

FROM SCIENCE TO SUBJECTIVITY

An Interpretation of
Descartes' *Meditations*

Walter Soffler

From Science To Subjectivity An Interpretation Of Descartes Meditations

Susan Bordo



From Science To Subjectivity An Interpretation Of Descartes Meditations:

From Science to Subjectivity Walter Soffer, 1987-08-26 The past two decades have witnessed a flourishing of studies on Descartes by English language commentators The focus of attention has been the Meditations which continues to be regarded as the Archimedian point of Cartesian philosophy The schism that has characterized the history of Cartesian scholarship persists throughout this most recent revival of interest in Descartes The fundamental issue continues to be the question concerning the sincerity or insincerity of Descartes theological metaphysics **Method, Intuition, and Meditation in Descartes' Meditations on First Philosophy** Stanley Tweyman, 2023-07-07 This book deals with Descartes efforts in his Meditations to discover the first principles of human knowledge that is what must be known before anything else can be known In order for these principles to be first principles they cannot be conclusions obtained through deductive reasoning Further Descartes insists that these first principles cannot be known through the senses but only through intuition or meditation our only cognitive faculties for grasping self evident first principles This book provides Descartes reasons for rejecting the senses as the source of these first principles and offers textual support for the role of intuition and meditation in apprehending the first principles of human knowledge Although the bulk of the book is largely exegetical in nature the last chapter proceeds more critically to show the failures of Descartes approach Rene Descartes' Meditations on First Philosophy in Focus Stanley Tweyman, 2013-04-15 This volume presents the excellent and popular translation by Haldane and Ross of Descartes Meditations on First Philosophy an introduction by Stanley Tweyman which explores the relevance of Descartes Regulae and his method of analysis in the Meditations and six articles which indicate the diversity of scholarly opinion on the topic of method in Descartes philosophy **Nihilism Before Nietzsche** Michael Allen Gillespie, 1996-10 In the twentieth century we often think of Nietzsche nihilism and the death of God as inextricably connected But in this pathbreaking work Michael Gillespie argues that Nietzsche in fact misunderstood nihilism and that his misunderstanding has misled nearly all succeeding thought about the subject Reconstructing nihilism s intellectual and spiritual origins before it was given its determinative definition by Nietzsche Gillespie focuses on the crucial turning points in the development of nihilism from Ockham and the nominalist revolution to Descartes Fichte the German Romantics the Russian nihilists and Nietzsche himself His analysis shows that nihilism is not the result of the death of God as Nietzsche believed but the consequence of a new idea of God as a God of will who overturns all eternal standards of truth and justice To understand nihilism one has to understand how this notion of God came to inform a new notion of man and nature one that puts will in place of reason and freedom in place of necessity and order **La Mettrie** Kathleen Anne Wellman, 1992 Julien Offray de la Mettrie best known as the author of L Homme machine appears as a minor character in most accounts of the Enlightenment But in this intellectual biography by Kathleen Wellman La Mettrie physician philosophe emerges as a central figure whose medical approach to philosophical and moral issues had a profound influence on the period and its legacy Wellman s study

presents La Mettrie as an advocate of progressive medical theory and practice who consistently applied his medical concerns to the reform of philosophy morals and society By examining his training with the Dutch physician Hermann Boerhaave his satires lampooning the ignorance and venality of the medical profession and his medical treatises on subjects ranging from vertigo to venereal disease Wellman illuminates the medical roots of La Mettrie s philosophy She shows how medicine encouraged La Mettrie to undertake an empiricist critique of the philosophical tradition and provided the foundation for a medical materialism that both shaped his understanding of the possibilities of moral and social reform and led him to espouse the cause of the philosophers Elucidating the medical view of nature human beings and society that the Enlightenment and La Mettrie in particular bequeathed to the modern world La Mettrie makes an important contribution to our understanding of both that period and our own **Unspeakable Subjects** Jacques Lezra,1997 In readings that link works of Cervantes Shakespeare and Descartes with current debates in philosophy psychoanalysis and literary and cultural criticism the author reassesses the grounds of literary and philosophical history as a materialist practice of eventful reading **Leo Strauss** Kenneth L. Deutsch,Walter Nicgorski,1994 In this book 19 prominent representatives of each side in the basic division among Strauss s followers explore his contribution to political philosophy and Jewish thought The volume presents the most extensive analysis yet published of Strauss s religious heritage and how it related to his work and includes Strauss s previously unpublished Why We Remain Jews an extraordinary essay concerned with the challenge posed to Judaism by modern secular thought The extensive introduction interrelates the major themes of Strauss s thought **God's Existence and Other Philosophical Essays** Paul Gerard Horrigan,2007 **Descartes on Seeing** Celia Wolf-Devine,1993 In this first book length examination of the Cartesian theory of visual perception Celia Wolf Devine explores the many philosophical implications of Descartes theory concluding that he ultimately failed to provide a completely mechanistic theory of visual perception Wolf Devine traces the development of Descartes thought about visual perception against the backdrop of the transition from Aristotelianism to the new mechanistic science the major scientific paradigm shift taking place in the seventeenth century She considers the philosopher s work in terms of its background in Aristotelian and later scholastic thought rather than looking at it backwards through the later work of the British empiricists and Kant Wolf Devine begins with Descartes ideas about perception in the Rules and continues through the later scientific writings in which he develops his own mechanistic theory of light color and visual spatial perception Throughout her discussion she demonstrates both Descartes continuity with and break from the Aristotelian tradition Wolf Devine critically examines Cartesian theory by focusing on the problems that arise from his use of three different models to explain the behavior of light as well as on the ways in which modern science has not confirmed some of Descartes central hypotheses about vision She shows that the changes Descartes made in the Aristotelian framework created a new set of problems in the philosophy of perception While such successors to Descartes as Malebranche Locke Berkeley and Hume accepted the core of his theory of vision they

