Merleau-Pontys Phenomenology of Language-Dimitris Apostolopoulos 2019-09-16 Merleau-Ponty’s status as a philosopher of perception is well-established, but his distinctive contributions to the philosophy and phenomenology of language have yet to be fully appreciated. Through detailed, clear, and accessible analyses of Merleau-Ponty’s views of linguistic meaning, expression, and understanding, and by tracing the evolution and development of these views throughout the course of his philosophical career, Merleau-Ponty’s Phenomenology of Language offers a global and comprehensive picture of his engagement with the philosophy of language. This book demonstrates that the phenomenology of language is essential for grasping the meaning and motivations behind some of Merleau-Ponty’s most celebrated philosophical contributions. It argues that his philosophy of language should take on a central role in our appraisal of the development and basic goals of his thought. And it suggests that the success of phenomenology’s return to the ‘things themselves’ must be judged not only by the evidence of intuition, but also by the labour of expression.

Merleau-Ponty’s Phenomenology of Language-Dimitris Apostolopoulos 2019-09-06 Through accessible analyses of Merleau-Ponty’s views of linguistic expression and understanding, and by tracing the evolution of these views throughout the course of his philosophical career, Merleau-Ponty’s Phenomenology of Language offers a comprehensive picture of his engagement with the philosophy of language.

Merleau-Ponty’s Phenomenology of Language-Dimitris Apostolopoulos 2019-09-06 Through accessible analyses of Merleau-Ponty’s views of linguistic expression and understanding, and by tracing the evolution of these views throughout the course of his philosophical career, Merleau-Ponty’s Phenomenology of Language offers a comprehensive picture of his engagement with the philosophy of language.

Merleau-Ponty’s Philosophy of Language-James M. Edie 1987

Disclosing the World-Andrew Inkpin 2016-03-11 A phenomenological conception of language, drawing on Heidegger, Merleau-Ponty, and Wittgenstein, with implications for both the philosophy of language and current cognitive science.

Merleau-Ponty’s Philosophy of Language-James M Edie 1987

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.

Merleau-Ponty’s Poetic of the World-Galen A. Johnson 2020-08-04 Merleau-Ponty has long been known as one of the most important philosophers of aesthetics, yet most discussions of his aesthetics focus on visual art. This book corrects that balance by turning to Merleau-Ponty's extensive engagement with literature. From Proust, Merleau-Ponty developed his conception of “sensible ideas,” from Claudel, his conjoining of birth and knowledge as “co-naissance,” from Valéry came “implex” or the “animal of words” and the “chiasma of two destinies.” Literature also provokes the
questions of expression, metaphor, and truth and the meaning of a Merleau-Pontian poetics. The poetic of Merleau-Ponty is, the book argues, a poetic of the flesh, a poetic of mystery, and a poetic of the visible in its relation to the invisible. Ultimately, theoretical figures or “figuratives” that appear at the threshold between philosophy and literature enable the possibility of a new ontology. What is at stake is the very meaning of philosophy itself and its mode of expression.

Consciousness and the Acquisition of Language-Maurice Merleau-Ponty 1973
The tools, concepts, and vocabulary of phenomenology are used in this book to explore language in a multitude of contexts.

Merleau-Ponty's Philosophy-Lawrence Hass 2008
The work of French philosopher Maurice Merleau-Ponty touches on some of the most essential and vital concerns of the world today, yet his ideas are notoriously difficult and not widely understood. Lawrence Hass redresses this problem by offering an exceptionally clear, carefully argued, critical appreciation of Merleau-Ponty's philosophy. Hass provides insight into the philosophical methods and major concepts that characterize Merleau-Ponty's thought. Questions concerning the nature of phenomenology, perceptual experience, embodiment, intersubjectivity, creativity, and philosophy of language are fully and systematically discussed with reference to main currents and discussions in contemporary philosophy. The result is a refreshingly jargon-free invitation into Merleau-Ponty's important and transformational way of understanding human experience.

