

## Merleau Ponty And Marxism From Terror To Reform

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### Phenomenology of Perception

Maurice Merleau-Ponty 1996 Buddhist philosophy of Anicca (impermanence), Dukkha (suffering), and *Marxism and Democracy* Joseph V. Femia 1993-06-24 The collapse of the Soviet Union would seem to sound the death knell for Marxism as a blueprint for social change. Why has this doctrine - the repository of so many hopes and dreams - failed in its grand ambition to liberate the human race from poverty and oppression? Through a critical and systematic analysis of what Marx and his disciples had to say about democracy, Joseph Femia sheds light on the reasons for this failure.

**Racism in Mind** Michael P. Levine 2018-08-06 This philosophical analysis of the phenomenon of racism brings together some of the most influential analytic philosophers writing on racism today. The introduction by Tamas Pataki outlines the historical and thematic development of conceptions of race and racism, and locates the following essays against the backdrop of contemporary reactions to that development. While the framework is primarily analytic, the volume also includes essays deeply informed by psychoanalysis, phenomenology, and feminist and social theory. The fourteen chapters in this collection address three interrelated questions: What is racism? What are the causes of racism? and What are the moral and political implications of racism? Although their approaches are wide ranging, the contributors to Racism in Mind broadly endorse a psychological-characterological approach to the understanding of many aspects of racism.

**Humanism and Terror** Maurice Merleau-Ponty 2000-01 Raymond Aron called Merleau-Ponty "the most influential French philosopher of his generation." First published in France in 1947, Humanism and Terror was in part a response to Arthur Koestler's Darkness at Noon, and in a larger sense a contribution to the political and moral debates of a postwar world suddenly divided into two ideological armed camps. For Merleau-Ponty, the central question was: could Communism transcend its violence and intentions? The value of a society is the value it places upon man's relation to man, Merleau-Ponty examines not only the Moscow trials of the late thirties but also Koestler's re-creation of them. He argues that violence in general in the Communist world can be understood only in the context of revolutionary activism. He demonstrates that it is pointless to ask whether Communism respects the rules of liberal society; it is evident that Communism does not. In post-Communist Europe, when many are addressing similar questions throughout the world, Merleau-Ponty's discourse is of prime importance; it stands as a major and provocative contribution to limits on the use of violence. The argument is placed in its current context in a brilliant new introduction by John O'Neill. His remarks extend the line of argument originally developed by the great French political philosopher. This is a major contribution to political theory and philosophy. Maurice Merleau-Ponty, until his death in 1961, held the Chair of Philosophy at the Collge de France. He was recognized as both an authentic and profoundly original disciple of Husserlian phenomenology, and a major figure in the development of existential thought. John O'Neill, who has prepared this accurate and well-written translation, is professor of sociology at York University, Ontario, Canada. Educated at the London School of Economics, Notre Dame, and Stanford, he is translator of Jean Hyppolite's Studies on Marx and Hegel and author of Perception, Expression and History.

*Merleau-Ponty and Marxism* Barry Cooper 1979-12-15 Influenced by Kojève's interpretation of Hegel as well as his direct political experience of the second world war, Maurice Merleau-Ponty abandoned the religious and philosophical position he had assumed in the 1930s and turned to Marxism. This is the first critical study of the French philosopher's political ideas and the context in which they evolved. In its origin and its development, Merleau-Ponty's political thought expressed a subtle dialectic between ongoing political events and the apparent truths of Marx's analysis. With the onset of the cold war, the discovery of the Soviet concentration camps, the repression of Eastern Europe, the Algerian crisis, and the founding of the Fifth Republic, Merleau-Ponty began to take a critical look at Marx's ideas of the genesis of humanism in the light of these disturbing political realities. His reconsideration of the basis of Marxism and his conclusion that it had lost contact with history led to a fundamental reorientation of his attitudes. No longer sympathetic to the use of violence to end violence, he criticized Sartre's external justification of communist violence as 'magical' and advocated instead a new liberalism combining parliamentary democracy with an awareness of the social problems of industrial capitalism. Barry Cooper's study of this important contemporary thinker gives context for an understanding of Merleau- Ponty's politics and, in so doing, brings together the complex issues and ideas that have shaped modern European political and philosophical thought.

