
Theorie Des Subjekts

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Theorie des Subjekts
The Critique of Instrumental Reason from Weber to Habermas

NIGEL EMERSON

Organization and Newness Routledge

History and memory rank as central themes in the philosophy of Friedrich Nietzsche. As one of the last philosophers of the 19th century, Nietzsche naturally belongs to the so-called 'historical century'. The contentious exchange with the past and with antiquity – as much as the mechanisms, the dangers, and the lessons of memory and tradition – are continually examined and stand in close relationship with Nietzsche's vision of life and his project of human development. As Jacob Burckhardt once wrote of the cultural critique to his Basel colleague: "Fundamentally, you are always teaching history" (9/13/1882). Following Burckhardt's judgment, the contributors focus on the analysis of core questions in the philosophies of history and memory, and their respective convergence in the thought of Nietzsche. The epistemological relevance of these central concepts will be thematized alongside those concerning tradition, and education. The discussion of these rich themes unifies a broad spectrum of questions, ranging from cultural memory to contemporary philosophy of mind. The contributions are revised versions of selected papers presented at the 2018 conference of the annual meeting of the Nietzsche Society in Naumburg.

The Sacredness of the Person Walter de Gruyter GmbH & Co KG
This book introduces into the current global ethics debate models of humanism developed in classical Chinese traditions, which have not yet been comprehensively presented to Western scholarship or integrated into the framework of global discourses on social ethics and morality. It creates new paradigms for an understanding of humanism that meets the demands of our time. It begins by presenting European descriptions and critical assessments of this discourse, and then moves to an exploration of humanistic ideas shaped through historical developments in Asia, with a focus on the Chinese tradition. In this sense, the book is written from a transcivilizational perspective. The methods used in the research transcend—that is, surpass and overcome—the rigid, isolating, and essentialist concept of civilization. At the same time, the book points to the possibility of transformation

through the exchange of knowledge and ideas between different civilizations. Within this framework, the book starts from the assumption that the ontology of civilizations and cultures is not based on immutable substances, but on the relations between different factors that constitute them as categories. The transcivilizational perspective rooted in transcultural dialogues between philosophies that originated in different cultures and civilizations is particularly valuable because of the globalized world in which we live today. This means that the problems that affect people in different parts of the world and the issues that are embedded in different geopolitical and developmental frameworks also affect all of humanity. This book is of particular interest to scholars and students of global ethics, globalization, Asian philosophy and Sinology.

The Early Modern Subject Rodopi

Nietzsche's critique of the modern subject is often presented as a radical break with modern philosophy and associated with the so-called 'death of the subject' in 20th century philosophy. But Nietzsche claimed to be a 'psychologist' who was trying to open up the path for 'new versions and sophistications of the soul hypothesis.' Although there is no doubt that Nietzsche gave expression to a fundamental crisis of the modern conception of subjectivity (both from a theoretical and from a practical-existential perspective), it is open to debate whether he wanted to abandon the very idea of subjectivity or only to pose the problem of subjectivity in new terms. The volume includes 26 articles by top Nietzsche scholars. The chapters in Part I, "Tradition and Context", deal with the relationship between Nietzsche's views on subjectivity and modern philosophy, as well as with the late 19th century context in which his thought emerged; Part II, "The Crisis of the Subject", examines the impact of Nietzsche's critique of the subject on 20th century philosophy, from Freud to Heidegger to Dennett, but also in such authors as Deleuze, Foucault, Derrida, or Luhmann; Part III, "Current Debates - From Embodiment and Consciousness to Agency", shows that the way in which Nietzsche engaged with such themes as the self, agency, consciousness, embodiment and self-knowledge makes his thought highly relevant for philosophy today, especially for philosophy of mind and ethics.

Modern Gnosis and Zionism Springer Science & Business Media

Every human life form encapsulates an idea of humankind and humanity. Today, this very idea is challenged by the various and diverging needs for cultural orientation in the age of globalization. One of the recent attempts to meet these challenges is provided by a new humanism with an intercultural intent. Such humanism can be conceptualized only by the collaborative efforts of different academic disciplines at exploring the human being as the gist of what is meant by humanity. Thus, this volume explores the pertinent fields of knowledge from the perspectives of philosophy, theology, anthropology, sociology, economy, psychology, neurobiology, history, and gender studies. Focusing on the guiding question of what is meant by being a human, the contributions of this volume encompass a fascinating spectrum of insights, which will orientate future discussions on humanity and humanism.

