

European continent.

This book asks how it is possible to do philosophy by studying the thinkers of the past. The answer is developed through readings of Martin Heidegger, Richard Rorty, Paul Ricoeur, Alasdair MacIntyre and other historically-minded philosophers. The result is a powerful and original account of how philosophers use the past.

A new and original monograph from a leading Deleuzian scholar exploring the central issues of life, science, language and art in Deleuze's work.

In his award-winning book "The Philosophy of Edmund Husserl: A Historical Development," J. N. Mohanty charted Husserl's philosophical development from the young man's earliest studies--informed by his work as a mathematician--to the publication of his "Ideas" in 1913. In this welcome new volume, the author takes up the final decades of Husserl's life, addressing the work of his Freiburg period, from 1916 until his death in 1938. As in his earlier work, Mohanty here offers close readings of Husserl's main texts accompanied by accurate summaries, informative commentaries, and original analyses. This book, along with its companion volume, completes the most up-to-date, well-informed, and comprehensive account ever written on Husserl's phenomenological philosophy and its development.

Following Clifford Geertz and other cultural anthropologists, the New Historicist critics have evolved a method for describing culture in action. Their "thick descriptions" seize upon an event or anecdote--colonist John Rolfe's conversation with Pocohontas's father, a note found among Nietzsche's papers to the effect that "I have lost my umbrella"--and re-read it to reveal through the analysis of tiny particulars the motive forces controlling a whole society. Contributors: Stephen J. Greenblatt, Louis A. Montrose, Catherine Gallagher, Elizabeth Fox-Genovese, Gerald Graff, Jean Franco, Gayatri Chakravorty Spivak, Frank Lentricchia, Vincent Pecora, Jane Marcus, Jon Klancher, Jonathan Arac, Hayden White, Stanley Fish, Judith Newton, Joel Fineman, John Schaffer, Richard Terdiman, Donald Pease, Brooks Thomas.

How do the arts inform and cultivate our service to God? In this addition to an award-winning series, distinguished philosopher Bruce Ellis Benson rethinks what it means to be artistic. Rather than viewing art as practiced by the few, he recovers the ancient Christian idea of presenting ourselves to God as works of art, reenvisioning art as the very core of our being: God calls us to improvise as living works of art. Benson also examines the nature of liturgy and connects art and liturgy in a new way. This book will appeal to philosophy, worship/liturgy, art, music, and theology students as well as readers interested in engaging issues of worship and aesthetics in a postmodern context, including Christian artists and worship leaders.

*Husserl und die transzendente Intersubjektivität analyses the transcendental relevance of intersubjectivity, and argues that an intersubjective transformation of transcendental philosophy can already be found in phenomenology, especially in Husserl. Husserl eventually came to believe that an analysis of transcendental subjectivity was a *conditio sine qua non* for a phenomenological philosophy. Drawing on both published and unpublished manuscripts the book examines his reasons for this conviction and delivers a detailed analysis of his radical and complex concept of intersubjectivity, showing that precisely his reflections on transcendental intersubjectivity are capable of clarifying his phenomenological core-concepts, thus making possible a new understanding of his philosophy. Against this background the book then attempts to establish to what extent the phenomenological approach to intersubjectivity can contribute to the current discussions of intersubjectivity. This is achieved through a systematic confrontation with the language-pragmatical positions of Apel and Habermas. Die Abhandlung untersucht die transzendente Relevanz der Intersubjektivität und zeigt, daß eine intersubjektive Transformation der Transzendentalphilosophie schon innerhalb der Phänomenologie - besonders der Husserlschen - zu finden ist. Husserl gelangte zu der Auffassung, daß eine Analyse und Einbeziehung der transzendentalen Intersubjektivität als *conditio sine qua non* für eine phänomenologische Philosophie zu betrachten sei. Die Gründe, die Husserl zu dieser Überzeugung führten, werden herausgearbeitet. Dabei weist die Analyse des radikalen und komplexen Begriffs der Intersubjektivität auf, daß erst seine Überlegungen zur transzendentalen Intersubjektivität viele phänomenologische Grundbegriffe ins rechte Licht stellen können und darüber hinaus ein neues Grundverständnis seiner Phänomenologie ermöglichen. Vor diesem Hintergrund wird die Frage, inwieweit die Phänomenologie zur gegenwärtigen Intersubjektivitätsdiskussion beitragen kann, durch eine systematische Auseinandersetzung mit der sprachpragmatischen Intersubjektivitätstheorie von Apel und Habermas beantwortet.*