struggled to clarify the ontological status of colors to separate what is strictly speaking given to the sense of sight from what is the result of judgments by the mind and to confront a veil of perception skepticism that would have been unthinkable within the Aristotelian framework Wolf Devine concludes that Descartes was not ultimately successful in providing a completely mechanistic theory of visual perception and because of this she suggests both that changes in the conceptual framework of Descartes are in order and that a partial return to some features of the Aristotelian tradition may be necessary

The Crisis of Liberal Democracy Kenneth L. Deutsch, Walter Soffer, 1987-01-01 Explores Strauss's teaching on natural right and the tradition of political philosophy and how his perspectives have influenced European and American liberal theory

Feminist Interpretations of René Descartes Susan Bordo, 2010-11-01 Contributors are Susan Bordo Stanley Clarke Erica Harth Leslie Heywood Luce Irigaray Genevieve Lloyd Mario Moussa Eileen O'Neill Adrianna Paliyenko Ruth Perry Mario Senz Karl Stern Thomas Wartenberg and James Winders The Limits of Scientific Reason John McIntyre, 2021-09-27

Critically and comprehensively examining the works of Habermas and Foucault two giants of 20th century continental philosophy this book illuminates the effects of scientific reason as it migrates from its specialized institutions into society It explores how science permeates shared human consciousness to produce effects that ripple through the entire social body to restructure relations between persons discourses institutions and power in ways which we are barely conscious of The book shows how science through its entwinement with power discourses and practices presents certain social arrangements as natural and certain courses of action as beyond question By arguing for a non reductive liberal scientific naturalism that sees science as one form of rationality amongst others it opens possibilities for thought and action beyond scientific knowledge Examining the shifting relations between science and other social institutions discourses and power the book addresses the narrowing of freedom by the instrumental modes of thinking that accompany scientific and technological change McIntyre simultaneously raises the question of the good life and the question of a philosophical critique both directed towards science and at the same time shaped by and responsive to it By analysing the works of Foucault and Habermas in terms of their social political and historical contexts it reveals the two thinkers as linked by a commitment to the Enlightenment tradition and its emancipatory telos The significant differences between the two are seen to result from Foucault's radicalization of this tradition a radicalization which is at the same time implicit within the Enlightenment project itself **The Theological**

Origins of Modernity Michael Allen Gillespie, 2008-09-15 Exposing the religious roots of our ostensibly godless age Michael Allen Gillespie reveals in this landmark study that modernity is much less secular than conventional wisdom suggests Taking as his starting point the collapse of the medieval world Gillespie argues that from the very beginning moderns sought not to eliminate religion but to support a new view of religion and its place in human life He goes on to explore the ideas of such figures as William of Ockham Petrarch Erasmus Luther Descartes and Hobbes showing that modernity is best understood as a series of attempts to formulate a new and coherent metaphysics or theology Bringing the history of political thought up to

