

1: Lightstruck: Hegel on the Sublime™ : The Political Archive of Paul de Man - oi

On the Hegelian Sublime: Paul de Man's Judgment Call Martin Donougho In recent years, the sublime has become a focus of renewed interest in philosophy and literary theory, despite being (perhaps in part because it is) "the most confused and confusing notion of the time" (Honour ,).

Early life[edit] Paul de Man was born in Antwerp , Belgium, to a prominent and cultivated upper-class Flemish family. His uncle Henri de Man Dutch: Hendrik was a famous socialist theorist and politician, who became a Nazi-collaborator during World War II. The marriage proved unhappy. The stillbirth of a daughter two years later pushed her into intermittent but lifelong suicidal depression. She was psychologically fragile and had to be watched. The family walked on eggshells and "Bob" de Man found solace with other women. In contrast to Rik, who was backward and a failure in school, Paul dealt with his difficult home life by becoming a brilliant student and accomplished athlete. He was enrolled in the Dutch-speaking cohort of boys admitted to the prestigious and highly competitive Royal Athenaeum of Antwerp. He took no courses in literature or philosophy but developed a strong extracurricular interest in both as well as in religious mysticism. In , his brother Rik de Man was killed at the age of 21 when his bicycle was struck by a train at a railroad crossing. He wrote for student magazines and continued to take courses in science and engineering. For stability he turned to his uncle Henri as a patron and surrogate emotional father, later on several occasions telling people Henri was his real father and his real father was his uncle. They lived in a menage a trois until August , when Baraghian left her husband. Paul married her in , and the couple had two more sons together. Some believed that he used his influence to secure his nephew a position as an occasional cultural critic for *Le Soir* , the influential Belgian French-language newspaper. Later he contributed to the Flemish daily *Het Vlaamsche Land*; both publications were violently anti-Semitic when under Nazi control. As a cultural critic, de Man would contribute hundreds of articles and reviews to these publications. His writings supported the Germanic ideology and the triumph of Germany in the war, while never referring directly to Hitler himself. In spite of that he maintained friendships with individual Jews. After this, de Man went into hiding; the Belgian Resistance had now begun assassinating prominent Belgian pro-Nazis. He had lost his protection in late , when Uncle Henri, mistrusted by his collaborators on the right and himself marked for death as a traitor by the Belgian Resistance, went into exile. De Man spent the rest of the war in seclusion reading American and French literature and philosophy and organizing a translation into Dutch of *Moby Dick* by Herman Melville , which he published in Henri de Man was tried and convicted in absentia for treason ; he died in Switzerland in , after crashing his car into an oncoming train, an accident that was almost certainly a suicide. From there he wrote to his friend Georges Bataille , a French philosopher, and through him, he met Dwight MacDonald , a key figure on the New York intellectual and literary scene. McCarthy recommended de Man to her friend, Artine Artinian , a professor of French at Bard College, as a temporary replacement while Artinian spent the academic year of 1950 in France as a Fulbright fellow. By December [], de Man had married one of the advisees, a French major named Patricia Kelley, and when the first Mrs. She, however, surprised him when she left the eldest boy with him, while he surprised her when his first check proved worthless. De Man married Kelley a first time in June , but did not tell her that he had not actually gotten a divorce and that the marriage was bigamous. They underwent a second marriage ceremony in August , when his divorce from Baraghian was finalized, and later had a third ceremony in Ithaca. Academic career[edit] The de Mans moved to Boston, where Paul earned money teaching conversational French at Berlitz and did translations assisted by Patricia de Man; he also gave private French lessons to Harvard student Henry Kissinger , then running a small center and publication of his own. During the following decade, he contributed nine articles to the newly established *New York Review*: In his essay "Criticism and Crisis," he argues that because literary works are understood to be fictions rather than factual accounts, they exemplify the break between a sign and its meaning: But since this necessarily occurs in the form of a crisis, they are blind to what takes place within themselves. He said that the study of literature had become the art of applying psychology , politics , history , philology or other disciplines to the literary text, in an effort to make the text "mean" something. Form

