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This collection of 16 essays brings 20th-century French philosopher Henri Bergson's work on immanence together with the latest ideas in art theory and the practice of immanent art as painting, photography and film. It places Bergson's work and influence in a wide historical context and applies a rigorous conceptual framework to contemporary art theory and practice. Bergson's *Politics, and Religion* examines the political and religious dimensions of the work of philosopher Henri Bergson. Although best known for his ideas on the nature of time, memory, and evolution, his final book—*The Two Sources of Morality and Religion* (1932)—Bergson turned his attention to questions of war, moral duty, and spirituality. The essays in this volume reflect on Bergson as a distinctly political thinker and revitalize his ideas for contemporary political philosophy. Contributors include Keith Ansell-Pearson, Claire Colebrook, Leonard Lawlor, Paola Marrati, Philippe Soulez, and Frédéric Worms. Appearing here in English for the first time, Vladimir Jankélévitch's *Henri Bergson* is one of the two great commentaries written on Henri Bergson. Gilles Deleuze's *Bergson* renewed interest in the great French philosopher but failed to consider Bergson's experiential and religious perspectives. Here Jankélévitch covers all aspects of Bergson's thought, emphasizing concepts of time and duration, memory, evolution, simplicity, love, and joy. A friend of Bergson, Jankélévitch first published this book in 1931 and revised it in 1959 to treat Bergson's later work. This unabridged translation of the 1959 edition includes an editor's introduction, which contextualizes and outlines Jankélévitch's reading of Bergson, additional essays on Bergson by Jankélévitch, and Bergson's letters to Jankélévitch. "In recent years, we have grown accustomed to a philosophical language that is intensely self-conscious and rhetorically thick, often tragic in tone. It is enlivening to read Bergson, who exerts so little rhetorical pressure while exacting such a substantial effort of thought.... Bergson's texts teach the reader to let go of entrenched intellectual habits and begin to think differently--to think in time.... Too much and too little have been said about Bergson. Too much, because of the various appropriations of his thought. Too little, because the work has not been carefully studied in recent decades."--from *Thinking in Time* Henri Bergson (1859-1941) whose philosophical works emphasized motion, time, and change, won the Nobel Prize for Literature in 1927. His work remains influential, particularly in the realms of philosophy, cultural studies, and new media studies. In *Thinking in Time*, Suzanne Guerlac provides readers with the conceptual

contextual tools necessary for informed appreciation of Bergson's work. Guerlac's straightforward philosophical expositions of two Bergson texts, *Time and Free Will* (1888) and *Matter and Memory* (1896), focus on the notions of duration and memory--concepts that are central to the philosopher's work. Thinking in Time makes plain that it is well worth learning how to read Bergson effectively in our era and our own share important concerns. Bergson's insistence on the opposition between the automatic and the voluntary and his engagement with the notions of "the living," affect, and embodiment are especially germane to discussions of electronic culture. Bergson explores what laughter and what laughter means. A classic statement of the principles of humor, it explores wit in language that makes a joke funny. *Time and Free Will: An Essay on the Immediate Data of Consciousness* is Henri Bergson's doctoral thesis, first published in 1889. The essay deals with the problem of free will, which Bergson contends is merely a common confusion among philosophers caused by an illegitimate translation of the unextended into the extended, as a means of introducing his theory of duration, which would become highly influential among continental philosophers in the following century. The twentieth century -- with its unprecedented advances in technology and scientific understanding -- saw the birth of a distinctively new and 'modern' age. Henri Bergson is regarded as one of the most important philosophical voices of that tumultuous time. An intellectual celebrity in his own life time, his work was widely discussed by such thinkers as William James, Alfred North Whitehead and Bertrand Russell, as well as having a profound influence on modernist writers such as Wallace Stevens, Willa Cather and Wyndham Lewis and later thinkers, most notably Gilles Deleuze. *Key Writings* brings together Bergson's most essential writings in a single volume, including crucial passages from such major work as *Time and Free Will*, *Matter and Memory*, *Creative Evolution*, *Mind-Energy*, *The Creative Mind*, *The Two Sources of Morality and Religion* and *Laughter*. The book also includes Bergson's correspondences with William James and a chronology of his life and work. A critical account of the key connections between twentieth-century French philosopher Gilles Deleuze and nineteenth-century German idealist G. W. F. Hegel. This book is the first collection in twenty years in English to address the whole of Bergson's philosophy, including metaphysics, epistemology, philosophy of science, aesthetics, ethics, political thought, and religion. With the development of new technologies and the Internet, the notion of the virtual has grown increasingly important. In this lucid collection of essays, Pearson bridges the continental-analytic divide in philosophy, bringing the virtual to centre stage and arguing its importance for re-thinking such central philosophical questions as time and life. Drawing on philosophers from Bergson, Nietzsche and Nietzsche to Proust, Russell, Dennett and Badiou, Pearson examines the limits of continuity, explores relativity, and offers a concept of creative evolution. Originally published as the *Continental Companion to Continental Philosophy*, this book offers the definitive guide to contemporary Continental thought. It covers all the most pressing and important themes and categories in the areas that have continued to attract interest historically as well as topics that have emerged recently as active areas of research. Twelve specially commissioned essays from an international group of experts reveal where important work continues to be done in the field and, valuably, how the various topics intersect. Featuring a series of indispensable research tools, including an A to Z glossary of terms and concepts, a chronology, and a guide to practical research in the field, this is the essential reference tool for anyone working in and studying Continental Philosophy. Essays at the intersection of philosophy and architecture explore how we understand and inhabit space. To be outside a space is one a fresh perspective on the inside. In these essays, philosopher Elizabeth Grosz explores the ways in which two disciplines that are fundamentally outside each other--architecture and philosophy--can meet in a third space to interact free of their internal constraints. "Outside" refers to those whose voices are not usually heard in architectural discourse but who inhabit