Phenomenology of Perception-Maurice Merleau-Ponty 1996
Buddhist philosophy of Anicca (impermanence), Dukkha (suffering), and The Logos of the Living World-Louise Westling 2013-10-01
Today we urgently need to reevaluate the human place in the world in relation to other animals. This book puts Maurice Merleau-Ponty’s philosophy into dialogue with literature, evolutionary biology, and animal studies. In a radical departure from most critical animal studies, it argues for evolutionary continuity between human cultural and linguistic behaviors and the semiotic activities of other animals. In his late work, Derrida complained of philosophers who denied that animals possessed such faculties, but he never investigated the wealth of scientific studies of actual animal behavior. Most animal studies theorists still fail to do this. Yet more than fifty years ago, Merleau-Ponty carefully examined the philosophical consequences of scientific animal studies, with profound implications for human language and culture. For him, “animality is the logos of the sensible world: an incorporated meaning.” Human being is inseparable from animality. This book differs from other studies of Merleau-Ponty by emphasizing his lifelong attention to science. It shows how his attention to evolutionary biology and ethology anticipated recent studies of animal cognition, culture, and communication.

Wittgenstein and Merleau-Ponty-Komarine Romdenh-Romluc 2017-03-31
Maurice Merleau-Ponty and Ludwig Wittgenstein are two of the most important philosophers of the twentieth century, yet their work is generally regarded as standing in contrast to one another. However, as this outstanding collection demonstrates they both reject a Cartesian picture of the mind and sought to offer an alternative that does justice to the role played by bodily action, language, and our membership within a community that shares a way of life. This is the first collection to compare and contrast the work of these two major philosophers. Fundamental topics and problems discussed include the role of community in their philosophies; Merleau-Ponty on description and depiction and Wittgenstein on saying and doing; the role of language; their treatment of expression; their relation to the philosophy of the Vienna Circle; solipsism; and rule-following. It is essential reading for anyone studying the work of Wittgenstein and Merleau-Ponty, as well as those interested in phenomenology, philosophy of mind, and philosophy of language.

Logos and Phenomenon-Dimitris Apostolopoulos 2016
Merleau-Ponty and the Possibilities of Philosophy-Bernard Flynn 2010-07-02
Leading scholars engage the later contributions of Maurice Merleau-Ponty.

In Defense of Phenomenology-Douglas Low 2017-07-12
French phenomenological philosopher Maurice Merleau-Ponty argued for the primary role perception plays in understanding the world as well as engaging with it. As a contributor to phenomenology, Merleau-Ponty faced his fair share of
criticisms. In this new book, Douglas Low comes to the defence of both Merleau-Ponty and phenomenology. In Defence of Phenomenology uses Merleau-Ponty's philosophy to counter the criticisms raised in Vincent Descombes's Modern French Philosophy point by point, arguing that it often misunderstood or misrepresented Merleau-Ponty's philosophy. Low clarifies Merleau-Ponty's claims, then makes the case for them. He also argues against Renaud Barbaras's well-known positions that there is a break in the development of Merleau-Ponty's thought, that Merleau-Ponty abandoned his earlier phenomenology, and that Merleau-Ponty equated being with phenomena. Low also clarifies Merleau-Ponty's complex relationship to Hegel and Marx. Finally, Low addresses the later works of Jean Baudrillard and their move away from phenomenology toward a more postmodernist philosophy, in which language and mass media images dominate culture and even construct our worldview. In Defence of Phenomenology asserts that Merleau-Ponty more sensibly argued that even though humanity's interpretation of the world is influenced by language and the media, these linguistic and media messages are first suggested by a person's needful, embodied encounters with the world and with others. These messages would make little sense if they did not relate back to this more primordial encounter.

Merleau-Ponty—Wayne Jeffrey Froman 1982

Disclosing the World—Andrew Inkpin 2016-03-11 A phenomenological conception of language, drawing on Heidegger, Merleau-Ponty, and Wittgenstein, with implications for both the philosophy of language and current cognitive science. In this book, Andrew Inkpin considers the disclosive function of language—what language does in revealing or disclosing the world. His approach to this question is a phenomenological one, centering on the need to accord with the various experiences speakers can have of language. With this aim in mind, he develops a phenomenological conception of language with important implications for both the philosophy of language and recent work in the embodied-embedded-enactive-extended (4e) tradition of cognitive science. Inkpin draws extensively on the work of Martin Heidegger, Maurice Merleau-Ponty, and Ludwig Wittgenstein, showing how their respective conceptions of language can be combined to complement each other within a unified view. From the early Heidegger, Inkpin extracts a basic framework for a phenomenological conception of language, comprising both a general picture of the role of language and a specific model of the function of words. Merleau-Ponty's views are used to explicate the generic “pointing out”—or presentational—function of linguistic signs in more detail, while the late Wittgenstein is interpreted as providing versatile means to describe their many pragmatic uses. Having developed this unified phenomenological view, Inkpin explores its broader significance. He argues that it goes beyond the conventional realism/idealism opposition, that it challenges standard assumptions in mainstream post-Fregean philosophy of language, and that it makes a significant contribution not only to the philosophical understanding of language but also to 4e cognitive science.

