

Michel de Montaigne

Accidental Philosopher

Ann Hartle



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Zahi Zalloua



Michel De Montaigne Accidental Philosopher:

Michel de Montaigne Ann Hartle, 2003 Montaigne is acknowledged as a great literary figure but has never been thought of as a philosophical original This book is the first to treat Montaigne as a serious thinker in his own right taking as its point of departure Montaigne's description of himself as an unpremeditated and accidental philosopher **Michel de Montaigne** Ann Hartle, 2003-03-27 Michel de Montaigne the inventor of the essay has always been acknowledged as a great literary figure but has never been thought of as a philosophical original This book treats Montaigne as a serious thinker in his own right taking as its point of departure Montaigne's description of himself as an unpremeditated and accidental philosopher Whereas previous commentators have treated Montaigne's Essays as embodying a scepticism harking back to classical sources Ann Hartle offers an account that reveals Montaigne's thought to be dialectical transforming sceptical doubt into wonder at the most familiar aspects of life This major reassessment of a much admired but also much underestimated thinker will interest a wide range of historians of philosophy as well as scholars in comparative literature French studies and the history of ideas **Montaigne and the Origins of Modern Philosophy** Ann Hartle, 2013-11-30 Montaigne's Essays are rightfully studied as giving birth to the literary form of that name Ann Hartle's Montaigne and the Origins of Modern Philosophy argues that the essay is actually the perfect expression of Montaigne as what he called a new figure an unpremeditated and accidental philosopher Unpremeditated philosophy is philosophy made sociable brought down from the heavens to the street where it might be engaged in by a wider audience In the same philosophical act Montaigne both transforms philosophy and invents society a distinctly modern form of association Through this transformation a new modern character emerges the individual who is neither master nor slave and who possesses the new virtues of integrity and generosity In Montaigne's radically new philosophical project Hartle finds intimations of both modern epistemology and modern political philosophy What Happened to Civility Ann Hartle, 2022-04-15 What is civility and why has it disappeared Ann Hartle analyzes the origins of the modern project and the Essays of Michel de Montaigne to discuss why civility is failing in our own time In this bold book Ann Hartle one of the most important interpreters of sixteenth century French philosopher Michel de Montaigne explores the modern notion of civility the social bond that makes it possible for individuals to live in peace in the political and social structures of the Western world and asks why has it disappeared Concerned with the deepening cultural divisions in our postmodern post Christian world she traces their roots back to the Reformation and Montaigne's Essays Montaigne's philosophical project of drawing on ancient philosophy and Christianity to create a new social bond to reform the mores of his culture is perhaps the first act of self conscious civility After tracing Montaigne's thought Hartle returns to our modern society and argues that this framing of civility is a human philosophical invention and that civility fails precisely because it is a human philosophical invention She concludes with a defense of the central importance of sacred tradition for civility and the need to protect and maintain that social bond by supporting nonpoliticized

nonideological free institutions including and especially universities and churches What Happened to Civility is written for readers concerned about the deterioration of civility in our public life and the defense of freedom of religion The book will also interest philosophers who seek a deeper understanding of modernity and its meaning political scientists interested in the meaning of liberalism and the causes of its failure and scholars working on Montaigne's Essays *Montaigne after Theory, Theory after Montaigne* Zahi Zalloua, 2011-07-01 Essayist Michel de Montaigne is one of the most accessible and widely read authors in world literature His skepticism and relativism and the personal quality of his writing make him a perennial favorite among readers today *Montaigne After Theory* Theory After Montaigne pursues the idea that theory has altered the scholarly understanding of Montaigne while Montaigne's ideas have simultaneously challenged the authority of the various interpretive doxa collectively known as theory Montaigne's life and writings have drawn myriad interpretations While some scholars of his work focus on the content of the writings to define the man others stress his playful use of language Montaigne's complex and multifaceted works provide fertile ground for exploring themes of wide ranging significance within the field of literary theory including the relationship between biography and theory the critique of modernism a critical history of the confessional mode of writing sexuality and gender and the theory of practice The essays in this collection move beyond the current stalemate in Montaigne criticism by revisiting questions about the role of theory in literary studies and by opening up a dialogue on the validity and limitations or use and abuse of theory in Montaigne studies **Montaigne and the Art of Free-thinking** Richard Scholar, 2010 We know a great deal of what Michel de Montaigne 1533-92 Shakespeare's near contemporary and fellow literary mastermind thinks We know because he tells us on page after page of his *Essais* which have marked literature and thought since the European Renaissance and remain to this day compelling reading It might seem surprising with this wealth of evidence at hand that Montaigne could prove so elusive in his thinking Yet elusive he proves as volatile as he is voluble What we are left wondering does all that thinking amount to How is it to be understood And what value might it have for us Montaigne has too often seen his thinking reduced to the expression of an ism Richard Scholar investigates the nature and detail of Montaigne's evolving attempts to seek out that elusive thing called truth Examining at close quarters passages from across the *Essais* Scholar provides twenty-first century readers with a companion guide to a text that is rooted in the time and place of its composition and yet continues to speak to the present to haunt its readers to ask them the questions that matter **Light without Heat** David Carroll Simon, 2018-06-15 In *Light without Heat* David Carroll Simon argues for the importance of carelessness to the literary and scientific experiments of the seventeenth century While scholars have often looked to this period in order to narrate the triumph of methodical rigor as a quintessentially modern intellectual value Simon describes the appeal of open-ended receptivity to the protagonists of the New Science In straying from the work of self-possession and the duty to sift fact from fiction early modern intellectuals discovered the cognitive advantages of the undisciplined mind Exploring the influence of what he calls the observational