space—the destitute, the homeless, the sick, and the dying, as well as women and minorities. asks how we can understand space differently in order to structure and inhabit our living arrangements accordingly. Two themes run throughout the book: temporal flow and sexual specificity. Grosz argues that time, change, and emergence, traditionally viewed as outside the concerns of space, must become more integral to the processes of design and construction. argues against architecture's historical indifference to sexual specificity, asking what the existence (at least) two sexes has to do with how we understand and experience space. Drawing on the work of such philosophers as Henri Bergson, Roger Caillois, Gilles Deleuze, Jacques Derrida, Luce Irigaray, and Jacques Lacan, Grosz raises abstract but nonformalistic questions about space, inhabitation, and building. All of the essays propose philosophical experiments to render space and building more mobile and dynamic. Kolakowski shows how Henri Bergson sought to reconcile Darwin's theories with his own beliefs about the nature of the universe. Bergson believed that time could be thought of in two different ways: as an abstract measuring device used for practical purposes, or as *duree*, the time we actually experience. He also held that all matter is propelled by an internal *elan vital*, or vital drive, and that the life of the universe is constantly creative and unpredictable. On the basis of these ideas he constructed a system of thought that embraced his views on memory, matter, consciousness, movement, religious morality, and the nature of laughter. His pantheistic and dynamic vision of the universe, which emerged at a time of crisis in Western intellectual life, was symptomatic of the struggle between a rigid scientific determinism and the Christian tradition of a divine creation. In the Western tradition, it was the philosophers Henri Bergson and Max Scheler who laid out and explored the nonrational power of "intuition" at work in human beings that plays a key role in orienting their thinking and action within the world. As author Adriana Alfaro Altamirano notes, Bergson's and Scheler's philosophical explorations, which paralleled similar developments by other modernist writers, artists, and political actors of the early twentieth century, can yield fruitful insights into the ideas and passions that animate politics in our own time. The Belief in Intuition shows how intuition (as Bergson and Scheler understood it) leads, first and foremost, to a conception of freedom that is especially suited for dealing with hierarchy, uncertainty, and alterity. Such a conception of freedom is grounded in a sense of individuality that remains true to its "inner multiplicity," thus providing a distinct contrast to and critique of the liberal notion of the self. Focusing on the inner lives that drive human action, as Bergson and Scheler did, leads us to appreciate the moral and empirical limits of liberal devices that mean to regulate our actions "from the outside." Such devices, like the law, may not only carry pernicious effects for freedom but, more troublingly, oftentimes "erase their traces," concealing the very ways in which they are detrimental to a richer experience of subjectivity. According to Alfaro Altamirano, Bergson's and Scheler's conception of intuition and personal authority puts contemporary discussions about populism in a different light: It shows how liberalism would only at its own peril deny the anthropological, moral, and political importance of bearers of charismatic authority. Personal authority thus understood relies on a dense, but elastic notion of personality, for which personal authority is not only consistent with freedom, but even contributes to it in decisive ways. Henri Bergson was a French professor and philosopher. Born in Paris in 1859 to a Polish composer and Yorkshire woman of Irish descent, his revelatory ideas about time as process and the importance of duration, comedy and joy brought him incredible fame and international celebrity. Here you will find extracts from his greatest works. Michael Foley takes this great philosopher and highlights those ideas most relevant to ordinary everyday dilemmas. The life stories of more than 1,000 women who shaped Scotland's history Hegel on Being provides an authoritative treatment of Hegel's entire logic of being. Stephen Houlgate presents the Science of Logic as an important but neglected text within Hegel's oeuvre that should hold a more significant place in the history of philosophy.

