

CONTINENTAL PHILOSOPHY

*Philosophy and Non-Philosophy
since Merleau-Ponty*

Hugh J. Silverman

Philosophy Non Philosophy Since Merleau Ponty

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Philosophy Non Philosophy Since Merleau Ponty:

Philosophy and Non-Philosophy Since Merleau-Ponty Hugh J. Silverman, 1997-06-20 In *Philosophy and Non Philosophy since Merleau Ponty* editor Hugh J Silverman has collected essays from the leading scholars in Continental philosophy creating a forum for the discussion of contemporary writings and differing perspectives on the role of philosophy and its relation to non philosophy since the death of Merleau Ponty Sartre Barthes Heidegger Lacan Levinas Deleuze Foucault Lyotard Habermas and Derrida Included in this volume is Silverman s translation of Merleau Ponty s last course at the Coll ge de France in 1960 61 and an extensive research bibliography Originally published in 1988 *Philosophy and Non Philosophy since Merleau Ponty* is a fascinating inquiry into the developments directions and ruptures in Continental philosophy since Merleau Ponty s death in 1961 *Hegel, Husserl and the Phenomenology of Historical Worlds* Tanja Staehler, 2016-12-07 GWF Hegel famously described philosophy as its own time apprehended in thoughts reflecting a desire that we increasingly experience namely the desire to understand our complex and fast changing world But how can we philosophically describe the world we live in When Hegel attempted his systematic account of the historical world he needed to conceive of history as rational progress to allow for such description After the events of the twentieth century we are rightfully doubtful about such progress However in the twentieth century another German philosopher Edmund Husserl attempted a similar project when he realised that a philosophical account of our human experience requires attending to the historical world we live in According to Husserl the Western world is a world in crisis In this book Tanja Staehler explores how Husserl thus radicalises Hegel s philosophy by providing an account of historical movement as open Husserl s phenomenology allows thinking of historical worlds in the plural without hierarchy determined by ethics and aesthetics Staehler argues that through his radicalization of Hegel s philosophy Husserl provides us with a historical phenomenology and a coherent concept of a culture that points to the future for phenomenology as a philosophy that provides the methodological grounding for a variety of qualitative approaches in the humanities and social sciences *Merleau-Ponty and Buddhism* Gereon Kopf, Jin Y. Park, 2009-08-13 *Merleau Ponty and Buddhism* explores a new mode of philosophizing through a comparative study of Maurice Merleau Ponty s phenomenology and philosophies of major Buddhist thinkers such as Nagarjuna Chinul Dogen Shinran and Nishida Kitaro Challenging the dualistic paradigm of existing philosophical traditions Merleau Ponty proposes a philosophy in which the traditional opposites are encountered through mutual penetration Likewise a Buddhist worldview is articulated in the theory of dependent co arising or the middle path which comprehends the world and beings in the third space where the subject and the object or eternalism and annihilation exist independent of one another The thirteen essays in this volume explore this third space in their discussions of Merleau Ponty s concepts of the intentional arc the flesh of the world and the chiasm of visibility in connection with the Buddhist doctrine of no self and the five aggregates the Tiantai Buddhist concept of threefold truth Zen Buddhist huatou meditation the invocation

of the Amida Buddha in True Pure Land Buddhism and Nishida's concept of basho. In his philosophical project Merleau-Ponty makes vigorous efforts to challenge the boundaries that divide philosophy and non-philosophy, the East and the West, experience and concepts, the subject and the object, and body and mind. Combining the Eastern philosophical tradition of Buddhism with Merleau-Ponty's phenomenology, Merleau-Ponty and Buddhism offers an intercultural philosophy in which opposites intermingle in a chiasmic relationship and which brings new understanding regarding the self and the self's relation with others in a globalized and multicultural world.

Volume 9: Kierkegaard and Existentialism Jon Stewart, 2016-12-05

There can be no doubt that most of the thinkers who are usually associated with the existentialist tradition, whatever their actual doctrines were, in one way or another, were influenced by the writings of Kierkegaard. This influence is so great that it can be fairly stated that the existentialist movement was largely responsible for the major advance in Kierkegaard's international reception that took place in the twentieth century. In Kierkegaard's writings, one can find a rich array of concepts such as anxiety, despair, freedom, sin, the crowd, and sickness, that all came to be standard motifs in existentialist literature. Sartre played an important role in canonizing Kierkegaard as one of the forerunners of existentialism. However, recent scholarship has been attentive to his ideological use of Kierkegaard. Indeed, Sartre seemed to be exploiting Kierkegaard for his own purposes, and suspicions of misrepresentation and distortions have led recent commentators to go back and reexamine the complex relation between Kierkegaard and the existentialist thinkers. The articles in the present volume feature figures from the French, German, Spanish, and Russian traditions of existentialism. They examine the rich and varied use of Kierkegaard by these later thinkers and most importantly, they critically analyze his purported role in this famous intellectual movement.