ultimately acts as "both a creator and undoer of organic totalities," and "the final insight Many of the essays in this volume attempt to undercut figural totalization, the notion that one can control or dominate a discourse or phenomenon through metaphor. Specifically noteworthy is his critical dismantling of the Romantic ideology and the linguistic assumptions which underlie it. His arguments follow roughly as follows. First, de Man seeks to deconstruct the privileged claims in Romanticism of symbol over allegory , and metaphor over metonymy. He posits that the resistance to theory is the resistance to reading, thus the resistance to theory is theory itself. Or the resistance to theory is what constitutes the possibility and existence of theory. De Man argues that the recurring motive of theoretical readings is to subsume these decisions under theoretical, futile generalizations, which are displaced in turn by harsh polemics about theory. Although much of his work brought to bear insights on literature drawn from German philosophers such as Kant and Heidegger, De Man also closely followed developments in contemporary French literature, criticism, and theory. His book, *Resistance to Theory* was virtually complete at the time of his death. In a collection of essays, edited by his former Yale colleague Andrzej Warminski, was published by the University of Minnesota Press under the title, *Aesthetic Ideology*. Goriely began by extolling de Man, whom he had known intimately in his youth, as "a charming, humorous, modest, highly cultured" *homme de lettres* renowned in Belgian literary circles during their youth. Then the professor dropped his bombshell. He was "completely, almost pathologically, dishonest," a crook who had bankrupted his family. Newsweek juxtaposed a photograph of de Man with another of Nazis on the march. The controversies quickly spread from the pages of scholarly journals [34] to the broader media. This conception entails rather dangerous consequences On any closer examination, this influence appears to have extraordinarily little importance since one might have expected that, given the specific characteristics of the Jewish Spirit, the later would have played a more brilliant role in this artistic production. It is not even to draw a lesson that he, de Man, learned to draw from the war. The exclusive emphasis on anti-Semitism ignores and politically neutralizes its other constitutive feature in the Nazi period: But put this way, it seems at once clear that DeMan was neither an anticommunist nor a right-winger: Shoshana Felman, recounted that "about a year after the journalistic publication of his compromising statement, he and his wife sheltered for several days in their apartment the Jewish pianist Esther Slusznny and her husband, who were then illegal citizens in hiding from the Nazis. During this same period, de Man was meeting regularly with Georges Goriely, a member of the Belgian Resistance. His critics, on the other hand, point out that throughout his life de Man was not only passively silent but also engaged in an active coverup through lies and misdirections about his past. Ripley , a confidence man, and a hustler who embezzled, lied, forged, and arrearred his way to intellectual acclaim. Menand writes "[h]er book is a brief for the prosecution. But it is not a hatchet job, and she has an amazing tale to tell. In her account, all guns are smoking. There are enough to stock a miniseries. *Essays in the Rhetoric of Contemporary Criticism*.

2: Aesthetic Ideology – University of Minnesota Press

As de Man reads and diagnoses it, Hegel's marginalizing of the sublime (much as with the section on symbolics or, indeed, aesthetics tout court) serves the interests of an aesthetic ideology.

