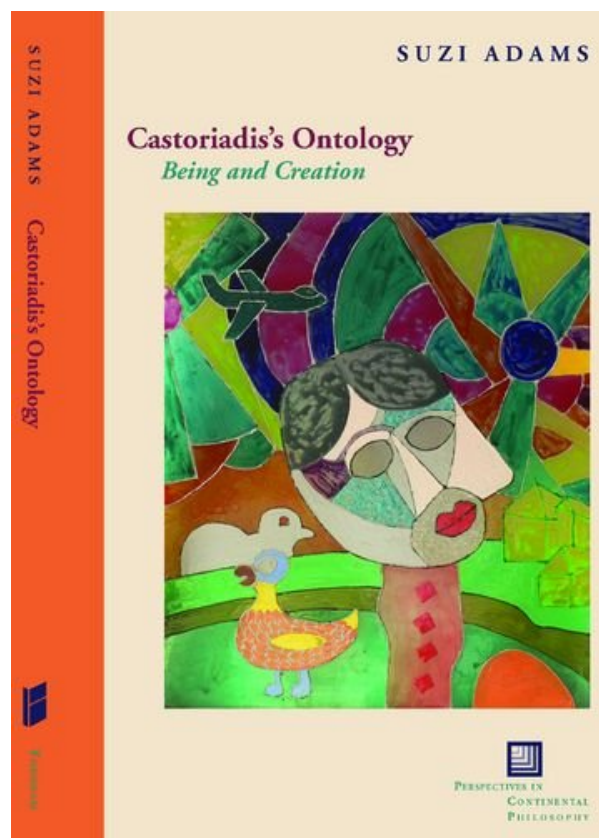
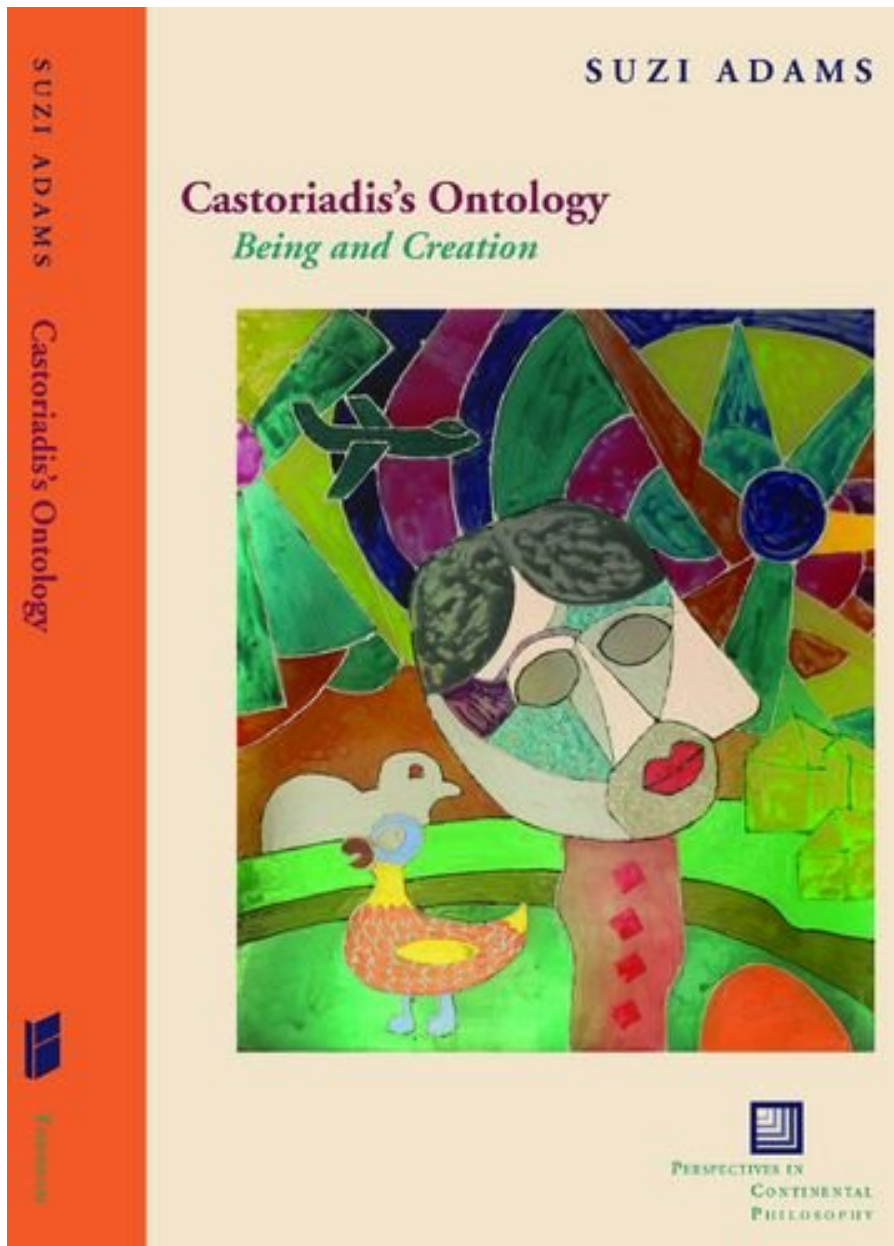


