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FOUNDING COMMUNITY

A Phenomenological-Ethical Inquiry



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Founding Community A Phenomenological Ethical Inquiry

A. Chernyakov



Founding Community A Phenomenological Ethical Inquiry:

Founding Community H.P. Steeves, 2012-10-08 Phenomenology in its traditional encounters with ethics has commonly aimed at a more descriptive rather than prescriptive goal The direction of this project however is both phenomenological and prescriptive as I attempt to provide a phenomenological foundation for communitarian ethical theory I argue following Husserl that the Ego and the Other arise together in sense and thus we are committed to community in a foundational way I am always and fundamentally constituted as a member of a community as a Self among Others and given this there are certain ethical implications Namely there is a communal Good of which my good is but a perspective indeed it is a perspective on a Good which encompasses the whole of the living world and not just humanity Consequently we are foundationally imbedded in a deep community and a deep communitarian ethic **Founding Community** H.P.

Steeves, 2012-12-06 Phenomenology in its traditional encounters with ethics has commonly aimed at a more descriptive rather than prescriptive goal The direction of this project however is both phenomenological and prescriptive as I attempt to provide a phenomenological foundation for communitarian ethical theory I argue following Husserl that the Ego and the Other arise together in sense and thus we are committed to community in a foundational way I am always and fundamentally constituted as a member of a community as a Self among Others and given this there are certain ethical implications Namely there is a communal Good of which my good is but a perspective indeed it is a perspective on a Good which encompasses the whole of the living world and not just humanity Consequently we are foundationally imbedded in a deep community and a deep communitarian ethic Phenomenology of Time Toine Kortooms, 2012-12-06

Edmund Husserl occupied himself with the analysis of time consciousness throughout his life In this book the three stages that may be distinguished in Husserl's occupation with this theme are discussed in their interrelationship The first stage consists of a lecture manuscript from 1905 the second stage consists of the so called Bernau manuscripts research manuscripts that were written in 1917 and 1918 and the final stage consists of the so called C manuscripts research manuscripts that were written in the late 1920s and the early 1930s Central themes in the discussion of Husserl's phenomenology of time in this book are the connection between the analysis of time consciousness and the analysis of phantasy consciousness and image consciousness Husserl's position in the debate between A Meinong and W Stern concerning the possibility of the perception of time the self constitution of absolute time consciousness the influence of Husserl's development of genetic phenomenology on his analysis of time consciousness and the question of the intentional character of time consciousness Seeing the Self Einar Øverenget, 2013-12-01

die Augen hat mir Husserl eingesetzt 1 he aim of Twentieth century phenomenology is to provide a non T psychologistic interpretation of subjectivity Husserl agrees with Frege to adopt psychologism is to give up truth But this should not prevent us from investigating the subjective perspective On the contrary Husserl thinks that an appropriate rejection of psychologism must be able to show how propositions are correlated to and grounded in subjective intuitions without thereby reducing them

to psychological phenomena Obviously this calls for an interpretation of subjectivity that makes a sharp distinction between the subjective perspective and the psychological realm Phenomenology is devoted to the development of a notion of subjectivity that is in accordance with our experience of the world A fundamental tenet of phenomenology is that philosophy should not dispute this experience but rather account for it Hence phenomenology must avoid a notion of subjectivity in which it becomes a problem to account for how a subject can ever hook up with the world In other words a phenomenological interpretation of subjectivity must radically disassociate itself from what is often referred to as a worldless Cartesian subject a *res cogitans* But neither can an interpretation of Subjectivity consistently advocate a position according to which the human order is described only in the categories appropriate to the physical order Such an interpretation is obviously not compatible with the phenomenal basis for undertaking this very interpretation that is our experience of the world