The Philosophy of Language of Maurice Merleau-Ponty—David M. Pedersen 1967

Merleau-Ponty between Philosophy and Symbolism—Rajiv Kaushik 2019-10-18 Argues that symbolism is an important and unique element of Merleau-Ponty's phenomenology. Merleau-Ponty says in his Institution and Passivity lectures that he wants to “consider criticism itself as a symbolic form” instead of doing “a philosophy of symbolic form.” This invites the possibility of an unconventional thought: If critical philosophy is a symbolic form, it cannot disclose its own limits and is, in fact, uncritical. Furthermore, the symbolic form can never itself be thought according to the terms of the criticism it produces but is always only constellated and matrixed within them—a symbolic form within both reflection and what it reflects on, within consciousness and the world. Thus, as Rajiv Kaushik argues, the symbolic form is another name for what Merleau-Ponty calls ontological divergence. Only now divergence introduces the question of a limit to both the subject and philosophy itself. This is nothing less than a psychoanalysis of philosophy. Kaushik’s analyses of the matrices between space—imagination, light—dark, awake—asleep, and repression—expression reveal this symbolism in its form of divergence, its lack of origin and destination. Kaushik also argues that the phenomenology of symbolism must detour from the purely descriptive method. Drawing from Merleau-Ponty’s recently published course materials, and attentive to his reliance on
literature and literary language, Merleau-Ponty between Philosophy and Symbolism continues the living force of Merleau-Ponty’s thought and develops his radical insight of the primacy of the symbolic form, even in an ontology that claims to be about the sensible and its elements. Rajiv Kaushik is Professor of Philosophy at Brock University in Canada. He is the coeditor (with Emmanuel Alloa and Frank Chouraqui) of Merleau-Ponty and Contemporary Philosophy, also published by SUNY Press, and the author of Art, Language and Figure in Merleau-Ponty: Excursions in Hyper-Dialectic and Art and Institution: Aesthetics in the Late Works of Merleau-Ponty.

The Thinking of the Sensible-Mauro Carbone 2004-05-27 In this first English publication of a well-known and widely respected Italian scholar, readers will encounter the preeminent interpreter of the works of Maurice Merleau-Ponty engaged in a dialogue of critical concern to contemporary philosophy. In subtle and sensitive language eminently suited to the style and substance of Merleau-Ponty’s own writings, Mauro Carbone fashions four essays around a central theme—the relations of the sensible and the intelligible, and of philosophy and non-philosophy—that occupied Merleau-Ponty in his later work. An original and innovative interpretation of the ontology of Merleau-Ponty—and themselves a significant contribution to the field of Continental thought—these essays constitute a sustained exploration of what Merleau-Ponty detected, and greeted, as a "mutation within the relations of man and Being," which would provide him with the basis for a new idea of philosophy or "a-philosophy." In lucid, often elegant terms, Carbone analyzes key elements of Merleau-Ponty’s thought in relation to Proust’s Recherche, Hegel’s Phenomenology of Spirit, the new biology of Von Uexküll, Rimbaud’s Lettre du voyant, and Heidegger’s conception of "letting-be." His work clearly demonstrates the vitality of Merleau-Ponty’s late revolutionary philosophy by following its most salient, previously unexplored paths. This is essential reading for any scholar with an interest in Merleau-Ponty, in the questions of embodiment, temporality and Nature, or in the possibility of philosophy today.

Resistance of the Sensible World-Emmanuel Alloa 2017-05-01 In this book, Emmanuel Alloa offers a handrail for venturing into the complexities of the work of the French philosopher Maurice Merleau-Ponty (1908–61). Through a comprehensive analysis of the three main phases of Merleau-Ponty’s thinking and a thorough knowledge of his many unpublished manuscripts, the author traces how Merleau-Ponty’s philosophy evolved and exposes the remarkable coherence that structures it from within. Alloa teases out the continuity of a motive that traverses the entire oeuvre as a common thread. Merleau-Ponty struggled incessantly against any kind of ideology of transparency, whether of the world, of the self, of knowledge, or of the self’s relation to others. Already translated into several languages, Alloa’s innovative reading of this crucially important thinker shows why the issues Merleau-Ponty raised are, more than ever, those of our time.

