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ELIZABETH F. G. SALMON

# Good In Existential Metaphysics The

**Camilla Rothe**



## **Good In Existential Metaphysics The:**

**The Good in Existential Metaphysics** Elizabeth G. Salmon, 1953      **The Good in Existential Metaphysics** Elizabeth G. Salmon, 2011-10-01      **Nietzsche's Meta-Existentialism** Vinod Acharya, 2013-11-27 Vinod Acharya presents a new existential interpretation of Nietzsche's philosophy. He contends that Nietzsche's peculiar form of existentialism can be understood only by undertaking a thorough analysis of his characterization and critique of metaphysics. This reading remedies the shortcomings of previous existential interpretations of Nietzsche which typically view existentialism as concerned primarily with the meaning of individual existence and therefore necessarily at odds with the abstraction and objectivity of metaphysical thought. Acharya argues that the approach of Nietzsche's philosophy especially in his mature works is to make the typical existential position foundational and then to develop to the fullest the implications of this position. This meta-existential approach necessarily yields an ambiguous and open-ended critique of metaphysics. Taking issue with the Heideggerian, the poststructuralist and the naturalistic interpretations, this book contends that Nietzsche neither simply overcomes metaphysics nor remains trapped within its confines. Acharya argues that an ever-renewed encounter with and critique of metaphysics is an essential aspect of Nietzsche's meta-existentialism.

**International Philosophical Quarterly**, 1961      **The Good in Existential Metaphysics, Etc** Elizabeth G. Salmon, 1953      **A Philosophical Enquiry into the Nature of Suhrawardī's Illuminationism** Tianyi ZHANG, 2022-12-28 Tianyi Zhang offers in this study an innovative philosophical reconstruction of Shih b al D n al Suhraward s d 1191 Illuminationism. Commonly portrayed as either a theosophist or an Avicennian in disguise, Suhraward appears here as an original and hardheaded philosopher who adopts mysticism as a tool for philosophical investigation. Zhang makes use of Plato's cave allegory to explain Suhraward's Illuminationist project. Focusing on three areas: the theory of presential knowledge, the ontological discussion of mental considerations, and Light Metaphysics, Zhang convincingly reveals the Nominalist and Existential nature of Illuminationism and thereby proposes a new way of understanding how Suhraward's central philosophical ideas cohere.

**Dictionary of Existentialism** Haim Gordon, 2013-10-31 Existentialism as a philosophy gained prominence after World War II. Instead of focusing upon a particular aspect of human existence, existentialists argued that our focus must be upon the whole being as he/she exists in the world. Rebelling against the rationalism of such philosophers as Descartes and Hegel, existentialists reject the emphasis placed on man as primarily a thinking being. Freedom is central to human existence, and human relations and encounters cannot be reduced simply to thinking. This Dictionary provides through alphabetically arranged entries, overviews of the various tenets, philosophers and writers of existentialism, and of those writers/philosophers who in retrospect seem to existentialists to espouse their philosophy: Nietzsche, Kierkegaard, Dostoyevski, et al.

**Existentialism and its relevance to the contemporary system of education in India: Existentialism and present educational scenario** Rukhsana Akhter, 2014-05-01 Existentialism represents a protest against the rationalism of traditional philosophy against misleading

notions of the bourgeois culture and the dehumanizing values of industrial civilization Since alienation loneliness and self estrangement constitute threats to human personality in the modern world existential thought has viewed as its cardinal concerns a quest for subjective truth a reaction against the negation of Being and a perennial search for freedom From the ancient Greek philosopher Socrates to the twentieth century French philosopher Jean Paul Sartre and other thinkers have dealt with this tragic sense of ontological reality the human situation within a comic context The book put forward is the beginning of an attempt to revive existentialism by addressing these issues The idea is eventually to present a conception of personhood that is recognizably existentialist or similar to that presented by writers like Kierkegaard Heidegger Jaspers and Sartre in certain fundamental ways but that takes into account the last twenty years of developments in the many different areas of philosophy that directly affect our understanding of what it is to be a person The result will hopefully be a more sophisticated existentialist theory of personhood that can be presented in contemporary terms as a serious challenge to current dogmas in metaphysics and moral theory and be defended against the ascendant naturalistic rationalistic or pragmatist alternatives

