

Michel de Montaigne

Accidental Philosopher

Ann Hartle



Michel De Montaigne Accidental Philosopher

R Sandford



Michel De Montaigne 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 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 Thinking about Friendship Damian Caluori, 2012-10-24 It's hard to imagine a good life without friends But why is friendship so valuable What is friendship at all What unites friends and distinguishes them from others Is the preference given to friends rationally and morally justifiable This collection examines answers given by classic philosophers and offers new answers by contemporary thinkers The Oxford Handbook of Montaigne Philippe Desan, 2016-10-14 In 1580 Michel de Montaigne 1533-1592 published a book unique by its title and its content Essays A literary genre was born At first sight the Essays resemble a patchwork of personal reflections but they engage with questions that animate the human mind and tend toward a single goal to live better in the present and to prepare for death For this reason Montaigne's thought and writings have been a subject of enduring interest across disciplines This Handbook brings together essays by prominent scholars that examine Montaigne's literary philosophical and political contributions and assess his legacy and relevance today in a global perspective The chapters of this Handbook offer a sweeping study of Montaigne across different disciplines and in a global perspective One section covers the historical Montaigne situating his thought in his own time and space notably the Wars of Religion in France The political historical and religious context of Montaigne's Essays requires a rigorous presentation to inform the modern reader of the issues and problems that confronted Montaigne

and his contemporaries in his own time In addition to this contextual approach to Montaigne the Handbook also establishes a connection between Montaigne's writings and issues and problems directly relevant to our modern times that is to say our age of global ideology Montaigne's considerations or essays offer a point of departure for the modern reader's own assessments The Essays analyze what can be broadly defined as human nature the endless process by which the individual tries to impose opinions upon others through the production of laws policies or philosophies Montaigne's motto What do I know is a simple question yet one of perennial significance One could argue that reading Montaigne today teaches us that the angle defines the world we see or as Montaigne wrote What matters is not merely that we see the thing but how we see it

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

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

Montaigne and the Life of Freedom Felicity Green, 2012-06-29 More than any other early modern text Montaigne's *Essais* have come to be associated with the emergence of a distinctively modern subjectivity defined in opposition to the artifices of language and social performance Felicity Green challenges this interpretation with a compelling revisionist reading of Montaigne's text centred on one of his deepest but hitherto most neglected preoccupations the need to secure for himself a sphere of liberty and independence that he can properly call his own or himself Montaigne and the *Life of Freedom* restores the *Essais* to its historical context by examining the sources character and significance of Montaigne's project of self study That project as Green shows reactivates and reshapes ancient practices of self awareness and self regulation in order to establish the self as a space of inner refuge tranquillity and dominion free from the inward compulsion of the passions and from subjection to external objects forces and persons

How To Read Montaigne Terence Cave, 2014-07-03 Montaigne 1533-92 is commonly regarded as an early modern sceptic standing at the threshold of a new secular way of thinking He is also known for his ground breaking exploration of the subject or the self Terence Cave discusses these and other key aspects of the *Essais* Montaigne's major work not as philosophical themes but as features in the mapping of a mental landscape the project of the *Essais* is cognitive rather than philosophical Similarly he reads the *Essais* not as essays in the literary sense but as trials or soundings in which the manner of writing the shape of the sentences the use of metaphors and other figures is crucial Taking passages from many different chapters of the *Essais* this book guides the reader through Montaigne's investigation of the subtle shades and stirrings of the mind

The Modern Essay in French Charles Forsdick, Andy Stafford, 2005 As a textual form the *essai* predominates in modern and contemporary literature in French Emerging from an earlier tradition and distinguished from its English language counterpart the French

language essay ranges from Stéphane Mallarmé to Colette Victor Segalen to Aimé Césaire Jean Grenier to Pierre Michon The *essai* remains however one of the most hazily identified of textual forms its definition often depending on the progressive elimination of all other generic possibilities Excluded from the archigenres theatre poetry etc it can even be seen as a hold all category whose role is to absorb the anarchic extremes of writing It is perhaps this very lack of pretension to orthodoxy that has drawn so many writers to the *essai* The conventional understanding of the term as a tentative unsystematic exploration stresses the genre's provisional nature its refusal of any claims to comprehensiveness The *essai* exploits the devices of anecdote illustration and humour it is addressed to a wide and often general audience it is also intricately linked to the performance of ideological and writerly strategies often reordering the classical art of rhetoric and persuasion As the contributions to this volume show there is a need to outline an ethics and politics as well as poetics of essayism

Chance, Literature, and Culture in Early Modern France John D. Lyons, 2016-04-08 In the Renaissance and early modern periods there were lively controversies over why things happen Central to these debates was the troubling idea that things could simply happen by chance In France a major terrain of this intellectual debate the chance hypothesis engaged writers coming from many different horizons the ancient philosophies of Epicurus the Stoa and Aristotle the renewed reading of the Bible in the wake of the Reformation a fresh emphasis on direct empirical observation of nature and society the revival of dramatic tragedy with its paradoxical theme of the misfortunes that befall relatively good people and growing introspective awareness of the somewhat arbitrary quality of consciousness itself This volume is the first in English to offer a broad cultural and literary view of the field of chance in this period The essays by a distinguished team of scholars from the U S Britain and France cluster around four problems Providence in Question Aesthetics and Poetics of Chance Law and Ethics and Chance and its Remedies Convincing and authoritative this collection articulates a new and rich perspective on the culture of sixteenth and seventeenth century France