Phenomenology, Language and Sociology-Maurice Merleau-Ponty 1974 Phenomenology and the Social World-Laurie Spurling 2013-10-15 The term ‘phenomenology’ has become almost as over-used and emptied of meaning as that other word from Continental Philosophy, namely ‘existentialism’. Yet Husserl, who first put forward the phenomenological method, considered it a rigorous alternative to positivism, and in the hands of Merleau-Ponty, a disciple of Husserl in France, phenomenology became a way of gaining a disciplined and coherent perspective on the world in which we live. When this study originally published in 1977 there were only a few books in English on Merleau-Ponty’s philosophy. It introduced the reader and suggested how his thought might throw light on some of the assumptions and presuppositions of certain contemporary forms of Anglo-Saxon philosophy and social science. It also demonstrates how phenomenology seeks to unite philosophy and social science, rather than define them as mutually exclusive domains of knowledge.

The Merleau-Ponty Aesthetics Reader-Maurice Merleau-Ponty 1993 Merleau-Ponty's essays on aesthetics are some of the major accomplishments of his philosophical career, and rank even today among the most sophisticated reflections on art in all of twentieth-century philosophy. His essays on painting, "Cezanne's Doubt" (1945), "Indirect Language and the Voices of Silence" (1952), and "Eye and Mind" (1960), have inspired new approaches to epistemology, ontology, and the philosophy of
history. Galen A. Johnson has gathered these essays for the first time into a single volume and augmented them with essays by distinguished scholars and artists, including M.C. Dillon, Mikel Dufrenne, and René Magritte. Together the essays demonstrate the continuing significance of Merleau-Ponty's ideas about art for contemporary philosophy on both sides of the Atlantic.

The Child in the World-Eva M. Simms 2008 A dialogue between developmental research and continental philosophy that illuminates how children experience the world.

Things Seen and Unseen-Orion Edgar 2016-04-18 The philosophy of Maurice Merleau-Ponty was developing into a radical ontology when he died prematurely in 1961. Merleau-Ponty identified this nascent ontology as a philosophy of incarnation that carries us beyond entrenched dualisms in philosophical thinking about perception, the body, animality, nature, and God. What does this ontology have to do with the Catholic language of incarnation, sacrament, and logos on which it draws? In this book, Orion Edgar argues that Merleau-Ponty's philosophy is dependent upon a logic of incarnation that finds its roots and fulfillment in theology, and that Merleau-Ponty drew from the Catholic faith of his youth. Merleau-Ponty's final abandonment of Christianity was based on an understanding of God that was ultimately Kantian rather than orthodox, and this misunderstanding is shared by many thinkers, both Christian and not. As such, Merleau-Ponty's philosophy suggests a new kind of natural theology, one that grounds an account of God as ipsum esse subsistens in the questions produced by a phenomenological account of the world. This philosophical ontology also offers to Christian theology a route away from dualistic compromises and back to its own deepest insight.

Language and the Body, Merleau-Ponty's Critique of the Philosophy of Language-Fiona Mary Lois Hetherington 1985

Saussure's Philosophy of Language As Phenomenology-Beata Stawarska 2015-01-29 This book draws on recent developments in research on Ferdinand de Saussure's general linguistics to challenge the structuralist doctrine associated with the posthumous Course in General Linguistics (1916) and to develop a new philosophical interpretation of Saussure's conception of language based solely on authentic source materials. This project follows two new editorial paradigms: 1. a critical re-examination of the 1916 Course in light of the relevant sources and 2. a reclamation of the historically authentic materials from Saussure's Nachlass, some of them recently discovered. In Stawarska's book, this editorial paradigm shift serves to expose the difficulties surrounding the official Saussurean doctrine with its sets of oppositional pairings: the signifier and the signified; la langue and la parole; synchrony and diachrony. The book therefore puts pressure not only on the validity of the posthumous editorial redaction of Saussure's course in general linguistics in the Course, but also on its structuralist and post-structuralist legacy within the works of Levi-Strauss, Lacan, and Derrida. Its constructive contribution consists in reclaiming the writings from Saussure's Nachlass in the service of a linguistic phenomenology, which intersects individual expression in the present with historically sedimented social conventions. Stawarska develops such a conception of language by engaging Saussure's own reflections with relevant writings by Hegel, Husserl, Roman Jakobson, and Merleau-Ponty. Finally, she enriches her philosophical critique with a detailed historical account of the material and institutional processes that led to the ghostwriting and legitimizing the Course as official Saussurean doctrine.