The Work of Mourning Jacques Derrida, 2003-09-15

Jacques Derrida is, in the words of the New York Times, perhaps the world's most famous philosopher, if not the only famous philosopher. He often provokes controversy as soon as his name is mentioned. But he also inspires the respect that comes from an illustrious career, and among many who were his colleagues and peers, he inspired friendship. *The Work of Mourning* is a collection that honors those friendships in the wake of passing. Gathered here are texts, letters, of condolence, memorial essays, eulogies, funeral orations, written after the deaths of well-known figures: Roland Barthes, Paul de Man, Michel Foucault, Louis Althusser, Edmond Jabès, Louis Marin, Sarah Kofman, Gilles Deleuze, Emmanuel Levinas, Jean-François Lyotard, Max Loreau, Jean-Marie Benoist, Joseph Riddel, and Michel Serres. With his words, Derrida bears witness to the singularity of a friendship and to the absolute uniqueness of each relationship. In each case, he is acutely aware of the questions of tact, taste, and ethical responsibility involved in speaking of the dead, the risks of using the occasion for one's own purposes, political calculation, personal vendetta, and the expiation of guilt. More than a collection of memorial addresses, this volume sheds light not only on Derrida's relation to some of the most prominent French thinkers of the past quarter century, but also on some of the most important themes of Derrida's entire oeuvre: mourning, the gift, death, time, memory, and friendship itself. In his rapt attention to his subjects' work,

and their influence upon him the book also offers a hesitant and tangential retelling of Derrida's own life in French philosophical history There are illuminating and playful anecdotes how Lyotard led Derrida to begin using a word processor how Paul de Man talked knowledgeably of jazz with Derrida's son Anyone who still thinks that Derrida is a facetious punster will find such resentful prejudice unable to survive a reading of this beautiful work Steven Poole Guardian Strikingly simple meditations on friendship on shared vocations and avocations and on philosophy and history Publishers Weekly

Merleau-Ponty at the Limits of Art, Religion, and Perception Kascha Semonovitch, Neal DeRoo, 2011-10-27 This book poses the question of what lies at the limit of philosophy Through close studies of French phenomenologist Maurice Merleau-Ponty's life and work the authors examine one of the twentieth century's most interdisciplinary philosophers whose thought intersected with and contributed to the practices of art psychology literature faith and philosophy As these essays show Merleau-Ponty's oeuvre disrupts traditional disciplinary boundaries and prompts his readers to ask what exactly constitutes philosophy and its others Featuring essays by an international team of leading phenomenologists art theorists theologians historians of philosophy and philosophers of mind this volume breaks new ground in Merleau-Ponty scholarship including the first sustained reflections on the relationship between Merleau-Ponty and religion and magnifies a voice that is talked over in too many conversations across the academic disciplines Anyone interested in phenomenology art theory and history cognitive science the philosophy of mind and the philosophy of religion will find themselves challenged and engaged by the articles included in this important effort at interdisciplinary philosophy

Merleau-Ponty, Hermeneutics, and Postmodernism Thomas W. Busch, Shaun Gallagher, 1992-10-01 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 *écart* 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

Nothingness, Metanarrative, and Possibility William E. Marsh, 2009-08-14 What is the solution to human angst and nothingness the gnawing emptiness and frustration with the limits and fragility of this present existence After reviewing the work of Søren Kierkegaard Friedrich Nietzsche Martin Heidegger and Jean-Paul Sartre on this question this work argues that the proper re-

sponse must be metaphysical metanarrative a transcendent metaphysical metanarrative that is the ground of all that is yet a metaphysical metanarrative that makes the fullness of meaning available and apprehensible in physical experience This metanarrative this work asserts is the logos the ultimate referent principle of the ancient Greeks and according to Christianity the God man Jesus Christ the eternal become present in present experience Because the logos constitutes transcendence in human form it recognizes the beauty of existential experience even as it underscores the necessity of transcendence for temporal meaning The logos as metaphysical metanarrative brings the worlds of time and eternity together linking earth and the beyond in a seamless whole It is the ultimate existential experience

