitutes life as a realized prayer; a unique presence which challenges the “normal” relations between time and space, between the human, the world and God. Its uniqueness is realized not by power of the kind anti-Semites accuse Jews of striving for, but on the contrary by its responsibility to refuse injustice and to accept the hospitality of a nomad in the sense of the eternal interpreter. For Diasporic life as idealized in Judaism (and never fully actualized) even God, surely no rabbi or interpretation, is the last authority. This is in contrast to Christian dogma or to post-modern fashions and democratic-consumerist-oriented public opinion polls. Not even God Almighty. Diasporic existence as constant (re)interpretation is figured in the letters וָע, an acronym that you will find in so many places in the Talmud after a long discussion among the rabbis. וָע appears after the conclusion of a discussion on the right interpretation of the law. It means that the upshot of the debate over
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the issue is not yet finalized. The ontological openness of the Word, any serious symbolic exchange, is eternally in Diaspora and demands further elaboration, eternal interpretation. So that no conclusion or deliberation is closed in principle even when the elaboration does not end with the reference “is in need of further elaboration” (צע). This is a major Diasporic concept since it does not call for unrestrained relativism, or for aporia as the guiding angel of a worthy deliberation, or a dogma, God’s mysterious will or a never-deciphered caprice of Moira to terrorize human life. This is the uniqueness of Jewish Diasporic philosophy, that it accepts the law (Halacha) and God (Almighty) and yet its highest concept is the holiness of Love of Life as an eternal interpretive dialogic sacred work. A unique wandering togetherness, best symbolized by the Orcha as one might meet in the convoy of camels, humans, belongings and values crossing the deserts of the Land of Israel when holiness was still simply present.

Sacredness of eternal life in Diaspora which acknowledges that every consensus, routine or fear is under צע erects an abyss between Diasporic humans and humans who dwell in the conventions, fears, dogmas and fashions of this world. It is of utmost importance to make clear that Diasporic life is very different from postmodern nomadism, openness and tolerance. “Openness” for the postmodern nomad or a cyborg is conditioned by the exile of holiness, while the openness of Jewish Diasporic צע (in need of further elaboration) as part of the enduring wandering of the Orcha manifests holiness. This inevitably creates an unbridgeable gap between the Diasporic and the non-Diasporic (whose most extreme form is that between Zionist Jews and Diasporic Jews), a sharp division between “us”, sacred people with a special responsibility and unending suffering in eternal Diaspora, and “them”; it is a surrender to the total commitment to Diaspora which creates a moral and intellectual difference between the two fundamentally different ways of life in this world.

This difference challenges the strivings, achievements and value of the existence of all non-Diasporic people and their low kind of otherness. Diasporic self-positioning places the others in an embarrassing relation with their challenged otherness and with the otherness of the Jew. By his very Diasporic existence the Jew threatens to transform their otherness into quasi-otherness, part of the continuum of the Same, of thingness itself.

This embarrassment has led all down Western history to constant victimization of the Jew, to his demonization (The Jew) and to continuous actual discrimination, humiliation, torture and murder of Jews on a mass scale as part of its intimacy with holiness that still speaks to the genuine human, namely to the genuine Christian. The history of Western culture is the history of its challenging its Jewish genesis, spirit and telos as its “not-I”, as challenging the presence of holiness in the form of the threatening Other as a moral mirror. The treatment of The Jew is not only a moral mirror for the West: it is at the same time a constitutive element of its becoming. The Jew is a moral mirror and a constitutive element on a global scale, all the more in the post-holy historical moment in which the spirit of Judaism is conceived not as its Other but as Western essence and impetus responsible for its immanent oppressive nature, in its rush toward the End.
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The aether of the post-modern matrix is enabled by the exile of the killer of God-each-moment-anew. This quintessential dimension is today threatened. It is threatened by its arch-rival: the fundamentals of monotheism and its Jewish essence. It presents itself not as an anti-Semitic opposition to Jewish Diasporic telos but as a moral defense of heterogeneity and democracy against the Jewish more often then against racist-totalitarian-oriented quest for moral superiority and control by totality misrepresenting the essence of Judaism, its concept of Diaspora and its co-poiesis. In contrast to the claims of current new anti-Semitism a genuine Diasporic co-poiesis is enabled by responsible enduring improvisation that is committed to the law, to the Minyan and to the Sabbath but these do not destroy interpretation, freedom and improvisation but rather enable it since they conceive themselves in eternal Diaspora. The universal dimension of the Jewish spirit could today be released from the remnants of its ethnocentrism on the one hand, and from the remnants of its “homereturning” quest on the other. In the era of the exile of the killer of God, Jewish Diasporic essence finally might be universally universalized and globalizing capitalism and its pleasure Jewish Diasporic existence. Counter-education here meets rival universalizing powers which pretend to offer alternative spirituality which trades worthy co-poiesis, Eros and holiness for ecstasies of an unequal suggestive powers.

