

up to the criteria deemed important by WOMP, and reads as if China were a child in Victorian times, and Kim China's mama.

A related question of relevance is whether an examination of China's U.N. behavior really tells us anything about Chinese "global policy." One can—and Kim does—amass a large amount of data about what China does in the U.N., or at least about what appears on the formal record. But this may be a case of the drunk looking for his housekey under the street lamp—not because that is where he thinks he lost it, but because it is where the light is best. We wind up in this study some of the time with quite a bit of information on areas of very little importance, either intrinsically or to China. One suspects that for China, as for other big countries, the U.N. is basically a sideshow. In any case, Chinese policy cannot be understood simply from its U.N. behavior. For China, as for other big countries, but for China very explicitly and self-consciously, international politics remains power politics.

This book is probably too long, too specialized, and too expensive to be assigned to students in its entirety, although students should surely benefit from reading it. In my own case I found the book interesting not only as a study of Chinese foreign policy but also as an introduction to the workings of the United Nations. At least in parts the book is excellent supplementary reading in courses on Chinese diplomacy or international organization, and is well worth the attention of anyone with a deeper interest in those subjects.

—PETER R. MOODY, JR.

MERLEAU-PONTY'S MARXISM

Barry Cooper: *Merleau-Ponty and Marxism: From Terror to Reform*. (Toronto: University of Toronto Press, 1979. Pp. 177. \$17.50.)

In one of his essays on revolution, Camus speaks of the rebel as one who, in weariness over the endless quest for meaning, sometimes longs for "that barbarous state where truth would be effortless." In Merleau-Ponty's writings one finds another voice warning us against such an illusion, and offering the intellectual tools to resist the temptation toward resolution and to engage in the "continuous interrogation" that authentic philosophy demands. In this careful study of Merleau-Ponty's political ideas, Barry Cooper offers a valuable discussion of the intellectual journey that brought Merleau-Ponty to his rejection of all final solutions in favor of a lived dialectic of possibility and risk. This book has many strengths: it shows Merleau-Ponty's fundamental debt to Marcel, particularly to his analysis of commitment and mystery, and traces this continuing concern through Merleau-Ponty's many transitions. It also shows that Merleau-Ponty drew heavily on Hegel and Kojève throughout his writings, and that Merleau-Ponty's vision of humanism as the mutual recognition of each by all, transcending the conflict between master and slave toward a union of equals, reflects this continuing

Merleau Ponty And Marxism From Terror To Reform

Barry Cooper



Merleau Ponty And Marxism From Terror To Reform:

Merleau-Ponty and Marxism Barry Cooper, 1993 **Louis Althusser and the Traditions of French Marxism** William S. Lewis, 2005-01-01 In a careful exposition of French Marxism William Lewis places Althusser and his thought alongside the pre and post war French communist intellectual climate the result is an excellent and unique work Part theoretical treatise on some of Althusser's more complicated and less explored ideas part intellectual history Louis Althusser and the Traditions of French Marxism is in total an important text for philosophy French and francophone studies political thought cultural studies marxist thought and several other disciplines interested in the intellectual life and times of the twentieth century

Merleau-Ponty and Marxism Barry Cooper, 1979-12-15 Influenced by Kojève's interpretation of Hegel as well as his direct political experience of the second world war Maurice Merleau Ponty abandoned the religious and philosophical position he had assumed in the 1930s and turned to Marxism This is the first critical study of the French philosopher's political ideas and the context in which they evolved In its origin and its development Merleau Ponty's political thought expressed a subtle dialectic between ongoing political events and the apparent truths of Marx's analysis With the onset of the cold war the discovery of the Soviet concentration camps the repression of Eastern Europe the Algerian crisis and the founding of the Fifth Republic Merleau Ponty began to take a critical look at Marx's ideas of the genesis of humanism in the light of these disturbing political realities His reconsideration of the basis of Marxism and his conclusion that it had lost contact with history led to a fundamental reorientation of his attitudes No longer sympathetic to the use of violence to end violence he criticized Sartre's external justification of communist violence as magical and advocated instead a new liberalism combining parliamentary democracy with an awareness of the social problems of industrial capitalism Barry Cooper's study of this important contemporary thinker gives context for an understanding of Merleau Ponty's politics and in so doing brings together the complex issues and ideas that have shaped modern European political and philosophical thought

