

TIMOTHY J. STAPLETON (EDITOR)

# The Question of Hermeneutics

Essays in Honor of Joseph J. Kockelmans



CONTRIBUTIONS TO PHENOMENOLOGY

# Question Of Hermeneutics Essays In Honor Of Joseph J Kockelmans

**Aaron Turner**



## **Question Of Hermeneutics Essays In Honor Of Joseph J Kockelmans:**

**The Question of Hermeneutics** T.J. Stapleton, 2012-12-06 by Pierre Kerszberg Joseph J Kockelmans A Biographical Note Joseph Kockelmans was born on December 1 1923 at Meerssen in the Netherlands In 1951 he received his doctoral degree in philosophy from the Institute for Medieval Philosophy Angelico Rome Earlier on he had earned a Baccalaureate and a Licence from the same institution Upon his return to the Netherlands he engaged in a series of post doctoral studies His first subject was mathematics which he studied under H Busard who taught at the Institute of Technology at Venlo 1952-55 A major turning point then occurred when from 1955 to 1962 his post doctoral research centered simultaneously around physics under A D Fokker at the University of Leyden and phenomenology under H L Van Breda at the Husserl Archives of the University of Louvain Still in the Netherlands his first position as professor of philosophy was at the Agricultural University of Wageningen from 1963 to 1964 Even though he had been a Visiting Professor at Duquesne University in 1962 the year 1964 marked the actual beginning of his career in the United States He began by holding a professorship at the New School for Social Research in New York 1964-65 Before establishing himself permanently at the Pennsylvania State University from 1968 onward where he became a Distinguished Professor of Philosophy in 1990 he also held a professorship at the University of Rittsburgh from 1965 to 1968

**The Question of Hermeneutics** Timothy Stapleton, 1994-07-31 The essays included in this volume are illustrative of the depth and breadth of possibilities provided by hermeneutic philosophy and by a hermeneutically oriented phenomenology Among the topics considered the questions explored are How is hermeneutics situated within the general twentieth century philosophical climate What is its genuine essence its logos How does hermeneutics relate to traditional philosophy To Kant To Hegel To Husserl What possibilities does hermeneutics offer for a philosophy of the future What does it have to say about science about art about values about rationality and its limits about what it means to be who we are Such are the questions of this volume The Question of Hermeneutics Contributors include such well known philosophers as Otto Poggeler Karl Otto Apel Calvin Schrag Walter Biemel James Edie Thomas Seebom Adriaan Peperzak and others

**The Truthful and the Good** J.J. Drummond, J.G. Hart, 2013-12-11 This volume was occasioned by the desire of its contributors to honor Robert Sokolowski on his sixtieth birthday The desire first took form on the streets of an American metropolis when several of us while attending a philosophy conference were bemoaning the lack of passion for doing philosophy as we all conceived it In this expression of our discontent we all had a common exemplar in mind someone for whom the passion for the truthful and the good is embodied in every sentence of his rich writings Felicitously this very thinker was someone whom we can regard as manifesting in his person and life these same properties which his writings exhibit and pursue as luminous ideals As a result John Brough John Drummond and I came up with the idea that we hold our own conference and do philosophy as we envisage it and at the same time honor its foremost exemplary practitioner whose sixtieth birthday was the following year Immediately the idea took wings among the handful of us and the

dreariness of that philosophy congress receded The first task of thinking of possible speakers was easy The issue of the venue for our symposium what I like to call the Sokofest had to be decided as well as the details of its realization

**The Essence of History** Aaron Turner,2025-09-25 This book brings together historical thinkers from diverse disciplinary backgrounds to offer original interpretations of the essence of history It addresses why the essence of history itself cannot be so easily thematised or conceptualised Restating the question of the essence of history is necessary as it has been largely forgotten today Since antiquity history has been inextricably bound up with the problem of truth Contemporary philosophy of history and historiography have branched out in many different directions This complexity has made it nearly impossible for historical thinkers to engage outside of their own field The relentless advancement of historical thought has almost completely neglected the question of the essence of history The chapters in this volume respond to questions such as What is history What in the progress of historical thought from antiquity to modernity did we lose along the way And what does it mean if it means anything at all to have history to be historical The Essence of History will be of interest to scholars and graduate students working in philosophy of history historical theory and historiography and ancient history