His interest gradually shifted from Lutheran theology to philosophy. Meanwhile, he had begun to study Kant and Fichte, who influenced him greatly. He also visited Dresden, where he saw collections of the Elector of Saxony, to which he referred later in his thinking on art. His time at Jena – put Schelling at the center of the intellectual ferment of Romanticism. He was on close terms with Johann Wolfgang von Goethe, who appreciated the poetic quality of the Naturphilosophie, reading Von der Weltseele. On the other hand, Schelling was unsympathetic to the ethical idealism that animated the work of Friedrich Schiller, the other pillar of Weimar Classicism. In Jena, Schelling was on good terms with Fichte at first, but their different conceptions, about nature in particular, led to increasing divergence in their thought. Fichte advised him to focus on philosophy in its original meaning, that is, transcendental philosophy: Schelling was especially close to August Wilhelm Schlegel and his wife, Caroline. Auguste died of dysentery in 1799, prompting many to blame Schelling, who had overseen her treatment. In his Jena period, Schelling had a closer relationship with Hegel again. This period was marked by considerable flux in his views and by a final breach with Fichte and Hegel. He moved then to Munich in 1800, where he found a position as a state official, first as associate of the Bavarian Academy of Sciences and Humanities and secretary of the Royal Academy of Fine Arts, afterwards as secretary of the Philosophische Klasse philosophical section of the Academy of Sciences. In the same year, Schelling gave a speech about the relation between the visual arts and nature at the Academy of Fine Arts; and Hegel wrote a severe criticism of it to one of his friends. After that, they criticized each other in lecture rooms and in books publicly until the end of their lives. Munich period[edit] Without resigning his official position in Munich, he lectured for a short time in Stuttgart Stuttgarter Privatvorlesungen [Stuttgart private lectures], 1802–03, and seven years at the University of Erlangen – Three years later, introduced by Goethe,[citation needed] Schelling married one of her closest friends, Pauline Gotter, in whom he found a faithful companion. It is possible that it was the overpowering strength and influence of the Hegelian system that constrained Schelling, for it was only in 1807, after the death of Hegel, that, in a preface to a translation by Hubert Beckers of a work by Victor Cousin, he gave public utterance to the antagonism in which he stood to the Hegelian, and to his own earlier, conception of philosophy. The antagonism certainly was not then a new fact; the Erlangen lectures on the history of philosophy express the same in a pointed fashion, and Schelling had already begun the treatment of mythology and religion which in his view constituted the true positive complements to the negative of logical or speculative philosophy. The appearance of critical writings by David Friedrich Strauss, Feuerbach, and Bruno Bauer, and the evident disunion in the Hegelian school itself, express a growing alienation from the then dominant philosophy. In Berlin, the headquarters of the Hegelians, this found expression in attempts to obtain officially from Schelling a treatment of the new system which he was understood to have in reserve. The realization of the desire did not come about till 1818, when the appointment of Schelling as Prussian privy councillor and member of the Berlin Academy, gave him the right, a right he was requested to exercise, to deliver lectures in the university. The enmity of his old foe, H. His dissertation was De Marcione Paullinarum epistolarum emendatore On Marcion as emendator of the Pauline letters. He contributed articles and reviews to the Philosophisches Journal of Fichte and Friedrich Immanuel Niethammer, and threw himself into the study of physical and medical science. On its first publication by Franz Rosenzweig, it was attributed to Schelling. In Ideen Schelling referred to Leibniz and quoted from his Monadology. He held Leibniz in high regard because of his view of nature during his natural philosophy period. In this book Schelling described transcendental philosophy and nature philosophy as complementary to one another. Fichte reacted by stating that Schelling was working on the basis of a false philosophical principle: The breach became unrecoverable in 1805, after Schelling published Darstellung des Systems meiner Philosophie "Presentation of My System of Philosophy". Fichte thought this title absurd, since in his opinion philosophy could not be personalized. According to Schelling, the absolute was the indifference or identity,

