

I. Leman-Stefanovic

**The Event of Death:
A Phenomenological
Enquiry**

Martinus Nijhoff Philosophy Library Volume 23

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Event Of Death A Phenomenological Enquiry

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Event Of Death A Phenomenological Enquiry:

The Event of Death: a Phenomenological Enquiry I. Leman-Stefanovic, 1986-11-30 Building upon the preliminary conception of Phenomenology introduced by Heidegger in section II of the Introduction to *Sein und zeit* I one may say that a phenomenology of death would mean to let death as that which shows itself be seen from itself in the very way in which it shows itself from itself Does this mean then that a properly phenomenological description of death may reveal to us what death as a factual event is like in the very way in which it shows itself from itself Although I cannot experience my death in order to describe it may some kind of phenomenological inference or extrapolation² be the condition for a unique and privileged revelation of what it is like to be dead There is an important element of phenomenological description which renders such an extrapolation implausible and it involves what Husserl originally called the reduction to significance or meaning It can never be true for the phenomenologist 1 Heidegger *Sein und zeit* p 34 e t page 58 2 Henry W Johnstone Jr thinks that while one cannot extrapolate from the experience of sleep to the experience of death it may be possible to extrapolate from the phenomenology of sleep to the phenomenology of death Cf H W Johnstone Jr *Toward a Phenomenology of Death* in *Philosophy and Phenomenological Research* Vol XXXV No 3 1975 pages 396-7 Cf **The Event of Death: a**

Phenomenological Enquiry I. Leman-Stefanovic, 2012-12-06 Building upon the preliminary conception of Phenomenology introduced by Heidegger in section II of the Introduction to *Sein und zeit* I one may say that a phenomenology of death would mean to let death as that which shows itself be seen from itself in the very way in which it shows itself from itself Does this mean then that a properly phenomenological description of death may reveal to us what death as a factual event is like in the very way in which it shows itself from itself Although I cannot experience my death in order to describe it may some kind of phenomenological inference or extrapolation² be the condition for a unique and privileged revelation of what it is like to be dead There is an important element of phenomenological description which renders such an extrapolation implausible and it involves what Husserl originally called the reduction to significance or meaning It can never be true for the phenomenologist 1 Heidegger *Sein und zeit* p 34 e t page 58 2 Henry W Johnstone Jr thinks that while one cannot extrapolate from the experience of sleep to the experience of death it may be possible to extrapolate from the phenomenology of sleep to the phenomenology of death Cf H W Johnstone Jr *Toward a Phenomenology of Death* in *Philosophy and Phenomenological Research* Vol XXXV No 3 1975 pages 396-7 Cf **Death: A Philosophical Inquiry** Paul Fairfield, 2014-09-19 From

Nietzsche's pronouncement that God is dead to Camus argument that suicide is the fundamental question of philosophy the concept of death plays an important role in existential phenomenology reaching from Kierkegaard to Heidegger and Marcel This book explores the phenomenology of death and offers a unique way into the phenomenological tradition Paul Fairfield examines the following key topics the modern denial of death Heidegger's important concept of being toward death and its centrality in phenomenological ideas such as authenticity and existence the philosophical significance of death rituals what

explains the imperative toward ritual around death and what is its purpose and meaning death in an age of secularism the philosophy and ethics of suicide death as a mystery rather than a philosophical problem to be solved the relationship between hope and death *Death A Philosophical Inquiry* is essential reading for students of phenomenology and existentialism and will also be of interest to students in related fields such as religion anthropology and the medical humanities

Phenomenological Inquiry in Psychology Ron Valle, 2013-11-11 This fine new book the third in a series brings psychologists up to date on the advances of phenomenological research methods in illuminating the nature of human awareness and experiences In the more congenial and welcoming intellectual climate of the 1990s the phenomenological methods have moved to the forefront of discourse on research methods that support and advocate an expanding view of science In Valle and King 1978 phenomenological methods were presented as alternatives to behavioral methods In Valle and Halling 1989 phenomenological methods were advanced to perspectives in psychology This new volume is even less cautious indeed bolder in relation to conventional methods and epistemologies By now people knowledgeable about psychology and most psychologists have digested the criticisms directed against methods that operationalize quantify and often minimize human behavior In bringing us up to date on the growing power of the phenomenological methods this volume brings welcome coherence and integrity to an increasingly harried science attempting to reenchant itself with meaning and depth an endeavor artfully exemplified by phenomenological inquiries of the last several decades *Phenomenological Inquiry*, 2004