**Heidegger and Leibniz** R. Cristin,2013-04-17 Heidegger holds that our age is dominated by the ambition of reason to possess the world And he sees in Leibniz the man who formulated the theorem of our modern age nothing happens without a reason He calls this attitude calculating thought and opposes to it a kind of thought aimed at preserving the essence of things which he calls meditating thought Cristin s book ascribes great importance to this polarity of thinking for the future of contemporary philosophy and thus compares the basic ideas of the two thinkers Leibniz announces the conquest of reason Heidegger denounces the dangers of reason Their diversity becomes manifest in the difference between the idea of reason and the image of the path But is Leibniz s thought really only calculating And do we not perhaps also encounter the traces of reason along Heidegger s path With these questions in mind we may begin to redefine the relation between the two thinkers and between two different conceptions of reason and philosophy The hypothesis is advanced that Heidegger s harsh judgment of Leibniz may be mitigated but it also becomes clear that Heidegger s rewriting of the code of reason is an integral part of our age in which many signs point to new loci of rationality With his original interpretation aware of the risks he is taking Renato Cristin offers a new guide to the understanding of reason he shows forth Leibniz as one who defends the thought of being in the unity of monadology and Heidegger as a thinker who preserves the sign of reason in his meditating thought

**The Dialogical Spirit II** Amos Yong,2024-09-05 The Dialogical Spirit II is a second collection of essays that demonstrates the dialectical contours of Amos Yong s critical pentecostal theology It is a montage of constructive engagements with various thinkers and ideas in the promotion of theological plurality for the third millennium With essays on Hegelian dialectics Buddhist Christian dialogue pneumatic missiology etc voice is generated for the renewal of relationality and the revival of imagination Free from the imposition of traditional boundaries Yong makes his way across differing landscapes of truth in a

global environment gleaned from the activities of reflection and understanding therein. Providing snapshots of Yong's theological development over decades of work, *The Dialogical Spirit II* further evidences the vitality of pentecostal theology to emerging conversations in constructive and comparative venues. [To Work at the Foundations](#) J. Claude Evans, Robert S. Stufflebeam, 2012-12-06

Aron Gurwitsch 1900-73 was one of the most important figures in the phenomenological movement between the 1920s and the 1970s. Through his introduction of Gestalt theoretical concepts into phenomenology he exerted a powerful influence on Maurice Merleau-Ponty and others. The contributions to this memorial volume, most written by friends and students of Gurwitsch, contain critical studies of the work of Aron Gurwitsch and attempts to extend his philosophical analyses to new problems and fields. Ranging from formal ontology through the philosophy of the social sciences to the interpretation of Kant, the essays assembled here are both a tribute to and a continuation of the philosophical legacy of Aron Gurwitsch. The contributions will be of interest to advanced undergraduates and graduate students and to specialists in a wide range of areas. **Husserl in Contemporary Context** B.C. Hopkins, 2013-03-14

James F. Sheridan, Allegheny College

As we come to the end of the century, an attentive student of contemporary European philosophy will no doubt be startled by a volume titled *Husserl in Contemporary Context*. Such philosophers are most likely to believe that Husserl has now been declared classical rather than a contemporary thinker, or worse, simply old-fashioned. Access to Husserl today will most likely come through the allegedly definitive critiques of his work by Heidegger and Derrida, and to a lesser extent through the readings of his work by Levinas and Merleau-Ponty, although Merleau-Ponty himself has been declared old-fashioned by some postmoderns. Hence, if by contemporary one understands the problematic set by the work of the late Heidegger, Derrida, Foucault, et al., Husserl's work seems strange indeed in such a contemporary context. It seems better understood as the last gasp of philosophy dominated by metaphysics and thus fit only for inclusion in courses in the history of philosophy. [How History Matters to Philosophy](#) Robert C. Scharff, 2014-02-03

In recent decades, widespread rejection of positivism's notorious hostility toward the philosophical tradition has led to renewed debate about the real relationship of philosophy to its history. *How History Matters to Philosophy* takes a fresh look at this debate. Current discussion usually starts with the question of whether philosophy's past should matter, but Scharff argues that the very existence of the debate itself demonstrates that it already does matter. After an introductory review of the recent literature, he develops his case in two parts. In Part One, he shows how history actually matters for even Plato, Socrates, Descartes, and Comte, in spite of their apparent promotion of conspicuously ahistorical Platonic, Cartesian, and Positivist ideals. In Part Two, Scharff argues that the real issue is not whether history matters, rather, it is that we already have a history, a very distinctive and unavoidable inheritance which paradoxically teaches us that history's mattering is merely optional. Through interpretations of Dilthey, Nietzsche, and Heidegger, he describes what thinking in a historically determinate way actually involves and he considers how to avoid the denial of this condition that our own philosophical inheritance still seems to expect of us. In a brief conclusion, Scharff

