

# FROM SCIENCE TO SUBJECTIVITY

An Interpretation of  
Descartes' *Meditations*

Walter Soffar

# From Science To Subjectivity An Interpretation Of Descartes Meditations

**Sinead Murphy**



## **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 *God's Existence and Other Philosophical Essays* Paul Gerard Horrigan, 2007 **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 **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 *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 *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 **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 **Canadian Philosophical Reviews**, 1989

*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 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

**Feminist Interpretations of RenŽ 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 S enz Karl Stern Thomas Wartenberg and James Winders

*History as a Science and the System of the Sciences* Thomas M. Seeböhm, 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

**The History of Reason in the Age of Madness** John Iliopoulos, 2017-07-27 The History of Reason in the Age of Madness revolves around three axes the Foucauldian critical historical method its relationship with enlightenment critique and the way this critique is implemented in Foucault's seminal work History of Madness Foucault's exploration of the origins of psychiatry applies his own theories of power truth and reason and draws on Kant's philosophy shedding new light on the way we perceive the birth and development of psychiatric practice Following Foucault's adoption of limit attitude which investigates the limits of our thinking as points of disruption and renewal of established frames of reference this book dispels the widely accepted belief that psychiatry represents the triumph of rationalism by somehow conquering madness and turning it into an object of neutral scientific perception It examines the birth of psychiatry in its full complexity in the late eighteenth century doctors were not simply rationalists but also alienists philosophers of finitude who recognized madness as an experience at the limits of reason introducing a discourse which conditioned the formation of

psychiatry as a type of medical activity Since that event the same type of recognition the same anthropological confrontation with madness has persisted beneath the calm development of psychiatric rationality undermining the supposed linearity absolute authority and steady progress of psychiatric positivism Iliopoulos argues that Foucault's critique foregrounds this anthropological problematic as indispensable for psychiatry encouraging psychiatrists to become aware of the epistemological limitations of their practice and also to review the ethical and political issues which madness introduces into the apparent neutrality of current psychiatric discourse

**First Philosophy** Edmund Husserl, 2019-01-04 This volume presents for the first time in English Husserl's seminal 1923-24 lecture course *First Philosophy* *Erste Philosophie* together with a selection of material from the famous research manuscripts of the same time period The lecture course is divided into two systematic yet interrelated parts *Critical History of Ideas* and *Theory of the Phenomenological Reduction* It has long been recognized by scholars as among the most important of the many lecture courses he taught in his career Indeed it was deemed as crucially important by Husserl himself who composed it with a view toward eventual publication It is unsurprising then that *First Philosophy* is the only lecture course that is consistently counted among his major works In addition to furnishing valuable insights into Husserl's understanding of the history of philosophy *First Philosophy* is his most sustained treatment of the phenomenological reduction the central concept of his philosophical methodology The selection of supplemental texts expands on the topics treated in the lectures but also add other themes from Husserl's vast oeuvre The manuscript material is especially worthwhile because in it Husserl offers candid self-criticisms of his publicly enunciated words and also makes forays into areas of his philosophy that he was loath to publicize lest his words be misunderstood As Husserl's position as a key contributor to contemporary thought has with the passage of time become increasingly clear the demand for access to his writings in English has steadily grown This translation strives to meet this demand by providing English speaking readers access to this central Husserlian text It will be of interest to scholars of Husserl's work non-specialists and students of phenomenology

**Phenomenology in French Philosophy: Early Encounters** Christian Dupont, 2013-11-20 This work investigates the early encounters of French philosophers and religious thinkers with the phenomenological philosophy of Edmund Husserl Following an introductory chapter addressing context and methodology Chapter 2 argues that Henri Bergson's insights into lived duration and intuition and Maurice Blondel's genetic description of action functioned as essential precursors to the French reception of phenomenology Chapter 3 details the presentations of Husserl and his followers by three successive pairs of French academic philosophers L. on No 1 and Victor Delbos Lev Shestov and Jean Hering and Bernard Groethuysen and Georges Gurvitch Chapter 4 then explores the appropriation of Bergsonian and Blondelian phenomenological insights by Catholic theologians douard Le Roy and Pierre Rousselot Chapter 5 examines applications and critiques of phenomenology by French religious philosophers including Jean Hering Joseph Mar chal and neo Thomists like Jacques Maritain A concluding chapter expounds the principal finding that philosophical and theological

receptions of phenomenology in France prior to 1939 proceeded independently due to differences in how Bergson and Blondel were perceived by French philosophers and religious thinkers and their respective orientations to the Cartesian and Aristotelian Thomist intellectual traditions      Effective History Sinead Murphy, 2010-12-30 Sin ad Murphy's Effective History presents its reader with a thorough explanation and evaluation of H G Gadamer's concept of effective history not only as it pertains to the broader range of hermeneutic and postmodern thinkers working in the wake of Kantian philosophy but first and foremost as a careful and measured consideration of the practice of effective history as a critical method for philosophy in our current times In this latter sense the work pushes Gadamer's thinking forward into new territory and provides an insightful estimation of the value of hermeneutic inquiry Murphy demonstrates that the notion of effective history not only stems from a central issue in Kant's critical philosophy the divide between the empirical and transcendental between history and pure knowledge but that it is best understood through an analysis of the various ways that certain contemporary thinkers fall into the traps and contradictions that stem from Kant's critical turn



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