Lyric Orientations Walter de Gruyter GmbH & Co KG

Udo Thiel presents a critical evaluation of the understanding of self-consciousness and personal identity in early modern philosophy. He explores over a century of European philosophical debate from Descartes to Hume, and argues that our interest in human subjectivity remains strongly influenced by the conceptual framework of early modern thought.

Finance, Terror, and Science on Stage Königshausen & Neumann
Friedrich Nietzsche has emerged as one of the most important and influential modern philosophers. For several decades, the book series *Monographien und Texte zur Nietzsche-Forschung* (MTNF) has set the agenda in a rapidly growing and changing field of Nietzsche scholarship. The scope of the series is interdisciplinary and international in orientation reflects the entire spectrum of research on Nietzsche, from philosophy to literary studies and political theory. The series publishes monographs and edited volumes that undergo a strict peer-review process. The book series is led by an international team of editors, whose work represents the full range of current Nietzsche scholarship.

Nietzsche on Memory and History John Wiley & Sons

"The fundamental concern of Romanticism, which brought about its inception, determined its development, and set its end, was

the need to create a new language for religion"--

Subjekt, System, Diskurs Walter de Gruyter GmbH & Co KG
Classical German Philosophy has traditionally been understood as the period in the history of ideas in which the investigation of the human mind takes precedence over the investigation of the natural world. This assessment has a twofold consequence. On the one hand, the philosophy of the period has been praised for its contributions to our understanding of multiple expressions of human rationality such as history, art, and religion. On the other hand, such a philosophy has been criticized for its obscure speculations alien to the standards of modern scientific cognition. The philosophy of nature developed at the time has been accordingly dismissed as a piece of outdated metaphysics. Challenging this view, the contributions collected in this book argue for the historical and contemporary relevance of the approaches to nature formulated at the time.

Frankfurt School Bloomsbury Publishing USA

Timothy Findley (1930-2002) is one of the most important contemporary Canadian writers. His novels have been classified as postmodern, exhibiting characteristic features such as parody, historiographic metafiction, and hybrid genres. This classification of Findley as a postmodern writer, however, largely neglects the fact that Findley is deeply committed to the exploration of certain ethical and political themes. Recurring topics in his work are, for instance, fascism, environmental concerns, and the problem of responsibility. Sparked off by the fascinating question of how postmodernism and ethics can be reconciled at all, and inspired by the so-called ethical turn in the literary theory of the 1990s, this study supplies a closer look at Findley's ethics with regard to its postmodern potential. A detailed analysis of five of his novels (*The Wars*, *Famous Last Words*, *Not Wanted on the Voyage*, *The Telling of Lies* and *Headhunter*) explores the ethical dimension of Findley's work and its consequences for his categorization as a postmodern writer.

Nietzsche and the Problem of Subjectivity Göttingen University Press

Contributes to Foucauldian scholarship by contextualizing Foucault's key concepts and identifying current and emerging applications of his work.

Narr Francke Attempto Verlag

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Critical Theory After Habermas Penn State Press

What are the origins of the idea of human rights and universal human dignity? How can we most fully understand—and realize—these rights going into the future? In *The Sacredness of the Person*, internationally renowned sociologist and social theorist Hans Joas tells a story that differs from conventional narratives by tracing the concept of human rights back to the Judeo-Christian tradition or, alternately, to the secular French Enlightenment. While drawing on sociologists such as Émile Durkheim, Max Weber, and Ernst Troeltsch, Joas sets out a new path, proposing an affirmative genealogy in which human rights are the result of a process of "sacralization" of every human being. According to Joas, every single human being has increasingly been viewed as sacred. He discusses the abolition of torture and slavery, once common practice in the pre-18th century west, as two milestones in modern human history. The author concludes by portraying the emergence of the UN Declaration of Human Rights of 1948 as a successful process of value generalization. Joas demonstrates that the history of human rights cannot adequately be described as a history of ideas or as legal history, but as a complex transformation in which diverse cultural traditions had to be articulated, legally codified, and assimilated into practices of everyday life. The sacralization of the person and universal human rights will only be secure in the future, warns Joas, through continued support by institutions and society, vigorous discourse in their defense, and their incarnation in everyday life and practice.

