

Pessimism Philosophy Ethic Spirit

A brilliant exploration of a significant and understudied aspect of Nietzsche's philosophy. In this groundbreaking work, Christa Davis Acampora offers a profound rethinking of Friedrich Nietzsche's crucial notion of the agon. Analyzing an impressive array of primary and secondary sources and synthesizing decades of Nietzsche scholarship, she shows how the agon, or contest, organized core areas of Nietzsche's philosophy, providing a new appreciation of the subtleties of his notorious views about power. By focusing so intensely on this particular guiding interest, she offers an exciting, original vantage from which to view this iconic thinker: Contesting Nietzsche. Though existence—viewed through the lens of Nietzsche's agon—is fraught with struggle, Acampora illuminates what Nietzsche recognized as the agon's generative benefits. It imbues the human experience with significance, meaning, and value. Analyzing Nietzsche's elaborations of agonism—his remarks on types of contests, qualities of contestants, and the conditions in which either may thrive or deteriorate—she demonstrates how much the agon shaped his philosophical projects and critical assessments of others. The agon led him from one set of concerns to the next, from aesthetics to metaphysics to ethics to psychology, via Homer, Socrates, Saint Paul, and Wagner. In showing how one obsession catalyzed so many diverse interests, Contesting Nietzsche sheds fundamentally new light on some of this philosopher's most difficult and paradoxical ideas.

Tests the views and metaphor of 19th-century utilitarian philosopher Henry Sidgwick against a variety of contemporary views on ethics, determining that they are defensible and thus providing a defense of objectivism in ethics and of hedonistic utilitarianism. Augustine—for all of his influence on Western culture and politics—was hardly a liberal. Drawing from theology, feminist theory, and political philosophy, Eric Gregory offers here a liberal ethics of citizenship, one less susceptible to anti-liberal critics because it is informed by the Augustinian tradition. The result is a book that expands Augustinian imaginations for liberalism and liberal imaginations for Augustinianism. Gregory examines a broad range of Augustine's texts and their reception in different disciplines and identifies two classical themes which have analogues in secular political theory: love—and related notions of care, solidarity, and sympathy—and sin—as well as related notions of cruelty, evil, and narrow self-interest. From an Augustinian point of view, Gregory argues, love and sin constrain each other in ways that yield a distinctive vision of the limits and possibilities of politics. In providing a constructive argument for Christian participation in liberal democratic societies, Gregory advances efforts to revive a political theology in which love's relation to justice is prominent. Politics and the Order of Love will provoke new conversations for those interested in Christian ethics, moral psychology, and the role of religion in a liberal society.

First published in 1995, this revised translation by E.F.J. Payne of Schopenhauer's Uber das Fundament der Moral is based on the venerable Huabscher edition (seven volumes, Wiesbaden, 1946-1950). This edition includes Schopenhauer's prefaces to the first and second editions, as well as an introduction by David E. Cartwright (philosophy, U. of Wisconsin-Whitewater). Distributed by Hackett Publishing. Annotation copyrighted by Book News, Inc., Portland, OR
Philosophy, Ethic, Spirit
The Philosophy Book
Contesting Nietzsche
Contesting Nietzsche
Laughter, Humor, and Comedy in Nineteenth-Century Philosophy
Reconstructing Schopenhauer's Ethics
Politics and the Order of Love

"This book articulates and defends an interpretation of Schopenhauer's ethics as an original and credible contribution to the history of ethics. It presents Schopenhauer's ethics of compassion as in direct tension with his resignationism and aims to show surprising continuities with Kant's ethics"--

Aesthetic and political representation are often treated separately, but this book argues that film offers a unique perspective through which to understand the dangers to equality and freedom that lurk in representative politics. The potential problems of representative democracy have long been debated: does it cultivate apathy and discourage citizen participation? What does it mean to be faithfully or well represented in a democracy? And how can appropriate, meaningful representation be achieved? Here, these questions are addressed from a new perspective. Representation, Joshua Foa Dienstag argues, can create the illusion of freedom and reciprocity in place of the real thing, and in both cinema and politics, what gives us pleasure is not the same as what secures or supports our existence as free and equal citizens. As this book shows, there are political dangers not visible within the current debates around democratic representation, dangers we can better understand and help to minimize by considering the way that human beings interact, emotionally, with their filmic representations. Dienstag looks at a series of films that directly confront issues of representation (Her, Blade Runner, The Man Who Shot Liberty Valance, Melancholia, and the Up documentary series) to diagnose these hazards and consider how best to respond to them. Each chapter looks at a specific film as emblematic of a different conception or problem of representation often ignored by mainstream political debates (such as reciprocity, happiness, boundaries, evil) to show that the relationship between representation and freedom is fraught with tension. This book continues Dienstag's earlier groundbreaking work on philosophical pessimism, understood not as something despairing, but as a rejection of the idea that these necessary tensions can be cured. Ultimately, Dienstag seeks to defend a kind of pessimistic politics that might produce a better sort of democratic representation than what we have today.