Merleau-Ponty and Modern Politics After Anti-Humanism Diana Coole, 2007-08-28 In this important new book Diana Coole shows how existential phenomenology illuminates and enlivens our understanding of politics Merleau Ponty's focus on embodied experience allows us to approach political life in a manner that is both critical and engaged With breadth of vision and penetrating insight Coole demonstrates that political questions were always central to Merleau Ponty's philosophical project Her examination of his complete body of work presents us with a rigorous philosophy that maintains our capacities for agency despite moving beyond a philosophy of the subject Merleau Ponty and Modern Politics after Anti humanism is the first major work on Merleau Ponty's political philosophy in over two decades Coole presents his later philosophy of flesh as the outline for a new understanding of the political which forms the basis for reconsidering humanism after but also through anti humanism She also shows how Merleau Ponty's concern with contingency anticipated arguments by thinkers such as Derrida Foucault and Deleuze while sustaining a robust sense of politics as the domain of collective life The result is a

philosophical analysis that speaks to our contemporary concerns in which we seek a coherent account of our actions our environment and ourselves such that we might become exemplary political actors within a complex and uncertain world

Thinking Radical Democracy Martin Breaugh, Christopher Holman, Rachel Magnusson, Paul Mazzocchi, Devin Penner, 2015-01-01 Thinking Radical Democracy is an introduction to nine key political thinkers who contributed to the emergence of radical democratic thought in post war French political theory Hannah Arendt Maurice Merleau Ponty Pierre Clastres Claude Lefort Cornelius Castoriadis Guy Debord Jacques Rancière Étienne Balibar and Miguel Abensour The essays in this collection connect these writers through their shared contribution to the idea that division and difference in politics can be perceived as productive creative and fundamentally democratic The questions they raise regarding equality and emancipation in a democratic society will be of interest to those studying social and political thought or democratic activist movements like the Occupy movements and Idle No More

Merleau-Ponty and the Foundation of Existential Politics Kerry H. Whiteside, 2014-07-14 Drawing on previously unexplored sources Kerry H Whiteside presents the political theory of Maurice Merleau Ponty 1908 1961 one of France's best known twentieth century philosophers Whiteside argues that Merleau Ponty's objective in his political writings was to make existentialism into the foundation for a philosophically consistent mode of political thinking This study discusses the inadequacies Merleau Ponty found in the traditional philosophies of empiricism and idealism and then examines the subject object dualism that he believed deprived previous forms of existentialism of political significance Whiteside shows how Merleau Ponty overcame these problems by grounding political reasoning in a theory of consciousness that emphasized both its individuality and its need for socially created meaning After explaining Merleau Ponty's modifications of the views of Sartre Aron and others the book investigates how he applied his political theory in editorial exchanges with Communists and liberals Throughout this study Whiteside traces and criticizes the changes in the philosopher's concept of Marxism and points to his many ideas that bear on current controversies in political theory Originally published in 1988 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

The Furies Arno J. Mayer, 2013-05-16 The great romance and fear of bloody revolution strange blend of idealism and terror have been superseded by blind faith in the bloodless expansion of human rights and global capitalism Flying in the face of history violence is dismissed as rare immoral and counterproductive Arguing against this pervasive wishful thinking the distinguished historian Arno J Mayer revisits the two most tumultuous and influential revolutions of modern times the French Revolution of 1789 and the Russian Revolution of 1917 Although these two upheavals arose in different environments they

followed similar courses The thought and language of Enlightenment France were the glories of western civilization those of tsarist Russia's intelligentsia were on its margins Both revolutions began as revolts vowed to fight unreason injustice and inequality both swept away old regimes and defied established religions in societies that were 85% peasant and illiterate both entailed the terrifying return of repressed vengeance Contrary to prevalent belief Mayer argues ideologies and personalities did not control events Rather the tide of violence overwhelmed the political actors who assumed power and were rudderless Even the best plans could not stem the chaos that at once benefited and swallowed them Mayer argues that we have ignored an essential part of all revolutions the resistances to revolution both domestic and foreign which help fuel the spiral of terror In his sweeping yet close comparison of the world's two transnational revolutions Mayer follows their unfolding from the French Declaration of the Rights of Man and the Bolshevik Declaration of the Rights of the Toiling and Exploited Masses the escalation of the initial violence into the reign of terror of 1793-95 and of 1918-21 the dismemberment of the hegemonic churches and religion of both societies the externalization of the terror through the Napoleonic wars and its internalization in Soviet Russia in the form of Stalin's Terror in One Country Making critical use of theory old and new Mayer breaks through unexamined assumptions and prevailing debates about the attributes of these particular revolutions to raise broader and more disturbing questions about the nature of revolutionary violence attending new foundations