Merleau-Ponty's Philosophy of Nature-Ted Toadvine 2009-07-16 In this book, Toadvine demonstrates how Maurice Merleau-Ponty's phenomenology has a special power to address such a crisis philosophical power far better suited to the questions than other modern approaches, with their over-reliance on assumptions drawn from the natural sciences."

Routledge Philosophy GuideBook to Merleau-Ponty and Phenomenology of Perception-Komarine Romdenh-Romluc 2010-09-13 Maurice Merleau-Ponty (1908 – 1961) is hailed as one of the key philosophers of the twentieth century. Phenomenology of Perception is his most famous and influential work, and an essential text for anyone seeking to understand phenomenology. In this GuideBook Komarine Romdenh-Romluc introduces and assesses: Merleau-Ponty’s life and the background to his philosophy the key themes and arguments of Phenomenology of Perception the
continuing importance of Merleau-Ponty’s work to philosophy. Merleau-Ponty and Phenomenology of Perception is an ideal starting point for anyone coming to his great work for the first time. It is essential reading for students of Merleau-Ponty, phenomenology and related subjects in the Humanities and Social Sciences.

Merleau-Ponty in Contemporary Context-Douglas Low 2017-09-08 This volume presents the work of Maurice Merleau-Ponty, a great philosopher and social theorist of mid-twentieth century, as a viable alternative to both modernism and postmodernism. Douglas Low argues that Merleau-Ponty’s philosophy offers explanations and solves problems that other philosophies grapple with, but do not resolve, given their respective theoretical presuppositions and assumptions. Low brings the work of Merleau-Ponty into critical contact with important thinkers, including Sartre, Heidegger, Derrida, and Marx. He highlights Merleau-Ponty’s connection to the early Hegel, especially with regard to the criticism of modernism’s "representational consciousness" and its subsequent skepticism with regard to our being in the world. Merleau-Ponty made a concerted effort to solve the problems that come about due to a wide variety of Western dualisms: body and mind, perception and conception, self and other, etc. He frequently does so by demonstrating the connection between these disparate terms, the connection of perception with affect and interest, fact with value, and a broadened view of science with moral and philosophical judgment. Merleau-Ponty’s unique contribution is his focus on the lived-through perceiving body and its relationship to abstract thought and language. In his detailed analysis of the work of Merleau-Ponty, Low brings attention to a twentieth-century master capable of altering the landscape of modern and social philosophy in the twenty-first century.

Maurice Merleau-Ponty: Basic Writings-Thomas Baldwin 2004-02-24 Merleau-Ponty was a pivotal figure in twentieth century French philosophy. He was responsible for bringing the phenomenological methods of the German philosophers - Husserl and Heidegger - to France and instigated a new wave of interest in this approach. His influence extended well beyond the boundaries of philosophy and can be seen in theories of politics, psychology, art and language. This is the first volume to bring together a comprehensive selection of Merleau-Ponty's writing. Sections from the following are included: The Primacy of Perception The Structure of Behaviour The Phenomenology of Perception The Prose of the World The Visible and the Invisible Sense and Non-Sense The Adventures of the Dialectic In a substantial critical introduction Thomas Baldwin provides a critical discussion of the main themes of Merleau-Ponty's philosophy, connecting it to subsequent philosophical debates and setting it in the context of the ideas of Bergson, Husserl, Heidegger and Sartre. Each text is also prefaced with an explanation which sets it in its context in Merleau-Ponty's work; and there are extensive suggestions for further reading to enable students to pursue the issues raised by Merleau-Ponty. Thus the book provides the ideal materials for students studying Merleau-Ponty for the first time.

On the Foundation of Language in the Philosophy of Maurice Merleau-Ponty-Marc Aldous Catral Baccay 2011 Merleau-Ponty's philosophy of language is grounded on his foundational philosophy. The second part of the research shows how language in Phenomenology of Perception and The Visible and the Invisible is grounded on his ontology of perception and ontology of flesh. From the ontological primacy of perception, language is considered to have originally a gestural meaning in that words are considered to possess meaning because, like gestures, they convey primarily through verbal expression the body's meaningful relation with others and the world. The ontology of the flesh which radicalizes Merleau-Ponty's original thesis, on the other hand, reveals that man's being is already meaningful since his existence is fundamentally that of flesh and enfolded by flesh -- it is a perpetual relation with the world, a relation where meaning is identified with man's very being. Language is thus a mode of man's being-in-the-world.

