Diasporic Philosophy and Counter-Education

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Diasporic Philosophy and Counter-Education addresses the challenges inflicted by the celebrated “new progressivism”. It confronts the current omnipotent progressive anti-humanistic fire and its triumphant anti-Western redemptive crusade at all levels and dimensions of life under the post-metaphysical sky. In this book Diasporic counter-education does not surrender to the celebrated temptations of postmodern nomadism as an alternative to the postmodern pleasure-machine’s promise. It attempts to reach beyond the total war against the Jewish spirit and its manifestation in Western oppressive identity. It refuses any version of the continuum, “radical” or “conservative” self-indulgence, as well as current nihilist-pragmatic quests for self-forgetfulness. Diasporic awakening is a potentially universal and enduring erotic art of a never-to-be-concluded self-constitution and re-positioning. The aim of this book is to become part of a new beginning in the face of the new global culture of mega-speeds, the exile of the humanist killer of God, the deconstruction of pre-conditions for transcendence and the growing probability of bringing to an End of all life on earth. This book seeks to become an awakening call for improvisational co-poiesis: a counter-education that will groom us to become more courageous in responding to the invitation of hope, making humankind richer in the realization of our response-ability to Love of Life.
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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 triof 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 ecstasy 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
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
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, unproblematized 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, copoiesis, 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...
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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 re-introduces 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-anew? 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 transcendance,
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
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
meaninglessness 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 Eridnast-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-
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 latentely, 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 וּס, an acronym that you will find in so many places in the Talmud after a long discussion among the rabbis. וּס 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.
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.
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 diaphanous 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 ecstasy 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 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 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.
The possibilities for Diasporic nomadism and counter-education are ontologically grounded yet they are historically realized. They are historically advanced and threatened within rich enduring conflicting relations between Eros and Thanatos; between the transcendence from nothingness and a quest for “homereturning” to the totality of thingness. This dialectics between immanence and transcendence, homogeneity and heterogeneity, stand-still and movement is today gravely deconstructed. After such a long and dramatic struggle between the God of creation and the Gnostic god it seems that we have finally reached the triumphant moment of the quest for “homereturning”: nothingness, finally, having the upper hand (Gur-Ze’ev, 2009).

The history of transcendence and nomadism in face of the call for “homereturning” is renewed in each era. Its rebirth is celebrated in each moment: in each human, and maybe in each creature anew yet, it has a specific Genesis: the beginning of Life. Its presence is constantly evaluated and contested in face of hope, on the one hand, and the possibility of “homereturning” into nothingness, on the other. It is the history of humans as well as the history of their relation to the sacred, to the religiosity of life as holy transcendence, of difference which enables life and makes a difference as against mere change or determinism. This history is marked figuratively by four mile stones: 1. The “era” of immanence and dwelling in total harmony as a manifestation of self-sustained holiness. 2. The “era” of relating to holiness by mediation of God, especially in the monotheistic religions. 3. The “era” of killing-God-each-moment-anew as a path for regaining contact with holiness in the process of human Enlightenment’s progress and the deification of humanity. 4. The “era” of the exile of the killer of God and the forgetfulness of the holy imperative of the progressive deification of humanity and the sacred work of killing-God-each-moment-anew.

These four mile stones are paralleled by growing changes and speeding of (de)constructions as part of the de-positioning of the human as dweller of this world or, alternatively, as a genuine Diasporic nomad. Slow movement and no essential changes accompany the human’s dwelling in the immanence. The exit, or the fall toward literacy, historical memory, agriculture, urbanism and monotheism parallels a “homereturning” impulse in the form of a quest for redemption and transcendence which were enabled by a God whose omnipotence is enabled in a civilization characterized by slow changes and low speed. The change in the human existence in face of the negation of the monotheistic “homereturning” project and the desolation of the promise of redemption and the exile of Spirit is actualized in modernity by a transformation in the
concept of *transcendence* (Gur-Ze’ev, 2002). The quest for revolution/transcendence toward the just, the beautiful and the true present a change in experiencing *holiness*: from a monotheistic into a homocentric zeitgeist; the killing-of-God-each-moment-again becomes the sacred work; a path for (secular) salvation, within an era of ever faster movements and rapidly growing changes in all levels and dimensions of life. The current change in the history of human’s search for itself, its meaning and its telos is realized in an historical moment of change: from rapid changes into an arena of *mega-speed*, an era in which the sacred work of killing-God-each-moment-again is replaced by *the exile of the killer of God* and the forgetfulness of the humanist’s telos within the immanence of the present dull anti-metaphysical moment within which the relations between space and time are transformed; both the quest for redemption/homereturning and the call for revolutionary progress and human’s self-edification are forgotten, ridiculed, deconstructed and swallowed into the post-modern-neo-liberal system. Linear time and the quest for transcendence are overwhelmed by punctual time, end of historical consciousness, quasi-nomadism and the possibility to solve all human responsibility and shortcomings by plugging-in-to the pleasure machine.

In the present order that is governed by forgetfulness of the creative quest for the aim of human Life, human beings sink into ever more intensive recycled meaninglessness. Being is forgotten, and the Dionysian “life” of thingness is glorified and idolized. The symbols themselves are reified and no longer refer to the transcendent (Baudrillard, 1993) like in the case of a “heavenly new Mercedes”. Within the framework of the present order reification becomes “spiritual” and the world becomes, again, an inviting “home”, or, at least an arena from which narcissistic-oriented “homereturning” projects become meaningful within the framework of current realization and productivization of global capitalism and instrumental reason.

The present reality and the omnipotent suggestive powers it allocates, symbolizes the imprisonment of the human in the hospitality of the drive for “homereturning” to the lost wholeness and its holiness/immanence. Within these horizons human “normality” and its potentialities are produced, re-produced and consumed. The organization, control, distribution, and consumption of current normality need to be veiled. It must become a secret. It is of vital importance that its essential qualities will not be questioned, identified, or challenged from a Diasporic point of view. The importance of this grand secret is in its need to reproduce itself without being perceived as anti-transcendental all the way toward the end of Life.

One should differentiate here between the various utopian humanist-oriented “homereturning” projects that were defeated in the 20th century by their national or fundamentalist-oriented religious rivals and the Diasporic tradition of refusing to be swallowed by nihilism. Today the humanistic-oriented “homecoming” project (or the project of establishing on earth the genuine Garden of Eden) is not defeated: in fact it is almost completely manipulated, reintroduced and domesticated as a possible individual reified pleasure. The current capitalistic-oriented utopia is conditioned, constituted and justified by a reality that contains a system of codes of behavior which offers transcendence and quasi-meanings, passions, interests, fears, and dreams of...
which motorized road and mega-speed electronic exchange of information are but few manifestations of.

Within this order human beings are manipulated, activated, and destroyed in a productive manner in all dimensions and levels of their private and public existence, and the illusion of liberation is one of its most needed symbolic energy focuses. This mirage is not an illusion that activates people; rather it is a material dynamic in the network and appears objectively as a commodity that is manufactured, distributed, marketed, purchased, and consumed. It has its market price, and, currently, in the present system, what can be more “real” and objective than that?

What is at stake here is the transformation of human beings and their relative autonomy, the deconstruction of their dialogic essence and the rational-industrialized destruction of their bodies. On the roads, specifically, it is realized in two seemingly antagonistic manners: on the one hand, participation in the traffic flow, privately and publicly enjoying its fruits, while on the other hand, suffering its evils and limitations to the degree of threatening public prosperity and destroying the individuality of her singularity.

It is worth pointing out the destructive element of the productive dimension of motorized traffic and other manifestations of speeding movements and changes in all spheres of human life; emphasizing the overall rationality and productivity of the human’s destruction, which is deciphered, in the case of traffic “accidents”, as one aspect of a rich and productive process (Gur-Ze’ev, 2006, p. 162). Here a greater integration between the public and the private spheres is provided, to the degree of the complete elimination of the private sphere. In other words, it annihilates a potentially spiritual and emotional autonomous realm in which the human’s dialogic nature and hospitality of co-poiesis (Ettinger, 2005, pp. 703–713) in what I call “derech-eretz” enable him or her to criss-cross the conditions of the negation of the conditions for realizing his nomadic telos. What is at stake here is not his or her self-realization but the prevention of his struggle to diasporically challenge the conditions determining his or her limitations, possibilities, and even the courage to hope. In face of the transition from fast movements and the holiness of killing-God-each-moment-anew into mega-speed and the exile of the killer of God and human’s forgetfulness of their responsibility to create their own telos meaning is actualized in pleasure machines such as the cyberspace and in excitements such as pleasurable nomadism in fast planes, cars and virtual reality games. Diasporic existence is prevented by ensuring or at least enhancing the illusion that the current world is the human’s world in which she is to make every effort to prepare herself to be swallowed by the regulations and truths of the pleasure machine that in “our” post-metaphysical moment is the actual Garden of Eden.