**The Edinburgh Encyclopedia of Continental Philosophy** Simon Glendinning 1999 First Published in 1999. Routledge is an imprint of Taylor & Francis, an informa company. **Adventures of the Dialectic** Maurice Merleau-Ponty 1973 "We need a philosophy of both history and spirit to deal with the problems we touch upon here. Yet we would be unduly rigorous if we were to wait for perfectly elaborated principles before speaking philosophically of politics." Thus Merleau-Ponty introduces Adventures of the Dialectic, his study of Marxist philosophy and thought. In this study, containing chapters on Weber, Lukacs, Lenin, Sartre, and Marx himself, Merleau-Ponty investigates and attempts to go beyond the dialectic.

**Modernity and the Hegemony of Vision** David Michael Levin 1993-11-08 "A genuine contribution to the literature . . . important especially to specialists in Continental philosophy but also to historians, literary theorists, and others who read recent European philosophy and who thus would want to think through the problem of the hegemony of vision."—David Hoy, University of California, Santa Cruz

**Marxism and Phenomenology** Bryan Smyth 2021-10-25 This volume examines various points of contact between Marxism and phenomenology. Although these traditions can appear conceptually incompatible, the contributors reveal productive complementarities on themes such as alienation, reification, and ecology, which illuminate and can help to resolve the crises of contemporary capitalism.

**Lenin's Terror** James Ryan 2012-06-25 This book explores the development of Lenin's thinking on violence throughout his career, from the last years of the Tsarist regime in Russia through to the 1920s and the New Economic Policy, and provides an important assessment of the significance of ideological factors for understanding Soviet state violence as directed by the Bolshevik leadership during its first years in power. It highlights the impact of the First World War, in particular its place in Bolshevik discourse as a source of legitimating Soviet state violence after 1917, and explains the evolution of Bolshevik dictatorship over the half decade during which Lenin led the revolutionary state. It examines the militant nature of the Leninist worldview, Lenin's conception of the revolutionary state, the evolution of his understanding of "dictatorship of the proletariat", and his version of "just war". The book argues that ideology can be considered primarily important for understanding the violent and dictatorial nature of the early Soviet state, at least when focused on the party elite, but it is also clear that ideology cannot be understood in a contextual vacuum. The oppressive nature of Tsarist rule, the bloodiness of the First World War, and the vulnerability of the early Soviet state as it struggled to survive against foreign and domestic opponents were of crucial significance. The book sets Lenin's thinking on violence within the wider context of a violent world.

**The Merleau-Ponty Dictionary** Donald A. Landes 2013-06-06 Maurice Merleau-Ponty (1908-1961) is one of the central figures of 20th-century Continental philosophy, and his work has been hugely influential in a wide range of fields. His writings engage in the study of perception, language, politics, aesthetics, history and ontology, and represent a rich and complex network of exciting ideas. The Merleau-Ponty Dictionary provides the reader and student of Merleau-Ponty with all the tools necessary to engage with this key thinker: a comprehensive A to Z that provides summaries of all his major texts and articles, clear and straightforward explanations of his terminology and innovative concepts, and detailed discussions of the figures and philosophies that influenced his work. The book also includes a philosophical introduction, a chronology of Merleau-Ponty's life and works, and suggestions for further reading. This dictionary is the ideal reading and research companion for students at all levels.