*Whenever one attempts to write about a philosopher whose native tongue is not English the problem of translations is inevitable. For the sake of simplicity and accuracy we have translated all of our quotations from the German unless otherwise noted. But for the sake of easy reference we have included the page numbers of the English translations as well as the German texts. Because there is a new translation forthcoming, we have not included references to the English translation of *Ideen I*. Since the German texts are readily available, we did not reproduce them in the footnotes. All quotations translated from Husserl's unpublished manuscripts, however, do include the German text in the footnotes. This work is greatly indebted to the criticism and help of Professor Ludwig Landgrebe, whose support made possible two years at the UniversiHit Koln. Garth Gillan and Lothar Eley also have contributed much to the basic direction of this work. Others such as Edward Casey, Claude Evans, Irene Grypari, Don Ihde, Grant Johnson, Martin Lang, J. N. Mohanty, Robert Ray and Susan Wood have been more than helpful in their discussions with me on these topics and in their criticisms of some of the ambiguities of an earlier draft. Likewise a special word of thanks to Reto Parpan whose insightful corrections were most valuable and to Nancy Gifford for her discussions on matters epistemological and for her help in the final preparation of the book.*

Currently there is a great deal of interest in philosophical issues in the teaching and learning of both mathematics and science education. In this book Ernest has collected together papers from the foremost researchers and practitioners in the philosophy of mathematics education and related areas, together with a selection of papers from the International Congress of Mathematics Education held in Quebec in 1992. Throughout, the outstanding feature of the collection is its multidisciplinary approach to the field of study. This book is the second in Paul Ernest's "Studies in Mathematics Education" series.

Henry O. Pollak Chairman of the International Program Committee Bell Laboratories Murray Hill, New Jersey, USA The Fourth International Congress on Mathematics Education was held in Berkeley, California, USA, August 10-16, 1980. Previous Congresses were held in Lyons in 1969, Exeter in 1972, and Karlsruhe in 1976. Attendance at Berkeley was about 1800 full and 500 associate members from about 90 countries; at least half of these come from outside of North America. About 450 persons participated in the program either as speakers or as presiders; approximately 40 percent of these came from the U.S. or Canada. There were four plenary addresses; they were delivered by Hans Freudenthal on major problems of mathematics education, Hermina Sinclair on the relationship between the learning of language and of mathematics, Seymour Papert on the computer as carrier of mathematical culture, and Hua Loo-Keng on popularising and applying mathematical methods. Gerge Polya was the honorary president of the Congress; illness prevented his planned attendance but he sent a brief presentation entitled, "Mathematics Improves the Mind". There was a full program of speakers, panelists, debates, miniconferences, and meetings of working and study groups. In addition, 18 major projects from around the world were invited to make presentations, and various groups representing special areas of concern had the opportunity to meet and to plan their future activities.

This monograph offers a fresh perspective on the applicability of mathematics in science. It explores what mathematics must be so that its applications to the empirical world do not constitute a mystery. In the process, readers are presented with a new version of mathematical structuralism. The author details a philosophy of mathematics in which the problem of its applicability, particularly in physics, in all

its forms can be explained and justified. Chapters cover: mathematics as a formal science, mathematical ontology: what does it mean to exist, mathematical structures: what are they and how do we know them, how different layers of mathematical structuring relate to each other and to perceptual structures, and how to use mathematics to find out how the world is. The book simultaneously develops along two lines, both inspired and enlightened by Edmund Husserl's phenomenological philosophy. One line leads to the establishment of a particular version of mathematical structuralism, free of "naturalist" and empiricist bias. The other leads to a logical-epistemological explanation and justification of the applicability of mathematics carried out within a unique structuralist perspective. This second line points to the "unreasonable" effectiveness of mathematics in physics as a means of representation, a tool, and a source of not always logically justified but useful and effective heuristic strategies.