CASTORIADIS'S ONTOLOGY: BEING AND CREATION (PERSPECTIVES IN CONTINENTAL PHILOSOPHY) BY SUZI ADAMS



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Review

Suzi Adams is the first to examine and evaluate Castoriadis' ontological and, broadly speaking, anthropological thinking in the full complexity of its splendor. Hers is a gesture of Ariadne, because she makes the self-ascribed labyrinthine architecture of Castoriadis' thought meaningfully tangible. Such precise and yet expansive interrogation is nowadays altogether rare.-Stathis Gourgouris

Quite simply, this type and level of analytic work on Castoriadis is overdue.-Kyoo Lee

About the Author

Suzi Adams is Lecturer in Social Theory and Sociology at Flinders University, Adelaide.

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This book is the first systematic reconstruction of Castoriadis' philosophical trajectory. It critically interprets the internal shifts in Castoriadis' ontology through reconsideration of the ancient problematic of 'human institution' (nomos) and 'nature' (physis), on the one hand, and the question of 'being' and 'creation', on the other. Unlike the order of physis, the order of nomos played no substantial role in the development of western thought: The first part of the book suggests that Castoriadis sought to remedy this with his elucidation of the social-historical as the region of being elusive to the determinist imaginary of inherited philosophy. This ontological turn was announced with the publication of his magnum opus *The Imaginary Institution of Society* (first published in 1975) which is reconstructed as Castoriadis' long journey through nomos via four interconnected domains: ontological, epistemological, anthropological, and hermeneutical respectively. With the aid of archival sources, the second half of the book reconstructs a second ontological shift in Castoriadis' thought that occurred during the 1980s. Here it argues that Castoriadis extends his notion of 'ontological creation' beyond the human realm and into nature. This move has implications for his overall ontology and signals a shift towards a general ontology of creative physis. The increasing ontological importance of physis is discussed further in chapters on objective knowledge, the living being, and philosophical cosmology. It suggests that the world horizon forms an inescapable interpretative context of cultural articulation - in the double sense of Merleau-Ponty's *mise en forme du monde* - in which physis can be elucidated as the ground of possibility, as well as a point of culmination for nomos in the circle of interpretative creation. The book contextualizes Castoriadis' thought within broader philosophical and sociological traditions. In particular it situates his thought within French phenomenological currents that take either an ontological and/or a hermeneutical turn. It also places a hermeneutic of modernity - that is, an interpretation that emphasizes the ongoing dialogue between romantic and enlightenment articulations of the world - at the centre of reflection. Castoriadis' reactivation of classical Greek sources is reinterpreted as part of the ongoing dialogue between the ancients and the moderns, and more broadly, as part of the interpretative field of tensions that comprises modernity.

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Suzi Adams and Castoriadis

By stone

As a non-philosopher with a largely science background I found this a wonderfully comprehensive and mainly lucid detailed summary Castoriadis' work - a great achievement. Castoriadis must be among our greatest recent philosophers and is one of the most relevant to science and anthropology as well as politics and theology. The centrality of human creativity and invention is an essential theme and has been largely ignored by philosophers. Castoriadis is mostly relatively easy to read and has a quirky sense of humor, with a highly original and prolific output concerning the being of humanity and the natural world. Suzi Adams presents his thinking and conclusions, including many obscure works and others not in English, and adds her own incisive insights and critiques, extending Castoriadis to his limits and beyond in a solid and thought-provoking way. I was very grateful for the inclusion of the later works and thinking, which were not well known to me, and the way she brings together strains running through many different publications and interviews. The implications of Castoriadis' thought - and her own - are deep and highly significant to the betterment of the whole community - a must read (though sometimes difficult - I confess the meaning of some of the last chapter escaped me) for political leaders, business executives and theologians in particular. As a non-philosopher unfamiliar with other languages I would have appreciated a glossary of the abundant French and German terms. This work deserves to be widely read and acted upon, but would also need a summary of Castoriadis' terminology for those who have not read him.

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