The Intellectual World of C. S. Lewis Rowman & Littlefield

This book provides a detailed reconstruction of the origins of Schopenhauer's philosophy and its inherent aporias. It is divided into four parts. The first section delves into the pietistic upbringing of young Schopenhauer and his introduction to philosophy through the teachings of G.E. Schulze, as well as his study of Plato, Schelling, and Kant. Faced with the "negative" outcomes of Kant's criticism, particularly the unknowability of the thing-in-itself, young Schopenhauer initially engaged with Fichte and Schelling (this is covered in the second part of the volume). However, Schopenhauer formed the opinion that these two philosophers, instead of upholding and expanding upon Kant's ideas, ultimately diverge from them. That notwithstanding, he implicitly inherited certain pivotal concepts from Fichte and

Schelling. The third part explores Schopenhauer's initial endeavor to formulate a new metaphysics after Kant, known as the theory of "better consciousness." In the fourth part, the book demonstrates how the internal contradictions within that theory and Schopenhauer's transformative encounter with Indian wisdom (Hinduism and Buddhism) lead him to abandon his first attempt at a system and develop his metaphysics of will. The last and most substantial chapter of the book focuses on the author's analysis of the inherent aporias within Schopenhauer's mature system, approaching them from a genetic perspective.

Johann Gottfried Herder: Selected Early Works, 1764-1767 Walter de Gruyter GmbH & Co KG

The Frankfurt School' refers to the members associated with the "Institut für Sozialforschung (Institute for Social Research)" which was founded in Frankfurt in 1923. The work of this group is generally agreed to have been a landmark in twentieth century social science. It is of seminal importance in our understanding of culture, progress, politics, production, consumption and method. This set of six volumes provides a full picture of the School by examining the important developments that have occurred since the deaths of the original core of Frankfurt scholars. All the major figures--Adorno, Horkheimer, Marcuse, Benjamin--are represented. In particular, the important post-war work of Jürgen Habermas is fully assessed. The collection also covers the work of many of the minor figures associated with the School who have been unfairly neglected in the past, resulting in the most complete survey and guide to the "oeuvre" of the Frankfurt School.

Nietzsches Theorie des Bewußtseins Routledge

This collection of essays examines the contribution of British plays to key social, political, and intellectual debates since 2000. It explores some of the most pressing concerns that have dominated the public discourse in Britain in the last decade, focusing on their representation in dramatic texts. Each essay provides an in-depth analysis of one play, assessing its particular contribution to the debate in question. The book aims to show how contemporary drama has developed unique ways to present the complexities and ambiguities of certain issues with aesthetic as well as emotional appeal.

Pre-reflective Consciousness Cornell University Press

The book aims at a new exposition of the basic idea of modern

aesthetics by way of a reconstruction of its genesis in the 18th century, between Baumgarten's Aesthetics and Kant's Critique of Judgment. The claim is that the historical invention of aesthetics was not about expanding the range of legitimate objects of philosophical inquiry--these objects all existed before aesthetics. Rather, aesthetics, by introducing the category of the "aesthetic," fundamentally redefined these objects. But most importantly, the reconstruction of the historical genesis of aesthetics shows that the introduction of the category of the "aesthetic" required nothing less than a transformation of the fundamental terms of philosophy. What begins in--or as--aesthetics is modern philosophy. More precisely, Force shows that in--or as--aesthetics modern philosophy began twice, in two different, even opposite forms. On the one hand, Baumgarten's Aesthetics is organized around the new concept of the "subject": the concept of the subject as the totality of faculties, as the agent defined by his capabilities; of the subject as one who is able. By conceiving sensible cognition and (re)presentation as the exercise of subjective faculties acquired in practice, Baumgarten has framed the modern conception of human practices (and of philosophy as the inquiry into the conditions that enable the success of these practices). That is why aesthetics, the reflection upon the aesthetic, is a central pillar of modern philosophy: in aesthetics, the philosophy of the subject or of the subject's faculties assures itself of its own possibility. Yet here, in the aesthetic and the reflection on it, the aesthetics "in the Baumgartian manner" (Herder), as the theory of the sensible faculties of the subject, at once faces a different aesthetics: the aesthetics of force, which conceives the aesthetic not as sensible cognition but instead as a play of expression--propelled by a force that, rather than being exercised, like a faculty, in practices, realizes itself; a force that does not recognize or represent anything because it is "obscure" and unconscious; a force not of the subject but of man as distinct from the same man as subject. The aesthetics of force is a science of the nature of man: of his aesthetic nature as distinct from the culture, acquired by practice, of his practices. That is the hypothesis the six chapters of Force intend to unfold. The first chapter, analyzing the rationalist concept of the sensible, recollects the point of departure of aesthetics: the sensible is that which is without determinable definition or measure. The second