mood on both poetry and prose Simon offers new readings of Michel de Montaigne Francis Bacon Izaak Walton Henry Power Robert Hooke Robert Boyle Andrew Marvell and John Milton He also extends his inquiry beyond the boundaries of early modernity arguing for a literary theory that trades strict methodological commitment for an openness to lawless drift

A History of Habit Tom Sparrow, Adam Hutchinson, 2013-06-10 From bookshelves overflowing with self help books to scholarly treatises on neurobiology to late night infomercials that promise to make you happier healthier and smarter with the acquisition of just a few simple practices the discourse of habit is a staple of contemporary culture high and low Discussion of habit however tends to neglect the most fundamental questions What is habit Habits we say are hard to break But what does it mean to break a habit Where and how do habits take root in us Do only humans acquire habits What accounts for the strength or weakness of a habit Are habits something possessed or something that possesses We spend a lot of time thinking about our habits but rarely do we think deeply about the nature of habit itself Aristotle and the ancient Greeks recognized the importance of habit for the constitution of character while readers of David Hume or American pragmatists like C S Peirce William James and John Dewey know that habit is a central component in the conceptual framework of many key figures in the history of philosophy Less familiar are the disparate discussions of habit found in the Roman Stoics Thomas Aquinas Michel de Montaigne Ren Descartes Gilles Deleuze French phenomenology and contemporary Anglo American philosophies of embodiment race and gender among many others The essays gathered in this book demonstrate that the philosophy of habit is not confined to the work of just a handful of thinkers but traverses the entire history of Western philosophy and continues to thrive in contemporary theory A History of Habit From Aristotle to Bourdieu is the first of its kind to document the richness and diversity of this history It demonstrates the breadth flexibility and explanatory power of the concept of habit as well as its enduring significance It makes the case for habit s perennial attraction for philosophers psychologists and sociologists

Philosophy of Mind in the Late Middle Ages and Renaissance Stephan Schmid, 2018-07-06 Characterized by many historically significant events such as the invention of the printing press the discovery of the New World and the Protestant Reformation the years between 1300 and 1600 are a remarkably rich source of ideas about the mind They witnessed a resurgence of Aristotelianism and Platonism and the development of humanism However philosophical understanding of the complex arguments and debates during this period remain difficult to grasp Philosophy of Mind in the Late Middle Ages and Renaissance provides an outstanding survey of philosophy of mind in this fascinating and still controversial period and examines the thought of figures such as Aquinas Suarez and Ficino Following an introduction by Stephan Schmid thirteen specially commissioned chapters by an international team of contributors discuss key topics thinkers and debates including mind and method the mind and its illnesses the powers of the soul Averroism intentionality and representationalism theories of self consciousness will and its freedom external and internal senses Renaissance theories of the passions the mind body problem and the rise of dualism and the

cognitive turn Essential reading for students and researchers in philosophy of mind medieval philosophy and the history of philosophy Philosophy of Mind in the Late Middle Ages and Renaissance is also a valuable resource for those in related disciplines such as religion literature and Renaissance studies

Why We Are Restless Benjamin Storey, Jenna Silber Storey, 2022-10-25 A compelling exploration of how our pursuit of happiness makes us unhappy We live in an age of unprecedented prosperity yet everywhere we see signs that our pursuit of happiness has proven fruitless Dissatisfied we seek change for the sake of change even if it means undermining the foundations of our common life In *Why We Are Restless* Benjamin and Jenna Storey offer a profound and beautiful reflection on the roots of this malaise and examine how we might begin to cure ourselves Drawing on the insights of Montaigne Pascal Rousseau and Tocqueville *Why We Are Restless* explores the modern vision of happiness that leads us on and the disquiet that follows it like a lengthening shadow In the sixteenth century Montaigne articulated an original vision of human life that inspired people to see themselves as individuals dedicated to seeking contentment in the here and now but Pascal argued that we cannot find happiness through pleasant self seeking only anguished God seeking Rousseau later tried and failed to rescue Montaigne's worldliness from Pascal's attack Steeped in these debates Tocqueville visited the United States in 1831 and observing a people restless in the midst of their well being discovered what happens when an entire nation seeks worldly contentment and finds mostly discontent Arguing that the philosophy we have inherited despite pretending to let us live as we please produces remarkably homogenous and unhappy lives *Why We Are Restless* makes the case that finding true contentment requires rethinking our most basic assumptions about happiness

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