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Many of the papers in this, the fourth volume of Schutzian Research, were presented at Founding Meeting of The International Alfred Schutz Circle for Phenomenology and Interpretive Social Science held at The New School for Social Research of New York in May 2012. Lester Embree’s keynote address at the meeting traces the history of Schutz scholarship, and this volume is the latest contribution to that history. The papers have been contributed by scholars from Argentina, Brazil, France, Germany, Japan, and the United States.

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BOOK REVIEW ESSAY
Schutzian Research. A Yearbook of Worldly Phenomenology and Qualitative Social Science. Volume 2 / 2010

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Alfred SCHUTZ: The Problem of Transcendental Intersubjectivity in Husserl (with Comments of Dorion Cairns and Eugen Fink. Translation and Introduction by Fred Kersten)
Alfred SCHUTZ: Problems of a Sociology of Language (Fall Semester, 1958) (edited by Fred Kersten with an Introduction by Lester Embree and Fred Kersten)

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Publication date: 2009
Size: 17 x 24 cm
Pages: 292
Language: English, Spanish, Chinese, Korean
ISSN: 2067-0621
ISBN: 978-973-1997-23-0 (ebook)

Monique COUTINHO DA SILVA & Florence Romijn TOCANTINS: Necessidades do familiar no cuidado ao cliente com insuficiência renal crônica: uma perspectiva para a enfermagem
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Denisa BUTNARU: Typification and Phantasia: New Possibilities for an Ontology of the Lebenswelt
Pablo Hermida LAZCANO: Relevancias y planes de vida en el mundo sociocultural
This book series is dedicated to social sciences and covers the fields of sociology, cultural anthropology and the domains connected. Due to the fact that cultural anthropology and sociology are fields of study built as types of social sciences in a relation of reciprocity and self-positioning, we started this series in a logic of complementarity and mutual enrichment. Zeta Series in Anthropology & Sociology is organized in two essential parts: 1. author books, collections of articles, valuable PhD theses of various scholars. This section encourages scientific communication between well-known professors and young scholars. 2. collections of articles or papers resulting from conferences, colloquia, congresses, seminars covering our fields of interest.

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Published in this Series:

**Dan SEMENESCU**

*Apparition des formes urbaines. Institutions symboliques et structures matérielles au Sud-est de l’Europe*

Available as: Paperback, Electronic (pdf)
Publication date: 2008
Size: 5.83 x 8.27 in
Pages: 520
Language: French
Paperback: 28 EUR
eBook for Individuals: 10 EUR
eBook for Institutions: 90 EUR

Travail impressionnant par la multitude des aspects y traités et par l’originalité de l’approche, l’essence du livre est constitué par les liens entre ville, femme et géométrie. Dans la mouvance de nouveaux archéologues, l’auteur montre que la révolution néolithique n’a pas eu lieu mais que le néolithique se trouve en continuité avec le paléolithique sur le plan du rituel religieux. On retrouve ainsi les origines perdues de la Femme comme incarnation du sacré. Et dans le même mouvement l’auteur montre que les premières villes étaient fondées sur cette représentation du sacré en référence au corps féminin. Par les formes architecturales, par le type d’urbanisation et aussi preuve flagrante, par l’absence de fortification. L’auteur rejoint aussi par ce biais Jacques Cauvin pour qui la formation des villes doit s’interpréter à partir de l’imaginaire et du symbolique. L’enjeu de ce livre consiste à réunir les connaissances actuelles, utiles à la socio-anthropologie, concernant les sociétés dites « premières ». Cette contribution apparaît comme de la plus grande utilité pour désigner ce que les évolutionnistes nomment la naissance de la civilisation et d’une morphologie sociale urbaine. C’est du symbolique vers le matériel, que s’inscrit la recherche qui est à la base du livre.

« Ce livre constitue un pas remarquable fait dans la redécouverte de la préhistoire à partir d’une critique socio-anthropologique que les préhistoriens ont souvent été jusque là incapables de faire. Mais il semble que les temps changent aussi dans le milieu et cet apport de Dan Semenescu sera précieux dans le cadre de remise en perspective de notre passé. » (Alain Gras)

« Cette contribution apparaît comme de la plus grande utilité pour désigner ce que les évolutionnistes nomment la naissance de la civilisation (notamment urbaine) et que l’on peut appeler, de manière plus neutre ou moins idéologique et donc plus scientifique, la naissance d’une morphologie sociale à partir d’un système symbolico-institutionnel. » (Salvador Juan)

**Marc LENAERTS, Ana María SPADAFORA (ed.)**

*Pueblos indígenas, plantas y mercados. Amazonia y Gran Chaco (V Congreso CEISAL de Latinoamericanistas)*

Available as: Paperback, Electronic (pdf)
Publication date: 2008
Size: 5.83 x 8.27 in
Pages: 210
Language: Spanish, Portuguese & English
ISBN: 978-973-88632-7-9
Paperback: 40 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 70 EUR

Indigenous people from Amazonia and Gran Chaco are not living apart from national or international market, but they take part in it according to their own patterns,
which sometimes appear quite surprising. Plants and trees are their main source of income. It does not mean nevertheless that they are managed as simple commodities or as mere objects of knowledge. Rather, they are often viewed as partakers of large relational networks, bringing together human people as well as animal and vegetal beings: in many cases, plants and animals are even considered as true Persons. That was the reason why we decided to organize a symposium with a clear emphasis on this relational dimension. We present here eight selected papers from this panel. The topics are diverse, but all of them enlighten how such an approach opens new ways for the analysis, concerning everyday management of plants and ethnobotanical knowledge, as well as commoditisation, which is anything but a question of strictly economic rationality.

Marc Lenaerts holds a PhD in Social Sciences (Anthropology) from the Université Libre de Bruxelles, Belgium (ULB, 2004). He published a revised version of his PhD in L’Harmattan, Paris, other books as co-editor, and his articles appeared in several academic journals such as L’Homme, Anthropos, the Journal of Ethnobotany and the Journal of Ethnobiology and Ethnomedicine. He is currently teaching in various Belgian institutions: Royal Academy for Fine Arts of Brussels, Université Libre de Bruxelles and Université de Liège.

Ana María Spadafora holds a PhD in Philosophy and Letters (Anthropology area) from the Universidad de Buenos Aires. She published numerous scientific articles in national and international academic journals about indigenous people from Gran Chaco, indigenous rights and traditional knowledge. She is currently a researcher in the Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET) de Argentina and lecturer in the Facultad de Filosofía y Letras (UBA) y de la Facultad Latinoamericana de Ciencias Sociales (FLACSO-Sede Argentina).

Alexandru BĂLĂŞESCU
Paris Chic, Tehran Thrills. Aesthetic Bodies, Political Subjects

In this fascinating and unique book, Alexandru Bălaşescu explores questions of Islamic dress, modernity and public space in Paris and Tehran. How are we to understand the exclusion of the Islamic dress from public space in France if, at the same time, trendy French women and wealthy Middle Eastern tourists shop for designer-label hijab, apparently accepting its conversion into a (depoliticized, deracinated) commodity? And how are we to understand the creation of “designer label” Islamic dress, when fashionable women recast the meanings and practices associated with veiling, understood by Western observers to be the mark of their subordination to a religious regime, into couture? This challenging book significantly complicates the question of Islamic dress in the modern world, and, indeed, questions hallowed categories of religion, secularism, and modernity itself (Bill Maurer, Professor of Anthropology, University of California, Irvine. Author of Mutual Life, Limited: Islamic Banking, Alternative Currencies, Lateral Reason).

Alexandru BĂLĂŞESCU holds a PhD in Anthropology from the University of California, Irvine (UCI, 2004). He taught at the UCI, American University in Paris, UC Critical Center in Paris, and RUW Bahrain. His publication appeared in several academic journals such as Fashion Theory, Gender and History, and the Journal of Material Culture. He also publishes regularly in IDEA—Arts and Society and in several other popular culture magazines (ZOO). He is currently in Bucharest, activating as independent researcher, and guest assistant at the National School of Political and Administrative Studies.
Architecture

Phenomenology in Architecture. The name was coined in a moment of conviction that an invitation to ArchiPhen is timely for practitioners, scholars and students unaware of the importance of phenomenology for architectural discourse and making within a contemporary context. Phenomenology is rooted in the first person perspective and seeks inter-subjectivity, the shared cognition that shapes our ideas and relationships with the world surrounding us. With reference to architecture, the study of phenomenology may inform architectural discourse by borrowing from phenomenologists-philosophers, by implementing phenomenological thought in architectural making, analysis and interpretation, and by applying phenomenology, as radical empiricism, to the realm of architecture. Although phenomenology has been practiced in various guises for centuries, it came into its own in the early 20th century, and was explicitly related to architecture for the first time in the 1950’s. Many scholars have since contributed, to the discussion of architecture-phenomenology, themes for consideration that have evolved with the metamorphosis of architectural history and its context. Shedding light on the most profound concerns of architecture, the field is attracting new generations of scholars in a variety of events, among them participants in the Architecture and Phenomenology Conference, held at the Technion, Israel Institute of Technology in May 2007. Based on a selection of conference presentations, this publication of short, illustrated essays intends to provide an accessible entrance into the field of architecture and phenomenology. Authors were requested to briefly address existing or planned buildings, as examples of the relevance of phenomenology to architecture. (Iris Aravot)

CHRISTIAN THEOLOGY

ZETA SERIES IN CHRISTIAN THEOLOGY

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Theology in the 21st century can think through its themes of reflection only by mirroring the polyphonic character of the early Christian tradition, seen as an open project. Patristic authors distinguished themselves through their constant attempt to construe Christian doctrine by contemplating theologically and conversing philosophically about truth, goodness, beauty, looked upon as first attributes of God. Thus, early Christianity did not bring about the divorce of revelation from the philosophical, aesthetic, literary or civic pursuit of truth. The early scholastic thinkers endeavoured, in their turn, to reconcile the patristic legacy with the metaphysical systems of Greek origin in ways that were later challenged both by theologians of Eastern Orthodox and Protestant persuasion.

This new book series aims at exploring the conceptual and institutional organisation of Christian faith in conversation with different aspects of Western civilisation. In what way does the Eastern Orthodox differ from the Christian Latin understanding of fides et ratio? What was Athens to Jerusalem, and how different was Mecca from these European centres of art and thought? How does theology today relate to the Western history of ideas? How can the relationship between the Church and the secular politeia be envisaged in accordance with the particularities of each culture? These are only some of the many broad questions hosted by this Zeta Books series.
Moreover, the intellectual, moral and artistic dimensions of the human person in Newman’s *Dublin Writings* are discussed, in conjunction with his concepts of the unity of knowledge and of the philosophical habit of mind. The final chapter is the author’s personal reflection on the issues that Newman raised, with reference to the development of university education and to contemporary thinkers such as Derrida and MacIntyre.

Angelo Bottone has covered some aspects of Newman from an original perspective, focusing particularly on the rhetorical elements of his writings. In this respect, his work is innovative, as Newman’s *Dublin Writings* have been always considered only for their contribution to a debate on education. Angelo Bottone covers new areas, like the influence of Cicero or the role of the study of foreign and ancient languages in the university founded by Newman. Angelo Bottone’s book and its timing for publication may generate new perspectives on this period of Newman’s life. He has given a philosophical flavour to this study, which is novel as other authors have written about Newman mostly from a theological or educational view point. (Domenico Iervolino, University of Naples)

Bottone’s book is an historical and thematic treatment of Newman’s *Dublin writings*, the best know of which is *The Idea of a University*. The merit of this work is that it makes available an account of many other writings of Newman that are not generally available, and presents an integrated interpretation of them. Reading *The Idea of a University* in the context of his other *Dublin writings* allows the reader to gain a more complete and nuanced understanding of this centrally important text. (Gerard Casey, University College Dublin).
The collection of history and philosophy of art of Zeta Books includes principally PhDs, collected articles, books and collected papers from symposiums directly related to history of art. One of the purposes of this collection is to encourage original works, doctoral research proposing new interpretations and theories, critical and productive in the same time. The languages of publication are English, French, and German.