Heidegger and Homecoming Robert Mugerauer, 2008-01-01 Martin Heidegger's philosophical works devoted themselves to challenging previously held ontological notions of what constitutes being and much of his work focused on how beings interact within particular spatial locations Frequently Heidegger used the motifs of homelessness and homecoming in order to express such spatial interactions and despite early and continued recognition of the importance of homelessness and homecoming this is the first sustained study of these motifs in his later works Utilizing both literary and philosophical analysis Heidegger and Homecoming reveals the deep figural unity of the German philosopher's writings by exploring not only these homecoming and homelessness motifs but also the six distinctive voices that structure the apparent disorder of his works In this illuminating and comprehensive study Robert Mugerauer argues that these motifs and Heidegger's many voices are required to overcome and replace conventional and linear methods of logic and representation Making use of material that has been both neglected and yet to be translated into English Heidegger and Homecoming explains the elaborate means with which Heidegger proposed that humans are able to open themselves to others while at the same time preserve their self identity *Death and Finitude* Sami Pihlström, 2016-09-21 *Death and Finitude* offers an examination and defense of a pragmatic transcendental anthropology applicable to the concepts of limit finitude and mortality that are constitutive of human life as we know it Sami Pihlström develops a special kind of philosophical anthropology a pragmatic yet transcendental examination of the human condition that interprets what is worth preserving in

the tradition of transcendental philosophy in such a manner that this unusual combination will crucially enrich our understanding of a human problem we all share mortality In some sense all serious philosophy inevitably reflects on the human condition and is thus philosophical anthropology broadly conceived There can hardly be any more serious problem concerning the human condition than the problem of death Yet mainstream analytic contributions to the philosophy of death usually addresses death in general and it is far from obvious that such contributions are philosophically relevant in the sense of addressing the agony of an individual human being trying to understand their own mortal condition Continental philosophy of death may be frustrating in a different sense as it often fails to be conceptually as clear and argumentatively as rigorous as the analytic literature Claiming to address my being toward death such contributions may also fail to speak to the mortal individual if they end up in endless pseudo philosophical jargon It is against this background of frustration that *Death and Finitude* contributes to humanity's ongoing reflections on death dying and mortality from a pragmatist yet transcendental perspective seeking to accommodate these topics within a broader philosophical anthropology The book is primarily intended for academic philosophers but the potential readership includes not only scholars but also both graduate students and advanced undergraduates as well as general educated readers It is relevant to the concerns of philosophers specializing in transcendental philosophy philosophical anthropology pragmatism Wittgenstein and the philosophy of religion As the book may be said to be an attempt to philosophize historically it is in principle of interest to both systematically and historically oriented philosophers and students

Relational-centred Research for Psychotherapists Linda Finlay, Ken

Evans, 2009-10-12 An accessible practical introduction to carrying out qualitative research in psychotherapy and counselling for practitioners who want or who are required to contribute to the profession's evidence base Gives clear guidance on how to set up and conduct small scale research that is based in clinical practice Assumes no prior knowledge of qualitative research and is aimed specifically at psychotherapists Recognises development of the evidence base for psychotherapy through qualitative research as a key objective for practitioners

Pathways into the Jungian World Roger

Brooke, 2003-09-02 In *Pathways into the Jungian World* contributors from the disciplines of medicine psychology and philosophy look at the central issues of commonality and difference between phenomenology and analytical psychology The major theme of the book is how existential phenomenology and analytical psychology have been involved in the same fundamental cultural and therapeutic project both legitimize the subtlety complexity and depth of experience in an age when the meaning of experience has been abandoned to the dictates of pharmaceutical technology economics and medical psychiatry The contributors reveal how Jung's relationship to the phenomenological tradition can be and is being developed and rigorously show that the psychological resonance of the world is immediately available for phenomenological description

Phenomenology of Illness Havi Carel, 2018-11-01 The experience of illness is a universal and substantial part of human existence Like death illness raises important philosophical issues But unlike death illness and in particular the experience of

being ill has received little philosophical attention This may be because illness is often understood as a physiological process that falls within the domain of medical science and is thus outside the purview of philosophy In *Phenomenology of Illness* Havi Carel argues that the experience of illness has been wrongly neglected by philosophers and proposes to fill the lacuna *Phenomenology of Illness* provides a distinctively philosophical account of illness Using phenomenology the philosophical method for first person investigation Carel explores how illness modifies the ill person's body values and world The aim of *Phenomenology of Illness* is twofold to contribute to the understanding of illness through the use of philosophy and to demonstrate the importance of illness for philosophy Contra the philosophical tendency to resist thinking about illness Carel proposes that illness is a philosophical tool Through its pathologising effect illness distances the ill person from taken-for-granted routines and habits and reveals aspects of human existence that normally go unnoticed *Phenomenology of Illness* develops a phenomenological framework for illness and a systematic understanding of illness as a philosophical tool