Merleau-Ponty's Existential Phenomenology and the Realization of Philosophy Bryan A. Smyth, 2013-12-19
Bringing to light the essential philosophical role of Marxism within Merleau-Ponty's reinterpretation of transcendental phenomenology this book shows that the realization of this project hinges methodologically upon a renewed conception of the proletariat qua universal class specifically that it rests upon a humanist myth of incarnation which substantiated by Merleau-Ponty's notion of heroism locates an objective historical purposiveness in the habituated organism of the modern subject Foregrounding the phenomenological priority of history over corporeality in this way Smyth's analysis recovers the militant character of Merleau-Ponty's existential phenomenology It thus sheds critical new light on his early thought and challenges some of the main parameters of existing scholarship by disclosing the intrinsic normativity of his basic methodological commitments

Lenin's Terror James Ryan, 2012 This book explores the development of Lenin's thinking on violence throughout his career from the last years of the Tsarist regime in Russia through to the 1920s and the New Economic Policy and provides an important assessment of the significance of ideological factors for understanding Soviet state violence as directed by the Bolshevik leadership during its first years in power It highlights the impact of the First World War in particular its place in Bolshevik discourse as a source of legitimating Soviet state violence after 1917 and explains the evolution of Bolshevik dictatorship over the half decade during which Lenin led the revolutionary state It examines the militant nature of the Leninist worldview Lenin's conception of the revolutionary state the evolution of his understanding of dictatorship of the proletariat and his version of just war The book argues that ideology can be considered primarily

important for understanding the violent and dictatorial nature of the early Soviet state at least when focused on the party elite but it is also clear that ideology cannot be understood in a contextual vacuum The oppressive nature of Tsarist rule the bloodiness of the First World War and the vulnerability of the early Soviet state as it struggled to survive against foreign and domestic opponents were of crucial significance The book sets Lenin's thinking on violence within the wider context of a violent world

The A to Z of Existentialism Stephen Michelman, 2010-04-01 Existentialism is the philosophy of human existence which flourished first in Germany in the 1920s and 1930s and then in France in the decade following the end of World War II The operative meaning of existentialism here is thus broader than it was circa 1945 when the term first gained currency in France as a label for the philosophy of Jean Paul Sartre However it is considerably less broad than the view proposed by commentators in the 1950s and 1960s who in an attempt to overcome Sartre's hegemony discovered the seeds of existentialism far and wide in Shakespeare Saint Augustine and the Old Testament prophets In this dictionary existentialism is understood as a decidedly 20th century phenomenon though with roots in the 19th century Effort has been made to understand the philosophy of existentialism as all philosophies should be understood as part of an ongoing intellectual tradition an evolving history of problems concepts and arguments The A to Z of Existentialism explains the central claims of existentialist philosophy and the contexts in which it developed into one of the most influential intellectual trends of the 20th century This is done through a chronology an introductory essay a bibliography and more than 300 cross referenced dictionary entries offering clear accessible accounts of the life and thought of major existentialists like Jean Paul Sartre Martin Heidegger Martin Buber Karl Jaspers Gabriel Marcel Simone de Beauvoir Albert Camus and Maurice Merleau Ponty as well as thinkers influential to its development such as Wilhelm Dilthey Henri Bergson Edmund Husserl and Max Scheler This book affords readers an integrated critical and historically sensitive understanding of this important philosophical movement

Downcast Eyes Martin Jay, 1993-10 Long considered the noblest of the senses vision has increasingly come under critical scrutiny by a wide range of thinkers who question its dominance in Western culture These critics of vision especially prominent in twentieth century France have challenged its allegedly superior capacity to provide access to the world They have also criticized its supposed complicity with political and social oppression through the promulgation of spectacle and surveillance Martin Jay turns to this discourse surrounding vision and explores its often contradictory implications in the work of such influential figures as Jean Paul Sartre Maurice Merleau Ponty Michel Foucault Jacques Lacan Louis Althusser Guy Debord Luce Irigaray Emmanuel Levinas and Jacques Derrida Jay begins with a discussion of the theory of vision from Plato to Descartes then considers its role in the French Enlightenment before turning to its status in the culture of modernity From consideration of French Impressionism to analysis of Georges Bataille and the Surrealists Roland Barthes's writings on photography and the film theory of Christian Metz Jay provides lucid and fair minded accounts of thinkers and ideas widely known for their difficulty His book examines the myriad links between the