**Series Coordinator:** Ana PALANCIUC

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**Published in this Series:**

**Claudio MONGE**  
_Dieu Hôte. Recherche historique et théologique sur les rituels de l’hospitalité_

La recherche vise à fonder l’hospitalité comme notion première ouvrant, par une exigence intrinsèque, à un discours théologique. Sur les traces du récit de la Rencontre de Mambré (Genèse 18) nous essayons de montrer comment l’hospitalité représente et engage toujours le divin et cela également dans d’autres traditions religieuses que le christianisme. Dans chaque cas, il s’agirait toujours d’un dieu qui est reçu ou d’un « mystérieux Autre », envoyé par Dieu. Après avoir exploré la valeur de l’hospitalité en analysant l’arrière-fond des mythes, des symboles, des motifs (dans la production littéraire et artistique profane ainsi bien que sacrée) et d’un certain univers mental qui constitue, plus ou moins directement, l’héritage proche oriental commun et intégré dans les textes sacrés des trois monothéismes, nous reviendrons à l’histoire de l’exégèse de Genèse 18 et à un regard comparatif sur l’interprétation de la théophanie de Mambré dans les trois religions abrahamiques. En s’appuyant sur cette analyse et déclinant la notion et les rituels de l’hospitalité, nous voudrions ouvrir de nouvelles perspectives de recherche concernant certains sujets sensibles dans la réflexion théologique contemporaine.

_Claudio Monge, Docteur en Théologie (spécialité « Théologie des Religions ») à la Faculté de Théologie Catholique de l’Université Marc Bloch de Strasbourg, après avoir obtenu un master en langue et civilisation turco-ottomane et une licence en philosophie à la PUST de Rome. Professeur invité à la Faculté de Théologie de l’Université de Fribourg, chargé annuel à la Faculté théologique de Bologne (FTER) (cours en 2007-2008 : « La religiosité e i fondamentalismi: il complesso rapporto tra fede e modernità » [Religiosité et fondamentalismes: le rapport complexe entre foi et modernité]). Il a déjà collaboré à une dizaine de publications collectives et il entretient une intense activité de conférencier surtout en Turquie, en France et en Italie._
Series edited by the Research Centre for the Foundations of Modern Thought, University of Bucharest

The FMT Series in early modern thought is dedicated foremost to scholarly studies in the history of early modern philosophy, covering a period ranging from the end of the Renaissance era (16th century) to the first part of the 17th century. As the history of philosophy becomes more and more contextualized, the series is opened also to fields such as intellectual history, history and philosophy of science, late medieval studies or the history of art, in the spirit of a cross-disciplinary enquiry into the founding elements of the European modern consciousness.

Publishing author books, monographs or collections of articles, and edited volumes resulting from various academic events, the series benefits from the strong support of an international board of well-known scholars in the field of early modern studies. It is edited by a team of young and senior scholars gathered by the Research Centre for the Foundations of Modern Thought of the University of Bucharest. We are welcoming works of young as well as senior scholars, focused studies or general monographs, written in one of the international academic-working languages.

The motivating spirit of the Series lies in its effort to strengthen the communication between Romanian and foreign scholars and to bring the discipline in the front-lines of the Romanian intellectual awareness today.

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Published in this Series:

Vlad ALEXANDRESCU
Croisées de la Modernité. Hypostases de l’esprit et de l’individu au XVIIe siècle

The Pierre-Georges Castex prize of the French Academy of Moral and Political Sciences in Paris awarded in 2013

Book Series: Foundations of Modern Thought, vol. 4
Availability: Paperback & Electronic (pdf)
Publication date: 2012
Size: 13 x 20 cm
Pages: 560
Language: French
ISBN: 978-606-8266-20-6 (paperback)
ISBN: 978-606-8266-21-3 (ebook)
Paperback: 26 EUR (shipping not included)
eBook Individuals: 12 EUR
Institutional Online Access: 120 EUR

Ce livre sort d’une réflexion constante au sujet de la dimension religieuse au XVIIe siècle, du rôle de la théologie dans la formation des concepts philosophiques modernes et de la part du spirituel dans la littérature européenne de cette époque. Pour les individus de cette époque, penser signifie se mouvoir dans l’univers des idées. La progression dans cet univers a des propriétés radicalement différentes de la progression dans l’univers de la vie, c’est-à-dire de la temporalité vécue. L’un des critères les plus manifestes est le fait que, à l’intérieur de l’univers des idées on peut à tout moment revenir en arrière, alors que dans le régime temporel de l’univers extérieur on est toujours situé. Une autre propriété qui distingue le régime des idées est le fait que commencer à penser signifie d’abord, pour certains philosophes du moins, jeter les bases d’un nouveau mode de comprendre le monde, dont la différence par rapport aux autres modes s’affirme dès l’origine. L’univers des idées, pour autant que nous l’entreprenons de manière différente, est ce qui nous distingue parmi nos semblables. Dans cette perspective, commencer à penser veut dire commencer à être, où, par un raccourci qui n’enlève rien à l’idée, être soi-même.
Claudiu GAIU
La prudence de l’homme d’esprit. L’éthique de Pierre Charron
Préface de Denis Kambouchner

Availability:
Paperback & Electronic (pdf)
Publication date: 2010
Size: 13 x 20 cm
Pages: 360
Language: French
Paperback: 23 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 90 EUR

L’homme d’esprit est une figure dont les traits apparaissent au seuil du Grand Siècle. Ses préoccupations morales envisagent l’être social, en dénonçant l’idéal contemplatif représenté par le sage isolé et par la vie de cloître. L’émergence d’une nouvelle culture de soi se fait à travers des échafaudages métaphysiques, des repositionnements religieux, des stratégies littéraires et des techniques du pouvoir qui s’entrecroisent de manière exemplaire dans le traité de la Sagesse de Pierre Charron. Le concept de prudence s’impose comme le fil directeur de cette étude, du fait du scepticisme de Charron, lequel remet en question le savoir théorique tout en se nourrissant des différentes traditions de pensée pratique. Sa sagesse retrouve les traits de la phronèsis aristotélienne dans une tentative de compréhension des conflits qui bouleversaient les esprits à la fin de la Renaissance. (L'Auteur)

Comment une « méditation sur la faiblesse de l’intellect humain », assortie d’une « critique de la pulsion vanteuse qui anime les positions dogmatiques », peut-elle aboutir à la proposition d’une nouvelle forme de maîtrise de soi et de rationalité éthique ? C’est ce que ce livre entretient de détailler, plaçant son lecteur toujours à la pointe des problèmes philosophiques dont l’œuvre de Charron est soit l’héritière soit la source. Nul doute que cette étude aiguë, première monographie charrounière à paraître depuis une quinzaine d’années, ne soit appelée à donner l’exemple, à relancer la discussion et à attirer sur la Sagesse l’attention de nouveaux chercheurs. (Denis Kambouchner)

Vlad ALEXANDRESCU (ed.)
Branching Off: The Early Moderns in Quest for the Unity of Knowledge

Availability:
Paperback & Electronic (pdf)
Publication date: 2009
Size: 13 x 20 cm
Pages: 416
Language: English & French
Pap erback: 20 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 80 EUR

As Francis Bacon put it on the frontispiece of his Novum Organum, grafting an apocalyptic vision on a research program, multi pertransibunt et multiplex erit scientia. The development of science becomes steadily associated with the end of earthly life, a theme that would resound deeply in Western thought up until Goethe’s Faust. What grounds then the multiplicity of knowledge? What is the common trunk out of which all realms of knowledge unfold, like the burgeoning branches of the celebrated tree? After the Augustinian imprint of the first Christian centuries and after the admirable effort of the high scholastics’ Aristotelian and Christian synthesis, the seventeenth century undertakes new scientific work with the need of a new steady ground. All the big names of the modern era, Francis Bacon, Galileo, Descartes, Robert Boyle, Spinoza or Leibniz, found themselves engaged in the search for a common trunk of wisdom, each of them nourishing the intimate conviction that they possessed the philosophical core which would satisfy the learned men’s newly found appetite for indefinitely extending knowledge. In doing this, all of these masters needed to confront the philosophical tradition that they received, reworking and merging together the old structures of science through this epistemological prism of the search for the unity of knowledge. (Vlad Alexandrescu)

Nathan Smith: Mathesis, Mathematics and Method in Descartes’s Regulae: A Reprise; Elodie Cassan: Théorie de la science et physique chez Descartes; Vlad Alexandrescu: The double question of the individuation of physical bodies in Descartes; Roger Ariew: Descartes and Leibniz on the Principle of Individuation; Lucian Petrescu: Descartes and the Internal Senses. On memory and remembrance; Stephen Gaukroger: The unity of knowledge: natural philosophical foundations of Spinoza’s politico-theology; Daniel Garber: Leibniz, Theology and the Mechanical Philosophy; Sorana Corneanu: Locke on the Study of Nature; Massimiliano Savini: La Panacea Philosophica de Johann Heinrich Alsted: un projet architectonique d’accès au savoir; Dana Jalobeau: The fascination of Solomon’s House in seventeenth century
La compréhension de l’argument de l’existence de Dieu, tel que formulé par saint Anselme, dépend entièrement du concept de hiérarchie du monde, concept hérité de manière indirecte du néoplatonisme. Sous le concept de hiérarchie du monde nous comprenons une représentation de l’univers sous la forme de réalités ordonnées selon des distinctions qualitatives, dont le statut correspond à la place occupée dans cet ordre et qui sont définies par la participation à des réalités qui leur sont supérieures.

Indépendamment du fait de savoir si saint Anselme a trouvé ou non l’existence divine, on peut dire qu’il a créé, ne serait-ce que par ses critiques, un destin culturel du problème soulevé, plus palpable et plus éloquent pour notre histoire à nous que ne le serait l’existence divine elle-même. À l’autre extrême de sa signification historique, il y a le complexe réseau de textes, d’influences, de paragraphe et valorisés, consciemment ou pas, par saint Anselme. Ceux-ci font de lui un exceptionnel interprète du néoplatonisme et de saint Augustin qui crée son propre destin implicite par ces interprétations.

Alexander Baumgarten est maître de conférence à l’Université de Cluj.
Adrian Papahagi has reopened the discussion about the transmission of Boethius’ Consolatio Philosophiae in the Carolingian age. By examining afresh the manuscripts and available bibliography, he summarises the state of the question and clarifies a few vexed questions raised by previous scholars. Papahagi does not confine himself to a pars destruens: he also proposes a pars construens, which must henceforth be taken into account. (Fabio Troncarelli, Professor of Latin Palaeography, Università di Viterbo)

Adrian Papahagi (BA, MA, PhD Sorbonne) is a lecturer in the English Department of the University of Cluj, Romania, and head of this university’s Centre for Manuscript Studies. He taught at several French universities (Paris IV-Sorbonne, Paris VII-Denis Diderot, Institut Catholique de Paris) and obtained scholarships and fellowships from the École Normale Supérieure (Paris), the Warburg Institute (London), the Maison française d’Oxford, and the New Europe College (Bucharest).

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Published in this Series:

Daniel MAZILU
Raison et mystique dans le néoplatonisme

Availability:
Paperback & Electronic (pdf)
Publication date: 2008
Size: 5.83 x 8.27 in
Pages: 504
Language: French
Book: 29 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 100 EUR

Plotin est parvenu à concilier ce qui passe par ailleurs pour inconciliable: la raison et la mystique. Et le plus étonnant, c’est qu’il l’a fait naturellement, comme si cela allait de soi. Ce livre montre qu’il en va réellement ainsi — contrairement au lieu commun qui veut que la raison et la mystique soient en conflit. La raison comprend, tandis que la mystique conduit à aimer; mais peut-on aimer sans comprendre? D’une part, la mystique semble toujours en avance par rapport à la raison. Mais en quoi est-elle différente et que suppose-t-elle de plus que la raison? D’autre part, peut-on se passer de la raison pour aimer? Le néoplatonisme répond par la négative: sans compréhension, il n’y a jamais d’amour véritable. Tout se joue là, dans ce rapport entre la raison et la mystique, où la mystique complète et achève la démarche rationnelle. Plotin et ses successeurs, de Porphyre à Damascius, ont saisi cette exceptionnelle complémentarité. Nous serions en droit de parler ici, ni plus ni moins, d’une véritable raison mystique. Ce livre démontre à quel point cette formule s’applique au néoplatonisme, tel qu’on le voit à l’œuvre à partir de Plotin.