Rethinking Nature Bruce V. Foltz, Robert Frodeman, 2004-11-02 *Rethinking Nature* brings the voices of leading Continental philosophers into discussion about what is emerging as one of our most pressing and timely concerns the environmental crisis facing our planet The essays featured in this volume embrace environmental philosophy in its broadest sense and include topics such as environmental ethics environmental aesthetics ontology theology gender and the environment and the role of science and technology in forming knowledge about our world Here philosophy goes out into the field and comes back with rich insights and new approaches to environmental problems This far-reaching and lively volume affords firm ground for thinking about the multiple ways that humans engage nature Contributors are David Abram Edward S Casey Daniel Cerezuelle Ron Cooper Bruce V Foltz Robert Frodeman Trish Glazebrook James Hatley Robert Kirkman Irene J Klaver Alphonso Lingis Kenneth Maly Diane Michelfelder Elaine P Miller Robert Mugerauer Stephen David Ross John Sallis Ingrid Leman Stefanovic Bruce Wilshire David Wood and Michael E Zimmerman *Safeguarding Our Common Future* Ingrid Leman Stefanovic, 2000-08-31 Utilizes Heidegger in rethinking common environmental paradigms *The Horizons of Continental Philosophy* H.J. Silverman, 2013-03-09 lacan Barthes Jakobson Horkheimer Adorno Gadamer Ricoeur Foucault Deleuze Derrida Lyotard Vattimo Kofman and Irigaray are also part of that outer horizon of continental philosophy The purpose of this volume however is to establish that space within the core of continental philosophy specifically in relation to the work of Husserl Heidegger and Merleau-Ponty and to move out to some of its various horizons In some cases these horizons are set by the history of philosophy in others by newer directions in contemporary philosophy and in others by alternative modes of philosophizing The horizons also appear in areas as diverse as epistemology and the philosophy of science metaphysics philosophical psychology and aesthetics Furthermore these limits are set by the relationships between philosophy and other disciplines such as psychology communication theory and the arts Nevertheless the volume is organized around each of the three major figures in the phenomenological core of continental philosophy The twelve essays provide

important investigations into current research they represent the range and skills of contemporary work in relation to Husserl Heidegger and Merleau Ponty In themselves however they indicate advances in philosophical research and are hardly simple commentaries on these three figures Husserl Heidegger and Merleau Ponty constitute texts on the basis of which phenomenology is taken to its limits and even beyond *Philosophy of Prediction and Capitalism* M.S.

Frings,2012-12-06 There is little more than a decade left before the bells all over the world will be ringing in the first hour of the twenty first century which will surely be an era of highly advanced technology Looking back on the century that we live in one can realize that generations of people who have already lived in it for the better parts of their lives have begun to ask the same question that also every individual person thinks about when he is faced with the first signs of the end of his life It is the question Why did everything in my life happen the way it did Or It would have been so easy to have channelled events into directions other than the way they went Or Why in all the world is my life coming to an end as it does or why must all of us face this kind of end of our century Whenever human beings take retrospective views of their lives and times when they are faced with their own personal fin du siecle there appears to be an increasing anxiety throughout the masses associated with a somber feeling of pessimism which may even be mixed with a slight degree of fatalism There is quite another feeling with those persons who were born late in this century and who did not share all the events the older generation experienced

Philosophical Dimensions of Personal Construct Psychology Bill Warren,2002-09-11 This book traces the philosophical history of Personal Construct Psychology through the broad and complex tradition of phenomenology and thinkers such as Spinoza Hegel and Heidegger The author also gives credit to the influence of general creative and dramatic literature across a variety of cultures Specific issues addressed in depth include the position of Personal Construct Psychology with regard to philosophy of science determinism and free will concepts of mental illness and the implications for social and political philosophy *Search Without Idols* W. Horosz,2012-12-06 Search Without Idols is a study of human transcendence in the context of human striving projecting surpassing overcoming This power is central to man's search for wholeness Such transcendence makes reality tolerable It provides us with an impressive array of human responses which enable us to cope But it also provides the excesses that go beyond human striving Nothing seems to be off limits to this ubiquitous power Such a state of surpassing limits is what we find in the relation between the human search for wholeness and the quest for external totalities which lies beyond the human context Such soaring flights beyond the capacity of human striving are hard to control impossible to show responsibility for and beyond the reach of criteria The reach exceeds both our grasp and our control Transcendence then is a greatly used and much abused human power Its activities have never ceased to amaze me its excesses have always troubled me even from the beginning of my studies This book is not an exercise in self clarification I have some thoughts on the matter which I wish to share with the reader Perhaps we can mutually appreciate the great gift without compromising our sanity Part I will provide a new look at the meaning of transcendence Creativity