Nomadic Diasporic existence in the era of the exile of the killer of God is a great challenge to the truth of the present historical moment offering a concrete refusal to human integration with thingness. Love of Life, responsible nomadism, creativity, worthy suffering, reflection, and transcendence are vital elements of nomadic existence (Braidotti, 2009) even in the current post-modern moment. Existentially, economically, technologically and philosophically it is still an open possibility.
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The current global sophisticated sterilization of transcendence, on the other hand, protects the constitution of a one-dimensional immanence and one-dimensional life possibilities in a realm in which, ideally, everything would be automatized and rationalized with no “external” threat, with no transcendental axis that would challenge the self-evidence and the factual. Under such circumstances the antagonistic Diasporic energies of love, happiness, reflection, transcendence and creativity are reconstructed and transformed into productive elements improving the efficiency of the present system. The current “homereturning” safeguards the unproblematic retreat of alienation into integrated myth, of the disintegration of the abyss of Life into unified thingness, of the transformation and integration of the human subject into an object in an omnipotent, closed, wholeness within whose immanence dwells the gay forgetfulness of the reified, quasi-nomad post-modern human. The return of the immanence deconstructs the possibilities of the presence of the totally other, of transcendence, of Diasporic existence.

Why should we within this order, challenge the present quasi-nomadism through counter-education? What is wrong with a deceiving, pleasurable, hospitalizing Diaspora as an alternative to ethnocentrist-oriented forms of togetherness? Why should we hunt for our genuine Diasporic existence by searching for alternative, microscopic and general realities: improvised experiences, concepts, moral strives and actions which can ultimately change the system and its cultural, social, gender, and ethnic formations? Why should we train ourselves for eternal improvisation in the co-poiesis of the Orcha?

The reduction of the subject into a “subject” and the development of a contingent, multicultural, fluid, local and temporal identity, lead to knowledge and value forms that are part of the general reification of the current globalization of capitalism. Within the present culture industry that represents and serves this order, “the individual” is hailed purely in terms of her status as a consumer/producer (Baudrillard, 2005, p. 25). Free choice and democracy are expressions that find themselves celebrated purely within a rhetoric that serves the reproduction of this anti-humanist meaninglessness which manifests the void left by the exile of the killer of God and the dissolution of holiness and transcendent meaning.

The current social and cultural conditions within the framework of ever speeding movements and changes erode the possibility of struggling for self-reflection, radical cultural critique of the existing system, and its rational transformation in the Kantian sense. It includes reducing the possibility of reasoned and solidarian acts of changing the system and its cultural, social, gender, and ethnic formation. As part of this circular dynamic, the hegemonic system effectively distributes an illusion of a liberated consciousness that serves as an agency to improve its own reproduction. In light of its deprivation of human dialogue and reflection potentialities, it might be called false consciousness.

Today’s speeding movements and changes take place in a context of transformation of the traditional relations between space and time, human and world. Already now, even before full dwelling in the hospitality of mega speed “vertical” movement, transcendent, religious, movement of the homeless creative individual toward
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Motorized traffic is necessarily a movement of a new kind, a kind that is presumably unlimited and borderless. The (inevitable) absence of limits to this movement has a twofold manifestation: in speeding ability and in the ability to drive almost anywhere while disregarding the challenges of purpose and meaning, and establishing a promise for immanent transcendence within the given reality; not as its overcoming but as its realization. The ability of getting rapidly anywhere overthrows the traditional concept of movement, a concept that received its meaning in light of its purpose according to and within physical hardships, borders and limitations as well as practical ambient factors and the slow moving nature of locomotion prior to technological acceleration. The new speedy mobility is unique by being represented and conceived as an expression of self-constitution, independence and nomadism: drivers are supposed to drive their vehicles as a perfect expression of their free will and sovereignty. The realization of free will, creativity, determination in care for the self, and the ability to improvise are here conceived a worthy hospitality to the nomad after freeing herself from both the sacredness of God and the holiness of killing-God-each-moment-anew. At any given moment such speedy-"flat" freedom might direct itself upon others as cooperation in the mall, cyberspace or on other walks of life, but also as an inescapable disaster; it may come about in the form neutral, anti-metaphysical understanding and anti-solidarian cooperation with them, as a way of demonstrating that they are genuine nomads after all and that anti-metaphysical nomads are in control of motorized vehicles, namely that they control Life itself. The Garden of Eden is instrumentally regained not in heaven but rather on earth, not in a mysterious future but in actual present. Within this process of post-modern nomads speeding the changes between space and speed, the human, the world and the not-I in the self is even more dramatic in the changes it inflicts at the edge of the entrance into mega-speed realities: here there is no more room for the veiled mysterious; all these manifestations of human’s deification imposed pre-conditions which deconstruct the holiness of killing-God-each-moment-anew (Gur-Ze’ev, 2009) and replacing the “homereturning” project with the transformation of reality into a genuine Garden of Eden. These conditions actually disappeared as well as the linear time, historical conciseness and the other manifestations of the “phalocentrism” or the “immanent colonialism” of the Judeo-Christian educational impulse and its present “empire” (Hardt & Negri, 2000). “Horizontal” movement within the immanence of the one-dimensional framework of “the same” is no longer looked upon as limited, hard, and slow. Nor is it presently conceived as the victory of the platonic cave over its prisoners. Motorized traffic as well as the electronic transmission of symbols, strives and merchandize in the cyberspace does not represent a mere technological change. It represents a totally different metaphysics of movement and different human possibilities. “Speeding is precisely elimination of expectation and duration...Shifting the soul this time from the brain to the motor will free man from apprehension about a future that no longer has any raison d’etre, since everything is already there, here and now, present and over at once, in the instantaneous apocalypse of messages and images, in the great old joke at the end of the world!” (Virilio, 1995, p. 92).

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quest for transcendence, for love, for reflection and for genuine Diasporic nomadism. Immanence overwhelms transcendence, homogeneity (rich in “differences” and “multiculturalism”) triumphs over heterogeneity, and totality takes over dialectics, alienation, rebellion and Diasporic life. Thanatos deconstructs and swallows Eros. Prayer, playfulness, responsibility and love become part and parcel of quasi-nomadic total improvisation which hospitalizes human spirit and puts it asleep in an immanent ecstasis as a “genuine” homereturning into the continuum of meaninglessness.

This process brings humans even more safely back “home” and much more effectively hospitalizes quasi-co-poiesis when entering the gate of what we see in the cyberspace as “exit” into mega speed realities and hipper realities: at this “home” there is no more space for transcendence, reflection and love. There is no mysterium/disenchantment or edification. The very possibility of nomadism is challenged. Immanence, in mega speed, overwhelms transcendence. Totality overwhelms dialectics, alienation and creation. Thanatos triumphs over Eros.

Metaphorically speaking we can say that in arenas of slow speed and modest social changes traffic mobilized men and women and their assets linearly within a recognition of its limits and its passion for an erotic movement which is essentially different from that characterizing the daily round of life where “everything is the same”. The essential movement in pre-motorized traffic was driven by an erotic power for transcending Man from daily life, from the limited and the defective toward the good, the beautiful, and the right, the real and the eternal.

The location of the present hospitality within speeding of Life is the endless desert of the post-metaphysical moment, a dull moment of erotic silence; an absence that reproduces the continuum of the totality of thingness in ever growing speed.

In the present of ever growing speed of recycling of self-evidence within “punctual time” the phenomenon of “the same all the time” (as part of the post-modern sensitivity for “diversity”, “multi-culturalism” and “difference”) is recruited into the dialectic within “horizontal” movement in the realm of space within which speed inherits the realm of time (eternity)—a dialectic that characterized the quest for (“vertical”) transcendence and the possibilities of redemption. Today, in face of the exile of God and the forgetfulness of the mission of the killing of God, the narcissistic being enclosed within the fast car—the human who was transformed into ‘the client’, “the driver” and so forth—identifies herself with the illusion of overcoming time and of controlling external space. The motorized vehicle as a locus of semi-religious “excitement” and quasi-transcendence in the “thousand plateaus” of the kind Deleuze (Deleuze, 1987) is offering us not only replace religious ecstasy, the traditional quest for eternity, and the Enlightenment’s devotion to autonomy and reflective capacities: even more, they seem to realize the Utopia within the dullness of the post-metaphysical moment and the very possibility of ecstatic Diasporic nomadism and the quest for genuine transcendence even in face of the exile of holiness and the deconstruction of “Spirit” (Horkheimer, 1985, pp. 345–357). The illusion of controlling a human-made machine in a completely self-created and self-controlled environment is today’s Tower of Babel. It is far different from controlling an animal in the service of human needs. It avoids addressing the challenge of the absolute, his laws, and the problem
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of not being a God or being exiled from God, meaning, aim, and Diaspora. But the
realm of human creative fulfillment that the original Tower of Babel builders tried to
construct was a religious act of refusing all projects of “homereturning”; it was an
alternative to the heavenly enterprise, indeed its foundation, and it was Diasporic in
the sense from which today’s counter-education should learn much when it articulates
its refusal to be integrated in today’s world order of things.

Speeding human life creates a cathartic illusion of vitality, creative tempo and
Dionysic-oriented nomadism. False nomadism produces total identification with the
world as “home” by ensuring false libertarian consciousness. Here, driving functions
as a myth that enables one to see the road networks and the regulation dynamics of
present society as the antithesis to the penetrating force of the system in the private
sphere. The driver functions as a eunuch, protecting the public and the private spheres
from being penetrated by new, vivid, and young myths on the one hand, and from
the Diasporic alternative on the other. The current world order is defended against
the rough winds of a new realm of common self-evidence that is about to overrun
and conquer the aging, Western realm of self-evidence that is under pressure. The
castration of the erotic essence of movement in a world where motorized traffic was
unknown and Instrumental Rationality did not rule might be seen as productive. It is
productive from the point of view of the capitalistic commodities market.

