

PHILOSOPHY

AT THE BOUNDARY OF REASON

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PATRICK L. BOURGEOIS

Philosophy At The Boundary Of Reason Ethics And Postmodernity

Jin Y. Park



Philosophy At The Boundary Of Reason Ethics And Postmodernity:

Philosophy at the Boundary of Reason Patrick L. Bourgeois, 2001 Imagination and Postmodernity Patrick L. Bourgeois, 2013-09-05 Imagination and Postmodernity addresses the role of the imagination in philosophy today By focusing on philosophy at the boundary of reason with constant reference to Kant's view of the boundary limit it is possible to advance a viable alternative to deconstructing the imagination Patrick L Bourgeois puts forth the claim that by refocusing the imagination in the postmodern conversation a far reaching contemporary position can be reached that reestablishes the position of the humanities as central against the anti humanism of deconstruction This work addresses some of the challenges and problems that emerge in conflicting positions within contemporary philosophy including a concentration on the role of the imagination in the work of Paul Ricoeur in contrast and in opposition to its role in such postmodern thinkers as Derrida and Lyotard This treatment requires going back to the role of the imagination in the period of Kant and his immediate followers in order to clarify the various ways of seeing the imagination then and now for the role today is anticipated in the nineteenth century Finally this work as a creative appropriation of the position of Paul Ricoeur presents a role for the imagination today that is more encompassing than most thinkers allow for Richard Rorty and the Problem of Postmodern Experience Tobias Timm, 2019-07-05 Richard Rorty perhaps the most important philosopher of the past century refused to write meaningfully about experience due to his postmodern inclination to associate experience with a belief in objectivity and foundational truths Richard Rorty and the Problem of Postmodern Experience A Reconstruction explores the context reasoning and consequences of this resistance While for much of our history experience was valued for its potential to teach us about the world Rorty and his fellow postmodern thinkers encouraged us to doubt the narrative that we can use experience to make epistemological progress Rather than pursue universal truths about the world Rorty suggested that we recognize all of our beliefs about the world as being social constructions In his project to recover a concept of experience from within the framework Rorty has constructed Tobias Timm describes how classical pragmatist theories of experience are naïve about the problem of foundationalism He also explains how the most common phenomenological work lacks an active subject experience here is simply something that happens to us rather than something we actively seek to improve Timm demonstrates that despite Rorty's insistence that we talk about language instead of experience there are strong experiential elements in his work Rorty's romanticism and his optimism about the accomplishments of western culture are remedial to the pessimism of postmodern discussions about experience *Ricoeur's Critical Theory* David M. Kaplan, 2012-02-01 In Ricoeur's Critical Theory David M Kaplan revisits the Habermas Gadamer debates to show how Paul Ricoeur's narrative hermeneutics and moral political philosophy provide a superior interpretive normative and critical framework Arguing that Ricoeur's unique version of critical theory surpasses the hermeneutic philosophy of Gadamer Kaplan adds a theory of argumentation necessary to criticize false consciousness and distorted communication He also argues that Ricoeur develops

Habermas's critical theory adding an imaginative creative dimension and a concern for community values and ideas of the Good Life. He then shows how Ricoeur's political philosophy steers a delicate path between liberalism, communitarianism, and socialism. Ricoeur's version of critical theory not only identifies and criticizes social pathologies, posits Kaplan, but also projects utopian alternatives for personal and social transformation that would counter and heal the effects of unjust societies. The author concludes by applying Ricoeur's critical theory to three related problems: the politics of identity and recognition, technology and globalization, and democracy, to show how his works add depth, complexity, and practical solutions to these problems.