explains how this book should be read as part of his own effort to acknowledge this condition rather than deny it **Husserl and Heidegger on Reduction, Primordality, and the Categorical** Panos Theodorou,2015-08-13 This book deals with foundational issues in Phenomenology as they arise in the smoldering but tense dispute between Husserl and Heidegger which culminates in the late 1920s The work focuses on three key issues around which a constellation of other important problems revolves More specifically it elucidates the phenomenological method of the reductions the identity and content of primordial givenness and the meaning and character of categorial intuition The text interrogates how Husserl and Heidegger understand these points and clarifies the precise nature of their disagreements The book thus sheds light on the meaning of intentionality and of its foundation on pre objective time on the sense of the phenomenological a priori on intentional constitution on the relatedness between intentionality and world and on Heidegger s debt to Husserl s categorial intuition in formulating the question regarding Being Nothing The author revisits these fundamental issues in order to suggest a general intra phenomenological settlement and to do justice to the corresponding contributions of these two central figures in phenomenological philosophy He also indicates a way of reconciling and interweaving some of their views in order to free Phenomenology from its inner divisions and limitations enabling it to move forward Phenomenology can re examine itself its obligations and its possibilities and this can be of benefit to contemporary philosophy especially with regard to problems concerning consciousness intentionality experience and human existence and praxis within a historical world in crisis This book is ideally suited to students and scholars of Husserl and Heidegger to philosophers of mind consciousness and cognition and to anyone with a serious interest in Phenomenology *Alone in the World?* Van Huyssteen,2006-04-12 In *Alone in the World* first given as the 2004 Gifford Lectures at the University of Edinburgh J Wentzel van Huyssteen develops the interdisciplinary dialogue that he set out in *The Shaping of Rationality* 1999 applying this methodology to the uncharted waters between theological anthropology and paleoanthropology Among other things van Huyssteen argues that scientific notions of human uniqueness help us to ground theological notions of human distinctiveness in flesh and blood embodied experiences and protect us from overly complex theological abstractions regarding the image of God Focusing on the interdisciplinary problem of human origins and distinctiveness van Huyssteen accesses the origins of the embodied human mind through the spectacular prehistoric cave paintings of western Europe fifteen of which are reproduced in color in this volume Boldly connecting the widely separated fields of Christian theology and paleoanthropology through careful interdisciplinary reflection *Alone in the World* will encourage sustained investigation into the question of human uniqueness [What is Psychology About? The Philosophical Foundations of its Subject-Matter](#) Alexander Nicolai Wendt,2025-03-25 This book examines the subject matter of psychology against the background of the philosophical problem of reality It locates the core of the issue in the dualistic conception of reality which it argues has left psychologists with a conceptually constrained choice of subject matter for instance between experience and behavior not to mention philosophically incomplete ways of

discussing its possible subject matters By drawing on the work of philosophers and philosophically informed psychologists the book seeks to explain and advance the long standing debate by introducing the under utilized perspective of ideal realism The historical origins and trajectory of ideal realism are recovered from the late 18th century through the early 20th century The exposition of this tradition especially in the little known German Realpsychologie provides theoretical psychology with a philosophically founded understanding of its subject matter

**The Archaeologist's Book of Quotations** K Kris Hirst,2016-09-16 Hell I don t break the soil periodically to reaffirm my status I do it because archeology is still the most fun you can have with your pants on Kent V Flannery In her quest to make archaeology available to the public Kris Hirst has put together a collection of over 400 pithy quotes from archaeologists and others about the science of archaeology or the mysteries of history and the past The quotations are categorized into subject areas with full citations and context and include sections on fieldwork the uses of archaeology ethics ownership of the past lessons of archaeology and many other topics

Hirst s book is a great resource for students academics and others browsing for suitable quotes for use in classroom presentations student papers and research articles

**What the Heavens Declare** Lydia Jaeger,2012-06-12 In her latest book What the Heavens Declare Lydia Jaeger provides a detailed analysis of the role of the theistic doctrine of creation in the rise of modern science with a particular focus on the natural order As the author explains despite the common use of the expression laws of nature by both scientists and laymen there is a long standing tradition of philosophical debate about and even refusal of the notion that laws of nature might exist independently of a divine or human mind This work attempts to account for natural order in harmony with the religious worldview that significantly contributed to the original context in which modern science began the world seen as the creation of the triune God