which he considered to be an essential subject of philosophy. Otherwise, Schelling himself called freedom "a capacity for good and evil". The tract *Ueber die Gottheiten zu Samothrake* "On the Divinities of Samothrace" appeared in , ostensibly a portion of a greater work, *Weltalter* "The ages of the world" , frequently announced as ready for publication, but of which little was ever written. Schelling planned *Weltalter* as a book in three parts, describing the past, present, and future of the world; however, he began only the first part, rewriting it several times and at last keeping it unpublished. The other two parts were left only in planning. Christopher John Murray describes the work as follows: Building on the premise that philosophy cannot ultimately explain existence, he merges the earlier philosophies of Nature and identity with his newfound belief in a fundamental conflict between a dark unconscious principle and a conscious principle in God. God makes the universe intelligible by relating to the ground of the real but, insofar as nature is not complete intelligence, the real exists as a lack within the ideal and not as reflective of the ideal itself. The three universal ages " distinct only to us but not in the eternal God " therefore comprise a beginning where the principle of God before God is divine will striving for being, the present age, which is still part of this growth and hence a mediated fulfillment, and a finality where God is consciously and consummately Himself to Himself. His sons then began the issue of his collected writings with the four volumes of Berlin lectures: Introduction to the Philosophy of Mythology ; ii. Philosophy of Mythology ; iii. Philosophy of Revelation Fichte, Spinoza, Jakob Boehme and the mystics, and finally, major Greek thinkers with their Neoplatonic , Gnostic , and Scholastic commentators, give colouring to particular works. The change which experience brings before us leads to the conception of duality, the polar opposition through which nature expresses itself. The dynamical series of stages in nature are matter, as the equilibrium of the fundamental expansive and contractive forces; light, with its subordinate processes magnetism, electricity, and chemical action ; organism, with its component phases of reproduction, irritability and sensibility. Unlike Hegel, Schelling did not believe that the absolute could be known in its true character through rational inquiry alone. His work impressed the English romantic poet and critic Samuel Taylor Coleridge , who introduced his ideas into English-speaking culture, sometimes without full acknowledgment, as in the *Biographia Literaria*. In the s and s, philosophers of neo-Kantianism and neo-Hegelianism, like Wilhelm Windelband or Richard Kroner , tended to describe Schelling as an episode connecting Fichte and Hegel. His late period tended to be ignored, and his philosophies of nature and of art in the s and first decade of the 19th century were the main focus. Heidegger found there central themes of Western ontology: In the s, the situation began to change. In , the centennial of his death, an international conference on Schelling was held. Several philosophers including Karl Jaspers gave presentations about the uniqueness and relevance of his thought, the interest shifting toward his later work on being and existence, or, more precisely, the origin of existence. Walter Schulz , one of organizers of the conference, published a book claiming that Schelling had made German idealism complete with his late philosophy, particularly with his Berlin lectures in the s. Schulz presented Schelling as the person who resolved the philosophical problems which Hegel had left incomplete, in contrast to the contemporary idea that Schelling had been surpassed by Hegel much earlier. Theologian Paul Tillich wrote: In the s nature was again of interest to philosophers in relation to environmental issues. His influence and relation to the German art scene, particularly to Romantic literature and visual art, has been an interest since the late s, from Philipp Otto Runge to Gerhard Richter and Joseph Beuys. This interest has been revived in recent years through the work of the environmental philosopher Arran Gare who has identified a tradition of Schellingian science overcoming the opposition between science and the humanities, and offering the basis for an understanding of ecological science and ecological philosophy. And if so, why was it not reached at once? Why was the consummation not realized from the beginning? To these questions there is but one answer: Because God is Life, and not merely Being. All philosophies say this, but they speak of this ground as a mere concept without making it something real and actual. Since all Being goes up in it as if in flames, it is necessarily unapproachable to anyone still embroiled in Being. The beginning in God is eternal beginning, that is, such a one as was beginning from all eternity, and still is, and also never ceases to be beginning. U of Chicago P, , p. Bibliography[edit] Selected works are listed below. Four Early Essays "6, translation and commentary by F. Bucknell University Press De Marcione Paulinarum epistolarum emendatore Cambridge University Press Von der Weltseele

HEGEL ON THE SUBLIME PAUL DE MAN pdf

University Press of Virginia Vater, The Philosophical Forum, 32 4 , Winter , pp. State University of New York Press Philosophie der Kunst lecture delivered 1933; published as The Philosophy of Art Minnesota: Ohio University Press System der gesamten Philosophie und der Naturphilosophie insbesondere Nachlass State University of New York Press, Weltalter 1915 as The Ages of the World, translated with introduction and notes by F. The University of Michigan Press Darstellung des philosophischen Empirismus Nachlass Philosophie der Mythologie lecture Philosophie der Offenbarung lecture The original edition in new arrangement edited by M.