and the Philosophy of C.S. Peirce D.R. Anderson, 2013-03-09 Charles Sanders Peirce is quickly becoming the dominant figure in the history of American philosophy The breadth and depth of his work has begun to obscure even the brightest of his contemporaries Concerning the interpretation of his work however there are two distinct schools The first holds that Peirce's work is an aggregate of important but disconnected insights The second school argues that his work is a systematic philosophy with many pieces of the overall picture still obscure or missing It is this second view which seems to me the most reasonable in part because it has been convincingly defended by other scholars but most importantly because Peirce himself described his philosophy as systematic What I would recommend is that every person who wishes to form an opinion concerning fundamental problems should first of all make a complete survey of human knowledge should take note of all the valuable ideas in each branch of science should observe in just what respect each has been successful and where it has failed in order that in the light of the thorough acquaintance so attained of the available materials for a philosophical theory and of the nature and strength of each he may proceed to the study of what the problem of philosophy consists in and of the proper way of solving it 6 9 1

Natality and Finitude Anne O'Byrne, 2010-09-22 Philosophers are accustomed to thinking about human existence as finite and deathbound Anne O Byrne focuses instead on birth as a way to make sense of being alive Building on the work of Heidegger Dilthey Arendt and Nancy O Byrne discusses how the world becomes ours and how meaning emerges from our relations to generations past and to come Themes such as creation time inheritance birth and action embodiment biological determinism and cloning anchor this sensitive and powerful analysis O Byrne's thinking advances and deepens important discussions at the intersections of feminism continental philosophy philosophy of religion and social and political thought

Ethical Emotivism S.A. Satris, 2012-12-06 The primary contributions of this work are in three overlapping categories i the history of ideas and in particular the history of the idea of value and moral philosophy in both continental and Anglo American traditions ii the identification and interpretation of ethical emotivism as one of the major twentieth century ethical theories and iii the evolution of a philosophically viable form of ethical emotivism as an alternative to utilitarianism and Kantianism In addition along the way many particular points are touched upon e g the relation of Hume to Stevenson and emotivism the facti value distinction and human emotional and social nature The work begins by challenging the received account of the development of twentieth century moral philosophy i e the account that occurs in all the recognized historical books such as G c Kerner *The Revolution in Ethical Theory* Oxford 1966 G 1 Warnock *Contemporary Moral Philosophy* London 1967 W D Hudson *Modern Moral Philosophy* London 1967 Mary Warnock *Ethics* Since 1900 3rd ed Oxford 1978 and W D Hudson *A Century of Moral Philosophy* New York 1980 This received account is not only the property of scholars of the history of recent moral philosophy but is also generally assumed by philosophers themselves and is repeated quite uncritically in the literature at large

Foundational Reflections H.A. Durfee, 2012-12-06 The American University Publications In From its inception Philosophy has continued the direction stated in the sub title of

the initial volume that of probing new directions in philosophy As the series has developed these probings of new directions have taken the two fold direction of exploring the relationships between the disparate traditions of twentieth century philosophy and with developing new insights into the foundations of some enduring philosophic problems This present volume continues both of these directions The interaction between twentieth century Anglo Saxon and Continental philosophy which was an implicit theme of our first and third volumes and the explicit subject of our second volume is here continued in a series of studies on major figures and topics in each tradition In the context of these interpretative studies Professor Durfee returns again and again to the question of the relationships between the will and the reason and explores the conflicting goals of creativity and objectivity in formulating a philosophic position In so doing he raises the issue as his title suggests of the foundations of philosophy itself He seriously challenges the belief common to both pheomenology and analytic philosophy that philosophizing can be a presuppositionless activity objectively persued independent of the personal and perhaps arbitrary commitments of the philosopher This issue critical as it is to all forms of philosophy is surely a worthy one for a series such as ours

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