



- D. R.

Corine Pelluchon

France

Nutrition, global food crisis

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The author

Having earned a secondary-school teaching credential and a doctorate in philosophy, **Corine Pelluchon** is an associate professor at the “Meaning, Ethics, and Society” research center (CERSES) at the CNRS (French National Research Center)-University of Paris Descartes. A specialist in the works of Léo Strauss and moral and political philosophy, she has devoted much of her research and teaching to issues of applied ethics (medical and biomedical ethics, animal ethics, and environmental ethics).

Bibliography

Éléments pour une éthique de la vulnérabilité. Les hommes, les animaux, la nature (Elements for an Ethics of Vulnerability. Humans, Animals, and Nature) (Le Cerf, 2011)

Comment va Marianne? Conte philosophique et républicain (How is France? A Philosophical and Republican Tale) (François Bourin, 2012)

La Raison du sensible. Entretiens autour de la bioéthique (Reason and Sensitivity. Interviews on Bioethics) (Artège, 2009)

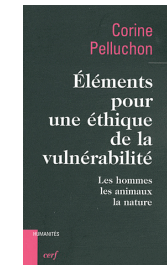
L'Autonomie brisée. Bioéthique et philosophie (Broken Autonomy. Bioethics and Philosophy) (PUF, 2009)

Leo Strauss, une autre raison, d'autres Lumières. Essai sur la crise de la rationalité contemporaine (Leo Strauss, Another Rational Thinker, Other Enlightenment Philosophers. Essay on the Crisis in Contemporary Rationality) (Vrin 2005, Prix François Furet 2006)

La Flamme ivre, The Drunken Flame (Desclée de Brouwer, 1999)(The Drunken Flame)

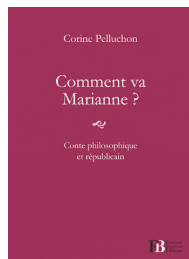
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Éléments pour une éthique de la vulnérabilité. Les hommes, les animaux, la nature (Elements for an Ethics of Vulnerability. Humans, Animals, and Nature) (Le Cerf, 2011)



If we want ecology to be more than simple statements of intent, we must change our lifestyle. The problem is to determine which ethic and which changes in democracy will make it possible to take ecology into account in our lives. Linking fields of applied ethics that are usually studied separately—culture and agriculture, our relationship to animals, the organization of labor and the integration of disabled persons—this investigation develops a rigorous concept of responsibility apt to promote another way of thinking about the topic and another kind of political organization. Far from basing politics on ecology, the author shows that ecology cannot be taken seriously without revising humanism. The subject of the ethics of vulnerability is thus concerned about what the law should be and, in her desire to live, integrates a concern for preserving the Earth and not imposing a diminished life on other humans or species.

Comment va Marianne? Conte philosophique et républicain (How is France? A Philosophical and Republican Tale) (François Bourin, 2012)



Convalescing, Marianne (an emblem of France) is resting in La Fontaine, a mountain village in the Alps. She is wondering what made her sick. Does her state reflect that of the Republic? She calls in her emissaries, who are animals, and asks them to travel the country polling

the inhabitants. Upon their return, they describe France as they've seen it. In the spring, they are visited by [anciens = former, old, of antiquity?] philosophers reincarnated as cats.

Together they prepare a vegetarian feast for Bastille Day, when they will sing a new version of La Marseillaise (the French national anthem). Between Voltaire and Lewis Carroll, Corine Pelluchon tells an offbeat tale about contemporary France that is at once funny and tender, incisive and generous.

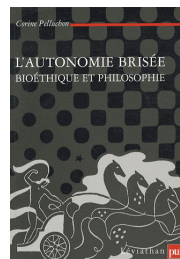
La Raison du sensible. Entretiens autour de la bioéthique (Reason and Sensitivity. Interviews on Bioethics) (Artège, 2009)



The topics of debate during the “Bioethics General Assembly” offered the opportunity to raise issues related to the beginning of human life, parentage, and our relationship with the body. Corine Pelluchon, a specialist in political philosophy, focused on

medical practices and biotechnology, which led her to meet caretakers and patients and to propose an original reconfiguration of most of the categories of ethics and political thought. Euthanasia, assisted reproductive technology, nanotechnology use, and the treatments inflicted on animals are discussed in a new and relevant way. The philosopher underscores the compatibility or incompatibility of medical practices with the values that give a political community its identity. She also explains what she means by an ethics of vulnerability. This book thus helps link bioethics to an examination of the conditions that would enable citizens to participate more in collective decision making. These interviews also lead to thinking about the respective roles of religion and philosophy in these debates.