This critical interpretation shows Derridian thought to be permeated by a semiology that reduces all meaning to the signification of signs thus challenging the philosophy of deconstruction at its roots.

Continental Philosophy: A Contemporary Introduction is ideal for students coming to the topic for the first time. It introduces the origins and development of the tradition, tracing it from Kant to the present day. Taking a clear thematic approach, Andrew Cutrofello introduces and assesses continental philosophy's relation to fundamental questions in philosophy, such as ethics, humanism, phenomenology, politics and metaphysics, centring the book around the following questions: What is knowledge? What is moral obligation? For what should we hope? What is 'man'? What is critique? Andrew Cutrofello's style is lively and engaging. He also introduces the major as well as the lesser-known thinkers of the continental tradition: from Kant, Mill and Nietzsche and Husserl to Heidegger, Merleau-Ponty, Sartre, Levinas, Bataille and Kristeva.

"Does the World exist?" There would be no reason to resurrect this question of modernity from its historical oblivion were it not for the fact that recent evolution in science and technology, impregnating culture, makes us wonder about the nature of reality, of the world we are living in, and of our status as living beings within it. Thus great metaphysical subjacent queries are forcefully revived, calling for new investigations to proceed in the light of the innumerable novel insights of science. This collection presents a wealth of material toward an elaboration of a new metaphysical groundwork of the onto-poiesis/ phenomenology of life sought to effect such investigations. The classic postulates of the metaphysics of reality, those of necessity and certainty here find a new formulation. Away from sclerotized ontological and cognitive assumptions and congenial with the views of contemporary science, the understanding of reality, of our world of life, and of ourselves within it is to be sought in the existential/ontopoietic ciphering of life (Tymieniecka).

An original and comprehensive reconstruction of Husserl's phenomenological method.

This book addresses the breach within contemporary philosophy with a newly conceived foundationalism. It shows that dramatic discord has arisen between its two dominant branches. The Anglo-American branch generally takes its departure from logic and from natural science, while the Continental branch generally takes its departure from art and from the great traditional questions. However, they share this common negative feature: each side denies the view that philosophy issues from a central foundation. The book gives brief distillations of six major Anglo-American figures: Carnap, James, Quine, Davidson and Kripke; as well as six major Continental figures: Husserl (the only foundationalist), Heidegger, Merleau-Ponty, Derrida, Gadamer, and Sallis. In each, the author discovers a hidden foundation called ruling image that animates the philosopher's thought.

In The Spatial Reformation, Michael J. Sauter offers a sweeping history of the way Europeans conceived of three-dimensional space, including the relationship between Earth and the heavens, between 1350 and 1850. He argues that this "spatial reformation" provoked a reorganization of knowledge in the West that was arguably as important as the religious Reformation. Notably, it had its own sacred text, which proved as central and was as ubiquitously embraced: Euclid's Elements. Aside from the Bible, no other work was so frequently reproduced in the early modern era. According to Sauter, its penetration and suffusion throughout European thought and experience call for a deliberate reconsideration not only of what constitutes the intellectual foundation of the early modern era but also of its temporal range. The Spatial Reformation contends that space is a human construct: that is, it is a concept that arises from the human imagination and gets expressed physically in texts and material objects. Sauter begins his examination by demonstrating how Euclidean geometry, when it was applied fully to the cosmos, estranged God from man, enabling the breakthrough to heliocentrism and, by extension, the discovery of the New World. Subsequent chapters provide detailed analyses of the construction of celestial and terrestrial globes, Albrecht Dürer's engraving Melencolia, the secularization of the natural history of the earth and man, and Hobbes's rejection of Euclid's sense of space and its effect on his political theory. Sauter's exploration culminates in the formation of a new anthropology in the eighteenth century that situated humanity in reference to spaces and places that human eyes had not actually seen. The Spatial Reformation illustrates how these disparate advancements can be viewed as resulting expressly from early modernity's embrace of Euclidean geometry.