**History and Human Existence From Marx to Merleau-Ponty** James Miller 1982-11-23 From the Introduction:The present essay provides an introduction to the treatment of human existence and individuality in Marxist thought. The work will be primarily concerned with two related topics: the evaluation by Marxists of individual emancipation and their assessment of subjective factors in social theory. By taking up these taking up these topics within a systematic and historical framework, I hope to generate some fresh light on several familiar issues. First, I pursue a reading of Marx focused on his treatment of subjectivity, individuation, and related methodological and practical matters; second, I apply this interpretation to analyzing the dispute between Marxist orthodoxy and heterodoxy over such matters as class consciousness and the philosophy of materialism; finally, I employ this historical context to clarify the significance of "existential Marxism," Maurice Merleau-Ponty's and Jean-Paul Sartre's contribution to Marxist thought.

**The A to Z of Existentialism** Stephen Michelman 2010 Contains more than three hundred alphabetically arranged entries that provide information on the central claims of existentialist philosophy and its development.

**Darkness at Noon** Arthur Koestler 1966

*Modern Critical Thought* Drew Milne 2008-04-15 This anthology presents a series of texts in which major twentieth-century thinkers engage in dialogue with their predecessors. Presents a series of texts in which major twentieth-century thinkers engage in dialogue with their predecessors. Offers an innovative way into understanding modern critical thought. Spans the period from Marx to the present day. A conversation of ideas emerges between one generation and the next. Editorial material defines key terms and maps out contested terrain. Each piece is prefaced by contextualising notes and suggestions for further reading.

**Humanism and Terror** Maurice Merleau-Ponty 1990-06-30 First published in France In 1947, Merleau-Ponty's essay was in part a response to Arthur Koestler's novel, Darkness at Noon, and in a larger sense a contribution to the political and moral debates of a postwar world suddenly divided into two armed camps. For Merleau-Ponty, the basic question was: given the violence in Communism, is Communism still equal to its humanist intentions? Starting with the assumption that a society is not a "temple of value-idols that figure on the front of its monuments or in its constitutional scrolls; the value of a society is the value it places upon man's relation to man," Merleau-ponty examines not only the Moscow trials of the late thirties but also Koestler's re-creation of them. And Merleau-Ponty makes it clear that the Moscow trials—and violence in general in the Communist world—can be understood only In the context of revolutionary violence. He demonstrates that it is pointless to begin an examination of Communist violence by asking whether Communism respects the rules of liberal thought; it is evident that Communism does not. The question that should be asked is whether the violence Communism exercises is revolutionary violence, capable of building humane relations among men. At a time when many are addressing similar questions to societies both in the East and in the West, Merleau-Ponty's investigations and speculations are of prime importance; they stand as a major and provocative contribution to the argument surrounding the use of violence.

**Merleau-Ponty's Existential Phenomenology and the Realization of Philosophy** Bryan A. Smyth 2013-12-19 Bringing to light the essential philosophical role of Marxism within Merleau-Ponty's reinterpretation of transcendental phenomenology, this book shows that the realization of this project hinges methodologically upon a renewed conception of the proletariat qua universal class-specifically, that it rests upon a humanist myth of incarnation which, substantiated by Merleau-Ponty's notion of 'heroism', locates an objective historical purposiveness in the habituated organism of the modern subject. Foregrounding the phenomenological priority of history over corporeality in this way, Smyth's analysis recovers the 'militant' character of Merleau-Ponty's existential phenomenology. It thus sheds critical new light on his early thought, and challenges some of the main parameters of existing scholarship by disclosing the intrinsic normativity of his basic methodological commitments.

*Merleau-Ponty and Marxism* Barry Cooper

**Merleau-Ponty and Modern Politics After Anti-humanism** Diana H. Coole 2007 "In this book, Diana Coole shows how existential phenomenology illuminates and enlivens our understanding of politics. With breadth of vision and penetrating insight, Coole demonstrates that political questions were always central to Merleau-Ponty's philosophical project. She also shows how Merleau-Ponty's concern with contingency anticipated arguments by thinkers such as Derrida, Foucault, and Deleuze, while sustaining a robust sense of politics as the domain of collective life"--Jacket.