Existentialism: A Guide for the Perplexed Steven Earnshaw, 2006-11-07 Existentialism is often studied by students with little or no background in philosophy either as an introduction to the idea of studying philosophy or as part of a literary course Although it is often an attractive topic for students interested in thinking about questions of self or being it also requires them to study difficult thinkers and texts This Guide for the Perplexed begins with the question of What is Existentialism and then moves on to provide a brief analysis of the key thinkers writers and texts both philosophical and literary central to existentialism Chapters focus particularly on Kierkegaard Heidegger Sartre and Camus but also discuss other philosophers and writers such as Nietzsche Dostoevsky and Kafka The second section of the Guide introduces key topics associated with existentialist thought Self Consciousness the question of God and Commitment Each chapter explains the concepts and debates and provides guidance on reading and analysing the philosophical and literary texts addressed focusing throughout on clarifying the areas students find most difficult

C.G. Jung and Nikolai Berdyaev: Individuation and the Person Georg Nicolaus, 2010-09-13 This book explores C G Jung s psychology through the perspective of the existential philosopher Nikolai Berdyaev drawing striking parallels between Jung s theory of individuation and Berdyaev s understanding of the person Placing Jung and Berdyaev firmly within the context of secular humanism Nicolaus draws on their personal experiences of individuation to show how both writers seek to enable a renewal of our self understanding as persons in a post religious society Topics of discussion include the foundations of Berdyaev s personalism Jung s psychological interpretation of the Christian God image individuation and the ethics of creativity C G Jung and Nikolai Berdyaev Individuation and the Person offers a fresh perspective on the ethical implications of Jung s theory and serves also as an introduction to Berdyaev s thought As such this book will appeal to analytical psychologists scholars engaged with Jungian thought and all those interested in the interface between spirituality and depth psychology

**Iris Murdoch,**

**Philosopher Meets Novelist** Sofia de Melo Araújo, Fátima Vieira, 2011-05-25 *Philosopher Meets Novelist* aims to gather some of the world's present experts on Iris Murdoch in an effort to promote dialogue between philosophy and literature. This is due not only to the nature of Iris Murdoch's work itself but also to our belief that within Humanistic Studies there is a constant need for breaking down disciplinary barriers and reaching a deeper, fuller awareness of human thinking. Thus the book brings together scholars from a variety of fields and places: Brazil, England, Iran, Ireland, Italy, Portugal, Spain, Turkey, Taiwan, and the United States, and testifies to the interest that the work of Murdoch continues to inspire. The book is divided into two major sections. Part A, *Reading Philosophies in Literature*, includes articles focusing on Iris Murdoch's philosophical concerns and their general influence in her work. Part B, *Reading Literature through Philosophy*, is intended as a sort of application ground: a series of case studies wherein authors depart from novels to retrieve the underlying philosophical thinking.

**Essays in Thomism** Robert Brennan, 2014-07-10      **From Phenomenology to Existentialism** Dov Schwartz, 2012-12-07 This book focuses on the first and second stages of Soloveitchik's philosophy through a systematic and detailed discussion of some of his essays. Schwartz exposes the philosophical methodology of Soloveitchik's religious thought, 1945-1965.

**Ethics and Phenomenology** Mark Sanders, J. Jeremy Wisniewski, 2012-03-22 *Ethics and Phenomenology* is a collection of essays that explore the relationship between moral philosophy and the phenomenological tradition. Phenomenology is a vast and rich philosophical tradition which seeks to explain how we perceive the world. This in turn involves questions about one's relationship to the world and how one both acts and should act in the world. For this reason, phenomenology entails an ethics, even if such an ethics is not always apparent in the work of phenomenological thinkers. The book is devoted to two central tasks. Section One offers essays exploring the resources available to moral philosophy in the work of the major phenomenologists of the 20th century, including Husserl, Heidegger, Merleau-Ponty, Sartre, and others. Part Two consists of essays demonstrating the way that the phenomenological method can facilitate advances in our thinking through the exploration of contemporary ethical issues, including environmentalism, intellectual property, parenting, and others.

**Crossroads in Philosophy: Existentialism, Naturalism, Theistic Realism** James Collins, 1969      **Existential Theology** Hue Woodson, 2020-09-29 *Existential Theology: An Introduction* offers a formalized and comprehensive examination of the field of existential theology in order to distinguish it as a unique field of study and view it as a measured synthesis of the concerns of Christian existentialism, Christian humanism, and Christian philosophy with the preoccupations of proper existentialism and a series of unfolding themes from Augustine to Kierkegaard. To do this, *Existential Theology* attends to the field through the exploration of genres, the European traditions in French, Russian, and German schools of thought, counter traditions in liberation, feminist, and womanist approaches, and postmodern traditions located in anthropological, political, and ethical approaches. While the cultural contexts inform how each of the selected philosopher-theologians present genres of existential theology, other unique genres are examined in theoretical and philosophical contexts, particularly through a