Dialectic of Sedimentation and Innovation Mabiala Justin-Robert Kenzo, 2009. One of the most important developments in the episteme of our time is the recognition that all being and all knowing are socially conditioned. This recognition raises the question of subjective creativity: Is creativity or innovation possible? What is the locus of creativity? Is it the subject or the structure of the structures of being of which the subject is part? Any notion of creativity that takes seriously the condition of being is therefore bound to deal with the perennial issue of freedom and determinism. *Dialectic of Sedimentation and Innovation* examines the contribution of Paul Ricoeur to this question for the purpose of theological consumption. Ricoeur's philosophical reconstruction of the subject as self creates a space midway between the modern self-positing subject and the postmodern deconstructed subject where reason rules but does not tyrannize. It is from this space that he proposes a view of humanity that argues that to be human is to be *homo voluntas*, *homo lingua*, and *homo capax*. *Dialectic of Sedimentation and Innovation* seeks to theologize these notions for Africa's quest for a new creative identity.

Reading Ricoeur David M. Kaplan, 2008-07-24. In *Reading Ricoeur*, fourteen well-known scholars interpret, evaluate, and criticize the works of Paul Ricoeur, one of the twentieth century's most important and far-reaching philosophers. The contributors discuss Ricoeur's entire philosophical career from his existentialist phenomenology of the 1940s and 50s, his hermeneutics and critique of structuralism in the 1960s and 70s, his narrative and moral philosophy of the 1980s, his political and legal philosophy of the 1990s, his recent work on memory, forgiveness, and recognition, as well as his enduring interests in religious language and the problem of evil. The contributors not only explain the central concepts and structures of Ricoeur's philosophy but they also bring him into dialogue with his contemporaries, including Sartre, Heidegger, Gadamer, Habermas, Rawls, and Lyotard. *Reading Ricoeur* demonstrates the central role of Paul Ricoeur in the development of twentieth-century philosophy.

Deconstruction and the Ethical in Asian Thought, **Phenomenology or Deconstruction?** Christopher Watkin, 2009-03-03. Phenomenology or Deconstruction challenges traditional understandings of the relationship between phenomenology and deconstruction through new readings of the work of Maurice Merleau-Ponty, Paul Ricœur, and Jean-Luc Nancy. A constant dialogue with Jacques Derrida's engagement with phenomenological themes provides the impetus to establishing a new understanding of being and presence that exposes significant blindspots inherent in traditional readings of both phenomenology and deconstruction. In reproducing neither a stock phenomenological reaction

to deconstruction nor the routine deconstructive reading of phenomenology Christopher Watkin provides a fresh assessment of the possibilities for the future of phenomenology along with a new reading of the deconstructive legacy Through detailed studies of the philosophy of Merleau Ponty Ricur and Nancy he shows how a phenomenological tradition much wider and richer than Husserlian or Heideggerean thought alone can take account of Derrida s critique of ontology and yet still hold a commitment to the ontological This new reading of being and presence fundamentally re draws our understanding of the relation of deconstruction and phenomenology and provides the first sustained discussion of the possibilities and problems for any future deconstructive phenomenology **Paul Ricoeur Between Theology and Philosophy** Boyd Blundell,2010

Introduction Part I The main road Fundamental loyalties Theology hermeneutics and Ricoeur s double life Part II Detour Prefiguration the critical arc and descriptive identity Configuration the narrative arc and narrative identity Refiguration Ricoeur s little ethics Part III Return Chalcedonian hermeneutics Theological anthropology removing brackets Conclusion

Ethics in Human Communication Richard L. Johannesen,Kathleen S. Valde,Karen E. Whedbee,2008-01-09 Broad in scope yet precise in exposition the Sixth Edition of this highly acclaimed ethics text has been infused with new insights and updated material Richard Johannesen and new coauthors Kathleen Valde and Karen Whedbee provide a thorough comprehensive overview of philosophical perspectives and communication contexts pinpointing and explicating ethical issues unique to human communication Chief among the authors objectives are to provide classic and contemporary perspectives for making ethical judgments about human communication sensitize communication participants to essential ethical issues in the human communication process illuminate complexities and challenges involved in making evaluations of communication ethics and offer ideas for becoming more discerning evaluators of others communication Provocative questions and illustrative case studies stimulate reflexive thinking and aid readers in developing their own approach to communication ethics A comprehensive list of resources spotlights books scholarly articles videos and Web sites useful for further research or personal exploration Strangers, Gods and Monsters Richard Kearney,2005-06-29 First published in 2002 Routledge is an

