

ROMANTICISM, HERMENEUTICS AND THE CRISIS OF THE HUMAN SCIENCES

Scott Missson

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Romanticism Hermeneutics And The Crisis Of The Human Sciences

Barry Cooper



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Romanticism, Hermeneutics and the Crisis of the Human Sciences Scott Masson, 2016-03-31 First published in 2004 This study begins by surveying the field of modern hermeneutics Noting its repeated crisis of self legitimisation it traces these to circular beliefs bequeathed by Romanticism that human nature is self begetting and can thus be known intimately and autonomously After providing a historical overview of how human nature had been understood the focus shifts to the attack in Coleridge s Biographia Literaria on Wordsworth s 1802 Preface to Lyrical Ballads and to a reading of some key Romantic texts It reads Coleridge s famous definition of the imagination as an attack on Romantic hermeneutics roots in the traditional view that man has been created in Imago Dei This title will be of interest to students of literature

Romanticism, Hermeneutics and the Crisis of the Human Sciences Scott Masson, 2017-11-28 The human sciences established and developed in the nineteenth century have slowly disintegrated It is an ironic end It was in the name of the greater legitimacy of more universal psychological criteria that its architects disavowed the traditional theological standard for valuing and evaluating human words and deeds With hindsight we can see that universality was indeed gained but only at the cost of alienating any sense of common legitimacy Harold Bloom defending the canon largely in the humanising moral sense convention of critics operating since Matthew Arnold has resolutely maintained the common legitimacy of aesthetic value against the claims of particular interest groups But the very universality attached to aesthetic value is at odds with the world of common sense and thus lies at the root of the problem To complicate matters this universality has been understood as a traditional criterion A more radical treatment of the subject is needed This study begins by surveying the field of modern hermeneutics Noting its repeated crises of self legitimisation it traces these to circular beliefs bequeathed by Romanticism that human nature is self begetting and can thus be known intimately and autonomously After providing a historical overview of how human nature had been understood the focus shifts to the attack in Coleridge s Biographia Literaria on Wordsworth s 1802 Preface to Lyrical Ballads and to a reading of some key Romantic texts It reads Coleridge s famous definition of the imagination as an attack on Romantic hermeneutics rooted in the traditional view that man has been created in Imago Dei

Routledge Library Editions: Romanticism Various, 2021-08-05 This set reissues 28 books on Romanticism originally published between 1940 and 2006 Routledge Library Editions Romanticism provides an outstanding collection of scholarship which explores not only Romantic literature but the Romantic Movement as a whole including art philosophy and science

The New Prometheans Courtenay Raia, 2019-12-04 The Society for Psychical Research was established in 1882 to further the scientific study of consciousness but it arose in the surf of a larger cultural need Victorians were on the hunt for self understanding Mesmerists spiritualists and other romantic seekers roamed sunken landscapes of entrancement and when psychology was finally ready to confront these altered states psychical research was adopted as an experimental vanguard Far from a rejected science it was a necessary heterodoxy probing mysteries as diverse as telepathy hypnosis and

even science phenomena Its investigators sought facts far afield of physical laws evidence of a transcendent irreducible mind The New Prometheans traces the evolution of psychical research through the intertwining biographies of four men chemist Sir William Crookes depth psychologist Frederic Myers ether physicist Sir Oliver Lodge and anthropologist Andrew Lang All past presidents of the society these men brought psychical research beyond academic circles and into the public square making it part of a shared far reaching examination of science and society By layering their papers textbooks and lectures with more intimate texts like diaries letters and literary compositions Courtenay Raia returns us to a critical juncture in the history of secularization the last great gesture of reconciliation between science and sacred truths Bright Stars Richard Marggraf Turley, 2013-08-15 If we could ask a Romantic reader of new poetry in 1820 to identify the most celebrated poet of the day after Byron the chances are that he or she would reply with the name of Barry Cornwall Solicitor dandy and pugilist Cornwall pseudonym of Bryan Waller Procter 1787 1874 published his first poems in the Literary Gazette in late 1817 By February 1820 under the tutelage of Keats's mentor Leigh Hunt Cornwall had produced three volumes of verse Marcian Colonna sold 700 copies in a single morning a figure exceeding Keats's lifetime sales Hazlitt's suppressed anthology Select British Poets 1824 allocated Cornwall nine pages the same number as Keats and more than Southey Lamb or Shelley Blackwood's Edinburgh Magazine pronounced Cornwall a poet of originality and genius and in 1821 Gold's London Magazine announced that in terms of tenderness and delicacy even Percy Shelley was surpassed very far indeed by Barry Cornwall It is difficult to square Cornwall's early nineteenth century popularity with his subsequent neglect In Bright Stars Richard Marggraf Turley concentrates on Cornwall's phenomenal success between 1817 and 1823 emphatically returning an important and unjustly neglected Romantic author to critical focus Marggraf Turley explores Cornwall's rivalry and at various junctures political camaraderie with fellow Hunt protégé Keats whose career exists in a fascinatingly mirrored relationship with his own trajectory into celebrity The book argues that Cornwall helped to structure Keats's experience as a poet but also explores the central question of how Cornwall's racy and politically subversive poetry managed to establish a broad readership where Keats's similarly indecorous publications met with review hostility and readerly indifference