Disguised Vices Michael Moriarty, 2011-09-08 The notions of virtue and vice are essential components of the Western ethical tradition But in early modern France they were called into question as writers most famously La Rochefoucauld argued that what appears as virtue is in fact disguised vice people carry out praiseworthy deeds because they stand to gain in some way they deserve no credit for their behaviour because they have no control over it they are governed by feelings and motives of which they may not be aware *Disguised Vices* analyses the underlying logic of these arguments and investigates what is at stake in them It traces the arguments back to their sources in earlier writers showing how ancient philosophers particularly Aristotle and Seneca formulated the distinction between behaviour that counts as virtuous and behaviour that only seems so It explains how St Augustine reinterpreted the distinction in the light of the difference between pagans and Christians and how medieval and early modern theologians strove to reconcile Augustine's position with that of Aristotle It examines the restatement of Augustine's position by his hard line early modern followers especially the Jansenists and the controversy to which this gave rise Finally it examines La Rochefoucauld's

critique of virtue and assesses the extent of its links with the Augustinian current of thought *Before Imagination* John D. Lyons, 2005 A study of the practice of vivid self directed imagination in the optimistic spirit of the early modern French writers

Monsters and Their Meanings in Early Modern Culture Wes Williams, 2011-05-26 Wes Williams explores the place of monsters in the early modern imagination charting the migration of the monstrous from natural history to moral philosophy from descriptions of creatures found in the external world to the drama of human motivation of sexual and political identity At its centre are readings of major works of French literature

Deleuze and the Problem of Experience Dror Yinon, 2025-07-24 This comprehensive reframing of Gilles Deleuze as a transcendental empiricist delves into his seminal *Difference and Repetition* to unearth a system that inverts the Kantian worldview By focusing on Deleuze's theory of the faculties we can see how he builds a transcendental system of thought that defies the predictability of empirical experience The place of experience in the way we understand our relation to the world to others and to ourselves is a central theme of modern philosophy Deleuze's transcendental empiricism points to an unexplored direction in this major philosophical preoccupation It is a road not taken that against the tide of his times rejected the possibility of an immediate contact with being and embraced the possibility of reaching a real that lay beneath many layers of mediation Unlike many of his contemporaries Deleuze neither subscribed to a specific philosophical school nor did he try to establish one This new understanding of him as a transcendental empiricist not only helps to situate his work in the constellation of twentieth century French philosophers but also helps us to understand a philosopher for whom difference and heterogeneity were central to his own philosophical corpus

[A History of Western Philosophy of Education in the Middle Ages and Renaissance](#) Kevin H. Gary, 2021-01-28 This volume traces the history of Western philosophy of education from the Medieval through the Renaissance period 500 1550 This vast expanse of time includes the rise of Christian monasticism one of the most enduring and revolutionary models of education in the history of the West the birth of Islam with its advances in mathematical scientific and philosophical reasoning the rise of the university as an emerging force distinct from ecclesiastical and state control and the dawn of the Enlightenment It includes chapters on the educational thought of Benedict Abelard Heloise Aquinas Maimonides the prophet Mohammed Hrosvitha of Gandersheim Hildegard of Bingen among others It also considers the educational impact of Reformation thinkers like Erasmus and Luther and Renaissance thinkers such as Montaigne About A History of Western Philosophy of Education An essential resource for researchers scholars and students of education this five volume set that traces the development of philosophy of education through Western culture and history Focusing on philosophers who have theorized education and its implementation the series constitutes a fresh dynamic and developing view of educational philosophy It expands our educational possibilities by reinvigorating philosophy's vibrant critical tradition connecting old and new perspectives and identifying the continuity of critique and reconstruction It also includes a timeline showing major historical events including educational initiatives and

the publication of noteworthy philosophical works **The Enlargement of Life** John Kekes, 2018-07-05 Moral imagination according to John Kekes is indispensable to a fulfilling and responsible life By correcting a parochial view of the possibilities available to us and overcoming mistaken assumptions about our limitations moral imagination liberates us from self imposed narrowness It enlarges life by enabling us to reflect more deeply and widely about how we should live The material for this reflection Kekes believes is supplied by literature Each of the eleven chapters of the book focuses on a novel play or autobiography that exemplifies the protagonist's reflective self evaluation Kekes shows the enduring significance of these protagonists successes or failures and how we might apply what they teach to our very different characters and circumstances Kekes discusses John Stuart Mill's Autobiography the Oedipus tragedies by Sophocles Age of Innocence by Edith Wharton Henry James's The Ambassadors and The Golden Bowl Montaigne's Essays a story by Herodotus and Arthur Koestler's Arrival and Departure Throughout Kekes shows that moral thought must be concrete not abstract that good reasons for or against how we live and what choices we make are available but must be particular not universal and that the rigid separation of literature psychology and moral thought is detrimental to all three *Reading Unruly* Zahi Zalloua, 2014-05-01 Drawing on literary theory and canonical French literature Reading Unruly examines unruliness as both an aesthetic category and a mode of reading conceived as ethical response Zahi Zalloua argues that when faced with an unruly work of art readers confront an ethical double bind hesitating then between the two conflicting injunctions of either thematizing making sense of the literary work or attending to its aesthetic alterity or unreadability Creatively hesitating between incommensurable demands to interpret but not to translate back into familiar terms ethical readers are invited to cultivate an appreciation for the unruly to curb the desire for hermeneutic mastery without simultaneously renouncing meaning or the interpretive endeavor as such Examining French texts from Montaigne's sixteenth century Essays to Diderot's fictional dialogue Rameau's Nephew and Baudelaire's prose poems The Spleen of Paris to the more recent works of Jean Paul Sartre's Nausea Alain Robbe Grillet's Jealousy and Marguerite Duras's The Ravishing of Lol Stein Reading Unruly demonstrates that in such an approach to literature and theory reading itself becomes a desire for more an ethical and aesthetic desire to prolong rather than to arrest the act of interpretation

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