Dans cette étude, Daniel Mazilu comble enfin une lacune importante dans l’histoire de la philosophie grecque. Jusqu’à ce livre en effet, nous ne disposions pas d’une discussion critique de l’ensemble de la tradition dont le thème générant est la polarité de la raison et de la mystique. C’est chose faite. La pensée de Plotin, de Jamblique et de Proclus est ici relue dans le but d’y mettre en relief la tension entre le projet rationnel et la philosophie religieuse: sur cet horizon, l’auteur présente les enjeux d’une interprétation de l’élan mystique et de l’ensemble des questions éthiques qui s’y rattachent, en particulier la purification et le recueillement, l’enthousiasme et l’extase. Daniel Mazilu plaide à la fois pour une non séparation, en ce sens que la raison n’est pas délaissée, et pour un dépassement, puisque l’expérience mystique et religieuse présente une réelle différence. Cette réconciliation éclaire toute la tradition et fait de ce livre une synthèse novatrice de la place de la raison dans la métaphysique grecque tardive. (Georges Leroux)
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Published in this Series:

Richard M. ZANER
At Play in the Field of Possibles. An Essay on the Foundation of Self and Free-Fantasy Variational Method

This study is a phenomenological inquiry into several relatively unexplored phenomena, including certain key methodological issues. It seeks to elicit and explicate the grounds of free-fantasy variation, which Husserl insists contains his “fundamental methodological insight” since it articulates “the fundamental form of all particular transcendental methods...” In the course of pursuing the full sense of this method and its grounds, the essay also uncovers the origins and eventual presence of “self” and explores the multiple connections among self, mental life, embodiment and the surrounding world. To that end, it is necessary to take seriously Husserl’s otherwise odd declaration that “‘feigning’ ['Fiktion'] makes up the vital element of phenomenology as of every other eidetic science...”, and thus that every philosopher must “fertilize” his or her “fantasy” through works of art and history as well as other areas and practices of human life. The essay offers an in-depth probing of several striking but largely unexplored phenomena: exemplifying and possibilizing, and concludes with an exploration of one of the most pervasive themes in phenomenological inquiry: intersubjectivity.

At Play in the Field of Possibles is beautiful in its lucidity, representing the late style of Zaner’s extraordinary career in philosophy and bioethics. Zaner sets us straight about what makes phenomenology distinct and necessary, leading us from Husserl’s method of reduction to the often neglected but crucially valuable idea about free-fantasy variation or as Zaner calls it “possibilizing.” This book is at once technical and practical. It deserves to be read by social scientists and clinicians as well as philosophers, because Zaner shows us that phenomenology truly is a philosophy of everyday life. Anyone interested in how human consciousness makes sense of its world and the other people in that world will find this book to be an essential guide.

Arthur W. Frank (University of Calgary), author of The Wounded Storyteller and Letting Stories Breathe (University of Chicago Press, 2010)
Lester E. EMBREE  
Reflective Analysis (second edition)  

Availability:
Paperback & Electronic (pdf)  
Publication Date: 2011  
Size: 13 x 20 cm  
Pages: 210  
Language: English  
ISBN: 978-606-8266-09-1 (paperback)  
Paperback: 20 EUR  
eBook for Individuals: 10 EUR  
Institutional Online Access: 100 EUR  

The basic contention of Reflective Analysis is that phenomenology is most fundamentally an approach, rather than a set of texts or concepts: phenomenologizing involves modes of observation and analysis that we can learn to perform better. The author presents his own account step by step, using everyday examples and dealing not only with perceiving and thinking (leading themes for most phenomenologists), but also with valuing and willing. Many charts and diagrams are used to summarize key distinctions, and the book also includes exercises that help readers refine this approach for themselves. The text was designed for college students, and there is a “Preface for Instructors” who wish to use the book in the classroom, but others will find this a friendly, helpful “first introduction” that they can study on their own. The work is suitable for students in all disciplines, not just philosophers, and will be especially welcome to any reader who appreciates learning by doing and prefers examples to footnotes.

Patterns in Applied Phenomenology (PAPH) is devoted to works in which phenomenological methods, concepts, and research results are used to address concrete practical problems or phenomenological insights are used to develop what might be termed phenomenologically-informed practices. We would be especially interested in manuscripts documenting how the phenomenological tradition can serve as a resource in peace-making and related endeavours, but authors applying phenomenology in practical projects of all sorts are invited to submit proposals to paph@zetabooks.com.  
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Harry P. REEDER  
The Theory and Practice of Husserl’s Phenomenology (second edition)  

Availability:
Paperback & Electronic (pdf)  
Publication date: 2010  
Size: 13 x 20 cm  
Pages: 241  
Language: English  
ISBN: 978-973-1997-21-6 (ebook)  
Paperback: 20 EUR  
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Institutional Online Access: 100 EUR  

The second edition of The Theory and Practice of Husserl’s Phenomenology is a clear and concise introduction to the theoretical background and the rigorous method of Edmund Husserl (1859–1938), perhaps the most influential philosopher of the twentieth century and the founder of the phenomenological movement. According to Husserl phenomenology is not a body of knowledge but a scientific practice based in a rigorous and difficult method, a method that takes long effort and practice to enter into and in which to develop some significant results. Since many scholars and students do not read many of Husserl’s published works, this text is meant to show the core unity of focus and method throughout decades of his phenomenological practice and refinement. The present work covers the historical origin of phenomenology and some main thematic results that appear in Husserl’s works, and provides an introduction to phenomenology as a practice, through explication of the “how to” of producing a phenomenological description. The author, an award-winning teacher, is a recognized expert in the phenomenological method and author of seven books and numerous articles in the field.
This powerful book documents in compelling detail, and with great compassion, the long-term consequences of early life abuse and neglect as they affect health throughout life. The book highlights the importance of eliciting each person’s story as a means of achieving relief from the emotional and physiological consequences of early life adversity. In so doing, the book also provides a provocative reflection upon the relationship between brain and mind. Furthermore, it argues that modern biomedical science needs to elaborate a more sophisticated appraisal of an individual’s reflections upon salient lifetime experiences, since they are key for understanding how these experiences affect health through biological pathways that, on the one hand, promote adaptation and, on the other hand, can be dysregulated and cause damage. (Bruce McEwen, Ph.D., Alfred E. Mirsky Professor, Rockefeller University, New York)

Dr. Kirkengen has produced a remarkable and revolutionary work. She has validated the personal experiences of abused persons in a totally new way. She has drawn upon a philosophy of phenomenology to establish the truth of the “lived experience”. She brings the “phenomena” of lived experience closer to the “noumena” that might have been observed by uninvolved witnesses had such persons been secretly watching the abusive events that affected the people she describes. This book discards conventional clinical processes and conventional medical research processes for the assessment of sick persons and their conditions. Conventional epidemiology, also takes its jumps. Conventional medical thinkers may have some difficulty with digestion of Kirkengen’s conceptualizations. This book should be read by all medical doctors, who have an interest in violence and abuse. Most of them will find it very useful in framing the problems that their patients bring to them. It will also be useful in producing precise definitions of the specific acts that our society must learn to prevent if we are to get healthy. (David L. Chadwick, MD, Director emeritus, founder of the Chadwick Center for Children and Families, Rady Children’s Hospital and Health Center, San Diego, USA)

While scholarship on texts and addressed to fellow specialists will always be welcome, this series will focus primarily on reflectively produced phenomenological descriptions suitable for discussion in informal study groups as well as with students in college seminars. Then it might even happen that confirmation, correction, and extension of reflective analyses occur as understanding of how to investigate the things themselves reflectively increases.

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Lester EMBREE
Animism, Adumbration, Willing, and Wisdom. Studies in the Phenomenology of Dorion Cairns

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eBook Individuals: 10 EUR
Institutional Online Access: 100 EUR

The purpose of this collection is to show the originality of the phenomenology of Dorion Cairns, arguably Edmund Husserl’s closest disciple. The word “studies”
(in the plural) occurs in the subtitle because these studies can each stand alone, which entails some repetition of important passages, and because they vary somewhat in their approaches, some being more essays and some more editions than others. While published essays by Cairns are also drawn on, most of the basis of these studies is his famous and still unpublished New School lectures in the 1960s, which are quoted from quite extensively.

The studies in this volume show how he thus creatively continued Husserl’s work. The philosophic ideal is revised, the account of the constitution of Others is corrected, the description of sense-transfer extended, the theory of hyletic data is revised, sensa as well as appearances are shown to be adumbrative, aspects of the body that Husserl seemed to have overlooked are described, and original investigations of appearances and of willing are assembled. A methodological description is appended that may help make the emphasis on description and the near absence of argumentation clearer. That description also helps one understand the focus on individual human mental life and the sensuous perceiving of physical things as where to begin. And if they explain away any seeming naturalistic emphasis, the many references to willing and valuing throughout this book should also reduce suspicions of intellectualism. Furthermore, there are no bases for considering phenomenology solipsistic or about disembodied mental lives to be found here. Cairns was deeply impressed by the Abbau-Aufbau method and held that Husserl came to recognize the importance of the primarily passive or automatic infrastructure of mental life too late completely to adjust his concepts. This adjustment of concepts guided Cairns’s effort to bring the thought published by Husserl in his lifetime up to the level of the Cartesianische Meditationen and the Formale und transzendentale Logik. And he was always endeavoring to develop better terminology for phenomenology in English.

Natalie DEPRAZ, Francisco J. VARELA, Pierre VERMERSCH
A l’épreuve de l’expérience: Pour une pratique phénoménologique

Availability: Paperback & Electronic (pdf)
Publication date: 2011
Size: 13 x 20 cm
Pages: 368
Language: French
Paperback: 26 EUR
eBook for Individuals: 13 EUR
Institutional Online Access: 130 EUR

There is an extensive appreciation of culture and hence opposition to naturalism in this text. The attempt is made to clarify the overlapping concepts of environment and technology, which are unfortunately often considered separately by philosophers today. Since these are moral issues, it has seemed appropriate to include at the end two analyses of more general bearing. And since phenomenological exposition is an art of examples, there are references to such things as automobiles, bank robbers, birds, broken legs, gardens, nut-crackers, parks, roads, snakes, taxi drivers, trees, trucks, and vegetarians. Ecological phenomenology is practiced for the most part, but the place of intersubjectivity is regularly indicated and noetic-noematic analysis is relied on practically everywhere. Thus encounters and things-as-encountered are analyzed into experiencings and posittings and experiencings are analyzed into the perceivings, rememberings, and expectings of things in the now, the past, and the future with their manners of givenness and appearance. Then posittings are analyzed into positive, negative, and neutral believing, valuings, and willing or actions (in broad significations) with the firm and shaky and also intrinsic and extrinsic positional characteristics in their correlates distinguished and described. The emphasis is on Ce livre se présente comme une enquête portant sur les sources et les moyens adéquats à une approche méthodique de la conscience, entendue comme une praxis d’exploration de l’expérience subjective. Nous avons choisi délibérément un mode de présentation qui privilégie ce que l’on peut nommer une logique de découverte d’un problème, ou encore une dynamique d’amour-cœur d’une question plutôt qu’une exposition close de résultats. C’est dire que le livre a un caractère essentiellement ouvert: on s’y livre à l’exploration d’un champ nouveau, à la manière d’une terra incognita dont nous ignorons presque tout et dont nous sommes à la découverte, seulement munis d’une carte approximative et des outils du chercheur. L’exploration en question épouse par conséquent le mouvement d’émergence de l’activité scientifique au moment précis où elle s’aperçoit elle-même.