The post-modern aether is committed to destroy what it conceives as Jewish moral elitism and ethnocentric arrogance. But more than anything else it is committed to overcome Judaism as a rival concept of Diasporic existence and genuine nomadism. It introduces an anti-Jewish “non-dogmatic”, hybrid, contingent, epistemological relativism, moral pluralism and kaleidoscopic nomadism. These are celebrated as the genuine, universally valid, anti-hierarchical and post-elitist existence. The new anti-Semitism promises that here no “homereturning” project becomes a gate to arrogance, moral superiority and racist-patriarchal holiness. Its deconstruction of any holiness and all quests for transcendence is a gate to its anti-transcendental, “horizontal” quasi-religious ecstasies. Such a worldview and its material pre-conditions cannot but go into a life-and-death struggle with traditional Jewish Diasporic essence and with current counter-education that will universalize worthy Diasporic existence, which will be open to individuals of all cultures, countries, classes, races, ethnicities, gender or age. This is because the Jewish Diasporic spirit is universalist-oriented as well as individualist-oriented in its essence. It is relevant more than ever in a multicultural world of countless diasporas, the post-modern culture industry and globalizing capitalism. This is exactly because it is transcendental, anti-dogmatic and Erotic in a way that deconstructs deconstruction. It challenges the post-modern quest to be swallowed in the immanence, its desire to return to homogeneity within the world of “difference” where there is no difference which makes a difference. To the degree that Jewish Diasporic spirit overcomes Judaism and becomes universalized it must be very clear about the difference which make a difference, as Judaism has always been clear on this matter: the difference which makes a difference is the difference between the holy and the unholy, between life as part of the Orcha and life as dwelling in “your” fears, conventions and death strivings.
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Another branch of the post-structuralist influence enhances the post-colonial project of liberation, giving voice to the silenced ones and empowerment of all victims of Judeo-Christian civilization. Here Diasporas are acknowledged in their geographic, cultural and political manifestations. Their significance is elaborated in face of the history of colonialism, the threats of globalizing capitalism and the migrations and multiculturalism it imposes. It constructs multicultural realities and Diasporas not as an unusual, perverse actuality but as the normality of life in global capitalistic reality.

Diasporas, as Bauman, Boyarin, Pappe, Peters and Daphna Erdinast-Vulkan show us in this collection, also open new possibilities for post-colonial realities and for more symmetrical co-existence. Still another level of the influences of “our” post-metaphysical moment is the new sensibilities and the new codes and ideals. These stretch from caring about the fate of bears and nature in general to the honor, well being and the future of all unfortunate, marginalized, victims and fellow humans as fundamentally equal.

Respect for the moment as an alternative to Judeo-Christian imprisonment in grand idealized historical dynamics is part of the new delivery. Yes, within the given “flat” moment that is re-enhanced by postmodern magia. The anti-historical, contingent, hybrid, de-territorialized mega-speedy dynamics in the post-modern aether urges new-age spirituality and its covenant with neo-liberalism. It also enhances ecstatic flourishing and celebration of the immanence and the circular and punctual richness of its “flatness” within the post-modern pleasure machine as a substitute for both the lost Garden of Eden and the rival anti-Diasporic quests for “homereturning” to the Garden of Eden after Gog and Magog’s grand battle or the opposite way of deifying humanity and establishing a humanist-Enlightened heavenly Jerusalem on earth. And yes, there is even “room” for the ethics of care, fairness and pragmatist-oriented good life within the given, the contextualized, the momentary, as a wonder-full Diaspora which does not call for any “homereturning” project, and has no suspicion of any call for redemption or “genuine revolution”. In their more developed forms these are elements of the new anti-Semitism which celebrates anti-holiness, and anti-Eroticism, anti-cosmopolitanism and anti-transcendentalism. The new anti-Semitism praises Diasporic existence as a post-modern pleasure machine on the one hand, and the new ethos of post-colonialist “resistance”, “critique” and “liberation” on the other. A special role is reserved here for resistance to Western colonialism in its most extreme realization in the form of the State of Israel as a manifestation of an anti-Diasporic philosophy which has to be destroyed by all means. This is to destroy the preconditions for the universalization of a genuine Diasporic existence and eliminate its essence as well as its particular realizations.