*Routledge History of Philosophy Volume VIII* Richard Kearney 2003-12-23 First published in 1994. Routledge is an imprint of Taylor & Francis, an informa company. *Merleau-Ponty* Taylor Carman 2008-07-25 Maurice Merleau-Ponty (1908-61) was one of the most important philosophers of the twentieth century. His theories of perception and the role of the body have had an enormous impact on the humanities and social sciences, yet the full scope of his contribution not only to phenomenology but philosophy generally is only now being fully recognized. In this lucid and comprehensive introduction, Taylor Carman explains and assesses the full range of Merleau-Ponty's philosophy. Beginning with an overview of Merleau-Ponty's life and work, subsequent chapters cover fundamental aspects of Merleau-Ponty's thought, including his philosophy

of perception and intentionality; the role of the body in perception; freedom and our relation to others; history and culture; and art, particularly the paintings of Czanne. A final chapter considers Merleau-Ponty's importance today, examining his philosophy in light of recent developments in philosophy of mind and cognitive science. This second edition makes use of the new translation of Merleau-Ponty's Phenomenology of Perception, his most important work, highlighting its critique of "objective thought" and the account of constrained freedom that Merleau-Ponty advanced as a foil to Sartre's notion of radical choice. Including annotated further reading and a glossary of key terms, Merleau-Ponty, Second Edition is essential reading for students of phenomenology, existentialism and twentieth-century philosophy. It is also ideal for anyone in the humanities and social sciences seeking an introduction to Merleau-Ponty's work.

**Humanism and Terror** Maurice Merleau-Ponty 2022-09-15 First published in France in 1947, Humanism and Terror is a vital work of political philosophy by one of the leading French philosophers of the twentieth century. Attempting to understand what he called the "dislocated world" that followed immediately after the Second World War—including his own, divided France—Merleau-Ponty asks a fundamental question: how did Marxism and humanism come apart? Through a fascinating reading of Arthur Koestler's famous novel, Darkness at Noon, an allegory of the Stalinist show trials and purges of the 1930s, Merleau-Ponty weighs up the costs of a regime of permanent revolution and false confessions. His profound and controversial point, however, is that the purges were the inevitable outcome of abandoning crucial subjective elements of Marx's theory of history, with the result that "humanism is suspended and government is terror." As we again confront the reality of authoritarianism, political polarisation and curtailing of human freedom, the dislocated world brilliantly depicted by Merleau-Ponty in Humanism and Terror sends a powerful and articulate message that continues to resonate today. This Routledge Classics edition includes a new Foreword by William McBride.

**Humanism and Terror** Maurice Merleau-Ponty 2017-07-05 Raymond Aron called Merleau-Ponty "the most influential French philosopher of his generation." First published in France in 1947, Humanism and Terror was in part a response to Arthur Koestler's Darkness at Noon, and in a larger sense a contribution to the political and moral debates of a postwar world suddenly divided into two ideological armed camps. For Merleau-Ponty, the central question was: could Communism transcend its violence and intentions?The value of a society is the value it places upon man's relation to man, Merleau-Ponty examines not only the Moscow trials of the late thirties but also Koestler's re-creation of them. He argues that violence in general in the Communist world can be understood only in the context of revolutionary activism. He demonstrates that it is pointless to ask whether Communism respects the rules of liberal society; it is evident that Communism does not.In post-Communist Europe, when many are addressing similar questions throughout the world, Merleau-Ponty's discourse is of prime importance; it stands as a major and provocative contribution to limits on the use of violence. The argument is placed in its current context in a brilliant new introduction by John O'Neill. His remarks extend the line of argument originally developed by the great French political philosopher. This is a major contribution to political theory and philosophy.