imprint of Taylor Francis an informa company **Hegel's Energy** Michael Marder,2021-05-15 Hegel s The Phenomenology of Spirit has been one of the most important works of philosophy since the nineteenth century while the question of energy has been crucial to life in the twenty first century In this book Michael Marder integrates the two narrating a story about the trials and tribulations of energy embedded in Hegel s dialectics Through an original interpretation of actuality Wirklichkeit as energy in the Hegelian corpus the book provides an exciting lens for understanding the dialectical project and the energy starved condition of our contemporaneity To elaborate this theory Marder undertakes a meticulous rereading of major parts of the Phenomenology where the energy deficit of mere consciousness gives way to the energy surplus of self consciousness and its self delimitation in the domain of reason In so doing he denounces the current understanding of energy as pure potentiality linking this mindset to pollution profit driven economies and environmental crises Surprising and deeply engaged

with its contemporary implications this book doesn't simply illuminate aspects of The Phenomenology of Spirit it provides an entirely new understanding of Hegel's ideas **The Ethical Dimension of Forgetfulness** Youru Wang, 2024-08-12 This book investigates the various meanings of forgetting and their ethical dimension in the Daoist classic Zhuangzi It responds to recent scholarship in the study of the ethics of forgetting which has only emerged within the past two decades in the wake of the widespread memory studies of the late 20th century This book accomplishes two goals First it assimilates insights from contemporary scholarship and specifically applies Ricoeur's three areas of ethical examinations of forgetting to the study of the Zhuangzi It addresses a wide range of ethical themes related to acts of forgetting such as the meaning of well being and healing the issue of personal identity and relational autonomy the norm of spontaneity naturalness and suitability the capacities for being empathic altruistic and responsive to others and the values of accommodation receptivity and all inclusive friendliness Second it places forgetfulness in the wider context of the Zhuangzi's ethical inquiry and offers a novel understanding of this age old notion and its exegetic tradition bringing them into dialogue with Western philosophy and contributing to contemporary discourse on the ethics of forgetting As the first book to present a comprehensive examination on the ethical dimension and meanings of forgetting or forgetfulness in the Daoist philosophy of the Zhuangzi this monograph will be of interest to researchers in Asian philosophy religion and culture moral philosophy or ethics the study of memory and forgetting and comparative or cross cultural philosophy and ethics *Forthcoming Books* Rose Arny, 2000

The New Scholasticism, 2002 Includes section Book Reviews **Postmodern Ethics, Emptiness, and Literature** Jae-seong Lee, 2015-12-24 This study advances contemporary postmodern poststructural critical theory literary criticism in particular with the help of Mahayana especially Ch'an Seon Chinese and Korean Zen Buddhist thought The quest for the infinity of the Other West and Emptiness or the true I East contributes to the exploration of the contemporary critical issues of ethics and infinity Such an approach will awaken our sense of unrepresented genuine transcendence and immanence The Buddhist Emptiness shows us the absolute Other illuminated on a vaster scale The theory section explores and links Eastern and Western philosophies switching between the two While discussing in depth Hegel Nietzsche Heidegger Derrida Levinas Lacan Deleuze and Nancy this study gradually guides the reader from the contemporary Western thought on the Other and infinity to the Buddhist vision of Emptiness the ultimate reality To overcome the dualistic mode of thought inherent in tradition of Western metaphysics this exploration follows the line that observes Nagarjuna and the imprint of Ch'an teachings that are most prevalent in South Korean Buddhism The last three chapters demonstrate a Levinasian and Seon Buddhist approach to the book of Job part of the Judeo Christian Bible as being a more literary than religious text and the excess of the Gothic mood in the two most distinguished and widely celebrated novels Bram Stoker's Dracula and Mary Shelley's Frankenstein The three texts compel readers to confront the infinity of the absolute Other or Emptiness The Grand Prize Winner of the 7th Wonhyo Academic Awards from the Korean Buddhism Promotion Foundation **Buddhism and**