Husserl's Position in the School of Brentano Robin D. Rollinger, 2013-06-29 Phenomenology according to Husserl is meant to be philosophy as rigorous science It was Franz Brentano who inspired him to pursue the ideal of scientific philosophy Though Husserl began his philosophical career as an orthodox disciple of Brentano he eventually began to have doubts about this orientation The *Logische Untersuchungen* is the result of such doubts Especially after the publication of that work he became increasingly convinced that in the interests of scientific philosophy he had to go in a direction which diverged from Brentano and other members of this school Brentanists who believed in the same ideal An attempt is made here to ascertain Husserl's philosophical relation to Brentano and certain other Brentanists Carl Stumpf Benno Kerry Kasimir Twardowski Alexius Meinong and Anton Marty The crucial turning point in the development of these relations is to be found in the essay which Husserl wrote in 1894 particularly in response to Twardowski under the title *Intentional Objects* which is translated as an appendix in this volume This study will be of interest to historians of philosophy and phenomenology in particular but also to anyone concerned with the ideal of scientific philosophy *The Ontology of Time* A.

Chernyakov, 2013-03-09 To understand the role of time within the scope of 20th century ontology after the fundamental works of E Husserl M Heidegger P Ricoeur and E Levinas means to develop simultaneously the ontology of time My aim is to demonstrate that in a definite sense the postmodern ontology is chronology The argument proceeds and this constitutes its essential novelty within the multidimensional space involving not only the synchronic stratum of current conceptuality in its internal logical relationships but also the diachronic axis of conceptual genesis I apply different strategies of analysis in order to emphasize that the concept of the human Self the concept of being and the concept of time are inseparably linked with one another To this triad I add one more link of a theological nature viz the relationship between God and the human mind as it has been developed in Orthodox apophatic theology and during the Scholastic controversies concerning the problem of *visio Dei* *One Hundred Years of Phenomenology* D. Zahavi, Frederik Stjernfelt, 2013-04-17 This volume commemorates the centenary of *Logical Investigations* by subjecting the work to a comprehensive critical analysis It contains new contributions

by leading scholars addressing some of the most central analyses to be found in the book **Why Solipsism Matters** Sami Pihlström, 2020-05-14 Solipsism is one of the philosophical thesis or ideas that has generally been regarded as highly implausible or even crazy The view that the world is my world in the sense that nothing exists independently of my mind thought and or experience is understandably frowned upon as a genuine philosophical position For this reason solipsism might be regarded as an example of a philosophical position that does not matter at all It does not seem to play any role in our serious attempts to understand the world and ourselves However by arguing that solipsism does matter after all **Why Solipsism Matters** more generally demonstrates that philosophy even when dealing with highly counterintuitive and crazy ideas may matter in surprising unexpected ways It will be shown that the challenge of solipsism should make us rethink fundamental assumptions concerning subjectivity objectivity realism vs idealism relativism as well as key topics such as ethical responsibility that is our ethical relations to other human beings and death and mortality **Why Solipsism Matters** is not only an historical review of the origins and development of the concept of solipsism and an exploration of some of its key philosophers Kant and Wittgenstein to name a few but it develops an entirely new account of the idea One which takes seriously the global socially networked world in which we live in which the very real ramifications of solipsism including narcissism can be felt *Phenomenology of the Political* Kevin Thompson, Lester Embree, 2013-03-14 This volume is a collection of phenomenological investigations of the political domain Its aim is to present recent examinations of political matters and to foster a renewal of this sort of inquiry in phenomenology generally Although it has often gone unrecognized investigations of this sort have been a part of the phenomenological project since its inception Two phases can be identified the first governed primarily by the methods of realistic and constitutive phenomenology and the second under the guidance of existential and hermeneutical approaches Standard accounts of the history of phenomenology begin of course with the publication of Husserl's *Logische Untersuchungen* 1900 1901 in which for the first time he publicly developed and applied his distinctively descriptive approach the so called method of eidetic analysis with its unique emphasis on the concept of evidence understood as intention fulfillment to the fields of logical and mathematical systems But those around him in Göttingen quickly saw the innovative character of this method and began employing it in a wide variety of other areas of research literature sociology ethics action theory and even theology for example **Animal Others** H. Peter Steeves, 1999-09-02 **Animal Others** brings together original contributions that explore the status of animals from the continental philosophy perspective Examined are the moral status of animals the question of animal minds an understanding of what it is to be an animal and what it is to be with an animal as well as the roles animals play in the work of philosophers such as Husserl Heidegger Nietzsche Merleau Ponty and Derrida Those already immersed in continental philosophy will find the subject matter of the animal to be a new interest and a promising new venture Analytic philosophers and other academics will be rewarded by a different approach to old questions while the general reader interested in animal rights issues will