L'Autonomie brisée. Bioéthique et philosophie (Broken Autonomy. Bioethics and Philosophy) (PUF, 2009)



This book covers a range of questions raised by cloning, decisions to stop or limit treatment, euthanasia and assisted suicide, caring for the very old and the disabled, assisted reproductive technology, and germinal and somatic gene therapies.

Its originality lies in the author's study of bioethics from the perspective of political philosophy. Pelluchon explains the principles guiding medical practices and bases her analysis of biotechnological dilemmas on the societal choices and values underlying our institutions, evaluating proposed legislation according to a description of the key values in a political community. Her goal is to go beyond both religious bioethics and minimalist ethics. To achieve it, she deconstructs the ethics of autonomy, which subordinate dignity to the ability to reason, to self-control and to competitiveness, and represent being old or handicapped in a negative way that is contrary to the ideal of solidarity proclaimed by certain institutions. The ethics of autonomy are the opposite of this author's suggested ethics of vulnerability, inspired by the philosophy of Levinas and by her having accompanied the terminally ill dying of degenerative diseases of the nervous system. Thinking about the foundations of ethics and law has led her to revise the concepts of autonomy and dignity and to add to the anthropology underlying the philosophy of human rights. The ethics of vulnerability, based on defining subjectivity as sensitivity, does not eliminate the subject but encourages thinking about her/him/it in light of

three experiences of otherness: the otherness of one's own body; the otherness related to another person and my responsibility toward that person; and dereliction, which refers not only to loss of self and alienation, but, as in Heidegger's work, it also underscores the importance of social relationships.

The ethics of vulnerability denounces certain treatments inflicted on animals and can inspire political action and promote a humanism that extends our responsibility to non-human living things and future generations.

Leo Strauss, une autre raison, d'autres Lumières. Essai sur la crise de la rationalité contemporaine(Leo Strauss, Another Rational Thinker, Other Enlightenment Philosophers.



Essay on the Crisis in Contemporary Rationality (Vrin 2005, Prix François Furet 2006)

Examining the heritage of modern philosophers means taking the measure of the crisis in contemporary rationality. Communism, Nazism, and

wayward forms of democracy have caused some to question the project of civilization that, tied to an ideal of controlling humans and nature, led to a new form of tyranny. Strauss thinks today's crisis results from the fact that the question of human purpose has been excluded from politics. His examination of modernity is based on a reconstruction of the Enlightenment philosophers that shows where the break between the Ancients and Moderns lies. This angle of approach explains Strauss's interest in Jacobi and his focus on Spinoza and Hobbes, on which the radical Enlightenment philosophers base an arguable definition of reason and humans. It underscores what the Moderns lost in their struggle against tradition. But the concept of "Law" as a religious, social and political whole common to Greek philosophers and Jewish and Arab authors of the Middle Ages complicates the argument between Ancients and Moderns: for Strauss, the Moderns are Christians. He therefore seeks to update classical rationalism and imagine the tension between Jerusalem and Athens related to the genuine Enlightenment philosophers. They made a positive contribution to political philosophy, the propaedeutics of which is the decomposition of religious conscience and modern politics. Will analyzing the presuppositions that keep us from getting away from modernity's destructive dialectics finally enlighten us? What is, in fact, the legacy of this philosopher who, on his way back to tradition, crosses paths with Rosenzweig and Scholem, debates with Schmitt and Kojève, does not follow Kant or Hegel, but wants to go beyond nihilism while remaining faithful to Maïmonide?

La Flamme ivre, The Drunken Flame (Desclée de Brouwer, 1999)(The Drunken Flame)



Claire, a young woman living in the provinces, tries to bridge the gap between her faith and the world taking shape in the 1980s, in which dissipation and sexual adventures are elevated to values. Disappointed with the social game of university studies, she abandons

all thoughts of a career and writes a journal devoted to her spiritual quest and desire for love. A place for confession and prayer, the journal, which the "Seasons of the Chick" accompany, records Claire's initiation and trials, and her passion for Christian. Are those who seek unity condemned to live far from others, or are they the first members of a generation to believe in its salvation? Close to the intuitions of Pierre-Jean Jouve and Bernanos, Corine Pelluchon's writing brings to life this contemporary expression of the search for meaning.