Arguing that intellectual movements, such as deconstruction, postsecular theory, and political theology, have different implications for cultures and societies that live with the debilitating effects of past imperialisms, Arvind Mandair unsettles the politics of knowledge construction in which the category of "religion" continues to be central. Through a case study of Sikhism, he launches an extended critique of religion as a cultural universal. At the same time, he presents a portrait of how certain aspects of Sikh tradition were reinvented as "religion" during the late nineteenth and early twentieth centuries. India's imperial elite subtly recast Sikh tradition as a sui generis religion, which robbed its teachings of their political force. In turn, Sikhs began to define themselves as a "nation" and a "world religion" that was separate from, but parallel to, the rise of the Indian state and global Hinduism. Rather than investigate these processes in isolation from Europe, Mandair shifts the focus closer to the political history of ideas, thereby recovering part of Europe's repressed colonial memory. Mandair rethinks the intersection of religion and the secular in discourses such as history of religions, postcolonial theory, and recent continental philosophy. Though seemingly unconnected, these discourses are shown to be linked to a philosophy of "generalized translation" that emerged as a key conceptual matrix in the colonial encounter between India and the West. In this riveting study, Mandair demonstrates how this philosophy of translation continues to influence the repetitions of religion and identity politics in the lives of South Asians, and the way the academy, state, and media have analyzed such phenomena.

Usually Husserl's analysis of time-constitution is thought of in terms of three phases that are roughly bound up with the central publications, the Lectures, the Bernau Manuscripts and the C-Manuscripts. Today, after the publication of the central texts incorporating the last two phases, the discussion of Husserl's analysis of time-constitution has entered a new phase. This is true for the interpretation of the latter two texts but it also affects our reading of the Lectures. Today, in the aftermath of the recent publication of the C-Manuscripts, it seems more likely that the seemingly separated first two phases are more close to each other than expected. The new and broader context allows for more thorough interpretation of the whole enterprise of time-constitution. By publishing this collection of contributions of the best international experts in this field, entailing some refreshing approaches of new coming researchers, this collection gives an overview of the most contemporary interpretations of this fundamental phenomenological theme.

Phenomenology is the philosophy of our times. Through the entire twentieth century this philosophy unfolded and flourished, following stepwise the intrinsic logic and dynamism of its original project as

proposed by its founder Edmund Husserl. Now its seminal ideas have been handed over to a new era. The worldwide contributors to this volume make it manifest that phenomenological inspiration knows no cultural barriers. It penetrates and invigorates not only philosophical disciplines but also most of the sectors of knowledge, transforming our way of seeing the world, our actions toward others, and our lives. Phenomenology's universal spread has, however, oftentimes diluted its original sense, even beyond recognition, and led to a weakening of its dynamics. There is at present an urgent need to retrieve the original understanding of phenomenology, to awaken its dormant forces and redirect them. This is the aim of the present book: resourcement and reinvigoration. It is meant to be not only a reference work but also a guide for research and study. To restore the authentic vision of phenomenology, we propose returning to its foundational source in Husserl's project of a 'universal science', unpacking all its creative capacities. In the three parts of this work there are traced the stages of this philosophy's progressive uncovering of the grounding levels of reality: ideal structures, constitutive consciousness, the intersubjective lifeworld, and beyond. The key concepts and phases of Husserl's thought are here exfoliated. Then the thought of the movement's classical figures and of representative thinkers in succeeding generations is elucidated. Phenomenology's geographic spread is reviewed. We then proceed to the culminating work of this philosophy, to the phenomenological life engagements so vigorously advocated by Husserl, to the life-significant issues phenomenology addresses and to how it has enriched the human sciences. Lastly the phenomenological project's new horizons on the plane of life are limned, horizons with so powerful a draw that they may be said not to beckon but to summon. Here is the movement's vanguard. This collection has 71 entries. Each entry is followed by a relevant bibliography. There is a helpful Glossary of Terms and an Index of Names.