Phenomenological Ontology of Breathing Petri Berndtson, 2023-02-28 This book studies the phenomenological ontology of breathing It investigates breathing and air as a question of phenomenological philosophy and looks at phenomenological questions concerning respiratory methodology ontological experience of respiration respiratory spirituality and respiratory embodiment Drawing on the ideas of Maurice Merleau-Ponty Gaston Bachelard Martin Heidegger Edmund Husserl Luce Irigaray and David Kleinberg Levin the book argues for the ontological primacy of breathing and develops a new principle of philosophy that the author calls Silence of Breath Abyss Yawn of Air It asserts that breathing is not a thing or person oriented relation but perpetual communication with the immense elemental atmosphere of open and free air This new phenomenological method of breathing offers readers a chance to begin to wonder rethink re-experience and reimagine all questions of life in an innovative and creative way as aerial and respiratory questions of life Part of the Routledge Critical Perspectives on Breath and Breathing series the book breaks new ground in phenomenology and phenomenological ontology by offering a decisive and insightful treatment of breath It will be indispensable for students and researchers of philosophy phenomenology and ontology It will also be of special interest to Merleau-Ponty scholars as it investigates uncharted dimensions of Merleau-Ponty's philosophy

Merleau-Ponty's Developmental Ontology David Morris, 2018-10-15 Winner of the 2020 Edward Goodwin Ballard Prize in Phenomenology Merleau-Ponty's Developmental Ontology shows how the philosophy of Maurice Merleau-Ponty from its very beginnings seeks to find sense or meaning within nature and how this quest calls for and develops into a radically new ontology David Morris first gives an illuminating analysis of sense showing how it requires understanding nature as engendering new norms He then presents innovative studies of Merleau-Ponty's *The Structure of Behavior* and *Phenomenology of Perception* revealing how these early works are oriented by the problem of sense and already lead to difficulties about nature temporality and ontology that preoccupy Merleau-Ponty's later work Morris shows how resolving these difficulties requires seeking sense through its appearance in nature prior to experience ultimately leading to radically new concepts of nature time and philosophy Merleau-Ponty's Developmental Ontology makes key issues in Merleau-Ponty's philosophy clear and accessible to a broad audience while also advancing original philosophical conclusions

Chiasmatic Encounters Kuisma Korhonen, Arto Haapala, Sara Heinämaa, Kristian Klockars, Pajari

Räsänen,2018-01-02 The concept of chiasm has played major role in continental philosophy where it has referred to various phenomenological and hermeneutic structures of reversibility intertwining and encounter In *Chiasmatic Encounters Art Ethics Politics* fourteen international contributors representing various fields of expertise analyze this central concept and its significance for contemporary cultural theory The authors discuss the work of major philosophers like Merleau Ponty Beauvoir Habermas Levinas Derrida and Deleuze adapting their ideas of chiasmatic relations to cultural analysis As the internal and external horizons of perception and experience are intertwined and reversed various cultural texts like a Vermeer painting a symphony of Sibelius a David Lynch movie or a young girl walking in her summer dress are seen from new and unexpected angles The book also addresses the chiasmatic crossing between ethics and politics between unconditional ethical responsibility and always conditional political choices Representing the cutting edge of contemporary cultural theory and interdisciplinary thinking *Chiasmatic Encounters* is essential reading for anyone working in continental philosophy aesthetics or political theory **Echoes** John Sallis,1990-09-22 In *Echoes* John Sallis mobilizes the figure of echo used by Heidegger to characterize originary thinking as the motif around which to organize a radical reading of Heidegger s most important texts **Inscriptions** Hugh J. Silverman,1997 Positioning itself within the Continental tradition *Inscriptions* is an interwoven set of investigations into the differences between phenomenology and structuralism and a cohesive and thoroughgoing inquiry into the contemporary status of Continental philosophy In *Inscriptions* Hugh J Silverman investigates two divergent yet related philosophical movements phenomenology from the later Husserl through Sartre and Heidegger to Merleau Ponty and structuralism from de Saussure through Levi Strauss and Lacan to Barthes This reading of the tradition culminates in an assessment of Derrida and Foucault From this foundation Silverman moves beyond structuralism and phenomenology and develops his own philosophical position in the context of semiotics hermeneutics and deconstruction A new preface by the author updates this classic text *Writing the Politics of Difference* Hugh J. Silverman,1991-01-01 This book addresses various phases of continental philosophy both in the context of its multiple traditions and in relation to the alternatives that mark the understanding of its present and future Divided into two parts the authors first focus on the diversity of traditions in continental philosophy in connection with the texts of Hegel Marx Kierkegaard Sartre and De Beauvoir Second they explore the reality of social political sexual and philosophical differences in connection with the writings of Merleau Ponty Arendt Habermas Heidegger Foucault Irigaray Kristeva Derrida and Vattimo They also stress the various theoretical foundations that manifest these differences Issues surrounding the role of philosophical systems language ethical choice relations with others the gendered body socialization and the status of philosophy today constitute the fabric of this book The authors place these ideas in the context of current thought and current debates in continental philosophy and evaluate their significance for the future Reading Descartes Otherwise Kyoo Lee,2014-04-15 Focusing on the first four images of the Other mobilized in Descartes *Meditations* namely the blind the mad the dreamy and the bad *Reading Descartes*