**Surrealism and Its Others** Katharine Conley 2006-01-01 This issue of Yale French Studies on "Surrealism and Its Others"examines the works and theories of writers, artists, and thinkers who positioned themselves and their productions in dialogue with Breton's surrealism. Although surrealism always sought to distinguish itself from other movements and ideologies, its members often celebrated their commonality with many "others" outside of the official group with whom they shared their passions: Marxists, visual artists, filmmakers, psychiatrists, and ethnographers. Each of the writers, artists, and thinkers examined here were either temporarily associated with surrealism or were influenced by its collective and open spirit, even if in a primarily opposing or questioning role. In some cases, this outside perspective came from as close as Belgium and other European countries. In other cases, it came from farther away - from North Africa or North America - which reveals surrealism's engagement with non-European, formerly colonized cultures, reflects its staunchly anti-colonial stance, and confirms the movement as something more than an aesthetic phenomenon. Along with its aesthetic mission, surrealism was also, and perhaps more importantly, a powerful political and social reality. This issue examines works by artists, writers, and theorists who were all, in their own ways, located outside of yet close to surrealism and who provide us with a new perspective on this avant-garde and modernist movement. Martine Antle Surrealism and the Orient Adam Jolles The Tactile Turn: Envisioning a Post-Colonial Aesthetic in France Jonathan P. Eburne Automatism and Terror: Surrealism, Theory, and the Postwar Left Pierre Taminiaux Breton and Trotsky: The Revolutionary Memory of Surrealism Richard Stamelman Photography: The Marvelous Precipitate of Desire Robert Harvey Where's Duchamp?-Out Queering the Field Raphaëlle Moine From Surrealist Cinema to Surrealism in the Cinema: Does a Surrealist Genre Exist in Film? Georgiana M. M. Colville Between Surrealism and Magic Realism: The Early Feature Films of André Delvaux, 1926-2002--The Other Delvaux Katharine Conley Surrealism and Outsider Art: From the Automatic Message to André Breton's Collection

*Lenin Reloaded* Sebastian Budgen 2007-06-11 DIVAT a time when few people seriously consider alternatives to global capitalism, this work argues that Lenin demonstrates the inseparability of truth and partisanship (the taking of sides), an argument liberal leftists must hear now./div

**Marxism and Totality** Martin Jay 1984 Totality has been an abiding concern from the first generation of Western Marxists, most notably Lukács, Korsch, Gramsci, and Bloch, through the second, exemplified by the Frankfurt School, Lefebvre, Goldmann, Sartre, Merleau-Ponty, and Della Volpe, up to the most recent, typified by Althusser, Colletti, and Habermas. Yet no consensus has been reached concerning the term's multiple meanings—expressive, decentered, longitudinal, latitudinal, normative—or its implications for other theoretical and practical matters. By closely following the adventures of this troublesome but central concept, Marxism & Totality offers an unconventional account of the history of Western Marxism.

**Merleau-Ponty and the Paradoxes of Expression** Donald A. Landes 2013-10-10 Merleau-Ponty and the Paradoxes of Expression offers a comprehensive reading of the philosophical work of Maurice Merleau-Ponty, a central figure in 20th-century continental philosophy. By establishing that the paradoxical logic of expression is Merleau-Ponty's fundamental philosophical gesture, this book ties together his diverse work on perception, language, aesthetics, politics and history in order to establish the ontological position he was developing at the time of his sudden death in 1961. Donald A. Landes explores the paradoxical logic of expression as it appears in both Merleau-Ponty's explicit reflections on expression and his non-explicit uses of this logic in his philosophical reflection on other topics, and thus establishes a continuity and a trajectory of his thought that allows for his work to be placed into conversation with contemporary developments in continental philosophy. The book offers the reader a key to understanding Merleau-Ponty's subtle methodology and highlights the urgency and relevance of his research into the ontological significance of expression for today's work in art and cultural theory.

**Merleau-Ponty and the Possibilities of Philosophy** Bernard Flynn 2010-07-02 Leading scholars engage the later contributions of Maurice Merleau-Ponty.