Under these conditions, there is much need for Life as an abstraction, for virtual
creativity, and for false nomadism. Within this framework the “normal” or “average”
driver is born. Every insurance company realizes this possibility. This “normal”
driver who identifies with the fast driving myth is the one who surrenders himself to
the systematic castration that the present capitalistic society imposes on its followers.
The struggle for freedom and transcendence has no place. There is no room for a
struggle for freedom and transcendence in a reality where the human conceives of
himself or herself as one who might be with himself as a driver, as one who “controls
the business,” and as someone who “acts in a right manner”, according to rules
which he cannot avoid, even for a moment, with no danger of capital punishment.

In ages when instrumental reason did not reign as sole monarch fast movements
and changes had a different character. It was a manifestation of the gap between the
ideal and the present situation, from the viewpoint of the exiled person from the
absolute, truth, or God. It was conceived as mobilizing and instructing in a Diasporic
reality that is essentially transcendent. See, for example, Ecclesiastes 2:3, “My heart
conducting itself with wisdom, how yet to lay hold on folly,” or Lamentations 3:2,
“He hath led me and caused me to walk in darkness but not into light”. Today, when
traffic and transportation are viewed with an anti-ontological and non-dialectical
eye, traffic is conceived as self-regulated movement in an alternative unlimited
reality that is self-sufficient, an aim in itself within the framework of an omnipotent
immanence only within which is there room for transcendence. The philosophy
of Gilles Deleuze and Felix Guattari is one of its best manifestations (Deleuze &
Guattari, 1994).

The Deleuzian concepts of nomadism, life as a dynamic work of art, and
transcendence are vital for any reflection on today’s driving and surely for understanding
its relation to other modes of anti-Diasporic movement, such as that which cyberspace is offering for cyber feminism and cyberpunk (Gur-Ze’ev, 2007, pp. 185–206). This is because in its ultimate anti-humanistic axis Life becomes “the active force of thought” and thought becomes “the affirmative power of life”. “Thinking would then mean discovering, inventing, new possibilities of life” (Deleuze, 1983, p. 115).

The comprehension in fashionable conventions and in dominating and repressive administrative procedures of automatic movement that present-day traffic represents is taking the place of the erotic quest for absolute truth that traditional forms of transportation have represented since the collapse of the Tower of Babel. Even the Enlightenment’s vision of the human being in the world, traveling within this framework, still held on to some essential elements of the Judeo-Christian realm of self-evidence. Today the system manifests itself through agents and dynamics as exemplified by drivers and passengers in traffic, and there is no other or greater reality or absolute idea outside or beyond it.

In opposition to this trend Diasporic philosophy does not claim that human beings are mere representations and agencies of the systems that create, activate, imprison, and control them. Dialectic between ontological and historical dimensions is unveiled in light of Diasporic philosophy. Historically, there are various symbolic and extra-symbolic opportunities and limitations for human beings to transcend the system and its limited horizons. Ontologically, it is important to emphasize the forgetfulness of the wholeness of Being and its openness to the not-yet-realized, the dimension of potentiality, of the totally other as represented in the Principle of Hope. However, even within the framework of Diasporic philosophy, the transcendence and the overcoming of limitations and hegemonic strategic attitudes, symbolic, and extra-symbolic dynamics, are concrete, specific, and historically and locally contextualized. That is why the anti-humanistic and anti-Diasporic-oriented tendencies in the relatively prosperous West are so effective.

The world of ever faster changes and mega-speed is a place where Diasporic humanistic potentials have no environment in which to be realized and developed. The constant noise of the engine, the density of the traffic, and the impossibility of a certain, determined attitude to the environment—that is both spiritually and ecologically balanced—contribute to the constitution of the dynamic and the speedy intersubjectivity that are an arguably logical and political imperative. Psychologically, the speeding and the quest for speed can be characterized as a “quest for danger” and sometimes as a healthy “stress backing”. I am conceiving it as an ontological sign of the success of Ge-stell, which hides the uncontrollable. We must search for the unobservable that traditional Western art and tekhnē, in the Greek sense of the word, brought into the light of everyday reality out of the realm of mystery, as something that is autonomous in this daily reality and not as part of it. Under such circumstances, human possibilities and limitations were different from the ones confronting the new man of today. Today’s speedy, quasi-nomadic dwelling in the cyberspace as well as exciting driving as a mystic experience, as quasi-poiesis in the sense of seeking the limits of the (im)possible, rather than as an expression of the manipulation possibilities of the present system, is a manifestation of stolen
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freedom and false revolt within a totality where there is no relevance to the concepts of estrangement and repression. Such an earth has no room for trying to rebuild the Diasporic humanist enterprise, as exemplified in the projects of the builders of the Tower of Babel, Socrates, Buddha, Moses, Erasmus, Schopenhauer, Kierkegaard, Nietzsche, Benjamin, and Adorno.

In life which suffers the transformation of traditional space-speed relations (Bauman, 2005, pp. 91–129) as produced in the cyberspace and reproduced in globalizing capitalism and its logic qua-zi-nomadism and qua-zi-improvisation prosper as never before. In this era of the exile of the killer of God a person realizes the forgetfulness of Diasporic existence (Gur-Ze’ev, 2004, p. 114) as a fast driver, a citizen of the cyberspace or a nomad in a capitalistic-oriented globalization. As such the human that did not yet become a cyborg leaps the abyss between immanence and transcendence in the new totality that becomes “home” and enforces irrelevance on all philosophical and social impasses. According to the degree of “success” of his/her relative effectiveness in representing himself as one who is “successful”. To a large extent the driver is recognized according to the car that he or she has or does not have. He drives a vehicle that simultaneously enables him both to manifest “success” and to rebel against his/her stolen uniqueness and freedom in the ocean of rules, regulations, and control apparatuses that manifest and hide the essence of the logic of the present world order. From the “outside” a reaction will be identified on a scale ranging from “dangerous driving” to “madness”. This is a false rebellion because it is planned and controlled by the matrix, constituted on the private and collective repression and guilt consciousness of a supposed primordial sin practiced daily in the earthly hell of normality.

Diasporic philosophy might offer strong sensitivities, central concepts, passions and worthy impasses for the nomads of the current historical moment, to maybe become worthy Diasporic counter-educators. Here I will refer only to the concepts of Orcha, homere-turning, derech eretz, love, respond-ability, coun-ter-education and improvisation (Gur-Ze’ev, 2007, pp. 13–38).

The Hebrew term derech eretz (the way of respect) contains vital importance for Diasporic nomadism in the era of high speed (Gur-Ze’ev, 2006). It exceeds and completes the traffic issue. In Judaism there is a unique synthesis between Torah (the Jewish written law) and Torah Shebe’al-peh (the Jewish oral law) as a reflection of the dialectic of the earthly life and the heavenly world, nature and man. In Judaism the heavenly world does not reduce earthly life and material things such as the body to something of a lower degree. The written Torah proclaims the sanctity of the ways of this world and the sanctity of the human soul, the body and its passions and needs. That is why Judaism praises human worldly ways of conduct as an autonomous dimension that is not of a lower degree and is never totally separated from heaven, as in principle the written Torah and oral tradition—Torah Shebe’al-peh—cannot be separated. These worldly ways and man’s conduct in earthly matters are not to be separated from God’s imperative, from the truth of the Torah and its heavenly eternity. In this sense, while having its history, different interpretations, educational and political manifestations (Broier, 1987), derech eretz delineates a religious dimension. While representing
the earthly dimension in human life, *derech eretz* manifests the redemptive aspects in our daily life. As such, it also represents the general utopian axis of humanity’s enlightenment as developed by figures such as Schiller, Kant, Hegel, and Marx. They represented a mature conception of *derech eretz* in which acknowledging the absence of the traditional God does not negate utopia or the moral value of daily matters and the acknowledgment of different ways of life. As written in Talmud tractate *Derech Eretz Zuta*, 71, 2: “Kol derachecha yiheyu leshem shamayim” (Let all your ways be for the sake of heaven) (Frizker, 1950, p. 19). Diasporic counter-education would enhance the possibilities of counter-education if it will develop the concept of *derech eretz* into a central sensibility and ideal for Diasporic nomadism.

The concept of *derech eretz* on the roads has two main aspects: one of knowledge and one of action. Each is contained in two different contexts: private and public. In the public sphere, *derech eretz* is conditioned by the recognition of an epistemological system that is conceived as legitimate and makes possible knowledge concerning relevant codes and norms in the current public sphere.

Unlike mere politeness, behavior manifesting *derech eretz* is conditional not only on the act being conceived as polite, but on other men and women being trained to behave in accordance with it. This is because it is conditioned by knowledge; it is not a matter of making people behave “properly” (which would leave open the issue of repression) but of a real educational enterprise. Under this interpretation, *derech eretz* is not just an epistemological issue, and it cannot be realized only as a concrete moral, obligatory, conscious action. In this sense, *derech eretz* is conditioned by a special sort of knowledge, one that is morally oriented, namely courteous behavior shaped by acknowledgment of the other’s identity, needs, rights, hopes, and limits, and ultimately directed to a common transcendence. From this perspective counter-education in respect to *derech eretz* on the roads of life might be realized only as the politics of overcoming the *Purpose Principle*, which constitutes the heart of instrumental reason and capitalist practice (Marx, 1971, p. 114) and in close relations to improvisation, *Orcha* and Diasporic responsibility.

*Derech eretz* on the roads of life is of a unique stance in the present historical moment, the moment of the dissolution of holiness and the exile of the-killing-of-God-each-moment-anew, which is also the moment of transcending from high speed into the edge of mega speed in hipper reality in arenas such as the cyberspace. This nowhere land is the dwelling locus of the important ideal of *Orcha*.