Coleridge and Kantian Ideas in England, 1796-1817 Monika Class, 2013-03-14 Author of Biographia Literaria 1817 and The Friend 1809 10 1812 and 1818 Samuel Taylor Coleridge was the central figure in the British transmission of German idealism in the 19th century The advent of Immanuel Kant in Coleridge's thought is traditionally seen as the start of the poet's turn towards an internalized Romanticism Demonstrating that Coleridge's discovery of Kant came at an earlier point than has been previously recognized this book examines the historical roots of Coleridge's life long preoccupation with Kant over a period of 20 years from the first extant Kant entry until the publication of his autobiography Drawing on previously unpublished contemporary reviews of Kant and seeking socio political meaning outside the literary canon in the English radical circles of the 1790s Monika Class here establishes conceptual affinities between Coleridge's writings and that of Kant

s earliest English mediators and in doing so revises Coleridge's allegedly non political and solitary response to Kant *The Oxford Handbook of English Literature and Theology* Andrew Hass, David Jasper, Elisabeth Jay, 2007-03-15 A defining volume of essays in which leading international scholars apply an interdisciplinary approach to the long and evolving relationship between English Literature and Theology **Science, Religion, and the Protestant Tradition** James C. Ungureanu, 2019-10-03 The story of the conflict thesis between science and religion the notion of perennial conflict or warfare between the two is part of our modern self understanding As the story goes John William Draper 1811 1882 and Andrew Dickson White 1832 1918 constructed dramatic narratives in the nineteenth century that cast religion as the relentless enemy of scientific progress And yet despite its resilience in popular culture historians today have largely debunked the conflict thesis Unravelling its origins James Ungureanu argues that Draper and White actually hoped their narratives would preserve religious belief For them science was ultimately a scapegoat for a much larger and more important argument dating back to the Protestant Reformation where one theological tradition was pitted against another a more progressive liberal and diffusive Christianity against a more traditional conservative and orthodox Christianity By the mid nineteenth century narratives of conflict between science and religion were largely deployed between contending theological schools of thought However these narratives were later appropriated by secularists freethinkers and atheists as weapons against all religion By revisiting its origins development and popularization Ungureanu ultimately reveals that the conflict thesis was just one of the many unintended consequences of the Protestant Reformation *Interpreting Dilthey* Eric S. Nelson, 2019-04-25 Examines Dilthey's hermeneutics aesthetics practical philosophy and philosophy of history showing how his work remains relevant for philosophers today **Coleridge, the Bible, and Religion** Jeffrey W. Barbeau, 2007-12-25 Barbeau reconstructs the system of religion that Coleridge develops in *Confessions of an Inquiring Spirit* 1840 Coleridge's late system links four sources of divinity the Bible the traditions of the church the interior work of the Spirit and the inspired preacher to Christ the Word In thousands of marginalia and private notebook entries Coleridge challenges traditional views of the formation and inspiration of the Bible clarifies the role of the church in biblical interpretation and elucidates the relationship between the objective and subjective sources of revelation In late writings that develop a robust system of religion Coleridge conveys his commitment to biblical wisdom **Coleridge, Form and Symbol, Or The Ascertaining Vision** Nicholas Reid, 2006 Reid to demonstrate the centrality of concrete form for Coleridge giving an integrated account of Coleridge's theory including terms like symbol and organic form and also situating these central Coleridgean concerns within a contemporary realist and non theistic aesthetic In addition he offers a clear account of Schelling's place in the development of Coleridge's thinking Reid's interdisciplinary approach will make this book invaluable not only to Coleridge specialists but also to students and scholars concerned generally with the history of philosophy psychology religion and literature BOOK JACKET **Shelley's Poetics of Retice** Merrilees Roberts, 2020-04-22 Exploring the rhetorical and phenomenological