Lester EMBREE
Environment, Technology, Justification

Availability: Paperback & Electronic (pdf)
Publication date: 2008
Size: 5.83 x 8.27 in
Pages: 175
Language: English
Paperback: 15 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 100 EUR

There is an extensive appreciation of culture and hence opposition to naturalism in this text. The attempt is made to clarify the overlapping concepts of environment and technology, which are unfortunately often considered separately by philosophers today. Since these are moral issues, it has seemed appropriate to include at the end two analyses of more general bearing. And since phenomenological exposition is an art of examples, there are references to such things as automobiles, bank robbers, birds, broken legs, gardens, nut-crackers, parks, roads, snakes, taxi drivers, trees, trucks, and vegetarians. Ecological phenomenology is practiced for the most part, but the place of intersubjectivity is regularly indicated and noetic-noematic analysis is relied on practically everywhere. Thus encounters and things-as-encountered are analyzed into experiencings and posittings and experiencings are analyzed into the perceivings, rememberings, and expectings of things in the now, the past, and the future with their manners of givenness and appearance. Then posittings are analyzed into positive, negative, and neutral believing, valuings, and willing or actions (in broad significations) with the firm and shaky and also intrinsic and extrinsic positional characteristics in their correlates distinguished and described. The emphasis is on...
the prepedicative constitution of what it is urged be
called “basic culture,” the difference between I-engaged
operations and secondarily passive habits and traditions
is recognized, and, despite that these are basically surface
analyses, something is nevertheless said about identifying
and differentiating intentional syntheses. Finally, the need
to carry analysis on beyond epistemology and axiology to
praxiology is emphasized in descriptions of how believing,
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Petr SPECIAN (eds.)
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Paths into the
Phenomenology of
Merleau-Ponty

Availability: Paperback
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Publication date: 2011
Size: 13 x 20 cm
Pages: 506
Language: English, French, German
Paperback: 26 EUR
eBook for Individuals: 12 EUR
Institutional Online Access: 120 EUR

In an article written in 1959, in commemoration of Hus-
serl’s 100th birthday, Merleau-Ponty writes that “with
regard to a philosopher whose venture has awakened
so many echoes, and at such an apparent distance from
the point where he himself stood, any commemoration

Massimiliano TAROZZI
& Luigina MORTARI (eds.)
Phenomenology and
Human Science Research
Today

Availability:
Paperback & Electronic (pdf)
Publication date: 2010
Size: 13 x 20 cm
Pages: 325
Language: English
Paperback: 20 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 100 EUR

Like the Phoenix, the phenomenological movement has
been reborn many times from its own ashes during the
last century. In the present volume the editors decided
to address the rich multiplicity and the fruitful complex-
ity of the phenomenology as a philosophy of thought
and as a style of thinking. Contributions from all over
the world and from a wide range of disciplines are presented
here, along three main axes in which phenomenology
can be seen within human science research: theoretical framework, methodological thinking and research practice. We are convinced that the essence of phenomenology can be found in its practice. In this sense, the key question for understanding this philosophy is not “what is phenomenology”, but “how to do it.” Phenomenology is a way to educate our vision, to define our posture, to broaden the way we look at the world. That is why phenomenology is not only explicable as a method (or style) for philosophical research, but also as a powerful tool for research in human science.

Phenomenology 2010—5 volumes (6 books):
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Vol. 2: Selected Essays from Latin America
Vol. 3: Selected Essays from the Euro-Mediterranean Area
Vol. 4: Selected Essays from Northern Europe
Vol. 5: Selected Essays from North America: Part 1 + Part 2

This 5 volumes set of Phenomenology 2010 is part of a celebration of phenomenology in 2008. That celebration found its clearest expression in an international meeting of representatives of various local phenomenological organizations throughout the world belonging to the Organization of Phenomenological Organizations (OPO) at the Chinese University of Hong Kong under the leadership of Professor Chan-fai Cheung. The meeting, which took place between December 15 and 20, 2008 and included nearly 100 presentations, was supported by Dr. Edward Cheng, the Executive Committee and the Center for Advanced Research in Phenomenology, Inc. This meeting in Hong Kong was the third in a series that began with the meeting in Prague 2002, was followed by one in Lima in 2005, and a fourth is planned for Segovia in 2011.

Even though the Asia-Pacific Region is geographically far away from the birthplace of phenomenology, the development of phenomenology already had its impact on this area as early as the 1920s. Notably, the Kaizo articles of Husserl were first published in Japanese long before they were published in their original language. Currently there are at least 20 local phenomenological organizations in this region. The present volume gathers papers from countries or regions such as Japan, Korea, China, Hong Kong, Taiwan, and Australia. The articles are arranged according to their themes, which can be divided in six different categories: a) Implantation of European Philosophy and Intercultural Dialogue; b) Comparative Study of Husserl’s Phenomenology and Yogacara Buddhism; c) The Study of Merleau-Ponty’s Phenomenology and its Implication; d) Research on Husserl’s Phenomenology; e) On Heidegger; and f) On Scheler and Other Phenomenologists.

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YU Chung-Chi (ed.)

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Paperback: 28 EUR
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Andre de Macedo DUARTE,
Rosemary R.P . LERNER,
and Antonio
ZIRION QUIJANO (ed.)

Availability: Paperback & Electronic (pdf)
Publication date: 2010
Size: 13 x 20 cm
Pages: 352
Language: English, Portuguese, Spanish
Paperback: 26 EUR
eBook for Individuals: 13 EUR
Institutional Online Access: 130 EUR
A sample is always representative, though not always of that which it purports to represent. The question is whether this sample of essays presented in the Latin American volume of Phenomenology 2010, represents the current practice of Phenomenology in Latin America. Even though the question is debatable, some of the essays in this sample represent, undoubtedly, the best of the phenomenological production in their countries of origin. Others may not, at least in the same degree. But all of them taken together seem to represent fairly well the situation of Phenomenology in the Latin sector of the American continent.

Ion COPEROU, Pavlos KONTOS, Agustín SERRANO DE HARO (eds.)

Availability:
Paperback & Electronic (pdf)
Publication date: 2011
Size: 13 x 20 cm
Pages: 466
Language: English, German, French, Spanish
Paperback: 27 EUR
eBook for Individuals: 13 EUR
Institutional Online Access: 130 EUR

Freedom is a value, that phenomenology explored over the decades in various ways. Some of the authors in this volume are addressing it directly, for some others it is an operative concept, which helps us to clarify aspects or processes of the subjective or objective world. Investigating the relationship between nature and subjectivity is a traditional way to deal with the topic of freedom, but nonetheless one which provides us a solid ground. The entire phenomenological enterprise is founded on freedom, since the phenomenological reduction is, according to Husserl himself, the result of an absolutely free act. Similarly what phenomenology brought forward was a specific type of analysis, which is difficult to be understood without in the absence of free action. Freedom is not only an “object” of the investigation, but also a “living telos”. It is noteworthy therefore to underline that the phenomenal analyses are in fact pointing to existential issues. The papers collected in this volume are altogether bringing to light the horizons of freedom: rationality, action, values, and normativity.

Dermot MORAN, Hans Rainer SEPP (eds.)
Phenomenology 2010, Volume 4: Selected Essays from Northern Europe. Traditions, Transitions and Challenges

Availability: Paperback & Electronic (pdf)
Publication date: 2011
Size: 13 x 20 cm
Pages: 362
Language: English, French, German
Paperback: 26 EUR (shipping not included)
eBook Individuals: 13 EUR
Institutional Online Access: 130 EUR

The first part of this collection presents articles about central themes of European phenomenology — developed by positions from Husserl, Scheler, Heidegger, Fink, Stein, Merleau-Ponty, Ricoeur, Beauvoir, Derrida, Henry, and Patocka —, while the second part first of all deals with phenomenological problems, specifically with a phenomenology of borderline situations like experiences of pain and insanity, but also with so “normal” phenomena like the acoustic volume of sound, further with topics of painting and photography, and with a philosophic-mathematical question in the end. On the whole, this collection provides evidence for a main tendency in contemporary phenomenology, as it is the phenomenological research on structures of the living human body including such problems like birth, love, and pain. At the same time, the articles are documents manifesting a phenomenological crossing over borders: they force a confrontation between different phenomenological positions and engage with other philosophies on the basis of phenomenological points of view, and they apply phenomenological analyses to other disciplines such as psychopathology and aesthetics. Finally, the border itself becomes a topic: in the shape of the ultimate of the absolutely infinite in the closing article of this book.
Michael BARBER, 
Lester EMBREE, and 
Thomas J. NENON (eds.)
Phenomenology 2010. 
Vol. 5.1: Selected Essays 
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Part 1: Phenomenology 
within Philosophy

Availability: 
Paperback & Electronic (pdf) 
Publication date: 2010 
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Pages: 450 
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eBook for Individuals: 14 EUR 
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Even though this volume represents half of the essays from the North American region, it reflects the breadth and scope of interest that characterized the international meeting of phenomenologists in Hong Kong. It contains nineteen essays from Canadian and United States phenomenologists representing thirteen different phenomenological organizations. This volume is organized roughly—give that there is an inevitable overlapping—in terms of the historical figures in the phenomenological movement, beginning with Edmund Husserl, and then following with sections devoted to the Contemporaries of Husserl, The First Generation after Husserl, and Other Authors and Themes. Of course, each of these section headings often embraces a variety of philosophers, with, for example, “The First Generation” including the work of Jean-Paul Sartre, Maurice Merleau-Ponty, Emmanuel Levinas, and Paul Ricoeur. In addition, in each section the essayists take up different aspects of the thought of these figures in the tradition or find novel applications to areas that these figures might never have anticipated. One has the sense in these essays that phenomenology is a growing philosophical movement encompassing a rich variety of thinkers and topics, across generations and across continents.

Phenomenology beyond philosophy approaches relatively new problems in our multidisciplinary tradition. In it there is much less scholarship on texts and much more investigation of things themselves. The methods of phenomenology relied on can appear different when not related to the usual philosophical problems. Many concepts are imported, so to speak, from philosophical phenomenology and adapted in new contexts and this would seem the most conspicuous feature of phenomenology beyond philosophy, i.e., originally philosophical concepts used in contexts beyond the traditional scope of philosophy in our tradition.

Phenomenology 2005—5 volumes x 2 parts (10 books)

Vol. 1: Selected Essays from Asia (Part 1 + Part 2)
Vol. 2: Selected Essays from Latin America (Part 1 + Part 2)
Vol. 3: Selected Essays from the Euro-Mediterranean Area (Part 1 + Part 2)
Vol. 4: Selected Essays from Northern Europe (Part 1 + Part 2)
Vol. 5: Selected Essays from North America (Part 1 + Part 2)

The Phenomenology 2005 contains 140 articles and approach a total of 4,000 pages. It has been developed from the second meeting, in Lima, of the Organization of Phenomenological Organizations (O.P.O.) and shows the current state of development and vitality of the world-wide, multidisciplinary, multilingual, and century-old tradition of phenomenology. Before some remarks about the organization of this massive publication, something further about the magnitude, complexity, and development of this tradition can be grasped through some counts that have been made of publications, organizations, individuals, countries, and disciplines.

Availability: Paperback & Electronic (pdf)
Publication date: 2008
ISBN 978-973-88632-0-0 (Phenomenology 2005 complete set)
Discounted prices for the whole set:
Entire set paperback: 300 EUR
Entire set eBooks for Individuals: 90 EUR
Entire set Institutional Online Access: 600 EUR
Zeljko LOPARIC & Roberto WALTON (eds.)
*Selected Essays from Latin America—(Phenomenology 2005—vol. 2: Part 1 + Part 2)*

Availability:
Paperback & Electronic (pdf)
Size: 5.83 x 8.27 in
Publication date: 2007
Pages: 361 (part 1) + 340 (part 2) = 701 pp.
ISBN 978-973-88633-0-9 (part 1) / 978-973-88633-1-6 (part 2)
Paperback (part 1): 32 EUR
Paperback (part 2): 32 EUR
eBook for Individuals (part 1): 10 EUR
eBook for Individuals (part 2): 10 EUR
Institutional Online Access (part 1): 90 EUR
Institutional Online Access (part 2): 90 EUR

In Spanish-speaking Latin America, phenomenology has a history of over seventy years, the beginning of which can be traced back to José Ortega y Gasset’s three visits during the first half of the 20th century, and also to the efforts made by prominent thinkers, such as Antonio Caso in Mexico and Francisco Romero in Argentina, to bring phenomenological themes and standpoints into philosophical teaching within the region. In the next generation, phenomenology has been able to build its way and become strong and stable through the endeavors of José Gaos and Eduardo Nicol in Mexico, Danilo Cruz Vélez in Colombia, Ernesto Mayz Vallenilla in Venezuela, Alberto Wagner de Reyna and Francisco Miró Quesada in Perú, Félix Schwartzmann in Chile, and Eugenio Pucciarelli in Argentina. It should be noted that, in the 1970s, volumes written by Alberto Rosales, and Guillermo Hoyos Vásquez were published in the *Phaenomenologica* series.

**CHEUNG Chan-Fai, YU Chung-chi (eds.)**
*Selected Essays from Asia (Phenomenology 2005—vol. 1: Part 1 + Part 2)*

Availability:
Paperback & Electronic (pdf)
Size: 5.83 x 8.27 in
Publication date: 2007
Pages: 411 (part 1) + 408 (part 2) = 819 pp.
ISBN 978-973-88632-2-4 (1 part) / 978-973-88632-3-1 (part 2)
Paperback (part 1): 35 EUR
Paperback (part 2): 35 EUR
eBook for Individuals (part 1): 11 EUR
eBook for Individuals (part 2): 11 EUR
Institutional Online Access - part 1: 110 EUR
Institutional Online Access - part 2: 110 EUR

In seeking to gain an overview of the Asian contributions to *Phenomenology 2005*, two distinctions have proven useful: “Western/intercultural” and “pure theory/applied theory.” The first one is concerned either with (1) the purely “Western style” problems or with (2) the intercultural issues. The second one is concerned with either (1) philosophical phenomenology or (2) disciplines beyond philosophy, such as, sociology, psychiatry, and photography. Overlapping them, we see four categories occur as a result: A. Western and philosophical; B. Western and applied; C. intercultural and philosophical; D. intercultural and applied.