In the Hebrew language “*Orcha*” means a convoy of camels and humans with their belongings moving in an endless desert towards their destiny. The *Orcha* is an improvised movement that is to find/create its own destiny. But, what is the essence of the destiny of the *Orcha*? The essence of the Orcha turns, potentially, every moment each “desert” into an oasis. This is the truth of the movement of the Orcha as an improvised co-poiesis. This is the truth of its destiny. The very movement, the very rich existence of the convoy in the eternity of time and the endlessness of the desert is its genuine aim. It relates to time when deserts where “endless” and had their own tempo, essence and telos of which the *Orcha* is part and parcel of. Strong ties connect *Orcha* and *derech eretz*. 
THE NOMADIC EXISTENCE

The Orcha worthy of its name is a moral momentum. As such it is historically situated, influenced by social and cultural conditions. It has no meaning beyond specific material conditions and space-time relations. It transcends itself, however, at any particular time, and it is much more than what it is in any specific location each moment anew. It is a living, improvised co-poiesis: it is a unique, nomadic hospitality which overcomes the colonization drive and the quest for “homereturning” into the thingness by eternally opening itself to the infinity of each moment anew.

The Orcha is never totally determined by territorial sovereignty, not even by commanding knowledge and people. It is a kind of togetherness-in-movement, a moral momentum which transgresses borders, limits, expectations and material conditions. It realizes the promise of togetherness of Diasporic existence and the hope of nomadism. It is the specific manifestation of Diasporic dialogical morality. The maturity of the eternal improviser and co-poiesis join within it and become a homeless hospitality. Its nomadism is neither a punishment nor a mistake or underdeveloped stage to be corrected tomorrow. What kind of hospitality is it if it does not represent the “homereturning” drive? It is the hospitality of the response. The response to an invitation for Diasporic life. It is committed to not being at “home” at all cost; refusing becoming swallowed by the self-evidence. Refusing any identity thinking (Adorno, 2000, pp. 54–78) or any positive Utopia is here actualized ontologically, epistemologically, ethically, existentially, and politically within the co-poiesis of the Orcha as a dynamic togetherness which is simultaneously in the infinity of the moment which is very much within the framework of the historical moment and its material/political specific arenas and dynamics.

This runs counter to the historic tension between the concept of Diaspora and the concept of Redemption, which traditionally were conceived within a framework of a promised synthesis, “salvation”, or “solution”; even if in the form offered by Pyrrho the skeptic, who insisted on a concluding, total, silence; or Philipp Mainlander, who asserted that the act of suicide of entire humanity and the destruction of all the world will invite a renewed pre-creationist harmonious nothingness (Mainlaender, 1996). The Orcha as a Diasporic togetherness with the cosmos, with the otherness of the Other and with the not-I within the self is an open possibility in a post-metaphysical moment and overcomes the demolition of holiness and mysterium (Gur-Ze’ev, 2009a). It is a “Positive” dimension within a consistent Diasporic existence in face of the exile of the killer of God. As such it offers a possibility of transcendence. By reintroducing Love, it enables responsibility and strives for religious creativity.

At the same time, the Orcha refuses all forms of positive Utopia in theory and practice. It overcomes any theoretical or political “home”, self-evidence, truth, self-content, nirvana, and all other manifestations of Thanatos. In this sense it insists on consistent negativity as a form of Life. It is a negativity, however, which transforms itself and turns “deserts” into “oases” of togetherness and love. It is an education for love.

As the Orcha shows, Diasporic Philosophy accepts difference as central, yet it does not conceive “critique”, “deconstruction”, the “counter-violence of the victims or suicide bombings “as its “oasis”, neither makes it a foundation for relativism nor a
pillar of “deconstruction” in face of “our” dull historical moment. It offers co-poiesis as a togetherness which is “objective” in a pre-metaphysical sense: an improvised continuation of friendship as an alternative to deterministic-mechanistic continuum; it seriously faces immediacy in its intimate relation to eternity, meaninglessness, violence, and historical productivity. At the same time, however, its endless paths, gazes and creations are manifestations of love which is eternally in-between “desert” and “oasis”; improvises-enables religious existence, poetic creativity and courageous nomadism. Within the Orcha improvisation enables religiosity and holiness even if face of the killing of God, the exile of the killer of God and high speed. This is because when true to its Diasporic essence improvisation overcomes the separation between space and time which deconstructed holiness of human dwelling on earth before the constitution of monotheism and alienation between God, human and the world. This utopia of hospitality, open for the true nomad was introduced to the Hebrew language only relatively late, after the conclusion of writing the Holy book. In the Aramic period, the Hebrew word for place: atar (אתאר) was introduced alongside immediacy within time, lealtar (לאלתר) and the miracle of the intimacy of time and space became possible. Improvisation, iltur (אילתור) was enabled historically and conceptually along Diasporic life as a Jewish, and therefore as a universal telos, as a Orcha worthy its name. It calls for a responsible self-constitution and reflection as one of the manifestations of human uniqueness in an infinite cosmos that is present in eternity as well as in the totality of each and every moment. It is focused on the presence of the not-yet, the potential, the totally other, and its wholly-presence in a Life which, ultimately, is not to be totally represented, controlled, or predicted.

Within the Orcha the Diasporic nomad, as part of the infinite openness of Being, is essentially free because she is lost; she is lost in the eternity of the desert of cosmos as an endless richness. This loss cries for rebirth and improvisation each moment anew. The destiny transcends “the way” and it is always beyond the given reality in face of the Utopia of improvisation as a Diasporic worthy nomadism. As such it is in the state of becoming-toward-the-world and becoming-in-the-world which overcomes the separation between immanence and transcendence, eternity and the moment, space and time. Hospitality for the homeless becomes possible.

In the Orcha, love, as the opposite of violence, stands along with hope, imagination, and improvising creativity in contrast to fear, self-forgetfulness, greed, and conquest. Diasporic Philosophy represents Orcha as a kind of hospitality in face of homelessness that is opposed to the self-forgetfulness manifested in the quest to be swallowed in the immanence and “homereturning” into the nothingness.

The Diasporic nomad knows: contradiction, negation, and tension are not in opposition to Love. On the contrary, according to Diasporic Philosophy Love is manifested in Life; and there is no Life but amid, within, and against contradictions, abysses, dangers, and self-constitution amid suffering, meaninglessness, and dialectical dynamics. Love of Life is love of creativity from, against, and towards difference, plurality, impasse and contradiction; yet it represents being-towards, becoming, and transcendence. This is why counter-education, as a manifestation of love, transcends meaninglessness and insists on alethea (Heidegger, 1988, p. 58);
unconcealedness as creating meaning, aim, and alternative togetherness with the world and Others. Precisely because homelessness is its home it enables (negative) intimacy with the world and its realities and with the Others without a false promise of final reconciliation that actualizes nirvana, successful post-colonialist education or other powers of the “homereturning” call. Opposing this driveErotically and not under the guidance of Thanatos is the gate to counter-education that enhances genuine creativity. Creativity that is fertilized by sensitivity to suffering, imagination, hope, and commitment to self-constitution and transcendence. Here creativity is an erotic experience that is essentially religious and manifests Love of Life that might become poetically meaningful, good, and beautiful because like the Orcha, it has no final point for the “homereturning” project nor any “solution” to meaninglessness, suffering, and loneliness. Love of Life, here, accepts Life as the friendly rich presence of the absence, the absence of the absolute, the endlessly new manifestations of the “not-yet”, the potential. This is why the Diasporic human, as a loving, creative, nomad is actually an eternal improviser.

Today, in a post-metaphysical era, in light of the near-possibility of the end of Life to be soon inflicted by the human progress itself, the hospitality of the Orcha and the realization of derech eretz on all walks of life are of special relevance. The “desert” is more demanding and its infinity today, more than ever before, is so close to the realization of the quest for “homereturning”. This nearness opens for Diasporic humans a gate for hope, without which the co-poiesis of the Orcha becomes a mere fata morgana.

Here, in light of a never-ending struggle for overcoming any “home” and collectivism, new possibilities are opened. New prospects are given birth not solely for the self-constitution of the eternal-improviser as a genuine nomad: new leeway is opened for genuine solidarity and for new kinds of togetherness.

The new kinds of togetherness are not committed to the imperative of normalizing education to destroy the otherness of the “ethical I” and the otherness of the Other. Derech eretz and the infinite expressions of Love of Life might enable a kind of togetherness with the cosmos and all other Life manifestations on new paths that the Orcha will pave. Like the Orcha in the desert this new, Diasporic, togetherness with the otherness within the “I”, the Other, and the world might crisscross “the moment”, “history”, and “eternity”. Such a self-positioning amid and against Being might enable a better eavesdropping to the call, when and if it comes. It might enable a worthy response in the right moment toward and with other Diasporic humans in derech eretz that will give birth to a new, Diasporic, friendship.