**Ricoeur's Personalist Republicanism** Dries Deweer 2017-08-14 This book explores Ricoeur's philosophical anthropology and political philosophy. It is unique in its emphasis on the personalist perspective in the work of Paul Ricoeur and on the existence of a distinct, personalist branch of republicanism.

**La Pensee logique et politique de M. Marleau-Ponty** Joseph M Labaki 2021-01-20 Maurice Merleau-Ponty is the giant phenomenologist of his time in the entire French-speaking world. He is not an epistemologist nor a moralist. For him, the beginning of the beginning is human flesh; the flesh becomes word, the word becomes flesh, and both die. There is science, and there is experience/perception. The mother is the latter. They aren't contradictory, but complete and depend on each other. With regard to language, for him, there are words, and there is grammar. A word is never empty, but carries its own weight; even a lie is full of meaning. Liberty resides in grammar, an individual function and independent from books. It's in the grammar where singularity lives. Thinking and talking are the same. Wherever there is human life, there is meaning, and that is irrespective of age, culture, religion, education or social position. Merleau-Ponty is not a Marxist nor a communist. According to him, history is blind; it has no mind. He also finds a flaw in Freudianism. Flesh is an infinite universe full of stars and black holes. Following Merleau-Ponty, verity is deceiver, and deceiver is verity, but verity is never absolute. One must take a step back. There is light and there is shadow; they never coincide in human life. The shadow is always first, and no matter how one tries to run, he will never catch his shadow.

**Perception, Expression, and History** John O'Neill 1970 In this commentary, John O'Neill concentrates upon three themes in the goal Merleau-Ponty set for himself, namely "to restore to things their concrete physiognomy, to organisms their individual ways of dealing with the world, and to subjectivity its inherence in history." O'Neill considers the three objectives in their original order: first, the study of animal and human psychology; then, the phenomenology of perception; and finally, certain extensions of these perspectives in the historical and social sciences.

**Merleau-Ponty and the Foundation of Existential Politics** Kerry H. Whiteside 2014-07-14 Drawing on previously unexplored sources, Kerry H. Whiteside presents the political theory of Maurice Merleau-Ponty (1908-1961), one of France's best-known twentieth-century philosophers. Whiteside argues that Merleau-Ponty's objective in his political writings was to make existentialism into the foundation for a philosophically consistent mode of political thinking. This study discusses the inadequacies Merleau-Ponty found in the traditional philosophies of empiricism and idealism, and then examines the subject-object dualism that he believed deprived previous forms of existentialism of political significance. Whiteside shows how Merleau-Ponty overcame these problems by grounding political reasoning in a theory of consciousness that emphasized both its individuality and its need for socially created meaning. After explaining Merleau-Ponty's modifications of the views of Sartre, Aron, and others, the book investigates how he applied his political theory in editorial exchanges with Communists and liberals. Throughout this study, Whiteside traces and criticizes the changes in the philosopher's concept of Marxism and points to his many ideas that bear on current controversies in political theory. Originally published in 1988. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

**Transversal Rationality and Intercultural Texts** Hwa Yol Jung 2011-07-26 Winner of the 2012 Edward Goodwin Ballard Prize sponsored by the Center for Advanced Research in Phenomenology. Transversality is the keyword that permeates the spirit of these thirteen essays spanning almost half a century, from 1965 to 2009. The essays are exploratory and experimental in nature and are meant to be a transversal linkage between phenomenology and East Asian philosophy. Transversality is the concept that dispels all ethnocentrism, including Eurocentrism. In the globalizing world of multiculturalism, Eurocentric universalism falls far short of being universal but simply parochial at the expense of the non-Western world. Transversality is intercultural, interspecific, interdisciplinary, and intersensorial. Transversal Rationality and Intercultural Texts means to transform the very way of philosophizing itself by infusing or hybridizing multiple traditions in the history of the world. Like no other scholar, Jung bridges the gap between Asian and Western cultures. What is traditionally called “comparative philosophy” is not just a neglected branch of philosophy; it is poised to radically transform the very conception of philosophy itself.

