

# Continental Divide

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PETER E. GORDON

Continental Divide Heidegger Cassirer Davos Gordon  
Peter E

**American Philosophical Association**



## **Continental Divide Heidegger Cassirer Davos Gordon Peter E:**

*Continental Divide* Peter E. Gordon, 2012-04-02 In the spring of 1929 Martin Heidegger and Ernst Cassirer met for a public conversation in Davos Switzerland They were arguably the most important thinkers in Europe and their exchange touched upon the most urgent questions in the history of philosophy What is human finitude What is objectivity What is culture What is truth Over the last eighty years the Davos encounter has acquired an allegorical significance as if it marked an ultimate and irreparable rupture in twentieth century Continental thought Here in a reconstruction at once historical and philosophical Peter Gordon reexamines the conversation its origins and its aftermath resuscitating an event that has become entombed in its own mythology Through a close and painstaking analysis Gordon dissects the exchange itself to reveal that it was at core a philosophical disagreement over what it means to be human But Gordon also shows how the life and work of these two philosophers remained closely intertwined Their disagreement can be understood only if we appreciate their common point of departure as thinkers of the German interwar crisis an era of rebellion that touched all of the major philosophical movements of the day life philosophy philosophical anthropology neo Kantianism phenomenology and existentialism As Gordon explains the Davos debate would continue to both inspire and provoke well after the two men had gone their separate ways It remains even today a touchstone of philosophical memory This clear riveting book will be of great interest not only to philosophers and to historians of philosophy but also to anyone interested in the great intellectual ferment of Europe's interwar years

Special Issue (4): Peter E. Gordon's *Continental Divide*, 2015 *Phenomenology of Productive Imagination: Embodiment, Language, Subjectivity* Saulius Geniusas, 2022-03-07 Although productive imagination has played a highly significant role in post Kantian philosophy there have been very few book length studies explicitly dedicated to its analysis In his new book Saulius Geniusas develops a phenomenology of productive imagination while relying on those resources that we come across in Edmund Husserl's Max Scheler's Martin Heidegger's Ernst Cassirer's Miki Kiyoshi's Jean Paul Sartre's Maurice Merleau Ponty's and Paul Ricoeur's writings while also engaging in present day philosophical discussions of the imagination Investigating the relation between imagination and embodiment affectivity perception language selfhood and intersubjectivity the book provides a phenomenological conception of productive imagination which is committed to basic phenomenological principles and which is sensitive to how productive imagination has been conceptualized in the history of phenomenology Against such a background Geniusas develops a new conception of productive imagination It is a basic modality of intentionality that indirectly shapes the human experience of the world by forming the contours of action intuition knowledge and understanding It is not so much a blind and indispensable function of the soul but an art concealed in the body for it springs out of instincts drives desires and needs The author discloses the unexpected ways in which phenomenology of productive imagination enriches our understanding of embodied subjectivity

**Levinas and the Crisis of Humanism** Claire Elise Katz, 2013 Reexamining Emmanuel Levinas's essays on Jewish

education Claire Elise Katz provides new insights into the importance of education and its potential to transform a democratic society for Levinas's larger philosophical project Katz examines Levinas's Crisis of Humanism which motivated his effort to describe a new ethical subject Taking into account his multiple influences on social science and the humanities and his various identities as a Jewish thinker philosopher and educator Katz delves deeply into Levinas's works to understand the grounding of this ethical subject      **The Philosophy of Susanne Langer** Adrienne Dengerink Chaplin, 2019-10-17 This book is a comprehensive study of one of the most insightful and fertile but also most neglected philosophers of the twentieth century Susanne Langer Failure to recognise Langer's seminal philosophical sources has led to frequent misinterpretations and misunderstandings of her unique philosophical thought Beginning with an overview of Langer's life and education this study provides a much needed explanation of how Langer's thinking was shaped by four seminal sources her mentors Henry Sheffer and Alfred North Whitehead and the European philosophers Ernst Cassirer and Ludwig Wittgenstein Langer's ability to unite seemingly disparate fields such logic art and embodied cognition around the notion of symbolic form places aesthetics not at the margins of philosophy but at its very centre By locating Langer's work in the broader context of major developments in twentieth century European and American philosophy Dengerink Chaplin shows how she was often ahead of her time Shedding new light on Langer as an American philosopher whose innovative thought crosses the customary boundaries between analytic and continental philosophy this book confirms why she continues to have relevance today