Diasporic philosophy and counter-education today should address these modern as well as the postmodern forms of nomadism and exile and their history. They might reconstruct and reflect on the unique and new possibilities opened for some of us (not for all, since they are very selective and rely on the foundations of structural inequalities, selective distribution of loss and suffering and asymmetrical reach into reflective knowledge, intimacy and responsibility) in the era of globalization, quasi-nomadism and quasi-improvisation. But they cannot be content with mere conceptual analysis and “critique”. 
Counter-education that addresses seriously the challenge of loss, Orcha, exile, derech eretz and the deceiving “homereturning” projects on the edge of the era of mega-speed accepts that there is no positive Utopia that awaits us. In the postmodern “desert” of mega-speed there is no room for a non-dehumanizing telos or life possibilities to be realized by effort, suffering, innovation, courage and “the right religion/theory”. On the edge of entering mega-speed arenas no positive Utopia awaits us as “truth”, “genuine life”, “worthy struggle”, “pleasure” or worthy/unavoidable self-annihilation. The richness, suffering and edifying potential as well as the meaninglessness of the “desert” are not to be recovered or compensated; not for the individual nor for any kind of “we”. And yet, Love of Life as the tension between the “desert” and the “oasis”, the ethical I and the moral I, the self and the co-poiesis, is the Orcha of the Diasporic in the Socratic sense of Eros as an attracting absence of the beautiful as a new friendship with Being and with the Other and with meaninglessness. Counter-education should invite the Diasporic nomad to the hospitality of Love of Life. Such hospitality challenges the absence of non-consensual creativity: it calls for overcoming conventional morality and the other imperatives of ethnocentric-oriented “we”, its self-evidence, its normality, its counter-resistance of the oppressed and its normalized patriotic citizenship.

The determination for Diasporic life within the Orcha and the possibilities opened by Diasporic counter-education is always ironic. It is never at home. It gives birth to something at all times immensely more important than the individuality of the Diasporic individual as in the relation of the artist to her great creation. It is a “magmatic”-religious-Godless creation. A symbol of Love of Life as creation that always transcends herself to the otherness of the Other as the feminine to the Masculine and the born baby as an act of genesis, as Eros to the not-yet, as the totally other to the infinite not-yet fertilized potentials of each moment. The heart of improvisation is this movement within co-poiesis (Ettinger, 2005, pp. 703–713) given hospitality by Love of Life, of giving birth to the totally new and wholly unexpected as a form of non-instrumental playfulness that manifests erotic responsibility to Life at its best. This dimension of improvisation reminds us of Levinas’ saying that “woman is the category of the future, the ecstasy of future. It is that human possibility which consists in saying that the life of another human being is more important than my own, that the Other comes before me, that the value of the Other is asserted before my own” (Levinas, 1993, p. 9). As such it is a conjunction of a special “knowledge”, a non-dominating, pre-rational dialogical knowledge, experience and aesthetic form that is also a pre-ethical positioning.

It is a part of an improvised-courageous facing the dangerous waters of the river of fear of ambivalence, rival “truths” and strivings; the fear of landing in the demanding never-satisfied banks of loss. It is not rational/irrational in the sense established by hegemonic philosophical and political discussions, nor is it ethically justifiable in normalized paths. It is pre-rational and pre-ethical yet it has a form, it is aesthetically “justified”, enabling ethics and rational deliberation. It is also beyond “negative” and “positive” Utopia. And yet, improvisation does represent hope and manifests the possibility of the totally other on the path toward worth Diasporic existence.
Diasporic friendship with Being is a “Jeish” co-poiesis. It is actualized in the dynamics of improvisation, does not call us to return home into sentimentalist-ethnocentric-oriented collective alternatives nor to anti-humanist mechanical “solutions” and compensations for the loss incubated by departing from nothingness, “homeland” or “the one”.

Diasporic improvised co-poiesis manifests the dialectics of response-ability and respond-ability. It is not “constructive” nor is it merely “negative”. It is far from a manifestation of “resistance” to oppression or suffering and loss. In the context of Diasporic counter-education it plays a special role as part of Love of Life and co-poiesis that challenges the matrix of whose manifestations traditional Critical Pedagogy is part and parcel.

This new kind of friendship represents a creative-speculative attunement, a different kind of gaze and response-ability that enables responsibility that offers co-poiesis in the infinity of the moment, each moment anew. It involves a kind of intimacy with the richness of the cosmos and its inviting dynamics, impulses, drives and meaning-creation. Here, hospitality enables creative compassion where the alterity of the otherness of the Other is an unavoidable partner in creative realization of playful Love of Live as transgression.

It offers Diaspora as a gate for an alternative togetherness. Diaspora as an openness and uncontrolled mutual creativity that is responsible and generous toward the otherness of the Other and reaches out to give birth to the unknown and to self-overcoming as self-constitution; without an egoistic-oriented “I” initiating the colonization of the Other, the response to the otherness or the self-sacrifice of the victimizing kind. The otherness of the other, the insecurity, the non-consensual and refusal of the self-evidence and other manifestations of the invitation to the “homereturning” project, back to nothingness, is here of vital importance—not a threat in the light of which one runs away back “home”, to well established conventions, to the lost Gemeinschaft or to alternative Platonic caves.

Diasporic counter-education for love challenges the tempting ecstatic of the new anti-semitism. It actualizes dancing with the otherness of Others who are partners, with the alterity of the not-I within the “I” as well as with the Other that is not “within me”. Diasporic-oriented Life here challenges the traumatic-phallic-colonialist-oriented attitude to Life as represented since the Socratic project and the beginning of the history of Monotheism. It offers a kind of co-poiesis that is trans-subjective; it transgresses intersubjective relations that are formed by linear subject-object dichotomies.

Diasporic co-poiesis offers nomadic relations to central dimensions of Life and to central concepts and realities such as “touch”, “gaze”, “attunement” and response-ability/responsibility. In the form of improvisation it enables an attempt to re-unite or at least rearticulate the relations between (pre-rational) thought and action, spirit/psyche and body, “I” and the otherness of the Other in a manner that transcends traditional Western relations between space and time. It also rearticulates the relations between the bodily and spiritual touch and infinity, and readdresses the relations between the moment and eternity. It enables that which has been so difficult for Western thought
and human life since departing from Orphic poetry and primitive nomadism: totally being in the infinity of the moment, totally dwelling in Love of Life. And it does it—or it does not—in the most concrete, embodied, deep-rooted manifestations of improvised co-poiesis: lealtar—the Diasporic togetherness which unites time and space and offers holiness in face of meaninglessness, mega-speed and the near actuality of The End of Life. Love and the End finally meet again.

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DIASPORIC PHILOSOPHY, HOMELESSNESS, AND COUNTER-EDUCATION IN CONTEXT: THE ISRAELI-PALESTINIAN EXAMPLE

JUSTICE AS A THREAT TO THE VERY EXISTENCE OF ISRAEL

The Israeli condition has already begun to display this hard truth: after more than a hundred years of Israeli-Palestinian coexistence the Jews cannot avoid paying in the coin of worthy life to safeguard their mere existence. In other words, even if the structure of the State of Israel survives it will endure, most probably, only in the form of Sparta of the wicked (Gur-Ze'ev, 1998, pp. 73–80). It is so painful and hard for me to face this reality, as I am as much the grandson of Keyla Goldhamer, who barely survived the 1903 Pogrom of Kishiniev, and whose stories and lessons are so meaningful for me until this day, as the son of Robert Vilecek, who lost almost all his family in the Holocaust and was spared the Nazi death industry only after being thrown into the mass grave from which he literally emerged all on his own, and the son of Hanna Vilecek, who lost her marriage to her first husband as her share in the Holocaust; all these experiences are formative for my Diasporic horizons. Yet I think all of us, even the Zionists among us, should today rethink our old conceptions about Jewish life and the Jewish mission in Israel and in the Diaspora. Perhaps a good beginning would be to rethink central conceptions such as “Diaspora”, “homeland”, and “homecoming”. Such an elaboration presents us with nothing less than the present day Jewish telos and our responsibility toward its fulfillment as well as toward the overcoming of its fulfillment and of what we presently are. It is of vital importance to conceive Diasporic human possibility as rooted in Judaism only as part of richer and deeper roots of human possibilities that transcend Judaism and overcome Monotheism, Western concepts of light-truth and triumphant patriarchalism, even in the form of radical feminist alternatives in the McWorld. In the Israeli-Palestinian context, to my mind, the current historical moment already enables us critically to summarize the last hundred years’ attempt to turn away from the Diasporic Jewish goal by the Zionist barbarization of the Jewish Spirit within the projects of “annihilating the Diaspora”, “homecoming”, and “normalization”.

Under current historical conditions, as Israelis, Jews are structurally almost prevented from facing the possibility of living in light of the Messianic impetus, as the world’s universal moral, intellectual, and creative vanguard. This special Jewish mission was made possible by the Jews’ unique homelessness—a Diasporic existence as a realized ideal of a community that is not a collective. Diasporic life is ultimately a kind of life in which the yahid (individual, not found in liberal terminology) is
afforded, as an erotic way of moral life, an existence that allows a universalistic moral responsibility and intellectual commitment to overcome any dogma and content with the world of “facts” and to reject the promises of mere power, glory, and pleasure. All this has changed in face of the successes of Zionist education and its political realizations.

It is no wonder that there is no Israeli Ibn Gavirol, Baruch Spinoza, Karl Marx, Sigmund Freud, Franz Kafka, Albert Einstein, Theodor Adorno, Emmanuel Levinas, or Jacques Derrida. One can experience the immanent violence and the insipidness of Israeli life just by driving on the roads. One can meet its devoted anti-humanist values and passions by facing Limor Livnat’s (former Minister of Education) attacks on the, elitism, inefficiency and lack of patriotism of the Israeli universities. Another example might be the silence of the current culture heroes and the popular satisfaction by which the cuts in funding for high culture are accompanied. Still another example could be the unchallenged crusade against the high court and the ideal of a rational, open, free, and equal public sphere. And this is before facing the brutal realities of the treatment of foreign workers, or the structural repression of the Palestinians. I write this with great pain, not because Israeli society is among the cruelest or the intellectually poorest of all societies on earth. At this very moment there are so many worse examples that the politically correct bible forbids us to address, in favor of concentrating moral, political, and armed attacks on Israeli society.