Postmodernity Jin Y. Park, 2010-10-28 Buddhism and Postmodernity is a response to some of the questions that have emerged in the process of Buddhism's encounters with modernity and the West. Jin Y. Park broadly outlines these questions as follows: first, why are the interpretations and evaluations of Buddhism so different in Europe in the nineteenth century, in the United States in the twentieth century, and in traditional Asia; second, why does Zen Buddhism, which offers a radically egalitarian vision, maintain a strongly authoritarian leadership; and third, what ethical paradigm can be drawn from the Buddhist postmodern form of philosophy. Park argues that as unrelated as these questions may seem, the issues that have generated them are related to perennial philosophical themes of identity, institutional power, and ethics, respectively. Each of these themes constitutes one section of *Buddhism and Postmodernity*. Park discusses the three issues in the book through the exploration of the Buddhist concepts of self and others, language and thinking, and universality and particularities. Most of this discussion is drawn from the East Asian Buddhist traditions of Zen and Huayan Buddhism in connection with the Continental philosophies of postmodernism, hermeneutics, and deconstruction. Self-critical from both the Buddhist and Western philosophical perspectives, *Buddhism and Postmodernity* points the reader toward a new understanding of Buddhist philosophy and offers a Buddhist postmodern ethical paradigm that challenges normative ethics of metaphysical traditions.

The Strategic Smorgasbord of Postmodernity Deborah Bowen, 2011-05-25 Contemporary Christian critique often talks about postmodernism apocalyptically in terms of cultural crisis and decline. Instead, the contributors to this volume believe that there is a new place for Christian entries on the academic smorgasbord of postmodernity, and they see the postmodern turn as an opportunity for fresh perspectives on the spiritual dimensions of reading literature. These twenty scholars are an eclectic group differing in theological and theoretical commitments but all identifying as Christian. In this collection, they enter into dialogue with a wide range of contemporary literary theorists and theoretical perspectives and offer new readings of primary texts informed by both these theoretical constructs and their Christian faith. The manuscript strikes out in important new directions in its sympathetic reading of postmodern theory from a Christian perspective and even more significantly in its careful and measured dialogic approach to the relationship of Christian thought and contemporary literary theory. Daniel Coleman, Canada Research Chair in Critical Ethnicity and Race Studies, Department of English and Cultural Studies, McMaster University. Too often, Christian literary critics and theologians have preemptively dismissed postmodern theory, even as secular critics have been equally dismissive about the contributions that the Christian faith tradition makes to the study of literature. This volume successfully brings these two worlds together in innovative, at times challenging, and always rich ways. I do not know of a similar volume in existence, a work that gathers in one convenient publication a wide-ranging set of discussions of contemporary literary theory by Christian scholars. The editor has gathered an impressive and important set of papers here, and I believe the volume will raise much interest and provoke a good deal of constructive debate. Susan VanZanten Gallagher, Professor of English, Director, Center for Scholarship and Faculty Development, Seattle Pacific.

University **Encyclopedia of Postmodernism** Victor E. Taylor, Charles E. Winqvist, 2003 Provides comprehensive and authoritative coverage of academic disciplines critical terms and central figures relating to the vast field of postmodern studies Publisher's description **Postmodernism and the Ethics of Theological Knowledge** Justin Thacker, 2007 This book establishes the necessary integration of theological knowledge with theological ethics It does this as a response to the postmodern critique of Christianity as exemplified in Rorty and Lyotard They argue that any claim to know God is necessarily tyrannical Contemporary responses to such postmodern thinking often fail to address adequately the ethical critique that is made This book redresses that balance by suggesting that our knowledge of God and love of the Other are so intimately connected that we cannot have one without the other In the absence of love then we simply do not know God Justin Thacker proposes that an effective theological response to postmodernity must address both knowledge and ethics in an integrated fashion as presented in this book

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