discover new arguments to back up their positions and fresh challenges which may question long held beliefs Contributors include Ralph R Acampora Elizabeth A Behnke Lynda Birke Carleton Dallery James G Hart Monika Langer Steven W Laycock Alphonso Lingis William McNeill Luciana Parisi H Peter Steeves and David Wood **The Animal-human Boundary** Angela N. H. Creager, William C. Jordan, 2002 An examination of the difficulties in fundamentally differentiating humans from all other animals *Corporal Compassion* Ralph R. Acampora, 2019-11-21 Most approaches to animal ethics ground the moral standing of nonhumans in some appeal to their capacities for intelligent autonomy or mental sentience *Corporal Compassion* emphasizes the phenomenal and somatic commonality of living beings a philosophy of body that seeks to displace any notion of anthropomorphic empathy in viewing the moral experiences of nonhuman living beings Ralph R Acampora employs phenomenology hermeneutics existentialism and deconstruction to connect and contest analytic treatments of animal rights and liberation theory In doing so he focuses on issues of being and value and posits a felt nexus of bodily being termed symphysis to devise an interspecies ethos Acampora uses this broad based bioethic to engage in dialogue with other strains of environmental ethics and ecophilosophy *Corporal Compassion* examines the practical applications of the somatic ethos in contexts such as laboratory experimentation and zoological exhibition and challenges practitioners to move past recent reforms and look to a future beyond exploitation or total noninterference a posthumanist culture that advocates caring in a participatory approach **Figuring Animals** M. Pollock, C. Rainwater, 2016-10-03 This is a collection of fifteen essays which expose weaknesses in western epistemological frames of reference that for centuries have limited our views and thus our experiences of animal being including our own The volume contributes to current discussions of new ways of seeing the other inhabitants of this world and more effective ways of sharing the world with them The contributors draw on and complement the growing field of ecocriticism but because the contributors draw on an array of disciplinary and cultural perspectives it will appeal to a wide audience ranging from literary scholars philosophers art historians anthropologists and cultural historians including graduate and undergraduate students in all these disciplines to laypersons interested in nature writing and environmental issues *The Sitcom Reader, Second Edition* Mary M. Dalton, Laura R. Linder, 2016-05-12 Updated version of an engaging overview of the television situation comedy This updated and expanded anthology offers an engaging overview of one of the oldest and most ubiquitous forms of television programming the sitcom Through an analysis of formulaic conventions the contributors address critical identities such as race gender and sexuality and overarching structures such as class and family Organized by decade chapters explore postwar domestic ideology and working class masculinity in the 1950s the competing messages of power and subordination in 1960s magicoms liberated women and gender in 1970s workplace comedies and 1980s domestic comedies liberal feminism in the 1990s heteronormative narrative strategies in the 2000s and unmasking myths of gender in the 2010s From *I Love Lucy* and *The Honeymooners* to *Roseanne* *Cybill* and *Will Grace* to *Transparent* and many others in between *The Sitcom Reader* provides a comprehensive examination