interrogation of vision and the pervasive antihumanist antimodernist and counter enlightenment tenor of much recent French thought Refusing however to defend the dominant visual order he calls instead for a plurality of scopic regimes Certain to generate controversy and discussion throughout the humanities and social sciences Downcast Eyes will consolidate Jay s reputation as one of today s premier cultural and intellectual historians Self/Power/Other Romand Coles,2019-01-24

Romand Coles here explores the writings of Augustine Foucault and Merleau Ponty in order to fashion an ethos that emphasizes the value of dialogical relationships between the self and others In his view each of these thinkers has made significant contributions that must figure in any reconsideration of the relationship between the self ethics and power Whereas Augustine saw depth as the dimension of freedom and truth according to Coles s reading Foucault regarded depth as that dimension in which we rout out the other and constitute ourselves in light of hegemonic norms implanted deep within us After drawing out those aspects of Foucault s thought which point toward a dialogical artistic ethics Coles explores Merleau Ponty s philosophy of depth arguing that it elucidates the intercorporeality of the world in a way that emphasizes the value of our dialogical relations with different others In conclusion he brings the three thinkers together to assess their rhetorical and philosophical similarities and differences and to argue against the tendency to see all post modern thought as nihilistic and incapable of developing an ethico political stance Coles s highly original work seeks to provide an alternative to the positions that have structured most recent debate in political philosophy Thus his book points up difficulties in both the individualist and the communitarian readings of politics and ethics even as it seriously explores the ethical dimensions and possibilities of post modernist thought His attempt to develop an ethos based on a specific conception of selves and the world enables him to cast provocative light on the continuing dialogue between rationalists and relativists about the nature of both selves and our social and political institutions Fred Dallmayr Farah Godrej,2017-06-26

Fred Dallmayr s work is innovative in its rethinking of some of the central concepts of modern political philosophy challenging the hegemony of a modern subjectivity at the heart of Western liberalism individualism and rationalism and articulating alternative voices claims and ideas His writings productively confound the logocentrism of Western modernity while providing alternative conceptions of political community that are post individualist post anthropocentric and relational The editor has focused on work in three key areas Critical phenomenology and the study of politics The first selections focus on the philosophical roots of Dallmayr s work in two of the most innovative intellectual trends of the twentieth century phenomenology and critical theory These chapters outline some of the main arguments advanced by practitioners of phenomenology particularly existential phenomenology as well the guiding ideas of critical theory and critical Marxism while tracing Dallmayr s debt to thinkers such as Heidegger Gadamer Habermas Adorno and Merleau Ponty Cross cultural theory These readings illustrate Dallmayr s explorations beyond the confines of Western culture as this phase of his thinking turns toward what is now called cross cultural or comparative political theory In an approach that maintains its linkage with critical phenomenology Dallmayr

asserts that Western or European American political theory can no longer claim undisputed hegemony rather it must allow itself to be contested amplified and corrected through a comparison with non Western theoretical traditions and initiatives

Cosmopolitanism These selections explore the final phase of Dallmayr s work in which he applies his insights on cross cultural studies to the context of global politics rebutting Samuel Huntington s clash of civilizations thesis and instead arguing for a cosmopolitanism that takes a middle path between both global universalism and restrictive particularism advocating sustained dialogue and respectful mutual learning between countries and civilizations

Modernity and the

Hegemony of Vision David Michael Levin,1993-11-08 A genuine contribution to the literature important especially to specialists in Continental philosophy but also to historians literary theorists and others who read recent European philosophy and who thus would want to think through the problem of the hegemony of vision David Hoy University of California Santa Cruz