selected set of theologians philosophers thinkers and theorists that are not generally categorized theologically By assessing existential theology through how it manifests itself in genres this book brings together lesser known figures well known thinkers and figures that are not generally viewed as existential theologians to form a focused understanding of the question of the meaning of existential theology and what existential theology looks like in its varying forms Discomfort and Moral Impediment Julio Cabrera,2018-12-03 This book explores the connections between the current situation of human beings in the world and ethics connecting suffering with morality The human condition can be described as marked by sensible suffering and moral difficulty As such this text discusses the rapports between this sensible and moral discomfort and the two moral requirements of not manipulating and not harming The issue of procreation also arises within this context specifically with regards to the conditions for responsible procreation and the moral quality of abstention Converts to the Real Edward Baring,2019-05-01 In the most wide ranging history of phenomenology since Herbert Spiegelberg s *The Phenomenological Movement* over fifty years ago Baring uncovers a new and unexpected force Catholic intellectuals behind the growth of phenomenology in the early twentieth century and makes the case for the movement s catalytic intellectual and social impact Of all modern schools of thought phenomenology has the strongest claim to the mantle of continental philosophy In the first half of the twentieth century phenomenology expanded from a few German towns into a movement spanning Europe Edward Baring shows that credit for this prodigious growth goes to a surprising group of early enthusiasts Catholic intellectuals Placing phenomenology in historical context Baring reveals the enduring influence of Catholicism in twentieth century intellectual thought *Converts to the Real* argues that Catholic scholars allied with phenomenology because they thought it mapped a path out of modern idealism which they associated with Protestantism and secularization and back to Catholic metaphysics Seeing in this unfulfilled promise a bridge to Europe s secular academy Catholics set to work extending phenomenology s reach writing many of the first phenomenological publications in languages other than German and organizing the first international conferences on phenomenology The Church even helped rescue Edmund Husserl s papers from Nazi Germany in 1938 But phenomenology proved to be an unreliable ally and in debates over its meaning and development Catholic intellectuals contemplated the ways it might threaten the faith As a result Catholics showed that phenomenology could be useful for secular projects and encouraged its adoption by the philosophical establishment in countries across Europe and beyond Baring traces the resonances of these Catholic debates in postwar Europe From existentialism through the phenomenology of Paul Ricoeur and Maurice Merleau Ponty to the speculative realism of the present European thought bears the mark of Catholicism the original continental philosophy *The Bloomsbury Companion to Existentialism* Felicity Joseph,Jack Reynolds,Ashley Woodward,2014-09-25 *The Bloomsbury Companion to Existentialism* is the definitive guide to this key area of modern European philosophy Now available in paperback the book covers the fundamental questions asked by existentialism providing valuable guidance for students and researchers to some of the many

important and enduring contributions of existentialist thinkers Chapters from an international team of experts explore existentialism s relationship to philosophical method ontology politics psychoanalysis ethics religion literature emotion feminism and sexuality emotions authenticity and the self its significance in Latin American culture and its contribution to the development of post structuralism and cognitive science In addition five short chapters summarize the status of canonical figures Kierkegaard Nietzsche Heidegger Sartre and de Beauvoir delineating the historical approach to their work while pointing to new directions contemporary research is now taking Featuring a series of indispensable research tools such as an A to Z glossary a timeline of key events texts and thinkers in existentialism a list of resources and an annotated guide to further reading this Companion is an essential resource to help the new reader navigate through the heart of Existentialism and modern European philosophy

*From Plato to Platonism* Lloyd P. Gerson, 2013-11-27 Was Plato a Platonist While ancient disciples of Plato would have answered this question in the affirmative modern scholars have generally denied that Plato s own philosophy was in substantial agreement with that of the Platonists of succeeding centuries In *From Plato to Platonism* Lloyd P Gerson argues that the ancients were correct in their assessment He arrives at this conclusion in an especially ingenious manner challenging fundamental assumptions about how Plato s teachings have come to be understood Through deft readings of the philosophical principles found in Plato s dialogues and in the Platonic tradition beginning with Aristotle he shows that Platonism broadly conceived is the polar opposite of naturalism and that the history of philosophy from Plato until the seventeenth century was the history of various efforts to find the most consistent and complete version of anti naturalism Gerson contends that the philosophical position of Plato Plato s own Platonism so to speak was produced out of a matrix he calls Ur Platonism According to Gerson Ur Platonism is the conjunction of five antis that in total arrive at anti naturalism anti nominalism anti mechanism anti materialism anti relativism and anti skepticism Plato s Platonism is an attempt to construct the most consistent and defensible positive system uniting the five antis It is also the system that all later Platonists throughout Antiquity attributed to Plato when countering attacks from critics including Peripatetics Stoics and Sceptics In conclusion Gerson shows that Late Antique philosophers such as Proclus were right in regarding Plotinus as the great exegete of the Platonic revelation

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