*Productive Imagination* Saulius Geniusas, Dmitri Nikulin, 2018-05-30 Although the concept of productive imagination plays a fundamental role in Kant German Idealism Romanticism Phenomenology and Hermeneutics the meaning of this central concept remains largely undetermined The significance of productive imagination is therefore all too often either inflated or underrated The articles collected in this volume trace the development of productive imagination through the history of philosophy identify the different meanings this concept has been ascribed in different philosophical frameworks and raise the question anew concerning this concept's philosophical significance Special attention is given to the historical background that underlies the emergence of productive imagination in modernity to Kant's concept of productive imagination to the further development of this concept in German Idealism Wilhelm Dilthey Edmund Husserl Ernst Cassirer and Martin Heidegger Jean Paul Sartre and Paul Ricoeur A group of leading scholars present a systematic and comprehensive reference tool for anyone working in the fields of social imaginaries      **Giving Beyond the Gift** Elliot R. Wolfson, 2014-02-03 This book explores the co dependency of monotheism and idolatry by examining the thought of several prominent twentieth century Jewish philosophers Cohen Buber Rosenzweig and Levinas While all of these thinkers were keenly aware of the pitfalls of scriptural theism to differing degrees they each succumbed to the temptation to personify transcendence even as they tried either to circumvent or to restrain it by apophatically purging kataphatic descriptions of the deity Derrida and Wyschogrod by contrast carried the project of denegation one step further embarking on a path that culminated in the

aporetic suspension of belief and the consequent removal of all images from God a move that seriously compromises the viability of devotional piety The inquiry into apophysis transcendence and immanence in these Jewish thinkers is symptomatic of a larger question Recent attempts to harness the apophatic tradition to construct a viable postmodern negative theology a religion without religion are not radical enough Not only are these philosophies of transcendence guilty of a turn to theology that defies the phenomenological presupposition of an immanent phenomenality but they fall short on their own terms inasmuch as they persist in employing metaphorical language that personalizes transcendence and thereby runs the risk of undermining the irreducible alterity and invisibility attributed to the transcendent other The logic of apophysis if permitted to run its course fully would exceed the need to posit some form of transcendence that is not ultimately a facet of immanence Apophatic theologies accordingly must be supplanted by a more far reaching apophysis that surpasses the theolatrous impulse lying coiled at the crux of theism an apophysis of apophysis based on accepting an absolute nothingness to be distinguished from the nothingness of an absolute that does not signify the unknowable One but rather the manifold that is the pleromatic abyss at being's core Hence the much celebrated metaphor of the gift must give way to the more neutral and less theologically charged notion of an unconditional givenness in which the distinction between giver and given collapses To think givenness in its most elemental phenomenological sense is to allow the apparent to appear as given without presuming a causal agency that would turn that given into a gift

**Hermann Cohen and the Crisis of Liberalism** Paul Egan Nahme, 2019-03-28 Hermann Cohen 1842-1918 is often held to be one of the most important Jewish philosophers of the nineteenth century Paul E. Nahme in this new consideration of Cohen liberalism and religion emphasizes the idea of enchantment or the faith in and commitment to ideas reason and critique the animating spirits that move society forward Nahme views Cohen through the lenses of the crises of Imperial Germany the rise of antisemitism nationalism and secularization to come to a greater understanding of liberalism its Protestant and Jewish roots and the spirits of modernity and tradition that form its foundation Nahme's philosophical and historical retelling of the story of Cohen and his spiritual investment in liberal theology present a strong argument for religious pluralism and public reason in a world rife with populism identity politics and conspiracy theories

**Proceedings and Addresses of the American Philosophical Association** American Philosophical Association, 2010 List of members in v. 1

**Rediscovering Léon Brunschvicg's Critical Idealism** Pietro Terzi, 2022-01-13 Léon Brunschvicg's contribution to philosophical thought in fin de siècle France receives full explication in the first English language study on his work Arguing that Brunschvicg is crucial to understanding the philosophical schools which took root in 20th century France Pietro Terzi locates Brunschvicg alongside his contemporary Henri Bergson as well as the range of thinkers he taught and influenced including Lévinas Merleau-Ponty de Beauvoir and Sartre Brunschvicg's deep engagement with debates concerning spiritualism and rationalism neo-Kantian philosophy and the role of mathematics in philosophy made him the perfect supervisor for a whole host of nascent