chapter reconstructs Baumgarten's aesthetics of sensible cognition as a theory of the subject and its faculties. The third and fourth chapters draw on writings by Herder, Sulzer, and Mendelssohn to develop the basic motifs of a counter-model, an aesthetics of force: the aesthetic, as the operation of an "obscure" force, is a performance without generality, divorced from all norm, law, and purpose--a play. And the aesthetic, as the pleasure of self-reflection, is a process of the transformation of the subject, of its faculties and practices--a process of aestheticization. The aesthetics of force founds an anthropology of difference: between force and faculty, between man and subject. The two concluding chapters explore the consequences: for the idea of philosophical aesthetics; and for ethics as the theory of the good. The fifth chapter engages Kant to show that an aesthetics conceived as an aesthetics of force is the scene of an irresolvable contention: aesthetics unfolds within philosophy the contention between philosophy and aesthetic experience. The sixth chapter draws on Nietzsche to demonstrate the ethical import of aesthetic experience as the experience of the play of force: it teaches us to distinguish between action and life; it teaches the other good of life. - "The last word of aesthetics is human freedom."

The Cambridge History of Eighteenth-century Philosophy Walter de Gruyter

This book explores the connections between Zionism and Life Philosophy, and argues that Life Philosophy represents a modern secularized version of gnostic dualism between God and world, and that this was a particular secular impulse that lay at the core of the Zionist political mission. Consisting of two main sections, the book first shows the manner in which Life Philosophy should be understood as a modern, secularized, gnostic theology, before concluding by discussing its political Zionist interpretation.

Schopenhauers Theorie des Subjekts Routledge

Examining questions of statehood, biopolitics, sovereignty, neoliberal reason and the economy, Governmentality explores the advantages and limitations of adopting Michel Foucault's concept of governmentality as an analytical framework. Contributors from a wide range of disciplinary backgrounds highlight the differences as well as possible convergences with alternative theoretical

frameworks.

The Concept of Nature in Classical German Philosophy Königshausen & Neumann

When we criticize social institutions and practices, what kinds of reasons can we offer for such criticism? Political philosophers often assume that we must rely on universal moral principles that are not necessarily connected to the particular social practices of our communities. Traditionally, continental critical theory has rejected this claim through its endorsement of the method of immanent critique. Immanent critique is a critique of social practices that draws on norms already present within these practices to demand social change, rather than merely conservatively reproducing them. Titus Stahl defends the claim that such a critique is not only possible, but also has politically powerful potential. Taking up recent developments in analytic enquiry into collective intentionality theory and in the philosophy of language, he argues that all social practices rest on structures of mutual recognition between persons that allow social theorists to reconstruct hidden norms present within these practices. Starting from a comprehensive critique of contemporary critical theory, Immanent Critique also spells out the consequences of this line of thought for the practice of social critique, for the social sciences and for political philosophy. The translation of this work was funded by Geisteswissenschaften International - Translation Funding for Humanities and Social Sciences from Germany, a joint initiative of the Fritz Thyssen Foundation, the German Federal Foreign Office, the collecting society VG WORT and the Börsenverein des Deutschen Buchhandels (German Publisher & Booksellers Association)

Approaching Humankind Routledge

Michel Foucault is one of the most cited authors in social science. This book discusses one of his most influential concepts: governmentality. Reconstructing its emergence in Foucault's analytics of power, the book explores the theoretical strengths the concept of governmentality offers for political analysis and critique. It highlights the intimate link between neoliberal rationalities and the problem of biopolitics including issues around genetic and reproductive technologies. This book is a useful introduction to Foucault's work on power and governmentality suitable for experts and students alike

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