date and situating it against the backdrop of contemporary events Gillespie's analyses provide us a way to begin to have conversations with the Islamic world about what is perhaps the central question within each of the three monotheistic religions if God is omnipotent then what is the place of human freedom Joshua Mitchell Georgetown University [The Dynamics of Knowledge](#) David Rich, 1988-08-24 As scientific discoveries and technological advances continue to modify our perceptions of reality at an unprecedented rate the traditional frameworks for understanding and organizing our experience of truth and Knowledge have become less and less adequate David Rich comes to grips with this problem in his innovative study which shows how both knowledge and truth are conditioned by experience and explores the dynamics of creativity that generate knowledge [Sense and Subjectivity](#) Philip Dwyer, 2023-11-27 The aim of this study is to show how the philosophies of Merleau Ponty and the later Wittgenstein serve to establish in very similar ways 1 that subjects persons and what is subject dependent or in short subjectivity must be categorically distinguished from objects and what is subject independent or in short objectivity and 2 that the sense of the world as perceived including linguistic sense is a matter of the appearance of things and is therefore perception dependent and as such is in the category of subjectivity not objectivity The first claim is established not only by a study of the content of the arguments of the two philosophers but also by a study of the form of their arguments the kind of fallacy detection they deploy against their opponents exploits a logic dictated by the subject matter In the course of examining a wide range of issues in meta physics epistemology and the philosophies of mind language and mathematics the Gestalt Philosophy of Wittgenstein and Merleau Ponty can be seen to constitute a new sort of anti realism **The Oxford Handbook of the History of Phenomenology** Dan Zahavi, 2018 This Oxford Handbook offers a broad critical survey of the development of phenomenology one of the main streams of philosophy since the 19th century Comprising 37 specially written essays by leading figures in the field it will be the authoritative guide to how phenomenology started how it developed and where it is heading *The Journal of Philosophy*, 1988 **Towards an embodied science of intersubjectivity: Widening the scope of social understanding research** Ezequiel Di Paolo, Hanne De Jaegher, 2015-06-16 An important amount of research effort in psychology and neuroscience over the past decades has focused on the problem of social cognition This problem is understood as how we figure out other minds relying only on indirect manifestations of other people's intentional states which are assumed to be hidden private and internal Research on this question has mostly investigated how individual cognitive mechanisms achieve this task A shift in the internalist assumptions regarding intentional states has expanded the research focus with hypotheses that explore the role of interactive phenomena and interpersonal histories and their implications for understanding individual cognitive processes This interactive expansion of the conceptual and methodological toolkit for investigating social cognition we now propose can be followed by an expansion into wider and deeply related research questions beyond but including that of social cognition narrowly construed Our social lives are populated by different kinds of cognitive and affective phenomena that are related to

but not exhausted by the question of how we figure out other minds These phenomena include acting and perceiving together verbal and non verbal engagement experiences of dis connection management of relations in a group joint meaning making intimacy trust conflict negotiation asymmetric relations material mediation of social interaction collective action contextual engagement with socio cultural norms structures and roles etc These phenomena are often characterized by a strong participation by the cognitive agent in contrast with the spectatorial stance typical of social cognition research We use the broader notion of embodied intersubjectivity to refer to this wider set of phenomena This Research Topic aims to investigate relations between these different issues to help lay strong foundations for a science of intersubjectivity the social mind writ large To contribute to this goal we encouraged contributions in psychology neuroscience psychopathology philosophy and cognitive science that address this wider scope of intersubjectivity by extending the range of explanatory factors from purely individual to interactive from observational to participatory

History as a Science and the System of the Sciences Thomas M. Seebohm, 2015-04-09 This volume goes beyond presently available phenomenological analyses based on the structures and constitution of the lifeworld It shows how the science of history is the mediator between the human and the natural sciences It demonstrates that the distinction between interpretation and explanation does not imply a strict separation of the natural and the human sciences Finally it shows that the natural sciences and technology are inseparable but that technology is one sidedly founded in pre scientific encounters with reality in the lifeworld In positivism the natural sciences are sciences because they offer causal explanations testable in experiments and the humanities are human sciences only if they use methods of the natural sciences For epistemologists following Dilthey the human sciences presuppose interpretation and the human and natural sciences must be separated There is phenomenology interested in psychology and the social sciences that distinguish the natural and the human sciences but little can be found about the historical human sciences This volume fills the gap by presenting analyses of the material foundations of the understanding of expressions of other persons and of primordial recollections and expectations founding explicit expectations and predictions in the lifeworld Next it shows on the basis of history as applying philological methods in interpretations of sources the role of a universal spatio temporal framework for reconstructions and causal explanations of what has really happened

Dualism, Platonism and Voluntarism Sean O'Nuallain, 2016-05-11 The Foundations of Mind conference proceedings brings together a host of contemporary thinkers in the area from Ed Vul and Robert Campbell on the cognitive side through Stuart Kauffman to Henry Stapp and Walter Freeman for a wide ranging yet incisive debate This volume contains new papers from Stuart Kauffman Jacob Needleman and Se n Nuall in

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