**Ion COPOERU, Hans Rainer SEPP (eds.)**
*Selected Essays from the Euro-Mediterranean Area—(Phenomenology 2005—vol. 3: Part 1 + Part 2)*

Availability:
Paperback & Electronic (pdf)
Size: 5.83 x 8.27 in
Publication date: 2007
Pages: 407 (part 1) + 376 (part 2) = 783 pp.
ISBN 978-973-88633-4-7 (part 1) / 978-973-88633-4-7 (part 2)
Paperback (part 1): 35 EUR
Paperback - part 2: 35 EUR
eBook for Individuals (part 1): 11 EUR
eBook for Individuals (part 2): 11 EUR
Institutional Online Access (part 1): 110 EUR
Institutional Online Access (part 2): 110 EUR

The two volumes of essays coming from Europe – the Northern as well as the Southern part including the whole Mediterranean area – relate to practically all the fields of the today’s ongoing phenomenological research. They present a general idea of how phenomenologists from this area today confront the “classical” questions of phenomenology and show how new themes and modes of inquiry have been opened. A large part of the essays deal with the central questions of the phenomenology, such as world, consciousness, ego, language, truth, epoché, phenomenality, body, alterity, attention, affection, and praxis, but also with fresh and provocative topics, such as dance, border experiences, violence, and biological objects. The main figures of the phenomenological movement have, of course, a privileged place. In the order of the frequency of occurrences, they are Husserl, Merleau-Ponty, Heidegger, Schutz, Gruwitsch, Patton, Levinas, Michel Henry, Ricoeur, Fink, Rombach, Anders, Noica, and Dragomir. There are important debates between phenomenology and representatives of other philosophical schools and the deeper philosophical tradition from Plato and Kant to Wittgenstein, Derrida, Foucault, and Adorno. Other essays shed light on the fruitful relation of phenomenology with researches in sciences (ethno-methodology, cognitive sciences, *Gestaltpsy-
chologie) or the arts (painting, literature, and architecture). Finally, some of the essays document the cultural and personal milieu in which phenomenology arose, figures such as those of Adolf und Anne Reinach, Edmund und Malvine Husserl, and Edith Stein being brought into the light anew.

**Hans Rainer SEPP, Ion COPOERU (eds.)**
**Selected Essays from Northern Europe—(Phenomenology 2005—vol. 4: Part 1 + Part 2)**

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<td>Pages:</td>
<td>461 (part 1) + 584 (part 2) = 1045 pp.</td>
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What the title “phenomenology” signifies varies somewhat with the discipline and tendency within the tradition and is itself a theme of reflection rather like “philosophy” is for philosophers. Some essays here are historical, some are interpretive of classical work, and yet others are not on but in phenomenology and confront relatively new issues, such as communication between members of different species. Readers will certainly find unfamiliar names among the authors, in part because these others come from other disciplines and nations, but also because many younger colleagues are included. And over a quarter of the contributors are women. Email addresses of authors are included with their essays so that they can be contacted by colleagues when there appear to be common interests.

**Lester EMBREE & Thomas NENON (eds.)**
**Selected Essays from North America—(Phenomenology 2005—vol. 5: Part 1 + Part 2)**

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<td>Publication date:</td>
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<td>Pages:</td>
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This collection illustrates how basic themes of earlier phenomenology such as the corporeality, ethics, phenomenological method, and resistance to reductive strategies in modernity are still part of the contemporary discussion in phenomenology. At the same time, it shows how phenomenology is able provide fruitful responses to new topics in and outside of philosophy such as cognitive science, new media, environmental studies, studies of other species, as well as the analytical approaches within philosophy to the theories of mind and language. Along with other volumes in this collection, this volume shows that phenomenology is one of the world’s most vibrant intellectual movements.
C'est à travers son histoire que la philosophie révèle ce qu'elle est. Les différents essais qui composent cet ouvrage ont ce conviction en commun: la philosophie peut seule se faire gardienne de sa propre mémoire et découvrir le fil conducteur qui la guidera dans son propre labyrinthe. Quelle forme peut alors prendre son histoire, au moment où l'on dit que la métaphysique, qui lui imprimait son mouvement, est parvenue à sa fin: exégèse de soi, géographie de concepts, histoire de l'être, récapitulation? À travers l'hommage rendu à deux grands professeurs et authentiques philosophes, on se demandera si la philosophie est quelque chose en dehors des philosophies historiques dans lesquelles elle s'est incarnée.

Sommaire
Jean-François MARQUET: Y a-t-il un fil directeur de l'histoire de la philosophie moderne?
Jean-Luc MARION: La compatibilité des points de vue en histoire de la philosophie

Autour de Jean-François Marquet
Éléonore DISPERSYN: Jean-François Marquet interprète de Schelling: une pensée des profondeurs
Charles THERET: La géographie philosophique de Jean-François Marquet: la mort de la philosophie et sa résurrection

Études
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Philippe SOUAL: L'histoire de la philosophie comme exégèse de soi
Claude Vishnu SPAAK: Philosophie et histoire de l'être chez Heidegger
Paula LORELLE: Hegel et Levinas: D'une histoire de la philosophie à l'Autre
Laurent VILLEVIÈRE: Heidegger et la poésie: Histoire d'une histoire de la métophysique
Claudia SERBAN: Plus haut que la possibilité se tient l'effectivité: la critique hégélienne du statut du possible dans la philosophie transcendante de Kant
Julien FARGES: La philosophie et le sens de son historicité selon Husserl

Chan-fai CHEUNG
Earthscapes with a foreword by Elmar Holenstein and two essays by Jeff Malpas and Kwok-ying Lau

Chan-fai Cheung has a passion for photography. His camera is always with him, even when he is taking a flight. He enjoys seeing the earth from the cruising height of commercial flight, and always tries to take photos of the earth 35,000 feet above. But he is not just interested in the scenery below. As a phenomenologist, he attempts to see phenomenologically how the earth below appears in terms of form and bounded space. That's why he names his second volume on phenomenology and photography Earthscape, a term he has borrowed from Edward Casey. In the framed space of the phenomenologist-photographer's camera, the natural topography and geography are transformed into layers of patterns and lines, contrasts of colours and light—photographic images no longer the everyday views of mountain, sea or river. The book also features phenomenological reflection on earthscape photography by Elmar Holenstein, Jeff Malpas, and Kwok-ying Lau.

Chan-fai Cheung received his Dr. phil. degree from Freiburg University, Germany. His major research interests include phenomenology (especially the philosophy of
Husserl and Heidegger); philosophy of love, death, and happiness; Utopian thought; and general and liberal education. He has recently retired from active administration and teaching duties at the Chinese University of Hong Kong, where he served for over twenty years. He was Director of University General Education, and Professor and Chairman of the Department of Philosophy. He has published broadly on phenomenology, love and death, and general education. Besides academic interests, he also has artistic passions for photography and Chinese seal-engraving. He has held over ten one-man photography exhibitions, mainly in Hong Kong but also in Hawaii.

Testimonia

“Landscape painters and earthscape photographers depict more than the objective, physical aspects of an area. They succeed to convey to us an area’s subjectively experienced effects…. Chan-fai, we can appreciate soon, is not an ordinary phenomenologically trained photographer. … [It] is only a few decades since we are capable of seeing the earth ten kilometers from above out of the windows of an airplane. For the first time in the long history of humanity gifted artists can lay out the structures of the earth for us from such a height…. Until recently artistic earthscape pictures from such heights were mainly the work of European and American photographers. The time has come for Chinese photographers grown up in their qi-sensitive tradition of landscape painting to join them. Chan-fai has seized this kairos.” (Elmar Holenstein).

“The range of images that appear in this book is quite breathtaking, and their diversity is matched by their often breathtaking beauty. Some images have a quality akin to works of abstract painting… others have the delicacy and ambiguity of Chinese landscape paintings… yet others look like the work of an obsessive realist eager to cram as much detail as possible onto the canvas so that the reality of the image, like the visions that appear in surrealist painting, becomes a source of seeming unreality…. [T]hese are not mere recording of views, but precisely as views—as bounded views—they also enable a particular manner of appearing of that which is represented. In this respect, the act of photography, like any act of representation, and precisely in virtue of its character as representation, always operates to reveal aspects of the world that might otherwise go unremarked or un-noticed.” (Jeff Malpas)

Christophe PERRIN (éd.)

Qu’appelle-t-on un séminaire ?
La pédagogie heideggerienne

De l’obtention de son habilitation à enseigner en 1915 jusqu’à l’interdiction de sa participation à toute activité universitaire en 1946, puis de la levée de celle-là qu’accompagne son élévation à l’éméritat en 1951 jusqu’à son départ en retraite en 1958, Martin Heidegger aura professé trente ans durant, et aux meilleurs étudiants. Loin pourtant que ses cours aient cantonné son enseignement à l’Alma Mater, ses séminaires en passaient les frontières, eux qui, protocoles ou libres, publics ou privés, menés seul ou co-dirigés, ont aussi bien pu se faire à Zürich, Todtnauberg, Zollikon, comme au Thor ou à Zähringen.

Se faire et non se donner, car Heidegger s’est voulu animateur de séminaires d’un genre nouveau, ou plutôt au vieux sens du mot, le seminarium désignant la pépinière où croît un savoir destiné, comme tout semis, à être repiqué, c’est-à-dire transmis, sinon transformé puisque où croît un savoir des vieux sens du mot, le seminarium désignant la pépinière où croît un savoir destiné, comme tout semis, à être repiqué, c’est-à-dire transmis, sinon transformé puisque où croît un savoir. Point de monologue savant partant, mais de l’ironie et de la maieutique: désireux de « philosopher socialement », le maître faisait tout pour faire de ses auditeurs des interlocuteurs, et par là même des penseurs, rompus à l’exercice que l’être requiert. Mais sans doute l’”affaire Heidegger” a-t-elle recouvert l’affaire de Heidegger qui, parce qu’elle est l’affaire du penser, est d’abord l’affaire de la pensée.

C’est précisément l’ombre jetée sur cette pensée, unique en son genre puisqu’elle le renouvelle, que nous voudrions lever en nous attachant à la pédagogie heideggerienne. Eminent professeur mais surtout simple magister, tout autant de tâches par lui revisitées, qu’il convient justement de redécouvrir en faisant séminaire.
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**Franz-Emmanuel SCHÜRCH**

*Le Savoir en appel Heidegger et le tournant dans la vérité* (Second edition)

Availabilty: Paperback & Electronic (pdf)
Publication date: 2013
Size: 15 x 21 cm.
Pages: 468
Language: French
Paperback: 25 EUR (shipping not included)
eBook Individuals: 12 EUR
Institutional Online Access: 100 EUR

Ce livre propose, à partir du constat de difficultés importantes et de paradoxes dans la conception heideggerienne de la vérité comme décèlement (aletheia), une nouvelle interprétation du fameux “tournant” qui sera compris comme la nécessité d’une structure d’inversion réciproque des rapports fondatifs. Contre tous les replis subjectifs ou les fixations sur des subsistances illusoires, cette structure « tournante » (à la racine du cercle herméneutique) montre comment aucune vérité ne s’établit sans sortie hors de soi, sans être provoquée par ce qui la met en question et qu’ainsi, contrairement à ce que croyait Levinas, la pensée de Heidegger ne consacre pas un enfernement dans le même, mais constitue une invitation à la différence. Le philosophe de Messkirch élabore une « logique » du questionnement et l’exigence d’un étonnement impliquant une attention sans cesse renouvelée qui visent à réveiller la vocation du savoir – compris comme une des plus hautes formes de respect – bien plus qu’à étourdir de vaines mises en abîmes. Cet ouvrage, bien qu’il témoigne d’une attention scolaire, ne veut pas être un commentaire destiné aux seuls spécialistes, mais constitue l’effort, à partir d’une certaine autonomie philosophique, de présenter la pensée heideggerienne à ceux qu’elle devrait intéresser, de l’arracher aux préjugés dans lesquels elle est souvent emprisonnée et d’en défendre le meilleur.