Otherwise casts light on what have heretofore been the phenomenological shadows of Cartesian rationality In doing so it discovers dynamic signs of spectral alterity lodged both at the core and on the edges of modern Cartesian subjectivity Calling for a Copernican reorientation of the very notion Cartesianism the book s series of close creatively critical readings of Descartes signature images brings the dramatic forces moments and scenes of the cogito into our own contemporary moment The author patiently unravels the knotted skeins of ambiguity that have been spun within philosophical modernity out of such clichés as Descartes the abstract modern subject and Descartes the father of modern philosophy a figure who is at once everywhere and nowhere In the process she revitalizes and reframes the legacy of Cartesian modernity in a way more mindful of its proto phenomenological traces

Écart & Différance Martin C. Dillon, 1997 Merleau Ponty and Derrida articulate two overlapping but divergent ways of thinking about differentiation ecart and difference This volume represents the viewpoints of fifteen leading North American scholars working in the fields of Continental philosophy phenomenology and postmodernism In essays written expressly for this volume these scholars address the matrix of thought underlying contemporary responses to postmodernism at large and deconstructionism in particular identity and difference community and alterity self and other metaphysics and its closure language and its beyond signification and referentiality

Forgetting in Early Modern English Literature and Culture Christopher Ivic, Grant Williams, 2004-07-31 Opening up an area overlooked by Renaissance scholarship this collection of essays historicizes and theorizes forgetting in English literary texts

Wild Solveig Bøe, Hege Charlotte Faber, Eivind Kasa, 2022-10-20 In this interdisciplinary work philosophers from different specialisms connect with the notion of the wild today and interrogate how it is mediated through the culture of the Anthropocene They make use of empirical material like specific artworks films and other cultural works related to the term wild to consider the aesthetic experience of nature focusing on the untamed the boundless the unwieldy or the unpredictable in other words aspects of nature that are mediated by culture This book maps out the wide range of ways in which we experience the wildness of nature aesthetically relating both to immediate experience as well as to experience mediated through cultural expression A variety of subjects are relevant in this context including aesthetics art history theology human geography film studies and architecture A theme that is pursued throughout the book is the wild in connection with ecology and its experience of nature as both a constructive and destructive force

Cultural Semiosis Hugh J. Silverman, 2014-04-23 Cultural Semiosis traces the theoretical itinerary of the signifier in the continental tradition Cultural semiosis provides links for cultural studies to the philosophical the literary the historical and the social Understood semiotically cultural signs and signifiers are inscribed in the fabric of cultural practices Cultural semiosis enters the spaces of everyday language visibility sexuality and symbolization These original essays interpret and provide tools for the understanding of cultural studies within a philosophical framework Contributors M Alison Arnett Debra Bergoffen Peter Carravetta Alessandro Carrera Julia Kristeva John Llewelyn Michael Naas Kelly Oliver Adi Ophir Francois Raffoul Mark

Roberts Stephanie Sage Hugh J Silverman *The Derrida Reader* Jacques Derrida, 1998-01-01 In the English speaking world Jacques Derrida's writings have most influenced the discipline of literary studies Yet what has emerged since the initial phase of Derrida's influence on the study of English literature classed under the rubric of deconstruction has often been disowned by Derrida What then can Derrida teach us about literary language about the rhetoric of literature and about questions concerning style form and structure The Derrida Reader draws together a number of Derrida's most interesting and idiosyncratic essays that treat literary language the idea of the literary and questions of poetics and poetry The essays discuss single tropes or concepts a figure such as metaphor the ideas of titles and signatures proper names and Derrida's thinking on such subjects as undecidability or aporia The editor's introduction is a demonstration in practice of how Derrida reads and how he adapts the act of reading to the text or figure in question The introduction also outlines each essay's main points its usefulness for reading literary texts and its particular area of interest The Derrida Reader thus provides students of literature with a focused contextualized and readily understandable volume

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