of this popular genre that will help readers think about the shows and themselves in new contexts *Things Themselves*,
The H. Peter Steeves, *Ontologies of Nature* Gerard Kuperus, Marjolein Oele, 2017-10-04 This volume contains essays that offer both historical and contemporary views of nature as seen through a hermeneutic deconstructive and phenomenological lens It reaches back to Ancient Greek conceptions of physis in Homer and Empedocles encompasses 13th century Zen master D gen and extends to include 21st Century Continental Thought By providing ontologies of nature from the perspective of the history of philosophy and of contemporary philosophy alike the book shows that such perspectives need to be seen in dialogue with each other in order to offer a deeper and more comprehensive philosophy of nature The value of the historical accounts discussed lies in discerning the conceptual problems that contribute to the dominant thinking underpinning our ecological predicament as well as in providing helpful resources for thinking innovatively through current problems thus recasting the past to allow for a future yet to be imagined The book also discusses contemporary continental thinkers who are more critically aware of the dominant anthropocentric and instrumental view of nature and who provide substantial guidance for a sensible innovative ontology of nature suited for an ecology of the future Overall the ontologies of nature discerned in this volume are not merely of theoretical interest but strategically serve to suspend anthropocentrism and spark ethical and political reorientation in the context of our current ecological predicament **The Science, Politics, and Ontology of Life-Philosophy** Scott Campbell, Paul W. Bruno, 2013-05-09 Life philosophy central to 19th century philosophical thought is concerned with the meaning value and purpose of life This much needed study returns to the central philosophical questions of Lebensphilosophie and reveals the ascendancy of life in contemporary philosophical thinking Scholars from the disciplines of political theory aesthetics bioethics and ontology examine how the notion of life has made its way into contemporary philosophical discussions They explore three main themes the shift toward biological and technological views of life the political implications of our conceptions of life and the re emergence of the idea of life in recent philosophical discussions about for example care of the self scepticism tragedy desire the emotions and history Anticipating new directions of philosophical thinking this study restores a vital school of thought to crucial considerations about the dangers of contemporary politics and the threat of new technologies *Phenomenology of Time* Toine Kortooms, Antonie Johannes Maria Kortooms, 2002-02-28 In the fourth part of a lecture series he delivered in 1904 05 and in two later research manuscripts Kortooms U of Nijmegen the Netherlands finds stages of the development of Czech born German philosopher Husserl s 1859 1938 thinking about time consciousness He considers the context and the first analysis in the lecture series and its developments in the years following three models and genetic phenomenology in the L manuscripts and the last analysis in the C manuscripts The text was translated into English by Jo Kohler There is no subject index Annotation copyrighted by Book News Inc Portland OR *Beautiful, Bright, and Blinding* H. Peter Steeves, 2017-10-27 Phenomenological analysis of beauty and art across various aspects of lived experience and culture Through a careful

analysis of concrete examples taken from everyday experience and culture Beautiful Bright and Blinding develops a straightforward and powerful aesthetic methodology founded on a phenomenological approach to experience one that investigates how consciousness engages with the world and thus what it means to take such things as tastes images sounds and even a life itself as art H Peter Steeves begins by exploring what it means to see and considers how disruptions of sight can help us rethink how perception works Engaging the work of Derrida Heidegger and Husserl he uses these insights about seeing to undertake a systematic phenomenological investigation of how we perceive and process a range of aesthetic objects including the paintings of Arshile Gorky the films of Michael Haneke Disney s Beauty and the Beast zombie films The Simpsons the performance art of Rachel Rosenthal and Andy Kaufman and even vegan hot dogs Refusing hierarchical distinctions between high and low art Steeves argues that we must conceptualize the whole of human experience as aesthetic art is lived and living is an art This is a brilliant new contribution by our preeminent phenomenologist of culture It s extremely accessible illuminating original and sophisticated while being philosophically probing David Wood author of The Step Back Ethics and Politics after Deconstruction *Phenomenological Approaches to Popular Culture* Michael Thomas Carroll, Eddie Tafoya, 2000 Within popular culture studies one finds discussions about quantitative sociology Marxism psychoanalysis myth criticism feminism and semiotics but hardly a word on the usefulness of phenomenology the branch of philosophy concerned with human experience In spite of this omission there is a close relationship between the aims of phenomenology and the aims of popular culture studies for both movements have attempted to redirect academic study toward everyday lived experience The fifteen essays in this volume demonstrate the way in which phenomenological approaches can illuminate popular culture studies and in so doing they take on the entire range of popular culture

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