This book offers astonishingly new insights on the philosophy of Heidegger and his turn. It understands that Heidegger’s notion of truth involves an implication on the part of Dasein, of which this book offers a prime example. Based on very solid scholarship and taking into account all the important literature in many languages, it concentrates on two related and crucial issues, Heidegger’s conception of truth and his famous “turn”. Taking seriously Heidegger’s own indications, the author cogently argues that the turn has something to do with a radicalization of his understanding of aletheia. It offers an up-dated appraisal of all the latest writings of Heidegger’s Gesamtausgabe pertaining to the matter of truth. This enables the author to respond to Tugendhat’s famous critique of Heidegger’s conception of truth and to unfold a new interpretation of the legendary “Kehre” which draws on the notion of a « metontology » that Heidegger promised to develop in some of his lecture courses. (Jean Grondin)

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**Ion TÂNĂSESCU (ed.)**

*Franz Brentano’s Metaphysics and Psychology*

ISBN:978-606-8266-45-9 (paperback)
ISBN: 978-606-8266-46-6 (ebook)
Publication date: 2012
Size: 13 x 20 cm
Pages: 514
Language: English, German
Paperback: 26 EUR (shipping not included)
eBook for Individuals: 13 EUR
Institutional Online Access: 130 EUR

Metaphysics and psychology are two of Brentano’s main areas of interest in philosophy. His first writings, the dissertation On the Several Senses of Being in Aristotle (1862) and the habilitation thesis, The Psychology of Aristotle (1867), bear witness to the duality of his concerns. As such, these works were not only significant contributions to the German Aristotelianism of the second half of the XIXth century, but they also played an important role in the development of Brentano’s later philosophy and in defining his school of thought. At the same time, the dissertation, now celebrating the sesquicentennial of its first publication, was received beyond...
the immediate sphere of the Brentanian school, for its reading played a significant role in young Heidegger’s thought on being, and thus in his development of a new type of phenomenology, distinct from the Husserlian one. The studies comprising this volume examine the relevance of Brentano’s dissertation, of his metaphysics and psychology for contemporary philosophical research. Generally, the papers emphasize a tendency in Brentanian research, which has become more conspicuous in the last two decades, and can be described as a gradual shift in focus from the specific problems of Brentano’s late philosophy, towards his earlier philosophy, especially his first writings and manuscripts. Taking into account both Brentano’s published works, and the manuscripts of the dissertation and the Psychology, the contributions of this volume manage to emphasise unexplored aspects of Brentano’s philosophy and stand witness to the complexity and the historical dimension of a legacy whose richness still awaits full discovery.

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Thomas BINDER, Der Nachlass Franz Brentanos. Eine historische Annäherung an einen schwierigen Fall

**Parvis EMAD**

**Translation and Interpretation. Learning from Beiträge**

Edited by Frank Schalow
Availabilty: Paperback & Electronic (pdf)
Publication date: 2012
Size: 13 x 20 cm
Pages: 250
Language: English
Paperback: 25 EUR (shipping not included)
eBook Individuals: 14 EUR
Institutional Online Access: 140 EUR

There are numerous books which seek to interpret Martin Heidegger’s seminal text, *Beiträge zur Philosophie (Vom Ereignis)*, and others which address the question of how to translate his writings. By joining these two tasks, *Translation and Interpretation: Learning from Beiträge*, stands out from other such books in the field of Heidegger studies. The volume begins with Parvis Emad’s translation of an original essay by Martin Heidegger, “Contributions of Philosophy. The Da-sein and the Be-ing (Enowning).” Through six carefully crafted essays, Emad then takes the reader through a journey which examines the relationship between Heidegger’s being-historical thinking and such key figures—including Friedrich Nietzsche, Rainer Maria Rilke, and Friedrich Hölderlin—who either occupy the forefront at the end of metaphysics or mark the “crossing” to the “other beginning.”

This book will be of special interest to scholars and graduate students alike, whether in philosophy or such diverse fields as poetry and linguistics.

**Parvis Emad** is Professor Emeritus at DePaul University and the Editor in Chief of the journal *Heidegger Studies*. **Frank Schalow** is University Research Professor at the University of New Orleans
Assuming that images are not merely our projections onto the world, what are they? First of all, we are living in an era in which visual images and the visualizing of things that are not necessarily visual has accelerated so dramatically that the global circulation of images has become an end itself, especially through Internet. Related to this, the context of the images is now wide and open for new forms of interpretation. Nowadays images are more prone to circulation, changed contexts, and remaking. An image can slip nimbly between the realms of desire and the everyday, dream and wakefulness, subjective and collective memory, but also an image can be a world whose experience of the real is, in actuality, constantly and imperceptibly shifting between these categories.

*Thoughts on Images* is a metatheoretical, and in some sense also metapractical account of how we can approach the role of the image in our contemporary visual and media culture. We are living in a visual and pictorial culture and the contemporary culture is deeply immersed in changing cultural and technological forms. The important question is raised as how far new media and communication techniques do actually determine he culture they actually exist within. The significance of the images in today’s world is greater than ever. Consequently, images have to be studied in a variety of ways and using a wide range of methods and approaches. Images are everywhere around us. In front of the images we have to make choices between the surface of the image and the virtual world it refers to. The perception of the images is not just the processing of the information but also a psychic experience and not straight comparative with the information contained in the pictorial image.
very diverse traditions in Contemporary philosophy. It is at the same time quite original in the style (departing from the usual academic standard with some kind of liberty) and very readable—and pleasant to read. (Jocelyn Benoist)

Paul MAJKUT, Alberto J. L. CARRILLO CANÁN (eds.)
Phenomenology and Media. An Anthology of Essays from Glimpse / Society for Phenomenology and Media

During the first decade of its existence, from 1999 to 2008, the Society for Phenomenology and Media held annual international conferences in San Diego (California), Puebla (Mexico), Krakow (Poland), Helsinki (Finland), Buenos Aires (Argentina), Provo (Utah), and Monmouth (Oregon). Papers delivered at these conferences were published in the Society’s journal, Glimpse. The current volume is an anthology of essays drawn from the first ten years of Glimpse. The Society for Phenomenology and Media was founded by Paul Majkut. From its birth, the Society sought to bridge the gap between contemporary media theory and practice and phenomenological insight. The Society currently has over 100 international members. Essays in this anthology include work on digital representation, film, mobile communication, cyberspace, medieval manuscripts, print, radio, the stage, TV, virtual reality, and other media, as well as theoretical papers dealing with media aesthetics, epistemology, ethics, politics, and ontology.

Papers included draw attention to the implications for media of the thought of Althusser, Deleuze, Foucault, Flusser, Husserl, Ihde, Ingarden, Iser, Levinas, Negri, McLuhan, Merleau-Ponty, Stein, and others. While various phenomenological approaches remain important, the Society is open to all perspectives on media. Feminist, formalist, essentialist, existential, hermeneutic, material-cultural, Marxist, post-colonial, and other approaches all play a role in the Society for Phenomenology and Media.
The essays included in this anthology are the result of a research project sponsored by the Society for Phenomenology and Media (SPM). Delivered at meetings of the Outis Project on Deception at Jagiellonian University, Kraków, Poland (2002), Universidad del Salvador, Buenos Aires, Argentina (2003), Jyväskylä University and the Haaga Institute, Helsinki, Finland (2005), and National University, San Diego, California (2006, 2007), these essays represent a range of approaches to questions of deception. They were originally published in the journal of the project, Outis: Deception. Topics and approaches range through animal behavior, anthropology, architecture, biology, computer-generated characters, cultural studies, cyberspace, education, epistemology, dance, film, history, imagination, literature, phenomenology, psychology, magic, media, naming, ontology, play, psychoanalysis, the tango, technology, television, and others. The title of the Project, “Outis,” is taken from Odysseus’ deceptive reply to Polyphemous while imprisoned in the Cyclops’ cave. When Polyphemous asks Odysseus his name, he replies, “Outis (Nobody).” The Outis Project was inspired by questions posed in Edmund Husserl’s Cartesian Meditations: How far can the transcendental ego be deceived about himself? And how far do those components extend that are absolutely indubitable, in spite of such possible deception?

Lester EMBREE
Ambiente, Tecnología y Justificación

Este texto afirma que la reflexión en torno al ambiente requiere considerar el papel de la tecnología, y que la reflexión en torno a la tecnología, si es responsable, no puede omitir la consideración del ambiente. Además, la reflexión en torno al ambiente-en-cuanto-encontrado y a la tecnología-en-cuanto-encontrada, así como en torno a los tipos correlativos de encuentros, no puede detenerse sin antes enfrentar los problemas de la acción y la valoración, así como de la cognición justificadoras. Se incluyen once análisis reflexivos y se espera que su discusión en pequeños grupos fomente no sólo el hallazgo de evidencias más profundas respecto de dichos temas, sino también una mayor destreza en la investigación fenomenológica, o sea, en el análisis reflexivo.

Chan-fai CHEUNG
Kairos. Phenomenology and Photography.
With essays by Hans Rainer Sepp and Kwok-ying Lau

Kairos, a Greek concept, means the right moment, the perfect time, the critical “now”. Photography is a play of time and light. The amount of time allowing light to get into the camera determines the quality of the photograph. If photography is considered as art, then the clicking of the shutter by the conscientious photographer for a particular phenomenon through his photographic seeing is what Cartier-Bresson called the “decisive moment”, i.e., kairos. Chan-fai Cheung presents the results of his applying phenomenology in photography in Kairos: Phenomenology and Photography, a collection of essays and over 200 creative photographic works—his products of kairos.
Chan-fai Cheung received his Dr.phil degree from Freiburg University, Germany. His major research interests include phenomenology (especially Husserl and Heidegger philosophy); philosophy of love, death, and happiness; and Utopian thought. He is now serving at The Chinese University of Hong Kong, where he obtained his BA and MPhil degrees, as Professor and Chairman of the Department of Philosophy, as well as Director of the following department units: University General Education Centre for General Education, Research Centre for General Education, and Leadership Development Programme. He is the author/editor of, among others, Chinese Qing, Western Love (in Chinese), Memory Programme. He is the author/editor of, among others, Chinese Qing, Western Love (in Chinese), Memory Programme.

Ce livre montre que Heidegger n’a pas toujours prôné le dépassement de la métaphysique et qu’il s’est même réclamé, entre 1927 et 1930, d’une pensée ouvertement métaphysique. Guidé par la découverte de la structure onto-théologique de toute pensée métaphysique, Heidegger a alors cherché à éluicer les liens qui unissent l’universalité et la primauté d’un tel questionnement. Prenant appui sur l’ensemble des textes (dont plusieurs conférences encore inédites), cet ouvrage constitue la première tentative de saisir les visées et la grandeur du projet métaphysique heideggérien.

La dernière philosophie de Heidegger a fait ombrage à ce projet résolument métaphysique. Mais elle ne saurait faire qu’il n’ait pas existé. Un livre comme celui-ci est donc indispensable si l’on veut comprendre non seulement ce qui aurait pu être, mais aussi ce qui fut. (Préface de Jean Grondin)

François Jaran, docteur en philosophie de l’Université de Montréal, est boursier de la fondation Alexander von Humboldt.

Beaucoup de ceux qui s’autoproclament « phénoménologues » ont oublié (l’ont-ils su un jour ?) que ce qui est fondamental dans l’approche phénoménologique est une chose qu’on peut appeler de manière simple « analyse réflexive ». Beaucoup de « phénoménologues » auto-proclamés consacrent une grande part, si ce n’est la totalité de leurs efforts à construire des argumentaires pour ou contre des thèses, comme cela se fait en philosophie analytique, où beaucoup ne peuvent pas concevoir qu’il puisse même exister d’autres approches que l’argumentative. Au contraire, les authentiques phénoménologues ne produisent généralement pas d’arguments. Ils produisent plutôt des « analyses ». Ce que cela signifie sera montré et décrit dans ce texte.

François JARAN
La Métaphysique du Dasein. Heidegger et la possibilité de la métaphysique (1927-1930)

Préface de Jean Grondin
Availability: Paperback & Electronic (pdf)
Publication date: 2010
Size: 13 x 20 cm
Pages: 304
Language: French
ISBN: 978-973-1997-49-0 (ebook)
Paperback: 20 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 70 EUR

Lester EMBREE
Analyse Réflexive

Translation by: Mathieu Trichet
Availability: Paperback & Electronic (pdf)
Publication date: 2009
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Pages: 190
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Institutional Online Access: 70 EUR

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Today it might be needless to remind that the relationship between phenomenology and theology is one of the most debated topics in the field of continental philosophy. Beginning with the Husserlian investigations of religious life, passing through Heidegger’s discussion of the sacred, and ending with the “theological turn” of the French phenomenology (admittedly illustrated by E. Levinas, M. Henry, J.-L. Marion or J.-Y. Lacoste), in conjunction with the ever-growing interest of contemporary theologians in the phenomenological method, the conceptual boundaries between these two “types of discourse” have been ceaselessly shifted. Until this day the subject remains highly controversial and, indeed, bears witness to a necessity for discussion in contemporary thought.