**Phenomenology in a Pluralistic Context** William Leon McBride 1983-01-01 Offers various views on phenomenology and existentialism.

**Introduction to Phenomenology** Dermot Moran 2002-06-01 Introduction to Phenomenology is an outstanding and comprehensive guide to phenomenology. Dermot Moran lucidly examines the contributions of phenomenology's nine seminal thinkers: Brentano, Husserl, Heidegger, Gadamer, Arendt, Levinas, Sartre, Merleau-Ponty and Derrida. Written in a clear and engaging style, Introduction to Phenomenology charts the course of the phenomenological movement from its origins in Husserl to its transformation by Derrida. It describes the thought of Heidegger and Sartre, phenomenology's most famous thinkers, and introduces and assesses the distinctive use of phenomenology by some of its lesser known exponents, such as Levinas, Arendt and Gadamer. Throughout the book, the enormous influence of phenomenology on the course of twentieth-century philosophy is thoroughly explored. This is an indispensable introduction for all unfamiliar with this much talked about but little understood school of thought. Technical terms are explained throughout and jargon is avoided. Introduction to Phenomenology will be of interest to all students seeking a reliable introduction to a key movement in European thought.

**Thinking Radical Democracy** Martin Breaugh 2015-02-26 Thinking Radical Democracy is an introduction to nine key political thinkers who contributed to the emergence of radical democratic thought in post-war French political theory: Hannah Arendt, Maurice Merleau-Ponty, Pierre Clastres, Claude Lefort, Cornelius Castoriadis, Guy Debord, Jacques Rancière, Étienne Balibar, and Miguel Abensour. The essays in this collection connect these writers through their shared contribution to the idea that division and

difference in politics can be perceived as productive, creative, and fundamentally democratic. The questions they raise regarding equality and emancipation in a democratic society will be of interest to those studying social and political thought or democratic activist movements like the Occupy movements and Idle No More.

*Continental Philosophy in the 20th Century* Richard Kearney 2003 Continental philosophy is one of the 20th century's most important & challenging philosophical movements.

*Louis Althusser and the Traditions of French Marxism* William S. Lewis 2005 In a careful exposition of French Marxism, William Lewis places Althusser and his thought alongside the pre- and post-war French communist intellectual climate: the result is an excellent and unique work. Part theoretical treatise on some of Althusser's more complicated and less explored ideas, part intellectual history, *Louis Althusser and the Traditions of French Marxism* is, in total, an important text for philosophy, French and francophone studies, political thought, cultural studies, marxist thought, and several other disciplines interested in the intellectual life and times of the twentieth century.

**A Study of the Political Philosophy of Merleau-Ponty** Sonia Kruks 2019-04-15 This book, first published in 1987, is an extended examination of Merleau-Ponty's political

philosophy. It describes and critically elucidates the main political themes to be found in his writings, and shows how his political ideas are related to his general phenomenological philosophy.

*Rereading Abstract Expressionism, Clement Greenberg and the Cold War* Daniel Neofetou 2021-09-23 Since the 1970s, it has been argued that Abstract Expressionism was exhibited abroad by the post-war US establishment in an attempt to culturally match and reinforce its newfound economic and military dominance. The account of Abstract Expressionism developed by the American critic Clement Greenberg is often identified as central to these efforts. However, this book rereads Greenberg's account through Theodor Adorno and Maurice Merleau-Ponty in order to contend that Greenberg's criticism in fact testifies to how Abstract Expressionism opposes the ends to which it was deployed. With reference not only to the most famous artists of the movement, but also female artists and artists of colour whom Greenberg himself neglected, such as Joan Mitchell and Norman Lewis, it is argued that, far from reinforcing the capitalist status quo, Abstract Expressionism engages corporeal and affective elements of experience dismissed or delegitimated by capitalism, and promises a world that would do justice to them.