philosophy. In the *Science of Logic*, Hegel set forth a distinctive conception of the most fundamental forms of being through ideas on quality, quantity and measure. Exploring the full trajectory of Hegel's logic of being from quality to measure, this two-volume work by a preeminent Hegel scholar situates Hegel's text in relation to the work of Plato, Aristotle, Descartes, Spinoza, Kant, and Schopenhauer. Volume I: *Quality and the Birth of Quantity in Hegel's 'Science of Logic'* covers all material on the purpose and method of Hegel's dialectical logic and charts the crucial transition from the concept of quality to that of quantity, as well as providing an original account of Hegel's critique of Kant's antinomies across two chapters. The basic principles that Bergson articulates, especially his way of thinking about reality as a dynamic process and his view of human beings as creative and evolving, should be helpful to anyone who seeks to go beyond simply dealing with the practical demands of daily life and consider the nature of things. Of special importance is Bergson's claim that it is possible and necessary to know from the inside rather than confining our attention to external perspectives and points of view. Intuition is able to get beyond what is relative and place us in reality. This essay is, as the title says, an introduction. But if we think there is more to a human — and even to nature itself — than material structures alone, perhaps the time has come to look at Bergson's essay. In "An Introduction to Metaphysics," Bergson traces the demise of metaphysics to the failure of both scientific materialism and dogmatism and to the immense success of a kind of pragmatism that promised liberation from the fruitless battles among various schools of philosophy. He also rejects relativism and criticizes the vacuum that is created when philosophers refuse to inquire about the nature of reality. To avoid metaphysics easily leads to a worldview based on unexamined ideas and hidden presuppositions. Henri Bergson was born in the year that Darwin published the *Origin of the Species*. He could not have imagined the philosophical impact of evolutionary theory, which is now so great that Bergson's philosophy, which emphasizes "creative evolution," is experiencing a significant revival. The basic principles that Bergson articulates, especially his way of thinking about reality as a dynamic process and his view of human beings as creative and evolving, should be helpful to anyone who seeks to go beyond simply dealing with the practical demands of daily life and consider the nature of things. The twentieth century — with its unprecedented advances in technology and scientific understanding — saw the birth of a distinctly new and 'modern' age. Henri Bergson stood as one of the most important philosophical voices of this tumultuous time. An intellectual celebrity in his own life time, his work was widely discussed by thinkers as William James, Alfred North Whitehead and Bertrand Russell, as well as having a profound influence on modernist writers such as Wallace Stevens, Willa Cather and Wyndham Lewis and later thinkers, most notably Gilles Deleuze. *Key Writings* brings together Bergson's most important writings in a single volume, including crucial passages from such major work as *Time and Free Will*, *Matter and Memory*, *Creative Evolution*, *Mind-Energy*, *The Creative Mind*, *The Two Sources of Morality and Religion* and *Laughter*. The book also includes Bergson's correspondences with William James and a chronology of his life and work. This volume brings together generous selections of his major texts: *Time and Free Will*, *Matter and Memory*, *Creative Evolution*, *Mind-Energy*, *The Creative Mind*, *The Two Sources of Morality and Religion* and *Laughter*. In addition it features material from the *Melanges* never before translated in English, such as the correspondence between Bergson and William James. The volume will be an excellent textbook for pedagogic purposes and a helpful source book for philosophers working across the analytic/continental divide. A thought-provoking contribution to the renaissance of interest in Bergson, this study brings him to a new generation of readers. Ansell-Pearson contends that there is a Bergsonian revolution, an upheaval in philosophy comparable in significance to those that we are more familiar with, from Kant to Nietzsche and Heidegger, that make up our intellectual modernity. The focus of the text is on

