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Titolo	Onto-ethologies [[electronic resource]] : the animal environments of Uexküll, Heidegger, Merleau-Ponty, and Deleuze // Brett Buchanan
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Descrizione fisica	1 online resource (xii, 223 pages)
Collana	SUNY series in environmental philosophy and ethics
Disciplina	113/.8
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Nota di bibliografia	Includes bibliographical references (p. 207-216) and index.
Nota di contenuto	1. Jakob von Uexküll's theories of life -- Biography and historical background -- Nature's conformity with plan -- Umweltforschung -- Biosemiotics -- Concluding remarks -- 2. Marking a path into the environments of animals -- The essential approach to the animal -- Heidegger and the biologists -- Three paths to the world -- 3. Disruptive behavior : Heidegger and the captivated animal -- The worldless stone -- The poor animal -- Three bees and a lark -- Animal morphology -- A shocking wealth -- A fine line in the rupture of time -- An affected body -- 4. The theme of the animal melody : Merleau-Ponty and the <i>umwelt</i> -- The structure of behavior -- A pure wake, a quiet force -- A leaf of being -- Interanimality -- 5. The-animal-stalks-at-five-o'clock : Deleuze's affection for Uexküll -- Problematic organisms -- Uexküll's ethology of affects -- The body without organs, the embryonic egg, and prebiotic soup -- Nature's refrain sung across milieus and territories -- The animal stalks.
Sommario/riassunto	German biologist Jakob von Uexküll focused on how an animal, through its behavioral relations, both impacts and is impacted by its own unique environment. <i>Onto-Ethologies</i> traces the influence of Uexküll's ideas on the thought of Martin Heidegger, Maurice Merleau-Ponty, and Gilles Deleuze, as they explore how animal behavior might be said to

approximate, but also differ from, human behavior. It is the relation between animal and environment that interests Heidegger, Merleau-Ponty, and Deleuze, and yet it is the differences in their approach to Uexküll (and to concepts such as world, body, and affect) that prove so fascinating. This book explores the ramifications of these encounters, including how animal life both broadens and deepens the ontological significance of their respective philosophies.
