Merleau-Ponty and Literature: In What Ways Does the Ontology of "the Flesh of the World" Marry Philosophy and Literature?

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Message from the Guest Editor

The developing ontology of Merleau-Ponty, which culminates in his articulation of the "flesh of the world" (commentators agree this is implicit in his early works) places humans in "a participation in and kinship with the visible, [such that] the vision neither envelops it nor is enveloped by it definitively … there is reciprocal insertion and intertwining of one in the other … two vortexes … the one slightly decentered with respect to the other" (as stated on page 138 of *The Visible and the Invisible*). This ontology means human beings can only be described through their opening to the world as enriched by an ever new sense. Rather than being a self-subsistent mind, human beings are fundamentally shaped in community with the things of the world, other people, cultures, times, creatures, and the natural world that the traditional idea of a human being as a surveying rational mind does not. The Special Issue explores the related questions related to "Merleau-Ponty and Literature: In What Ways Does the Ontology of 'the Flesh of the World' Marry Philosophy and Literature?". Welcome any interested scholars to contribute!

Special Issue

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Message from the Editor-in-Chief

We welcome contributions that address fundamental issues in the Humanities from any meaningful perspective, combining past and present concerns in order to blaze a path toward the future. Interdisciplinary approaches are particularly welcome. All submissions will be critically reviewed by peers, aiming for the highest possible scholarly level. Being an online journal, the published papers will reach their desired audiences faster, more reliably, and much more easily than traditional print versions, while upholding the same, if not even higher, scholarly standards.

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