The ongoing genocide in southern Sudan, the daily Russian assaults against the Chechen people; the Beijing human-organs-industry based on taking the parts from spiritual and political dissidents before systematically killing them on a mass scale; the uprooting of the Tibetan people; the oppression of Christians and the conditions of women, homosexuals and other minorities in Saudi Arabia; or the subjugation of the Russian minority in Estonia are only a few examples of today’s lack of courage and widespread dishonesty in the treatment of Israel. At the same time it is true, and one should face it, hard as it is to acknowledge, that Israel has become a space where there is less and less room for genuine creative spirit and for social justice. Israel has become the ultimate Diaspora of the Jewish Spirit. Here, more then anywhere else, there is no room for “the Jewish heart”, or for Jewish intellectual independence and avant-garde creativity. It is a sad actuality, but I cannot avoid, must not avoid, facing it even if it is so hard for me to acknowledge: there is no room for a just State of Israel. St. Augustine knew this was so for all manifestations of “the earthly city” (Augustine, 1984). In the case of Israel it has become so clear that unreserved siding against injustice inevitably endangers the very existence of Israel, not solely its current policies. The latest example of this is the Second Lebanese War.

Israel, as a normal state that is committed to its security and sovereignty, had to adopt terrible means to ensure not only social and economic stability on its northern border but its very existence, in light of the explicit Iranian-Hezbollah commitment to annihilate the Jewish state on religious grounds. So Israel had to respond in a harsh manner to the consistent unprovoked missile attacks on its northern cities while being condemned by world media and public opinion for a “disproportionate” reaction. The postcolonialists see Israel’s insistence on Lebanese sovereignty and
on Lebanon’s responsibility to ensure no private army will bombard Israeli cities at will) as another manifestation of its immanent brutal colonialist existence. On the one hand these are unjustified denunciations, based on misinformation, pragmatic interests in the Arab world, founded, reflecting and realizing the old and the new anti-Semitism. On the other hand, Israel did commit terrible acts, so many terrible deeds, during that war, some by mistake, some intentionally. Given the military methods of the Hezbollah militia, which systematically uses villages in southern Lebanon not only to hide but actually to launch missiles against Israel, the IDF (Israel Defense Forces) was faced by dilemmas such as the following: identifying a present-moment launch of a Katyusha or a Zelzal II toward an Israeli city from the roof of a house in a southern Lebanese village, should it bomb the house and save the Israeli victims while killing at an instant an entire Lebanese family (even if the mostly Shiite population of southern Lebanon normally enthusiastically welcomes the Hezbollah militia on its terrain) or should the Israeli army be morally committed to avoid any killing of Arab civilians, even at the cost of its own civilians’ lives? Is it morally right to discriminate against innocent Israeli civilians in favor of Lebanese civilians? In such instances should we morally go into the question of proportionality, namely what number of innocent Lebanese civilians killed justifies the prevention of the killing of innocent Israeli civilians? And so on. Should we, when faced with such dilemmas, go into questions such as the amount of unlimited cooperation and support by the civilian Shiite population in southern Lebanon for Hezbollah as a partial criterion for a decision on the immediate question of firing or not firing on a civilian house and its inhabitants to prevent the killing of Israeli civilian population targeted by a terrorist organization that uses civilian installations and ground for attacking the Israeli civilian population? Should moral considerations impel us to consider questions of the degree of separation and the measure of responsibility between Hezbollah and the southern Lebanese farmers, who in many respects are part of the Hezbollah organization, and sometimes also of its military organization and operations, taking part in the military attacks against the Israeli civilian population across the border? Even if the answer is affirmative, how do you actually reduce the degree of cooperation with a terrorist organization to degrees of responsibility, and how do you reduce the degree of responsibility to a specific order to the pilot in the warplane who needs to know if he should bomb the house or abort the attack? Such moral dilemmas were not an exception but the general rule in the practice of the military operations in the Second Lebanese War (August 2006). And the Second Lebanese War, how unfortunate, is only a microscopic example for the very existence of Israel in the region as a moral dilemma.

As anti-determinists, we should understand the present historical moment as open, since inevitably it also contains the possibility of a radical shift toward a more humane, rational, and moral existence in Israel, as well as in Palestine. Referring to the most recent example of the Second Lebanese War we might ask: why should we not be optimistic as to the possibility of an imminent peace treaty between Israel and Lebanon, if there are no fundamental border disputes between the two countries, joint economic interests can lead to cooperation and mutual prosperity,
and a broad consensus in Israel (which includes even the extreme political right) favors cooperation and peace with Lebanon? Why should not the interests of post-Fordist economy, if not a humanistic vision of mutual respect and cooperation, lead us to a better future of creativity, prosperity and peaceful coexistence, stronger and more relevant than the fanatic religious and ethnocentric agendas? Addressing such a question beckons us into world politics, the interests of emerging regional powers such as Iran, and the specifics of Lebanese cultural and political realities. These might show us that in effect Lebanon is not a state in the modern sense of the word. But we will not go there. Instead, let us elaborate more on some central trends in Israeli reality.

When even for a moment, or to a certain degree, the direct threat to the very existence of Israel decreases (or in the spaces where it is actualized) the plurality, openness, creativity and pragmatism of the McWorld have the upper hand. Yet in Israel the world of Jihad threatens not only beyond the border: it is a vital part of the constitution of the new Israeliness. In face of partial, deep post-idealistic and anti-ethnocentric-oriented tendencies most major politically organized powers in Israel manifest stronger ethnocentrism and weakening of democratic and liberal values, with very little interest in education for a mature humanistic, reflective, moral, coexistence. The rival groups and the separatist agendas are, as in Lebanon, and unlike the dominant tendencies in Palestinian society, which is speeding toward a fundamentalist consensus under the guidance of the Hamas educational-political leadership, unable to come up with a consensus about “the common good”. They are certainly incapable of agreeing on a specific educational program aimed at a worthier reality. In face of this we may ask: What has gone wrong with the State of Israel? To answer this question we should return to the Zionist constitutive idea of “homecoming”.

WHAT HAS GONE WRONG WITH ISRAEL?

The Zionist negation of Diaspora is a turn away from Jewish moral destiny. History corrects this deviation not without inflicting such enormous loss and suffering, which includes a threat to the soul and physical existence not only of the largest Jewish collective in the world but also—as September 11 manifested so clearly—of the entire world.

A century on, Zionist education has lost its naivety, and its optimism is doomed. In retrospect it has become clear to me that from its very beginning Zionist education failed in its major mission: to give birth to a durable grand truth and to its master-signifiers. Its genealogy shows that it was never equipped with the “right” violence, nor was it ready to be inhuman to the degree that would vouchsafe Jabotinsky’s dream of “geza gaon venadiv veachzar”, or a genuine realization of the myth of the Sabra, who, like the Sabra fruit, would be “coarse” on the outside yet “sweet, soft, and moral” in his inneress. Promising spiritual and moral Zionist alternatives, such as the project of Ahad Ha’am, were pushed aside, even if today some are still being
followed in Israeli reality. The violence of Zionist normalizing education did not contain an enduring birth-giving vitality: it was not strong enough to actualize its constitutive idea, the idea of “the new Jew”; it was not effective enough to purify the Israeli, the Sabra, of the Ghetto mentality. It was not sufficiently potent to constitute a non-patronizing Jewish generosity that would extend its hand to the Arab world. Nor was it at peace with itself about conquering Palestinian space in a relentless storm that would erect Jabotinsky’s “Iron wall” against Arab fear, hatred, and violence.

Today it is actually impossible for disillusioned educators to look into the pupils’ eyes and honestly say: “I promise you, dear children, soon it will be so much better”. Secular mothers and fathers are unable to extract meaning from the fears and suffering of their children. Many of them are rethinking even the standard answer they have given themselves and their children in the last two years: “If only we harden our hearts and be more brutal and apply less moral restraints, we will win after all, and you, my child, will have a safe future in Israel”. The Israeli formal and informal humanist educational apparatuses face rapid degradation. In today’s Israel, in face of the spirit of global capitalism on the one hand, and of the Israeli-Palestinian violence on the other, the prospects are gloomy for an effective recruitment of the soul for protecting, cultivating, and enhancing at all costs the ideals and practices of secular humanistic-oriented Zionism. Postmodern post-Zionists and humanistic-oriented anti-Zionists alike are united in their understanding that there are no prospects for a democratic reality in Israel (Ram, 2006). Some are close to revealing the bitter truth that the prospects for a Palestinian democracy (in a future liberated greater Palestine or in any other format) are much worse. The two strongest, spiritual and politically growing rival forces are the projects of establishing a Jewish Spartanic-oriented theocracy on the one hand, and an Islamist militaristic theocracy on the other. Even if the Israeli middle class is still stronger than its enemies, and is not as racist as its victims and rivals claims it is, it is rapidly losing its fragile liberal tier, its vitality, its self-confidence, its life-impulse, and surely its Jewish heart. In face of this dynamic actuality I must say: Can’t you see that the time has come in Israel for a counter-education that will prepare for a self-initiated Jewish displacement and for a Diasporic way of life?