Merleau-Ponty, Hermeneutics, and Postmodernism Thomas W. Busch,Shaun Gallagher,1992-01-01 This book opens

up new dimensions in the philosophical thought of Merleau Ponty and addresses contemporary issues concerning interpretation theory and postmodernity In Part I the authors employ the texts of Merleau Ponty to challenge many of assumptions that operate in the current field of hermeneutics They find in Merleau Ponty the outline of a hermeneutics of ambiguity that incorporates his accounts of the human body language and temporality in working out the concepts of interpretation context perspective truth and interpersonal transgression Merleau Ponty thus enters into a productive dialogue with contemporary thinkers such as Gadamer Ricoeur Habermas Levinas and Derrida Part II engages Merleau Ponty with the many voices of postmodernism Some of the most able Merleau Ponty interpreters reveal the richness of his work through variant readings Can Merleau Ponty be construed as a postmodern thinker or as a critic of postmodernism To what extent can the concepts of flesh reversibility and ecart be made to function as deconstructive non concepts What can Merleau Ponty contribute toward a postmodern politics These essays move the discussion from Derrida to Deleuze Foucault and Lyotard

Philosophic Classics, Volume V Forrest Baird,2023-05-31 For courses in 20th century Philosophy recent

Continental Philosophy Anglo American Philosophy as part of courses in Contemporary Philosophy or courses on Epistemology or Metaphysics that take a historical approach This anthology in 20th century philosophical classics includes recent European and American philosophers and contains texts that are presently seen as classics or as emerging classics It features complete works or complete sections of works Includes introductions to each philosopher an abundance of drawings diagrams photographs and a timeline

[Merleau-Ponty and the Paradoxes of Expression](#) Donald A. Landes,2013-10-10

Merleau-Ponty and the Paradoxes of Expression offers a comprehensive reading of the philosophical work of Maurice Merleau Ponty a central figure in 20th century continental philosophy By establishing that the paradoxical logic of expression is Merleau Ponty s fundamental philosophical gesture this book ties together his diverse work on perception language aesthetics politics and history in order to establish the ontological position he was developing at the time of his sudden death

in 1961 Donald A Landes explores the paradoxical logic of expression as it appears in both Merleau Ponty s explicit reflections on expression and his non explicit uses of this logic in his philosophical reflection on other topics and thus establishes a continuity and a trajectory of his thought that allows for his work to be placed into conversation with contemporary developments in continental philosophy The book offers the reader a key to understanding Merleau Ponty s subtle methodology and highlights the urgency and relevance of his research into the ontological significance of expression for today s work in art and cultural theory Stalinism and the Dialectics of Saturn Douglas Greene,2023-03-20 This study examines the complicated legacy of Stalinism in the twentieth century The descent of the Russian Revolution into Stalinism has given rise to an oft accepted truism that revolutions are like Saturn and will devour their own children For anticommunists Stalinism is condemned as a bolt from blue whether an insidious contagion Big Brother or totalitarian reason that socialism cannot escape from On the other end Communists and their fellow travelers have seen Stalinism as a force of historical necessity and the only way for the working class to reach a communist society Both these twin camps accept a Dialectic of Saturn where Stalinism whether for evil or good is the preordained fate of all socialist revolutions However there is another position that views Stalinism as the product of material circumstance and class struggle This position was represented by Leon Trotsky in his seminal work The Revolution Betrayed In contrast to those who accept a mystical dialectic of Saturn Trotsky argued that Stalinism can be rationally explained and was not inevitable outcome of socialism

Political Thought From Machiavelli to Stalin E. A. Rees,2004-03-12 This is the first book in English to explore the relationship between Stalin s ideas and methods and the practices advocated by Machiavelli and those associated with Machiavellian politics It advances the concept of revolutionary Machiavellism as a way of understanding a particular strand of revolutionary thought from the Jacobins through to Leninism and Stalinism By providing a wide ranging survey of European political thought in the Nineteenth and early Twentieth century E A Rees locates the Bolshevik tradition within the wider European tradition **Claude Lefort's Political Philosophy** Mattia Di Pierro,2023-08-21 This book proposes a new interpretation of Claude Lefort s thought focusing on his phenomenological method Although all scholars recognize the influence of Merleau Ponty so far no one has demonstrated the fundamental coherence between Merleau Ponty s theory and the main concepts proposed by Lefort in particular between the concept of institution and the definitions of social and democracy If Merleau Ponty uses the idea of institution to think beyond the division between subject and object to think together continuity and difference permanence and change this same concept allows Lefort to understand society as both conflict and unity From this starting point this study will attempt to clarify Lefort s concept of the political and his interpretations of modernity humanism and the work of Niccol Machiavelli These very concepts will show the difference from structuralism Michel Foucault s contemporary theory and theories of immanence At the same time this study highlights an internal tension in Lefort s own thinking between autonomy and experience institution and insurgence

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