JEAN-LUC MARION, The Recognition of Gift; JEAN-YVES LACOSTE, La chose et le sacré; JAD HATEM, Être la vérité; ROLF KÜHN, „Wahrheit” als Ur-Intelligibilität des Lebens; MICHAEL PURCELL, Sacramental Signification and Ecclesial Exteriority: Derrida and Marion on Sign; JAVIER BASAS VIILA, Écriture phénoménologique et théologique: Fonctions du “comme”, “comme si” et “en tant que” chez Jean-Luc Marion; SYLVAIN CAMILLERI, La métaphorisation du lexique augustinien comme herméneutique phénoménologique: le jeune Heidegger et Jean-Louis Chrétien; CRISTIAN CIOCAN, Heidegger, l’attente de la parousie et l’être pour la mort; TOMOKAZU BABA, Du mode d’existence païenne selon Levinas; JAMES E. FAULCONER, Theological and philosophical transcendence: Bodily excess; the word made flesh; LEO STAN, Kierkegaard on Temporality and God Incarnate; BEÁTA TŐTH, Gift as God — God as Gift? Notes Towards Rethinking the Gift of Theology; KRISTIEN JUSTAERT, Subjects in Love: Julia Kristeva on the “Consciousness of the Flesh”.

On the 23rd of August 2008, Professor Andrei Pleșu has marked his sixtieth birthday. In view of his distinguished service to the public welfare and his manifold contributions to academic life, the editors of this volume have invited a number of Romanian and international schol-
ars to celebrate this event with a Festschrift. Colleagues, friends, and former students of Andrei Plesu joined together to offer a critical appreciation of his understanding of culture in today’s world. The participants in this volume explore the continuing debates around the place of philosophy, politics, aesthetics, ethics, and religion in shaping the identity of Western civilization.

“...Andrei Plesu, dieser Spezialist für Zwischentöne und Zwischenwesen, dieser Möglichkeitsmensch mit ausgeprägtem Wirklichkeitssinn...” (Wolf Lepenies)

“Andrei Plesu: a vast character, with multiple resources, endowed with a velvet aloofness and amiably outclassing all the rest, effortlessly achieving high performance and brilliance in everything he happens to do, modulating within any human register (devastating in derision and adorable in banter), capable of adapting to any setting, distant and engaged, drawn to monastic rigors and voluptuously melting in the vanities of the world...” (Gabriel Liiceanu)

Adina BOZGA
The Exasperating Gift of Singularity: Husserl, Levinas, Henry

Availability: Paperback & Electronic (pdf)
Publication date: 2009
Size: 5.83 x 8.27 in
Pages: 340
Language: English
Paperback: 22 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 90 EUR

In this book Adina Bozga attempts to make room for what she calls a phenomenology of singularity. Bozga believes that Edmund Husserl’s phenomenology undermines the possibility of an adequate phenomenological account of the singular, however she maintains that the singular can be retrieved by radicalising the phenomenological project. She illustrates this by focusing on the manner in which phenomenology understands the phenomena of time, the self and the world. In the first part of her book Bozga argues that Husserl’s phenomenology makes room for what she calls ‘a phenomenology on singularity’. This comes to light when studying Husserl’s account of sensuous hyle, the individual, the transcendental Ego and the world. However, she argues that Husserl fails to provide for a phenomenology of singularity since according to Husserl, phenomenology can and should only describe what is given to the synthetic structure of intentional consciousness. Since the singular refers to a unity that is absolutely original and cannot be appropriated by the reflective gaze of consciousness—it refers to a non-phenomenon that refuses to be given—it thus appears that the singular has to remain outside the realm of phenomenological description. To avoid this conclusion, Bozga argues that if phenomenology wishes to remain true to its principle, namely, to ‘return to the things themselves’, it should facilitate the return to such a primal ‘non-synthetic singular’. In the second part of the book she there foresees herself the task of exploring whether such a return is possible within the phenomenological project. Initially Bozga focuses on Emmanuel Levinas’ work to show that we can account for the singular either by pointing to a radical transcendence or to a radical immanence. She believes the latter to be truer to the spirit of phenomenology and illustrates this point by turning to the work of Michel Henry. The book is extremely timely since it touches on themes that are of paramount importance within the phenomenological tradition in France today. Particularly impressive is Bozga’s use of Michel Henry, who is hardly known in the English speaking world and whose work is still in need of translation. Hopefully this book will bring about an interest in his work which is long overdue. (Lilian Alweiss)

Lorenzo ALTIERI
Eidos et Pathos. Corporéité et signification entre phénoménologie et sciences cognitives

Availability: Paperback & Electronic (pdf)
Publication date: 2009
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Pages: 379
Language: French
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Paperback: 25 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 90 EUR

This work is the result of a crossed research between phenomenology and cognitive science concerning the problems of corporeality and incarnation of the meaning of the experience itself. The leading idea of our research is that of searching an approach of the signification of the comprehension and of the truth that would constitute an alternative to both transcendental idealism and reductionist materialism. Our position could be summed up in the formula of phenomenological experiential realism. The syncretism of the approaches is the main methodological characteristic of the book, as it is reflected in the structure of the work: in its first part, focusing on phenomenology, it is taken into consideration the analysis of one’s own body, of the motility and of the sense at authors such as Husserl, Heidegger, Merleau-Ponty, Patočka, Ricoeur; while in the second part we have shifted to the field of the philosophy of language and cognition, taking interest in a relatively new and still developing
trend: cognitive semantics (Lakoff, Johnson, Fauconnier, Turner and—with differences—Eco). We have traced in the notion of embodiment proposed by cognitive linguistics a concept that can interlock the phenomenological notion of one’s own body, and in a larger vision, to Merleau-Ponty’s philosophy of the flesh. The fundamental idea that encompasses our project is that of a “corporeal scheme” in the heart of the perceptive, cognitive and linguistic process, which, in its practical and affective interaction with the environment, forms our spirit and gives a cognitive coherence to our experience of the world.

Lorenzo Altieri is a PhD in Philosophy of the University Paris IV—Sorbonne and the University of Naples “Federico II”, where he collaborates with the chair of Philosophy of Language. In 2004 he published a monography about the work of Ricoeur: Le Metamorfosi di Narciso. Il Cogito itinerante di Paul Ricoeur (La Città del Sole). He is the author of numerous articles in English, French, Italian, Spanish and Portuguese.

Virgil CIOMOȘ
Être(s) de passage

Availability: Paperback & Electronic (pdf)
Publication date: 2009
Size: 5.83 x 8.27 in
Pages: 387
Language: French
Paperback: 25 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 80 EUR

Passer tout simplement d’un étant à un autre, penser donc leur changement en tant que succession entre ce qui est déjà passé et ce qui n’est plus encore passé, dépasser, ensuite, leurs propres positions—déterminées—par une sorte de transposition qui surpasse—grâce à la réduction phénoménologique—tout étant afin d’accéder au transcendental, voilà, pour l’essentiel, l’itinéraire théorique prévu dans le projet de la phénoménologie transcendante. Pourtant, certains disciples de Husserl ont assez vite compris que, loin d’être un possible condensé simple et homogène, le transcendental est « divisé » par sa propre différence et que, comme Hegel l’avait déjà vu, le phénomène n’est pas l’analogie d’un invariant de sens, mais plutôt l’effet renversé d’une différence survenue à l’intérieur même du transcendental. Par rapport à cette division originaire—ou de l’origine—l’identité phénoménale s’avère être plutôt celle d’un « différent du différent ». Aussi, le « trans » qui anime—par modulation—le transcendental devrait être re-connu au niveau des phénomènes. Car l’être nous est « donné » par le retour de ce qui est caché—plutôt dans l’intervalle de ce passage inter-facticiel, à savoir comme non-lieu et comme non-temps d’une spatialisation et d’une temporalisation qui dépasse tout sens constitué. En commençant avec l’« expérience » du sublime et en finissant avec celle de l’exception, ce livre essai de lancer des passerelles thématiques entre Kant et Husserl, Hegel et Merleau-Ponty, la phénoménologie et la théologie.

Bogdan OLARU (ed.)
Autonomy, Responsibility, and Health Care. Critical Reflections

Availability: Paperback & Electronic (pdf)
Publication date: 2009
Size: 5.83 x 8.27 in (A5)
Pages: x + 230
Language: English & German

We come across an era of strong and even more unusual individual claims, while the solution to often conflicting demands becomes increasingly elusive and parochial. One of the most intriguing philosophical questions is how to link human responsibility to those consequences of action which no one can fully foresee but, nevertheless, which no one can afford to neglect. Many biotechnological challenges are of this nature. This book is meant to give some insights in the mutual justification which ought to regulate the space between autonomy and responsibility by taking up a stance on some dilemmatic issues in the medical field.

Autonomy: as Self-determination against, or as Self-transcendence to Others? Anthropological Reflections on the Background of Bioethics
Regine Kather, Freiburg University (Germany)

Why the Way we Consider the Body Matters: Reflections on four Bioethical Perspectives on the Human Body
Silke Schicktanz, University Medical Center Göttingen (Germany)

Autonomie als Selbstbestimmung und Fürsorge: aufgezeigt am Beispiel der Sterbehilfe
Karl-Wilhelm Merks, Tilburg University (Netherlands)

Autonomie und Fürsorge. Die Perspektive des Rechts
Volker Lipp, Göttingen University (Germany)

The Limits of Discourse Ethics Concerning the Responsibility toward Nature, Nonhuman Animals, and Future Generations
Nicolaes Morar, Purdue University (USA)

Toward an Ethics of Species. Is there a Responsibility to Preserve the Integrity of (Human) Species?
Bogdan Olaru, Jassy Institute for Economic and Social Research (Romania)

The Principle of Responsibility for Illness and its Application in the Allocation of Health Care: A Critical Analysis
Eugen Huzum, Jassy Institute for Economic and Social Research (Romania)
Jad HATEM
La genèse du monde fantastique en littérature

Availability: Paperback & Electronic (pdf)
Publication date: 2008
Size: 5.83 x 8.27 in
Pages: 170
Language: French
ISBN: 978-973-1997-08-7
Paperback: 21 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 80 EUR

L’auteur entend formuler la théorie d’un fantastique génétique, (i) général: le surnaturel est en rapport direct avec le moi ou, (ii) spécial: il est un acte du moi. Pour la mise en évidence de la signification subjective (notamment clinique, freudienne et jungienne) de la littérature fantastique, cet ouvrage a choisi d’aborder le thème à travers l’étude d’œuvres précises: L’Ève future de Villiers de l’Isle-Adam, La Maison d’André Maurois, La Vénus d’Ille de Mérimée, Malpertuis de Jean Ray, des nouvelles de Maupassant, Le Procès de Kafka, La Veuve de la joie de Ghâdat as-Sammâne.

Jad HATEM
L’absolu dans la philosophie du jeune Schelling

Availability: Paperback & Electronic (pdf)
Publication date: 2008
Size: 5.83 x 8.27 in
Pages: 157
Language: French
ISBN: 978-973-88632-4-8
Paperback: 16 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 60 EUR

Cet essai se propose de mettre en évidence la première exposition de la doctrine schellingienne de l’Absolu. Sans doute, vaut-il mieux la qualifier d’intuition première, puisque l’exposition proprement dite sera livrée plus tard. Comme la prime spécula de Schelling est commandée par le projet de Fichte, l’intuition fleurit dans les conditions de l’idéalisme naissant. Il n’est pas aisé de faire la part de l’influence de la problématique fichtéenne et celle de la vision originaria. Seront étudiées les œuvres des années 1794-1795. A cette époque, Schelling n’avait qu’une connaissance fragmentaire de la philosophie de Fichte. Dans une certaine mesure, l’analyse permettra de dégager ce qui lui appartient en propre. Les deux traits qui intéressent particulièrement la recherche sont le Vom Ich (Du Moi comme principe de la philosophie) et les Lettres sur le dogmatisme et le critici.”