3: Aesthetic Ideology - Paul De Man, Andrzej Warminski - Google Books

On the Hegelian Sublime: Paul de Man's Judgment Call On the Hegelian Sublime: Paul de Man's Judgment Call Donougho, Martin. Martin Donougho In recent years, the sublime has become a focus of renewed interest in philosophy and literary theory, despite being (perhaps in part because it is) "the most confused and confusing notion of the time" (Honour ,).1 Much of the.

4: Friedrich Wilhelm Joseph Schelling - Wikipedia

Indeed, 'Hegel on the Sublime' amounts to an 'application' of the first essay's findings to Hegel's Aesthetics. 'Hegel on the Sublime' may be de Man's most explicitly political text; it may also be his most difficult text.

5: Paul de Man - Wikipedia

'Hegel on the Sublime' may be de Man's most explicitly political text; it may also be his most difficult text. We use cookies to enhance your experience on our website. By continuing to use our website, you are agreeing to our use of cookies.

6: Mistake in Paul de Man: Violent Reading and Theotropic Violence - Edinburgh Scholarship

Hegel's treatment of the Sublime is both self-consistent and distinctive. He not only defines sublimity, but discovers and ranks its types or stages from one select point of view—the viewpoint.

7: Martin Donougho, On the Hegelian sublime: Paul de man's judgment call - PhilPapers

Paul de Man, "Hegel on the Sublime," Aesthetic Ideology (U. of Minnesota Press,), V. Jean-Luc Nancy, "The Sublime Offering," Of the Sublime.

8: Project MUSE - On the Hegelian Sublime: Paul de Man's Judgment Call

At the outset of "Hegel on the Sublime," Paul de Man offers Lukács - in a list that also includes Benjamin, Althusser, and Adorno - as an example of an authentically critical aesthetic thinker who can make "the most incisive contributions to political thought and political action" precisely because of, and not in spite of, his.

9: Lightstruck: Hegel on the Sublime™ - Edinburgh Scholarship

It discusses de Man's essay, draws attention to one or two of its peculiarities, reflects on some interesting questions raised by de Man's acts of interpretive violence, and finally returns briefly to Hegel's text to sketch a connection to the announced themes of this collection.

Anatoly Vishnevsky : demographic dilemmas 8. Haloalkanes, Halogenation, and Radical Reactions. Women speaking up Dickens: the critical heritage An actor in charge : the (mis?)management of the Smock Alley Theatre, and the scandal of siddonolatory The March of the Clans Ncert lab manual class 12 chemistry Tales the people tell in China Mensuration formulas list in hindi The long Christmas dinner other plays in one act Pirates Ahoy! (Literacy Land Story Street) Problems with the prayers of the modern Mass The Bill Presented Olam Gadol-Bet/a Big World II (Bet Reader (Bet Reader) Protest and change The expostulation and advice of Samuel to the men Israel applied Shab e barat history in urdu General ecology laboratory manual Mountain bike! New Hampshire The evolution of U.S. immigration law and policy Synthesis of Defined Polymer Architectures (Macromolecular Symposia) There is no tomorrow Treat me cool, Lord Oraciones Diarias Qualitative constructs of sound research, Demand control support model The new, improved Santa What is a law of nature? Welfare policy reforms in Japan and Korea : cultural and institutional factors Ito Peng Oxford handbook of public health practice South Africa, Past And Present The eighteenth captain The Roman history by Titus Livius The work-a-day girl The Context of Colonization The prince who was changed into a ram Full screen second monitor Phonics First: Level B Use of air temperature data to anticipate the onset of snowmelt-season landslides A scale for determining the childs reader level