*Art Line Thought* S.B. Mallin,2012-12-06 Art Line Thought discusses the main issues that beset our time and philosophy by locating these same issues in artworks and describing closely what is shown there While respecting their differences art and philosophy are thus made to cross back and forth into one another delineating in fresh ways our concerns about nature the human and non human the body femininity ecology technology textism the end of history community postmodernism relativism and non Eurocentric ethics A philosophy of line gathers these issues opposing the current dominance of word and linguistic analyses Art has long been aware that the line communicates meaning at least as well as the word The volume is divided between contemporary and prehistoric art in order to reveal the presumptions of Western culture and how we might move beyond it Since the book is a critique of Eurocentric thinking and prose it works at finding new styles of both Its philosophical meditation is directed equally to those who are intellectually interested in contemporary and prehistoric art in theories of postmodern culture and criticism and in anthropology

**A Balanced Epistemological Orientation for the Social Sciences** Charles F. Gattone,2020-12-08 A Balanced Epistemological Orientation for the Social Sciences challenges social researchers to rethink the epistemological assumptions grounding their work It reviews the strengths and weaknesses of four salient epistemological orientations in the

field positivism relativism interpretivism and intersubjectivism to identify the characteristics of a theoretically informed epistemology for social science Relying on such an epistemology means seeking a deeper understanding of the social world without losing sight of the constructed nature of one's conceptual frames It involves adopting a reflexive position with regard to the norms and traditions in one's area of specialization and in the field as a whole Epistemologically balanced social research is neither the dispassionate gathering of factual information nor the elaboration of universal assessments formed on the basis of armchair speculation It involves engaging in inquiry in an independent manner and being aware of the perspectival character of the claims being made in the attempt to shed new light on social phenomena The caliber of social science can be elevated when researchers recognize the symbolic nature of their work and the significance of their conclusions in the larger social order

*Technically Together* Michele A. Willson, 2006 *Technically Together* takes the reader on a thoughtful tour of the key writings on community and technology and the current debates that surround them to provide a clear understanding of the challenges new technologies present for theories of social interaction

*Heidegger Becoming Phenomenological* Robert C. Scharff, 2018-12-11 In this first book length study of the topic Robert C Scharff offers a detailed analysis of the young Heidegger's interpretation of Dilthey's hermeneutics of historical life and Husserl's transcendental phenomenology He argues that it is Heidegger's prior reading of Dilthey that grounds his critical appropriation of Husserl's phenomenology He shows that in Heidegger's early lecture courses a possible phenomenology is presented as a genuine alternative with the modern philosophies of consciousness to which Husserl's actual phenomenology is still too closely tied All of these philosophies tend to overestimate the degree to which we can achieve intellectual independence from our surroundings and inheritance In response Heidegger explains why becoming phenomenological is always a possibility but being a phenomenologist is not Scharff concludes that this discussion of the young Heidegger Husserl and Dilthey leads to the question of our own current need for a phenomenological philosophy that is for a philosophy that avoids technique happiness that at least sometimes thinks with a self awareness that takes no theoretical distance from life and that speaks in a language that is not yet selectively representational

*Historical Dictionary of Husserl's Philosophy* John J. Drummond, 2022-03-14 Edmund Husserl is generally regarded as the founding figure of the philosophical movement of phenomenology by which he understands a descriptive science of the essential structures of experiences and of their objects precisely as these are experienced Phenomenology has had a decisive influence on philosophy in the 20th century especially in Europe The movement known as continental philosophy whether practiced in Europe or elsewhere has its roots in phenomenology and in the post Hegelian philosophies of Soren Kierkegaard Friedrich Nietzsche and Karl Marx *Historical Dictionary of Husserl's Philosophy* Second Edition contains a chronology an introduction and an extensive bibliography The dictionary section has more than 600 cross referenced entries on his key concepts and major writings as well as entries on his most important predecessors contemporaries and successors This book is an excellent resource for students researchers

and anyone wanting to know more about Edmund Husserl **Heidegger and Kabbalah** Elliot R. Wolfson, 2019-10-01 While many scholars have noted Martin Heidegger's indebtedness to Christian mystical sources as well as his affinity with Taoism and Buddhism Elliot R. Wolfson expands connections between Heidegger's thought and kabbalistic material. By arguing that the Jewish esoteric tradition impacted Heidegger, Wolfson presents an alternative way of understanding the history of Western philosophy. Wolfson's comparison between Heidegger and kabbalah sheds light on key concepts such as hermeneutics, temporality, language, and being and nothingness, while yielding surprising reflections on their common philosophical ground. Given Heidegger's involvement with National Socialism and his use of antisemitic language, these innovative readings are all the more remarkable for their juxtaposition of incongruent fields of discourse. Wolfson's entanglement with Heidegger and kabbalah not only enhances understandings of both but more profoundly serves as an ethical corrective to their respective ethnocentrism and essentialism. Wolfson masterfully illustrates the redemptive capacity of thought to illuminate common ground in seemingly disparate philosophical traditions.

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