Cristian CIOCAN (ed.)
Emmanuel Levinas 100

Availability: Paperback & Electronic (pdf)
Publication Date: 2007
Size: 5.83 x 8.27 in
Language: French, English
Pages: 350
ISBN 978-973-88632-8-6
ISSN 1582-5647
Paperback: 25 EUR
eBook for Individuals: 10 EUR
Institutional Online Access: 80 EUR

Pendant toute son histoire, la philosophie a enseigné le retour du soi sur soi-même. De Socrate au néoplatonisme, le retour chez soi constitue une exigence constante en vue d’acquérir la sagesse et de trouver la vérité. L’opposition entre l’intérieur et l’extérieur se superpose à la distinction entre ce qui est véritable et ce qui est apparent, entre être et paraître, entre ce qui est certain et ce qui est douteux. Aussi a-t-on soutenu que tout ce qui est authentique et profond relève de l’intérieur, tandis que l’inauthenticité est la marque de l’extériorité. Et si la vérité peut être trouvée quelque part, dans une direction déterminée, c’est indubitablement à l’intérieur, au dedans. C’est vers l’âme que l’homme doit se retourner s’il veut trouver la vérité: c’est ici que l’homme platonicien peut découvrir l’existence vraie des idées. Ce schéma platonicien a été rarement mis en question et s’est perpétué tacitement comme dogme indiscutable de la philosophie occidentale, se métamorphosant sous les formes les plus diverses. Mais voilà qu’une voix atypique de la philosophie du vingtième siècle s’obstine à affirmer le contraire: il s’agit précisément d’Emmanuel Levinas. Son discours philosophique jette une ombre de méfiance sur cette excellence et suprématie de l’intériorité. Car dans les cavités de l’intérieur, dit le philosophe, le soi ne fait que se cacher: il ne fait que dissimuler la responsabilité qu’il a à l’égard de l’autre. Le soi se retire et se cache en soi-
même tout comme se cachait autrefois Adam, dans le Jardin du Paradis, fuyant devant la voix de Dieu, s’esquivant devant le face-à-face de la sincérité. L’intérieur est ainsi l’espace caché où croît et s’amplifie sans aucune opposition mon égoïsme de sujet, qui ne peut être brisé que par la survenue de l’événement de l’altérité, par l’appel de l’autrui.

Cristian CIOCAN: Emmanuel Lévinas et sa réception en Roumanie; Emmanuel LEVINAS: L’intention, l’événement et l’Autre. Entretien d’Emmanuel Lévinas et de Christoph von Wolzogen, le 20 Décembre 1985 à Paris (traduction et notes par Alain David); Alain DAVID: Lévinas, entre l’allemand et le français; Sarah ALLEN: Loving the Good Beyond Being: The Paradoxical Sense of Levinas’s “Return” to Platonism; Delia POPA: Entre ontologie et phénoménologie: l’avènement de l’altérité; Yasuhiko MURAKAMI: La demeure, un autre « autrement qu’être ». Lévinas et la psychopathologie; Gaëlle BERNARD: La vérité suppose la justice ». L’exercice éthique de la philosophie selon Lévinas; Matthieu DUBOST. Le langage incarné selon Emmanuel Lévinas; Renato BOCCALI: Au-delà du toucher: la caresse; Fabrice DUCLOS: Une expérience phénoménologique de la mort chez Lévinas ?; Cristian CIOCAN: Les repères d’une symétrie renversée: La phénoménologie de la mort entre Heidegger et Lévinas; Georges HANSEL: Levinas et la technique; Laura MARIN: Penser le neutre: Blanchot, Levinas; Ákos KRASSÓY: Lévinas and the aesthetic event: the ethical criticism of representation in the arts and in ethical consciousness.
Schleiermacher’s Icoses is the first book-length study of the 1813 Academy address “Über die verschiedenen Methodes des Uebersetzens”; in addition to celebrating its 200 years of influence, the book undertakes a comprehensive examination of the whole argument, from its theory of hermeneutics to its foreignizing theory of translation and all the passing “poetic” elements on which Schleiermacher’s rhetoric always so heavily relied. The “icoses” in the title are specifically an articulation of the Gefühle/feelings that lie at the heart of Schleiermacher’s hermeneutics—specifically, his insistence that feelings are shaped by society, and so seem “objective” or “universal,” but are experienced inwardly by each individual, so that they seem “subjective” and “private.” Research-based “feeling one’s way into an author” is guided by culture, and is therefore not, pace certain twentieth-century hermeneutical philosophers, mystical but “iotic.”

Testimonia

Robinson’s intriguing study of Schleiermacher’s 1813 Academy address „On the Different Methods of Translating,” which grew out of an article commemorating its bicentennial, is the first book-length commentary on the address. Robinson works meticulously through the entire text, both the German original and his own English translation, exposing its logical and other argumentative flaws mercilessly, but in order not to attack or dismiss it, rather to show that logic is not the right interpretive lens through which to view Schleiermacher’s project. The right lens, Robinson suggests, is what he calls „icoses”: social ecologies that shape our thought and convictions as members of a social group. The result is a fresh look at Schleiermacher’s address and the hermeneutics that inform it, and one that generates surprising new insights into foreignization, feeling-based hermeneutics, and the Romantic ethos of estrangement. (Radegundis Stolze, Technische Universität Darmstadt)
Larisa CERCEL (Hg. / éd.)
Übersetzung und Hermeneutik / Traduction et herméneutique

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Elodie BOUBLIL
Individuation et vision du monde
Enquête sur l’héritage ontologique de la phénoménologie

Publication date: 2014
Language: French
ISBN: 978-606-8266-75-6 (eBook)

Ce livre vise à mettre au jour et à interroger le traitement phénoménologique de la question de l’individuation du sujet, une fois destitués certains présupposés de la métaphysique classique (hylémorphisme, substantialisme, raison suffisante). Il propose une élucidation du traitement phénoménologique de l’individuation personnelle et collective et contribue à la recherche d’un point de vue à la fois historique et philosophique : historique, car il rend explicite et analyse les différentes reformulations du concept d’individuation dans les œuvres des principaux penseurs de la tradition phénoménologique (Husserl, Heidegger, Merleau-Ponty, Patočka) ; philosophique, car il élabore, au fil de cette enquête, une redéfinition de l’individuation, pensée à partir de la manière dont le sujet perçoit le monde et dont celui-ci apparaît au sujet, en vertu d’une dynamique de phénoménalisation étrangère aux réifications de la pensée représentative.

Etienne PINAT
Les deux morts de Maurice Blanchot
Une phénoménologie

Préface par Jérôme de Gramont

Publication date: 2014
Language: French
ISBN: 978-606-8266-63-3 (ebook)

Maurice Blanchot est un intellectuel multiple, à la fois écrivain, critique littéraire et philosophe. S’il existe bien des monographies de son œuvre, la présente étude fait le choix de privilégier un thème comme porte d’entrée dans cette œuvre : la mort. De Thomas l’obscur à L’Instant de ma mort, toute l’œuvre de Blanchot décrit l’expérience du mourir, la ressasse indéniablement, conformément au mouvement même du mourir qui toujours recommence et échoue sans cesse à mourir, comme si le mourir était, non seulement le thème essentiel, mais la dynamique même de l’œuvre de Maurice Blanchot. Seule sa mort, en 2003, a pu mettre un terme à l’interminable. La pensée du 20ème siècle est marquée par deux grandes phénoménologies de la mort, celle de Martin Heidegger et celle d’Emmanuel Levinas, mais il revient à Maurice Blanchot de montrer que la dualité est, non point fortuite, mais fondée dans la chose même, dans la duplicité de la mort possible et de la mort impossible, de la mort mienne et la plus propre, et de la mort anonyme et impersonnelle, et de leur renversement de l’une à l’autre. Ce livre choisit de lire cette œuvre comme une philosophie à part entière, plus précisément comme une phénoménologie, la remettant constamment en perspective à partir de ses sources pour montrer comment elle se les approprie, mais aussi comment elle en constitue une force de contestation et de dépassement.

Testimonia

Sans doute Blanchot doit-il être vu comme un immense écrivain et critique littéraire, lecteur infatigable de Kafka, Mallarmé, Bataille, Char, et tant d’autres, mais aussi, et c’est le mérite du livre d’Étienne Pinat que de le montrer avec rigueur, comme un authentique phénoménologue, qui n’eût de cesse de s’expliquer, à propos de la mort, avec Heidegger et Levinas, et de porter l’idée de phénoménologie “à toute extrémité”. (Jérôme de Gramont)

Ce livre s’efforce de dégager les enjeux philosophiques de l’œuvre de Blanchot, en prenant pour fil directeur la question de la mort. Il s’emploie à éclairer cette œuvre en restituant les dialogues, explicites ou implicites, que Blanchot a menés avec ses contemporains ou ses devanciers. Et il le fait avec une remarquable rigueur. (Marlène Zarader)
Stephen A. NOBLE
La philosophie de Merleau-Ponty au tournant des années 40 Présentation de textes inédits de et sur Merleau-Ponty

Publication date: 2014
Language: French
ISBN: 978-606-8266-61-9 (ebook)

This book constitutes an original work of research concerning the development of Merleau-Ponty’s philosophy in the first half of the 1940s, a period about which little is known with certainty. The author supports his discussion with new archival material which demonstrates, for example, just to what extent the development of Merleau-Ponty’s phenomenology was influenced by contemporary research in psychology, an aspect of his philosophy which is very often neglected. Also, the book sheds light on the immediate reception in France, and specifically within the French academy, of Merleau-Ponty’s first two books, The Structure of Behaviour and Phenomenology of Perception. It examines hitherto unknown discussions and criticisms of these works, helping readers and researchers to understand them more fully in their wider historical and philosophical contexts.

(Mauro Carbone, Université “Jean-Moulin” Lyon 3, France)

Paul MAJKUT
Smallest Mimes
Defaced Representation and Media Epistemology

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Language: English
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This book proposes an alternate theory of media evolution that accounts for the appearance of a new medium in the malpractice of older media. For media teachers, this book addresses the complex issues of media transition, the inherent confusion of media description by use of metaphor instead of phenomenological reduction, and the impact of individual media function and structure on both textual and imagistic content. Three theories that I have presented in the past are here united into a general theory of media, a theory historical media change and transmission, and a theory of media genesis in technological adequacy/inadequacy.

Aron TELEGDI-CSETRI
Kant’s Cosmopolitanism. Politics and Philosophy in a Global Debate

ISBN: 978-606-8266-48-0 (paperback)
Publication date: 2014
Language: English

Kant’s cosmopolitan philosophy has, during the last decades, received renewed attention from a multitude of scholarly disciplines, ranging from anthropology through sociology to cultural studies, but foremostly among various forms of globalization studies, mostly of a political-theoretical nature. The recent development of a „cosmopolitan turn” in social sciences and the humanities – triggered by an acceleration of globalization and the growing need to address it from an ethically grounded perspective – as well as the already established oeuvre of Hannah Arendt, Jürgen Habermas and John Rawls have opened the way for a re-evaluation of the Kantian tradition as both a cosmopolitan and a properly political way of philosophizing. With this and some exceptional new literature in mind, the book sets as its goal a discussion of Kant’s cosmopolitanism as of a dual endeavour: a political-theoretical one, that aims to establish Right as a cosmopolitan – universally valid and universally available – desideratum, and a specifically philosophical one, trying to pursue Reason’s interest as a meta-political, however historical, given. The dialogue between these two aspects of the very same philosophy unfolds as an unending process that produces, however, cultural forms informing politics and driving enlightenment pace the crises of modernity and the excesses it provokes. One institutional result of de facto cosmopolitanism where the ends of Reason meet with the imperatives of politics is a cosmopolitan constitution, a Kantian concept that is ever closer to becoming something more palpable than an ideal.
Even though Translation Studies and Hermeneutics share a common interest in the communicative mediating processes, these two disciplines have co-existed and developed with strikingly little interaction since the advent of Translation Studies in the mid-20th century. While growing into a discipline distinct from philology, linguistics and cultural studies, TS has constantly drawn upon all of those fields. Only recently, however, has a new sub-discipline taps into the holistic approach to research found in the phenomenological tradition and incorporates hermeneutical exegetical methods as it redirects its attention to the individual person as the center of the mediating process. The purpose of the symposium was to explore avenues in which Hermeneutics and Translation Studies could complement one another and thereby strengthen research on both oral and written mediation of textual content. The discussions helped to develop the contours and goals of and simultaneously set limits to the scope of this emerging field of studies, Translational Hermeneutics. This volume presents some selected contributions from that symposium. Those are, interestingly enough, either situated in theory or in literary studies of traditional orientation with a focus on the symbolic nature of an opus regarding the hermeneutical method, and an application in postcolonial studies. The great focus on theoretical observations might be due to the fact that this symposium, for the first time ever, brought together scholars from all over the world who are interested in Hermeneutics and Translation Studies.
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