Merleau-Ponty and Contemporary Philosophy-Emmanuel Alloa 2019-12-01 Assesses the importance of Merleau-Ponty to current and ongoing concerns in contemporary philosophy. Maurice Merleau-Ponty is widely recognized as one of the major figures of twentieth-century philosophy. The recent publication of his lecture courses and posthumous working notes has opened new avenues for both the interpretation of his thought and philosophy in general. These works confirm that, with a
surprising premonition, Merleau-Ponty addressed many of the issues that concern philosophy today. With the benefit of this fuller picture of his thought, Merleau-Ponty and Contemporary Philosophy undertakes an assessment of the philosopher’s relevance for contemporary thinking. Covering a diverse range of topics, including ontology, epistemology, anthropology, embodiment, animality, politics, language, aesthetics, and art, the editors gather representative voices from North America and Europe, including both Merleau-Ponty specialists and thinkers who have come to the philosopher’s work through their own thematic interest. Emmanuel Alloa is Professor of Aesthetics at the University of Fribourg, Switzerland. His books include Resistance of the Sensible World: An Introduction to Merleau-Ponty. Frank Chouraqui is Assistant Professor of Contemporary Continental Philosophy at the University of Leiden in the Netherlands. His books include Ambiguity and the Absolute: Nietzsche and Merleau-Ponty on the Question of Truth. Rajiv Kaushik is Professor of Philosophy at Brock University, Canada. His books include Merleau-Ponty between Philosophy and Symbolism: The Matrixed Ontology, also published by SUNY Press.

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.

Merleau-Ponty and the Face of the World-Glen A. Mazis 2016-09-21 Assesses Merleau-Ponty’s contribution to ethics as calling for a poetic interplay between perception and imagination, and between silence and solidarity, that reveals our place in the world, and our obligations to ourselves and others. Before his death in 1961, Merleau-Ponty worried about what he saw as humanity’s increasingly self-enclosed and manipulative way of experiencing self, others, and the world—the consequences of which remain apparent in our destructive inability to connect with others within and across cultures. In Merleau-Ponty and the Face of the World, Glen A. Mazis provides an overall consideration of Merleau-Ponty’s philosophy that brings out what he sees as a corrective prescription for ethical reorientation that is fundamental to Merleau-Ponty’s thought. Mazis begins by analyzing the key role that silence plays for Merleau-Ponty as a positive, powerful presence rather than a lack or emptiness, and then builds on this to explore the ethical significance of the face-to-face encounter in his thought as one of solidarity rather than obligation. In the last part of the book, Mazis traces the development of what he calls “physiognomic imagination” in Merleau-Ponty’s work. This understanding of imagination is not fancy or make-believe, but rather brings out the depths of perceptual meaning and leads to an appreciation of poetic language as the key to revitalizing both ethics and ontology. Drawing on Merleau-Ponty’s published works, lecture notes, unpublished writings, and the work of many phenomenologists and Merleau-Ponty scholars, Mazis also offers incisive readings of Merleau-Ponty’s work as it relates to that of Antoine de Saint-Exupéry, Gaston Bachelard, and Emmanuel Levinas.

Immanence and Micropolitics-Christian Gilliam 2017-03-24 Christian Gilliam argues that a philosophy of ‘pure’ immanence is integral to the development of an alternative understanding of ‘the political’; one that re-orient our understanding of the self toward the concept of an unconscious or ‘micropolitical’ life of desire. He argues that here, in this ‘life’, is where the power relations integral to the continuation of post-industrial capitalism are most present and most at stake. Through proving its philosophical context, lineage and political import, Gilliam ultimately comes to
outline and justify the conceptual importance and necessity of immanence in understanding politics and resistance, thereby challenging the claim that ontologies of 'pure' immanence are either apolitical and/or politically incoherent.

Signs-Maurice Merleau-Ponty 1964 "Merleau-Ponty was one of the few philosophers of today who never lost contact with 'brute reality'; and it may be that Signs will be read with regret in bringing to mind his untimely death, yet with gratitude for the humanity and depth of philosophical insight into the world of lived reality which it offers."--Journal of Individual Psychology.

The Cambridge Companion to Merleau-Ponty-Roberto J. Carman 2005 Publisher Description

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