Bergson's conception of philosophy as the discipline that seeks to 'think beyond the human condition'. Not that we are caught up in an existential predicament when the appeal is made beyond the human condition; rather that restricting philosophy to the human condition fails to appreciate the extent to which we are not simply creatures of habit and automatism, but also organisms involved in a creative evolution of becoming. Ansell-Pearson introduces the work of Bergson and core aspects of his innovative modes of thinking; examines his interest in Epicurus; explores his interest in the self and in time and memory; presents Bergson on ethics and on religion and illuminates Bergson on the art of life. This volume brings together generous selections from his major texts: *Time and Free Will*, *Matter and Memory*, *Creative Evolution*, *Mind-Energy*, *The Creative Mind*, *The Two Sources of Morality and Religion* and *Laughter*. In addition it features new material from the *Melanges* never before translated in English, such as the correspondence between Bergson and William James. The volume will be an excellent textbook for pedagogic purposes and a helpful source book for philosophers working across the analytic/continental divide. Recently distinguished feminist theorist Elizabeth Grosz has turned her critical acumen toward rethinking time and duration. *Time Travels* brings her trailblazing essays together to show how reconceptualizing temporality transforms and revitalizes key scholarly and political projects. In these essays, Grosz demonstrates how imagining different relations between the past, present, and future alters our understandings of social and scientific projects ranging from theories of justice to evolutionary biology, and she explores the radical implications of the reordering of these projects for feminist, queer, and critical race theories. Grosz's reflections on how rethinking time might generate new understandings of nature, culture, subjectivity, and politics are wide ranging. She moves from a compelling argument that Charles Darwin's notion of biological and cultural evolution can potentially benefit feminist, queer, and antiracist agendas to an exploration of modern jurisprudence's reliance on the notion that justice is only immanent in the future and thus is beyond reach. She examines Henri Bergson's philosophy of duration in light of the writings of Gilles Deleuze, Maurice Merleau-Ponty, and William James, and she discusses issues of sexual difference, identity, pleasure, and desire in relation to the thought of Deleuze, Friedrich Nietzsche, Michel Foucault, and Luce Irigaray. Together these essays demonstrate the broad scope and applicability of Grosz's thinking about time as an undertheorized but uniquely productive force. This lucid collection of essays bridges the continental-analytic divide, bringing the virtual to centre stage and arguing its importance for re-thinking such central philosophical questions as time and life. The Nobel Laureate discusses not only how and why he became a philosopher but also his conception of philosophy as a field distinct from science and literature. Henri Bergson is frequently cited amongst the holy trinity of major influences on Modernism—literary and otherwise—alongside Sigmund Freud and William James. Gilles Deleuze's Bergsonism has re-popularized Bergson for the 21st century, so much so that perhaps, our Bergson is Deleuze's Bergson. Despite renewed interest in Bergson, his influence remains understudied and consequently undervalued. While books examining the impact of Freud and James on Modernism abound, Bergson's impact, though widely acknowledged, has been critically examined much more rarely. *Understanding Bergson*, *Understanding Modernism* remedies this deficiency in three ways. First, it offers close readings and critiques of six pivotal texts. Secondly, it reassesses Bergson's impact on Modernism while also tracing his continuing importance to literature, media, and philosophy throughout the twentieth and into the 21st century. In its final section, it provides an extended glossary of Bergsonian terms, complete with extensive examples and citations of their use across his texts. The glossary also maps the influence of Bergson's work by including entries on related writers, all of whom Bergson either corresponded with or critiqued. For over 2000 years, philosophy has been our best guide to the experience of being human, and the true nature of

From Aristotle, Plato, Epicurus, Confucius, Cicero and Heraclitus in ancient times to 17th century rationalists Descartes, Leibniz and Spinoza, from 20th-century greats Jean-Paul Sartre, Jean Baudrillard and Simone de Beauvoir to contemporary thinkers Michael Sandel, Peter Singer and Slavoj Žižek, *50 Philosophy Classics* explores key writings that have shaped the discipline and its impact on the real world. This is the thinking person's guide to a uniquely powerful tool for opening our minds and helping us view the world. It synthesises the 50 greatest books ever written, hundreds of ideas from across the centuries with insightful commentary, key quotes and biographical information on the authors. The revised edition will:

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"50 Philosophy Classics is an impressive wide-ranging compendium of nutshell clarity. It strikes just the right balance between contextual analysis, and breezy illustrative anecdote." Dr Phil Oliver, Department of Philosophy, Middle Tennessee State University, USA

Examines the philosophy of Henri Bergson, explains his concepts of duration, memory, and *élan vital*, and discusses the influence of science on Bergson. The explosive debate that transformed our views about time and scientific truth