Edmund Husserl's Origin of Geometry": An Introduction (1962) is Jacques Derrida's earliest published work. In this commentary-interpretation of the famous appendix to Husserl's The Crisis of European Sciences and Transcendental Phenomenology, Derrida relates writing to such key concepts as differing, consciousness, presence, and historicity. Starting from Husserl's method of historical investigation, Derrida gradually unravels a deconstructive critique of phenomenology itself, which forms the foundation for his later criticism of Western metaphysics as a metaphysics of presence. The complete text of Husserl's Origin of Geometry is included.

Impossible God introduces Derrida's theology for a new generation interested in Derrida's writings and in the future of theology, and clarifies Derrida's theology for those already familiar with his writings. Derrida's theological concerns are now widely recognised but Impossible God shows how Derrida's theology takes its shape from his earliest writings on Edmund Husserl and from explorations into Husserl's unpublished manuscripts on time and theology. Rayment-Pickard argues that Derrida goes beyond both the nihilism of the 'death of God' and the denials of negative theology to affirm a theology of God's 'impossibility'. Derrida's 'impossible God' is not another God of the philosophers but a powerful deity capable of wakening us into faith, ethical responsibility and love. Showing how central theology has been to Derrida's philosophy since the beginning of his career, Impossible God presents an accessible study of a neglected area of Derrida's writing which students of philosophy and theology will find invaluable.

This collection is the final volume of a four book survey of the state of phenomenology fifty years after the death of Edmund Husserl. Its publication represents a landmark in the comprehensive treatment of contemporary phenomenology in all its vastness and richness. The diversity of the issues raised here is dazzling, but the main themes of Husserl's thought are all either explicitly treated, or else they underlie the ingenious approaches found here. Time, historicity, intentionality, eidos, meaning, possibility/reality, and teleology are the main concerns of this collection devoted to studies in aesthetics, metaphysics and literary interpretation, written by such authors as, among others, R. Cobb-Stevens, C. Moreno Marquez, J. Swiecinski, Sitansu Ray and M. Kronegger. These original studies of phenomenological aesthetics and literary theory by scholars from all parts of the world were gathered by the World Institute for Advanced Phenomenological Research and Learning during the year 1988/89 during its assessment of the phenomenological movement, fifty years after Husserl's death. IX A -T. Tymieniecka (ed.), Analecta Husserliana, Vol. XXXVII, ix.

Combining Maurice Merleau-Ponty's 1960 course notes on Edmund Husserl's "The Origin of Geometry," his course summary, related texts, and critical essays, this collection offers a unique and welcome glimpse into both Merleau-Ponty's nuanced reading of Husserl's famed late writings and his persistent effort to track the very genesis of truth through the incarnate idealization of language.

Der US-amerikanische Architekturdiskurs der 1990er Jahre ist entscheidend von den Theorien Gilles Deleuzes geprägt. Die Aneignung seiner philosophischen Konzepte und jener, die er gemeinsam mit Félix Guattari entwickelt hat, findet vor allem innerhalb des architekturtheoretischen Netzwerks der »Anyone Corporation« statt: In ihren Diskursen wimmelt es von glatten Räumen, organlosen Körpern, Rhizomen, Falten, abstrakten Maschinen und Diagrammen. Frederike Lausch zeigt auf, wie sich die »Anyone Corporation« durch die Bezugnahme auf Deleuze als intellektuelle Elite der Architekturdiziplin inszeniert und wie im Zuge der Entpolitisierung seiner Theorien die »Post-Criticality«-Bewegungen entstehen.

Offering a study in the history of ideas, of design and architecture, and of cultural politics, this book converges on the issues of globalisation. It explores the development of international laws of intellectual property, ideas of design pedagogy, and competing philosophies of aesthetics.

Copyright code : [49fd180931cdc579b39a1c5a7fa37bb4](https://doi.org/10.4997/180931cdc579b39a1c5a7fa37bb4)