philosophical ideas which were forming in the work of his students Terzi outlines Brunchvicg s defence of neo Kantian judgement historical analysis and the inextricability of the natural and humanist sciences to any rigorous system of philosophy with wide ranging implications for contemporary scholarship *The Cambridge History of Modern European Thought* Warren Breckman, Peter E. Gordon, 2019 It is something of a truism that each age must work through the legacy of its predecessors In the case of the nineteenth century this obvious statement gains poignancy when one considers the novel challenges and possibilities of the eighteenth century which was after all the age of the Enlightenment In its many guises and national variations the Enlightenment asserted provocative and epoch making claims about the role of reason science and criticism vis a vis the traditional authority of religion state and received knowledge It drew new roadmaps for the conscious and reflexive reform of society and the betterment of people At its core it articulated a new emancipatory project at once philosophical and political chiefly oriented toward the ideal of individual autonomy The cultural social and political configuration that shaped the Enlightenment came to something of an end in the closing decade of the eighteenth century partly through processes of internal critique but also spectacularly through the political collapse of the Old Regime In the changed circumstances of the early nineteenth century the Enlightenment fragmented into a multitude of contests over the meaning of its legacy *The Cambridge History of Modern European Thought 2 Volume Paperback Set* Warren Breckman, Peter E. Gordon, 2021-07-31 Fragen nach dem Menschen Matthias Wunsch, 2014 Was ist der Mensch Und welche Bedeutung hat diese Frage fur die Philosophie Fur die erste Halfte des 20 Jahrhunderts gilt die zwischen Ernst Cassirer und Martin Heidegger gefuhrte Davoser Disputation als der paradigmatische Streit um den Menschen und das richtige Verstandnis von Philosophie Ausgeblendet wird dabei dass die Protagonisten des Streits ihre Positionen selbst in einer Dreierkonstellation mit der von Max Scheler und Helmuth Plessner begrundeten modernen philosophischen Anthropologie sahen Bezieht man diese dritte naturphilosophische Alternative mit ein so eroffnen sich neue Wege der Auseinandersetzung mit Heideggers Daseinsontologie und Cassirers Kulturphilosophie Zugleich wird eine originelle Position kenntlich die auch fur eine Reihe von Themenkreisen des gegenwartigen Fragens nach dem Menschen von methodisch sachlicher Aufschlusskraft ist den Naturalismus das Tier Mensch Verhaltnis den Personbegriff und das Verhaltnis von menschlicher Lebensform und objektivem Geist The Trace of God Edward Baring, Peter E. Gordon, 2021-05-20 Derrida s most lasting legacy might well be his writings on religion If the perplexed seek a guide they can do no better than this excellent volume Warren Breckman University of Pennsylvania Jacques Derrida s writings on the question of religion have played a crucial role in the transformation of scholarly debate across the globe The Trace of God provides a compact introduction to this debate It considers Derrida s fraught relationship to Judaism and his Jewish identity broaches the question of Derrida s relation to the Western Christian tradition and examines both the points of contact and the silences in Derrida s treatment of Islam An astonishingly fresh and vivid set of essays that not only cast new light on the work of the

greatest philosophical provocateur of the late twentieth century but also provide food for reflecting today on the relations among violence modernity secularity and religion Allan Megill University of Virginia *Ratthasātsān*, 2014 **The Cambridge History of Modern European Thought: Volume 1, The Nineteenth Century** Warren Breckman, Peter E. Gordon, 2021-11-30 The Cambridge History of Modern European Thought is an authoritative and comprehensive exploration of the themes thinkers and movements that shaped our intellectual world in the late eighteenth and nineteenth century Representing both individual figures and the contexts within which they developed their ideas each essay is written in a clear accessible style by leading scholars in the field and offers both originality and interpretive insight This first volume surveys late eighteenth and nineteenth century European intellectual history focusing on the profound impact of the Enlightenment on European intellectual life Spanning twenty chapters it covers figures such as Kant Hegel Wollstonecraft and Darwin major political and intellectual movements such as Romanticism Socialism Liberalism and Feminism and schools of thought such as Historicism Philology and Decadence Renouncing a single master narrative of European thought across the period Warren Breckman and Peter E Gordon establish a formidable new multi faceted vision of European intellectual history for the global modern age

**Die anthropologische Wende** Anton Hügli, 2014 Naturliche Bestimmung versus Enhancement des Menschen Paradigmatisch für die moderne philosophische Anthropologie sind zumindest im deutschsprachigen Raum noch immer die Werke von Max Scheler Helmuth Plessner und Arnold Gehlen aus den 1920er Jahren aber auch die mit ihnen verbundenen Folgelasten 1 Voraussetzung für den Versuch einer Wesensbestimmung des Menschen ist die Annahme anthropologischer Konstanten d h die Ansicht dass sich allgemeine Eigenschaften Verhaltens und Erfahrungsweisen bestimmen lassen die allen Menschen als Menschen zukommen Angesichts der Tatsache dass der Mensch immer nur in bestimmter historischer und kultureller Gestalt erscheint selbst schon eine fragwürdige anthropologische These 2 Auf der einen Seite erhebt die Anthropologie den Anspruch philosophische Fundamentalwissenschaft schlechthin zu sein und als solche die Grundlage abzugeben für alle Wissenschaften vom Menschen andererseits ist sie auf die Vorgabe einzelwissenschaftlicher Untersuchungen etwa der Biologie Ethologie Psychologie und Soziologie angewiesen und verhält sich zu diesen im Grunde nur reaktiv und verarbeitend Habermas Je nach Bezugswissenschaft ändert sich die Ausrichtung der philosophischen Anthropologie Doch wie lassen sich ihre Konzeptionen methodisch rechtfertigen Und inwiefern können sie als genuin philosophisch gelten Im Zuge der gegenwertigen Konjunktur naturalistischer Strömungen stellen sich diese Fragen erneut verschärft noch durch die Entstehung neuer Disziplinen wie etwa der Philosophie des Geistes der Neurowissenschaften der Verhaltensforschung und der Erforschung der Künstlichen Intelligenz Die aufkommenden Enhancement Techniken drohen die individuellen und gattungsspezifischen Grenzen zu sprengen die menschliche Natur gehört nun selbst zum Bereich des vom Menschen Veranderbaren Was diese neue Situation für uns Menschen und unser Selbstverständnis bedeutet ist denn auch neben den unter den neuen Auspizien sich stellenden Fragen nach der natürlichen

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 contexts within which they developed their ideas each essay is written in a clear accessible style by leading scholars in the  
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