TOWARD SELF-INITIATED ISRAELI DISPLACEMENT

In its narrower sense Diasporic education should prepare our children for worthy life in eternal exile. Counter-education should provide Israeli youth with tools that will enable them to avoid being pushed to the economic, social, and cultural margins of the techno-scientific and capitalist arenas to which their self-initiated displacement will impel them. It should facilitate the second Israeli exodus, to take them into homelessness as their home, to the possibility of finding home everywhere, to life as ecstatic, unsecured, open, creative, moral, life-loving citizens of the world. Linguistic competence, intellectual and artistic creativity, improvising sensitivity and courageous border-crossing of existential, cultural, and philosophical differences
become central to such counter-education. Unlearning hegemonic education becomes of vital importance here.

It is important, indeed very important, to stress this: the \textit{self-initiated displacement} of the Jews from Israel is a dialectical project. On the one hand, in order to secure “effectiveness” in terms of changing the fate of the Israelis as doomed victimizers, there is a need for an institutionalized, collective, counter-educational effort. The Israeli self-initiated evacuation of Israel is conditioned by many levels and dimensions of successful violent distorting, manipulative politics, and normalizing education, which will make possible productivity, consensus, concerted effort, and relative stability, or peace. On the other hand, genuine Diasporic philosophy is never to be reduced to any kind of collectivism, and as a counter-education it cannot avoid being nothing more than an open possibility \textit{for the individual}, solely for the individual and by the individual. Diasporic nomadism is open always only for an individual as an erotic, creative improviser, in the sense of the one who gives birth to and is enabled by \textit{tefilat hayahid} (the individual-improvised prayer, as against the institutional prayer of the collective, the \textit{Minyan}). This openness is a possibility whose realization is to be struggled for every moment anew and is never a secured “home”. It is an invitation to a never guaranteed but always dangerous and costly possibility.

Diasporic philosophy is relevant for counter-education in current Israel as a dangerous attempt at creative improvisation with the Other and the given “facts”. It is of vital importance for the enhancement of new beginnings that are also unpredicted and never controlled responses to the present possibilities and “calls of the moment”. At the same time, however, it is part of reclaiming, negatively, the lost intimacy with the cosmos, with the law, and with tradition and togetherness. In other words, it is not one of the conflicting alternatives. It is other, it is \textit{essentially different} from the various attempts to transcend all versions of normalizing education, cultural politics, and other manifestations of imposed consensus.

As a genuine dialectical realization of Diasporic philosophy, counter-education in Israel cannot become instrumentalized, cannot become a collective self-imposed mass immigration, as so many of my postcolonialist friends would like me to suggest. It is not solely a moral-political concrete dilemma facing us nowadays; it is fundamentally a philosophical and existential antinomy. Ultimately, it begins and ends in and by the individual, who is willing to overcome his or her self and to open the gates to the nomadic existence of a brave lover of Life and creativity. But as a historical, political, and collective project, the self-initiated new exodus, which gives a new meaning to the Exodus from Egypt to Israel and to the subsequent exiles of Jews to the Diaspora, is very hard for another reason. There is no way to guarantee a deluxe exile: discrimination, marginalization, and victimization await the exiled Israeli Jews. The postcolonialist new anti-Semitism most probably will not be content with the destruction of Israel as a victory of its coalition with the world of Jihad.Already now the postcolonialist “anti-Israeliness” goes down to the roots of criticizing the essentials and the telos of Western culture and monotheism. Following here the young Marx, and today’s postcolonialist heroes such as Chavez
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and Ahmadinejad, the Jewish return to its Diasporic existence and cosmopolitan nomadism will probably face fresh forms of exile as well as young, postcolonialist, forms of discrimination and exclusion, if postcolonialism is to maintain its consistency.

THE EXODUS FROM ISRAEL AND FROM JUDAISM TO DIASPORIC WANDERING

The new exodus is from Israel and the Zionist nation-building project as a present-day “Egypt” as a home. It is an exodus from a distorted concept of Diasporic life, from the concept of “Egypt” in the form of all versions of “homecoming” and a monotheistic way, to rebuild or go back to the Garden of Eden. It is an exodus to “Zion”; not in the sense of a national sovereignty imposed on a certain territory violently controlled, but to the infinity of the entire world of human existence and transcendence as the genuine “Zion”. This too is only to be transcended into an ecstatic, totalistic, creative, existence within which Diaspora signifies the abyss of existence, meaningfulness, suffering, and the presence of the absence of God as a transcending impetus. The Jews at this historical moment are given this actual present as a tragic universal mission, which is fundamentally religious and cosmopolitan, in a Spiritless post-modern world. Individuals of all nations must be invited to join this anti-religious, anti-collectivist telos of overcoming Judaism and monotheism in all its forms, in order to preserve and struggle for the realization of the essence of its creative truth.

The condemnation and oppression of the Jews might increase under the new historical conditions in two levels: 1. As an assault against the Jews in the traditional sense. Here it is worth mentioning the present prosperity of the publication of The Protocols of the Elders of Zion, in places such as Japan, Venezuela, Pakistan and Egypt. The last-named recently opened its new national library with a central display of this ultimate modern anti-Semitic piece, while simultaneously prohibiting the screening in Egypt of films such as Schindler’s List. 2. As an assault against the new Diasporic human, the cosmopolitan nomad of our generation that will be both homeless and at home everywhere, even in the infinite dimensions and levels of existence in McWorld, cyberspace—in other words in the new historical era wherein he will exile. As a Diasporic who is not at home in the current historical moment, yet takes responsibility, he or she will most probably be attacked by traditional humanists and patriots, by fundamentalists, by postcolonialists, and surely by the logic of the system. Genuine Diasporic humans are never welcomed. They are the ultimate Other, they are “the Jews” of the postmodern era. They, the Diasporic humans who challenge both “colonialist” and “postcolonialist” dogmas and their respective violences, are the ones to be redeemed, emancipated or destroyed, even before the total purification of Palestine of all Jewish presence and forms of Israeliess.

The evacuation of all our “homes” and territory of Israel is in a certain sense a victory of the Palestinian narrative and the postcolonialist agenda in more general
terms. As such it is only part of the future suffering which awaits the Israelis in their future fields of exile. Growing anti-Semitism impatiently awaits its new stage of development. But traditional and new anti-Semitism is only part of the suffering that a self-initiated displacement might bring about. It might create new forms of suffering in light of individual evacuation of all kinds of “homes”, by individuals of various nations, cultures, and faiths, who decide to struggle for their edification and Love as the impetus for rhizomatic creation and worthier intersubjectivity. Humans of all walks of life might meet, as Diasporic persons who have overcome monotheism, if they are genuinely to meet as creative nomads who take a different approach to responsibility, meaning, togetherness, creativity and self (Gur-Ze’ev, 2005, pp. 7–34).

As Diasporic individuals they will have to overcome even the progressive idea of the Jewish Minyan: in face of the absence of God, of the absence of a temple constituted by a self-evident dogma, and in the absence of a relevant, binding Halacha as a manifestation of laws interpreting-directing all walks and levels of life, they create a new kind of togetherness by repositioning themselves toward the totally other in face of the historical moment and relevant traditions.

Their prayer is avodat kodesh, whose essence is not its fulfillment but the possibility of the individual’s being transcended by it: the essence of the prayer is the possibility of prayer. This kind of prayer, this tefilot hayahid (the individual’s prayer—not determined by any text or conventional code of the community), invites a different concept of responding to a Diasporic existence and a different kind of togetherness with the world and with the Other. It is a precondition of philosophical life as presented by Plato and a precondition for a non-ethnocentrist community. As partners in such a community of individual de-territorialists, humans might meet each other in the presence of the absence of the otherness of the totally other.

The two kinds of prayer represent the two opposing conceptions of Diaspora and “homecoming”. The conventional, institutionalized, collective prayer in the Minyan in the form of tefilot harabim maintains a positive “homecoming” attitude. It is very much connected to the attitude to the law. Genuine Diasporic humans do not disregard the law and the importance of tradition. The other kind of prayer, tefilot hayahid, is fundamentally spontaneous and improvisational, of the kind that pre-assumes Life as an unbridgeable creative abyss. The law and the improvisation, tefilot harabim and tefilot hayahid, have their depths and heights and are very much connected. There is no meaningful improvisation and creativity without responsibility, tradition and laws. Traditional Judaism emphasized the importance of the Law yet maintained the tension between the Halacha, tefilot hayahid, and freedom of interpretation, as a manifestation of responsible improvisation and Diasporic Life. Diasporic life in a post-modern condition might be called to continue the Diasporic freedom of the responsible improviser as a Diasporic human. This, however, is far less than a satisfactory precondition for genuine Diasporic life since in Judaism this freedom of interpretation, nomadism and improvisation was fertilized and enabled by the uncompromising commitment to religious law, the Halacha and the Jewish tradition even if as an object of alterity and edification. This fruitful tension constituted, enabled, and activated the Jewish concept of law as a relevant, religious director, to
live in all its aspects, levels and dimensions. It was certainly a constitutive element for the fruitful tension between the Jewish law and the living art of interpretation for Diasporic moral avant-gardism. But how is this kind of Diaspora, nomadic life and eternal-improviser possible in a post-modern era? How is such a rich dialectics of commitment and improvisation possible in face of the absence not only of God and Godly truths, but in face of the absence of Torah and Halacha? How become responsible improvisation and Diasporic life, or genuine responsibility as such, in face of the absence of monotheism and the exile of the concept of Halacha, in face of multi and hyper presence of rival infinities, conflicting gods, bibles, codes, laws, temples, quests, emancipatory projects, pleasures and Diasporic alternatives?