The ethics of postmodern Diasporic philosophy collides with The Jew. It collides with the spirit of Judaism more than with the actual Jew while it articulates itself in the new anti-Semitism as the meta-narrative of progressive thinking and praxis. This collection tries to problematize the quest of the “progressive thinkers” in the framework of a Diasporic, ahistorical worldview which if true to itself cannot offer “progress”, “redemption” or “emancipation”, not even a gradual modest “progress”
or Tikun Olam. For this reason progressive thought is in desperate search of a non-linear, binary, universal redemptive catharsis. In face of the deconstruction of transcendence and the triumph of the immanence it desperately needs “flat”, non-transcendental quasi-purifying ecstasies. This is where post-colonial “resistance” is introduced as an alternative to holiness and transcendence of the kind offered by Jewish monotheism and its present possible universalization beyond the borders of Judaism.

The more political and multicultural aspects of postmodern Diasporic philosophy, within the framework of postcolonial praxis, collide with “Israel”. They collide with “Israel” as both the diametrical opposition of the Jewish spirit and as its transformed realization. For postmodern Diasporic philosophy within the framework of the new anti-Semitism The Jew represents in his commitment to transcendence and total negation of the facts of history and its power games a Diasporic existence which is too demanding and unavoidably exclusionist, hierarchical and racist. It should be religiously “resisted” since it is a Luciferian entity with which no compromise is possible. “Israel” as the incarnation of Western colonialism in its most direct and aggressive form should be totally destroyed under the flag of post-metaphysical reworked universalism. The possibility of the universalization of Jewish Diasporic spirit in face of countless growing diasporas and the unsolvable crisis of identity formation and its telos in a post-modern reality terrifies the new anti-Semites. They fear the Love of Life and the refusal of the quest for Thanatos-oriented “homereturning” that genuine Diasporic philosophy offers today, and they react violently with much self-hate.

The commitment to destroy the colonialist essence of the West/America/Empire as a universalist-oriented, homogenizing, hierarchicalist project centers the essence of Judaism as the arch-enemy that has given birth to an anti-universalist “homereturning” project such as Zionism and modern “Israel”. Epistemic relativism and the concept of difference within and among competing narratives stop here. Here postmodern Diasporic philosophy in both its wings is united to delegitimize one single narrative. It is committed to destroy solely one “difference” while abandoning any claim of an unproblematic criterion, a meta-theory or universally valid set of values. It cannot avoid making a selection after all. And in the present-day selection, again, the Jews are the chosen ones, to be de-legitimized, de-humanized and destroyed. Within the post-colonialist selection the “Jew” on the one hand, and its negation in the form of “Israel” on the other, are presented as the two faces of the arch-enemy of prosperous multicultural humanity where an infinite number of Diasporas coexist peacefully one beside the other.

“Critique”/”resistance” and the quest to be swallowed by the pleasure machine in a post-metaphysical reality here unite with the logic of the globalist market. Their coalition offers us educational challenges and implications that most of us have not yet begun to address: how do we meet the needs of an alternative to meaning, transcendence and holiness in an era that exiled even the holiness of the killer-of-God-each-moment-again? If in the name of genuine Diasporic existence we are committed to destroy Jewish Diasporic philosophy and its Western realizations
such as Enlightenment and humanistic education, how will we face the dullness of a post-metaphysical historical moment the moment after such a victory? What will replace the productivity of such self-hatred and the ecstasis it can offer us within the framework of the new-anti-Semitism?

As I try to show in this collection, the excitement of mega-speeds, the deconstruction of transcendence and the exile of holiness are instrumental for the establishment of a the current various and conflicting attempts to overcome Jewish Diasporic existence and its realization in Western civilization. With the help of friends and colleagues, I have made here a first attempt to reconstruct the hopes, the quests and the educational agendas attempting to offer post-modern Diasporic alternatives as well as the various attempts to establish an anti-Diasporic educational agenda in “our” dull historical moment. This coalition cannot be founded or safely rely on Jewish Diasporic philosophy, or on any other for that matter, in light of the new realities on the one hand, and the limits of Jewish Diasporic philosophy on the other. Diasporic existence today should begin anew, in light of the omnipotence of the postmodern aether and the possibilities of universalizing and transforming Jewish Diasporic essence. Acknowledging the situatedness of current Diaspora should not lower our spirit and have us to give up the truth of Diasporic (counter-) education.

This collection is nothing but an invitation. An ironic, impossible invitation, for all humans to address in a responsible manner the uniqueness of “our” End as a gate to a worthier Diasporic existence: intimacy after “critique” and despite the success of modern disenchantment—and its Fall. As I try to suggest in this collection, this is the mission of counter-education within the eternal walk of the Orcha as a manifestation of Diasporic, responsible, improvising co-poiesis; the wandering of Love.