links between shame and reticence this book examines the psychology of Shelley's anguished poet Subject Shelley's struggles with the fragility of the self have largely been seen as the result of thinking which connects emotional hyperstimulation to moral and political undermining of the individual will This work takes a different approach suggesting that Shelley's insecurities stemmed from anxieties about the nature of aesthetic self representation Shame is an appropriate affective marker of such anxiety because it occurs at the cusp between internal and external self evaluation Shelley's reticent poetics transfers an affective sense of shame to the reader and provokes interpretive responsibility Paying attention to the affective contours of texts this book presents new readings of Shelley's major works These interpretations show that awakening the reader's ethical discretion creates a constructive dynamic which challenges influential deconstructive readings of the unfinished nature of Shelley's work and thought *Imagination and the Playfulness of God* Robin Stockitt, 2011-05-12 The human imagination is a reflection of and a participation in the divine imagination so mused the romantic poet philosopher and theologian Samuel Taylor Coleridge His thinking was intuitive dense obscure brilliant and deeply influenced by German philosophy This book explores the development of his philosophical theology with particular reference to the imagination examining the diverse streams that contributed to the originality of his thought The second section of this book extrapolates his thinking into areas into which Coleridge did not venture If God is intrinsically imaginative then how is this manifested Can we articulate a theology of the ontology of God that is framed in imaginative and creative terms Drawing on the groundbreaking work of Huizinga on play this study seeks to develop a theological understanding of God's playfulness **Studies in Romanticism**, 2006 *Coleridge's Assertion of Religion* Jeffrey W. Barbeau, 2006 Alternately titled the Assertion of Religion the great work Logosophia magnum opus and the Opus Maximum Samuel Taylor Coleridge's philosophical assertion of religion was often regarded as the work that would determine his permanent contribution to the history of ideas Despite endless preparatory studies however Coleridge's plan to develop a unified system drawing from philosophy literature theology history and the natural sciences remained incomplete at his death Coleridge's Assertion of Religion contains the first collection of original scholarship on the newly published Opus Maximum While the language of the Opus Maximum is often complex and fragmentary the essays in this volume open new avenues for future discussion of pivotal themes in Coleridge's writings including careful analysis of Coleridge's conception of God and the Trinity the human will his relationship to Neoplatonism and his unique defense of the human self through the connection between a mother and a child The volume thereby contributes to the ongoing assessment of Coleridge's contribution to nineteenth century Romanticism and his place in the history of ideas *Annual Bibliography of English Language and Literature* Modern Humanities Research Association, 2004 Includes both books and articles **Romantic Science and the Experience of Self** Martin Halliwell, 2016-03-31 First published in 1999 this engaging interdisciplinary study of romantic science focuses on the work of five influential figures in twentieth century transatlantic intellectual history

In this book Martin Halliwell constructs an innovative tradition of romantic science by indicating points of theoretical and historical intersection in the thought of William James American philosopher Otto Rank Austrian psychoanalyst Ludwig Binswanger Swiss psychiatrist Erik Erikson Danish German psychologist and Oliver Sacks British neurologist Beginning with the ferment of intellectual activity in late eighteenth century German Romanticism Halliwell argues that only with William James theory of pragmatism early in the twentieth century did romantic science become a viable counter tradition to strictly empirical science Stimulated by debates over rival models of consciousness and renewed interest in theories of the self Halliwell reveals that in their challenge to Freud s adoption of ideas from nineteenth century natural science these thinkers have enlarged the possibilities of romantic science for bridging the perceived gulf between the arts and sciences *The Restoration of Political Science and the Crisis of Modernity* Barry Cooper,1989 Comprised of papers on political philosophy this book focuses on the problem of understanding modern political reality It first analyzes the historical crisis in interpretation offers an analysis of the crisis of modernity and finally discusses the restoration of political philosophy

American Book Publishing Record ,2003 *Strong Hermeneutics* Nicholas H. Smith,2002-09-11 Recent years have seen a resurgence of interest in ethics particularly in the approaches of deconstruction and hermeneutics At the same time questions of identity have risen to prominence in philosophy and beyond into cultural studies and literature Strong Hermeneutics is a clear and accessible investigation of both the enlightenment and postmodern or weak approaches to contemporary discussions of ethics The weak view which can be traced back to Nietzsche and seen in the recent work of Rorty and Lyotard is sceptical of any universal principles in ethics The enlightenment view starting with Kant and more recently seen in the work of Habermas views identity as subject to universal but formal moral constraints the renewing of which is the proper task of ethics Nicholas Smith argues that neither of these views can provide a proper framework for ethics He puts forward a third position a strong hermeneutics drawing on the work of Hans Georg Gadamer Paul Ricoeur and Charles Taylor Strong Hermeneutics presents a defence of this view compares it with the realism and anti realism debate in philosophy and demonstrates its relevance to contemporary issues particularly ecological responsibility

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