In Judaism both tendencies are free of any optimism about “homecoming” or “bridging narratives”, and as such it manifests universal religiosity much more than normally permitted by institutionalized Diasporic sensibility in monotheistic religions. As such, Diasporic individuals become a universal community of creative, solidarian, humans, who create in the infinity of the present moment ever new, yet connected, responding, and dialogical, possibilities.

Diasporic life is made possible by Being as Diasporic becoming. Being is ontologically exiled of itself, and human beings are never genuinely “at home” with their telos, with their essence, with the truth of Being. Most philosophical, religious, and political projects are “homecoming” calls that enable humans to forget their exile, sometimes by becoming devotees of false, collective, dogmatic, domesticating versions of Diasporic philosophy, and sometime by forgetting their forgetfulness of Diasporic existence. In epistemology it is signified by the unbridgeable abyss between a question and “its” answer, by the unbridgeable abyss between concepts and things, language and world. In ethics it is represented by the infinite gap between the ethical I and the moral I. But Diasporic existence is to be reduced neither to an epistemological challenge nor to a question concerning the possibility of ethics in a postmodern world. Being as Diasporic becoming makes possible philosophical discourse—it is not one of its manifestations. It allows and conditions human existence and its moral essence. Diasporic individuals are made possible, not threatened, by unending displacements and boundless manifestations of creationism and clashes with the imperatives of the law and the “facts” of the historical moment. It is here that redemption and Diasporic existence meet. But “why should they do so?” one might ask. “Why should a bodily, psychologically, morally, aesthetically, and intellectually productive and prosperous, fully domesticated person respond to such a call for transformation that might entail loss of security and pleasurable self-forgetfulness?”

At another level one might articulate this question differently: “Why should the Israeli people go into a self-initiated displacement as long as militarily, economically, technologically and socially they are not yet defeated by the Palestinian violence and by the world’s disgust, and morally they are not overcome; and the new anti-Semitism of the postcolonialists and the disciples of the world of Jihad awaits their self-imposed exile only to oppress them morally (as eternal, unredeemed victimizers) and politically in ways currently prevented by the very existence of the State of Israel?”
Still, it seems to me that history insists already now on self-initiated displacement as a nomadic way of life for the better-off Israelis who can afford to flee, accompanied by big capital and relevant education for the McWorld. One of the most astonishing experiences in the last war was the sense of insistence on staying in Israel and willingness to fight for it even in light of the fragmentation and privatization processes. There is still room for the illusion that somehow things will take a turn for the better and “we” will not have to evacuate “our home”. Its justification is ultimately grounded not in practical individual or collective gains and losses. It is here that the Jewish Diasporic idea and its moral vanguard telos oppose Zionist education and clash with the reality of Israel as the Sparta of the wicked. Worthy life, or transcending mere life as the aim of life as a Jewish telos, is what is here at stake. This is the impetus of Diasporic life as an imperative.

COUNTER-EDUCATION IN LIGHT OF DIASPORIC PHILOSOPHY

Counter-education in light of Diasporic philosophy should not be limited to the preparation of self-initiated evacuation of Israelis from Israel. In it’s broader and deeper sense it is not an exclusive Jewish mission. It should become a universal alternative for individuals, always and only individuals, that is existential, philosophical, aesthetic, moral, and political in its realization. As such it should overcome the Christian claim to realize the Messianic essence of Judaism. It should disprove Christianity and all other forms of monotheism by realizing among the nations the idea of Diaspora, or the presence of the absence of the redeemer, as an infinite, negative, Utopia: an endless moral, creative, philosophical way of life beyond immanence and transcendence, in a Godless, unredeemable, holy cosmos.

Such a counter-education is part and parcel of an attempt to transcend monotheism, not Judaism exclusively. Monotheism in all its manifestations, even in the form of humanism: to transcend the quest for the appropriate, unquestionable, static, “meaning”, collectivism, and an orderly, rationalized, consensual “home”. It is a preparation for homelessness as a manifestation of ecstatic Love of Life, of creative meaning formations, of courageous intellectual life against the conventional manifestation of solidarity and truth, and of a dialogical relation with the otherness of the Other, even in face of his insistence on being part of the “we” against “them”. As the realization of the Jewish ideal of Diasporic life it is an affirmation of the danger and happiness of endless new human possibilities in face of infinite responsibility regarding injustice, regarding ongoing fabrication by the system of truths, dreams, quests, and even of the self. It should prepare humans, all humans, for tefilot hayahid, in a Godless world as partners in a transformed Minyan—to meet the world as creative, moral nomads, as truly religious human beings, who are liberated: exiled lovers of Life, displaced from any dogmatic passions, ideals, and practices of a certain “religion” as their “homeland”. This means that this counter-education should also prepare Diasporic life for those people, like myself, who insist on living in Israel at all costs, even as it becomes before my eyes a Zionist Sparta of the wicked. This means that the interconnectedness between Gola and Geula (Diaspora and redemption)
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should offer a very specific, concrete, and detailed counter-education in current Israel, for preparing not only the exodus from Zionism and the State of Israel but, what is even more important, the possibility of Diasporic life in Israel itself.

DIASPORIC LIFE IN ISRAEL

As the unification of an ongoing moral struggle for the realization of the essence of Judaism, and transcending it into a universal alternative human existence, and as a courageous, creative, Love, such a counter-education might open the gate to new possibilities to challenge concrete existential, moral, psychological, economic, and political manifestations of the present Israeli condition. It might edify, even in face of the exile of Spirit in a post-modern world, the old-new Jewish mission by overcoming it and realizing it as a universal human telos. It does not search for redemption as transcendence into the lost Garden of Eden or the establishment of an earthly positive utopia such as a strong, prosperous state. It is a telos which challenges the institutionalized and instrumentalized monotheistic religiousness, on the one hand, and the reified “secular” symbolic and non-symbolic commodities and passions of the post-modern culture industry on the other.

It should not be satisfied by introducing quests and tools for unveiling the manipulations of normalizing education, of the structural injustice of global capitalism on the one hand, and Israeli and Palestinian nationalism on the other. It should not limit itself to criticizing Instrumental Rationality and the reduction of the human subject from some-one to some-thing. In the present moment, under any conditions, it must open the gates of love and affirmation, of creativity and responsibility, in face of the omnipotence of the current production of meaninglessness (which appears as truth, as desired objects of consumption and representation, or as hopelessness). It must enhance the possibilities for improvising in the totality of the moment without abandoning historical consciousness, without disregarding the Other’s unfinished saying/need, without abandoning the utopian quest for creating new concepts, possibilities, and wanderings. As such, counter-education becomes a potential “redemptive” element even under almost impossible philosophical, cultural, and political conditions.

By transcending the truth of Judaism it becomes relevant for all homeless humans: for all truly religious humanists, who affirm Life, Love, creativity, the danger of unending self de-territorialization, and moral responsibility for the otherness of the Other and for the otherness within the self.

In current Israel, counter-education of this kind might culminate into a bridge for Jews and Palestinians. They might enter a non-violent dialogue only as partners in worthy suffering and Love of Life, as homeless, as Diasporic persons, who are committed to overcome all versions of ethnocentrism and all projects of “homecoming”, at all levels and dimensions of life. A new way is opened for rebuilding “Yavne”.

Building the “New Yavne” is inescapably contradictory: to be true to itself it cannot be restricted to any specific place, mission or memory. It must be universal,
and be realized in all dimensions and levels of human life. As such not only might it be realized even without the evacuation of Israel: it can never be reduced to mere geographic displacement. It must transform itself into a universal nomadic, creative, everlasting, way of life, without a Torah or a sacred truth but Love in the totality of every moment, which contains infinite possibilities in the infinite terra that is not merely the “innerness” of the individual, or the “exterior reality”. It is the nowhere space, the Utopia, the space that is not “in between” the “I” and the Other, “innerness” and “external reality”, “true meaning” and “meaninglessness”. It is this special mode of creative self-constitution that makes possible a non-“linear” focused, instrumental, gaze, hearing, production, and representation. It offers a different existence, an erotic self-constitution that is also a totalistic, holistic, ecstatic, manifestation of the world. Only within the framework of a transcending Diasporic philosophy can one enter this ever-unfinished, creative, effort at dialogical self-constitution with the otherness of the Other and with the infinite richness of the cosmos as a worthy Diaspora. But such an Odyssey cannot take place outside a form, disregarding what Judaism calls Halacha. The tension between Halacha and tefilat hayahid or between the Ethical I and the Moral I is not solved by Diasporic philosophy and counter-education. In Israel all we can do today is nothing more then address it with no “solutions”, “recommendations” or “relevant curriculum”.

As a negative utopia for and of Diasporic humans it fosters a genuine new partnership between “Israelis” and “Palestinians”. Both are called upon. They are called upon to overcome the violence of the power-relations within which, and by whose productive manipulations, their collective identities have been violently reproduced by normalizing education in the last hundred years. They are called upon to overcome the negation of the Other, the commitment to destroy, exile, or re-educate “them”. As Diasporic persons, as individuals who are responsible for the Other, Israelis and Palestinians are called upon to enter this dialogic, dangerous, totalistic way of life and transcend both Palestinian national identity and Israeliness, Islam and institutionalized Judaism, narcissism and self-forgetfulness. But will they respond before it is too late?

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