On April 6, 1922, in Paris, Albert Einstein and Henri Bergson publicly debated the nature of time. Einstein considered Bergson's theory of time to be a soft, psychological notion, irreconcilable with the quantitative realities of physics. Bergson, who gained fame as a philosopher by arguing that time should not be understood exclusively through the lens of science, criticized Einstein's theory of time for being a metaphor grafted on to science, one that ignored the intuitive aspects of time. *The Physicist and the Philosopher* tells the remarkable story of how this explosive debate transformed our understanding of time and drove a rift between science and the humanities that persists today. Jimena Canales introduces readers to the revolutionary ideas of Einstein and Bergson, describes how they dramatically clashed in Paris, and traces how this clash of worldviews reverberated across the twentieth century. She shows how it provoked responses from figures such as Bertrand Russell and Martin Heidegger, and discusses its repercussions for American pragmatism, logical positivism, phenomenology, and quantum mechanics. Canales explains how the new technologies of the period—such as wristwatches, airplanes, and film—helped to shape people's conceptions of time and further polarized the public debate. She also discusses how Bergson and Einstein, toward the end of their lives, each reflected on his own legacy—Bergson during the Nazi occupation of Paris and Einstein in the context of the first hydrogen bomb explosion. *The Physicist and the Philosopher* is a magisterial and revealing account that shows how scientific truth was placed on trial in a divided century marked by a new sense of time.

Henri Bergson (1859-1941) was one of the most celebrated and influential philosophers of the twentieth century. He was awarded in 1928 the Nobel prize for literature for his philosophical work, and his controversial ideas about time, memory and life shaped generations of thinkers, writers and artists. In this clear and engaging introduction, Mark Sinclair examines the full range of Bergson's work. The book sheds new light on familiar aspects of Bergson's thought, but also examines often ignored aspects of his work, such as his philosophy of art, his philosophy of technology and the relationship of his philosophical doctrines to his political commitments. After an illuminating overview of his life and work, chapters are devoted to the following topics: the experience of time as duration the experience of freedom memory mind and body laughter and humour knowledge art and creativity the *élan vital* as a theory of biological life ethics, religion, war and modern technology With a final chapter on Bergson's legacy, *Bergson* is an outstanding guide to one of the great philosophers. Including chapter

summaries, annotated further reading and a glossary, it is essential reading for those interested in metaphysics, time, free will, aesthetics, the philosophy of biology, continental philosophy and the thought of European intellectuals in World War I. *The Challenge of Bergsonism* explores how Bergsonism questions our ways of thinking, particularly the concept of reality, and ultimately demands a re-evaluation of ethics. The book also includes the first English translation of Jean Hyppolite's highly influential essay, "Various Aspects of Memory in Bergson". This revised second edition from our bestselling *Guides* includes brand new entries on some of the most influential thinkers of the twentieth- and twenty-first century: Zizek, Bergson, Husserl, Heidegger, Butler and Haraway. With a new introduction by the author, sections on phenomenology and the post-human, full cross-referenced and up-to-date guides to major primary and secondary texts, this is an essential resource to contemporary critical thought for undergraduates and the interested reader. Examines Bergson's work from the perspectives of critical philosophy of race and decolonial theory, placing it in conversation with theorists from Africa, the African Diaspora, and Latin America. Building upon recent interest in Henri Bergson's social and political philosophy, this volume offers a series of original and novel perspectives on Bergson's writings through the lenses of critical philosophy of race and decolonial theory. Contributors place Bergson's work in conversation with theorists from Africa, the African Diaspora, and Latin America to examine Bergson's influence on literature, science studies, aesthetics, metaphysics, and social and political philosophy within these geopolitical contexts. This volume pays particular attention to both theoretical and practical forms of critical resistance, including historical analyses of anti-racist, anti-imperialist, and anti-capitalist movements that engaged with Bergson's writings—for example, the Négritude movement, the Indigenismo movement, and the Peruvian Socialist Party. These historical and theoretical intersections provide a timely and innovative contribution to the existing scholarship on Bergson, and demonstrate the importance of his thought for contemporary social and political issues. "This is an exceptionally strong volume that excites and inspires the philosophical imagination; it shows the centrality of questions of race and gender to philosophical inquiry and appropriation." — Keith Ansell-Pearson, author of *Bergson: Thinking Beyond the Human Condition* This book offers a readable and compelling introduction to the work of one of the twentieth century's most important and elusive thinkers. Other books attempt to explain Deleuze in general terms. Todd May organizes his book around a central question at the heart of Deleuze's philosophy: how might we live? The author then goes on to explain how Deleuze offers a view of the cosmos as a living thing that provides ways of conducting our lives that we have not dreamed of. Through this approach the full range of Deleuze's philosophy is covered. Offering a lucid account of a highly technical philosophy, Todd May's introduction will be widely read amongst those in philosophy, political science, cultural studies and French studies.

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