Record Nr. UNINA9910459169203321 Slegers Rosa Autore Titolo Courageous vulnerability [[electronic resource]]: ethics and knowledge in Proust, Bergson, Marcel, and James / / by Rosa Slegers Leiden: Boston: Brill, 2010 Pubbl/distr/stampa 1-282-78670-9 **ISBN** 9786612786709 90-04-18277-2 Descrizione fisica 1 online resource (263 p.) Collana Studies in contemporary phenomenology, 1875-2470; v. 2 Disciplina 179/.9 Soggetti Aesthetics in literature Ethics in literature Self-consciousness (Awareness) in literature Literature - Philosophy Electronic books. Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Description based upon print version of record. Note generali Nota di bibliografia Includes bibliographical references and index. Nota di contenuto Preliminary Material / R. Slegers -- Introduction / R. Slegers -- Chapter One. Privileged Moments And Felt Knowledge / R. Slegers -- Chapter Two. Courageous Vulnerability And The Bergsonian Artist / R. Slegers -- Chapter Three. Vagueness And Mystery / R. Slegers -- Chapter Four. Crystallization And The Tragedy Of Having (A Lover) / R. Slegers --Chapter Five. The Will To Believe In Privileged Moments / R. Slegers --Chapter Six. The Difficulty Of Being Courageously Vulnerable / R. Slegers -- Epilogue / R. Slegers -- Bibliography / R. Slegers -- Index / R. Sleaers. Sommario/riassunto This work develops the ethical attitude of courageous vulnerability through the integration of Marcel Proust's novel In Search of Lost Time and the philosophies of Henri Bergson, William James, and Gabriel Marcel. Central to the discussion is the phenomenon of involuntary memory, taken from common experience but "discovered" and made visible by Proust. Through the connection between a variety of themes

> from both Continental and American schools of thought such as Bergson's phenomenological account of the artist, James' "will to

believe," and Marcel's "creative fidelity," the courageously vulnerable individual is shown to take seriously the ethical implications of the knowledge gained from involuntary memories and similar "privileged moments," and do justice to the "something more" which, though part of our experience of ourselves and others, escapes rigid philosophical analysis.