When Schopenhauer was asked where he wished to be buried, he answered, "Anywhere; they will find me;" and the stone that marks his grave at Frankfort bears merely the inscription "Arthur Schopenhauer," without even the date of his birth or death. Schopenhauer, the pessimist, had a sufficiently optimistic conviction that his message to the world would ultimately be listened to—a conviction that never failed him during a lifetime of disappointments, of neglect in quarters where perhaps he would have most cherished appreciation; a conviction that only showed some signs of being justified a few years before his death. Schopenhauer was no opportunist; he was not even conciliatory; he never hesitated to declare his own faith in himself, in his principles, in his philosophy; he did not ask to be listened to as a matter of courtesy but as a right—a right for which he would struggle, for which he fought, and which has in the course of time, it may be admitted, been conceded to him. Although everything that Schopenhauer wrote was written more or less as evidence to support his main philosophical thesis, his unifying philosophical principle, the essays in this volume have an interest, if not altogether apart, at least of a sufficiently independent interest to enable them to be considered on their own merits, without relation to his main idea. And in dissociating them, if one may do so for a moment (their author would have scarcely permitted it!), one feels that one enters a field of criticism in which opinions can scarcely vary. So far as his philosophy is concerned, this unanimity does not exist; he is one of the best abused amongst philosophers; he has many times been explained and condemned exhaustively, and no doubt this will be as many times repeated. What the trend of his underlying philosophical principal was, his metaphysical explanation of the world, is indicated in almost all the following essays, but chiefly in the "Metaphysics of Love," to which the reader may be referred. These essays are a valuable criticism of life by a man who had a wide experience of life, a man of the world, who possessed an almost inspired faculty of observation. Schopenhauer, of all men, unmistakably observed life at first hand. There is no academic echo in his utterances; he is not one of a school; his voice has no formal intonation; it is deep, full-chested, and rings out its words with all the poignancy of individual emphasis, without bluster, but with unflinching conviction. He was for his time, and for his country, an adept at literary form; but he used it only as a means. Complicated as his sentences . . .

More than two hundred years after the publication of his seminal The World as Will and Representation, Arthur Schopenhauer's influence is still felt in philosophy and beyond. As one of the most readable and central philosophers of the 19th century, his work inspired the most influential thinkers and artists of his time, including Nietzsche, Freud, and Wagner. Though known primarily as a herald of philosophical pessimism, the full range of his contributions is displayed here in a collection of thirty-one essays on the forefront of Schopenhauer scholarship. Essays written by contemporary Schopenhauer scholars explore his central notions—including the will, empirical knowledge, and the sublime, and widens to the interplay of ethics and religion with Schopenhauer's philosophy. Authors confront difficult aspects of Schopenhauer's work and legacy—for example, the extent to which Schopenhauer adapted ideas from his predecessors compared to how much was original and visionary in his central claim that reality is a blind, senseless "will," the effectiveness of his philosophy in the field of scientific explanation and extrasensory phenomena, and the role of beauty and sublimity in his outlook. Essays also challenge prevailing assumptions about Schopenhauer by exploring the fundamental role of compassion in his moral theory, the Hindu, Christian, and Buddhist aspects of his philosophy, and the importance of asceticism in his views on the meaning of life. The collection is an internationally constituted work that reflects upon Schopenhauer's philosophy with authors presently working across the globe. It demonstrates fully the richness of Schopenhauer's work and his lasting impact on philosophy and psychoanalysis, as well as upon music, the visual arts, and literature.

The Uses of Pessimism

Meaning in Life

Schopenhauer and the Aesthetic Standpoint

Philosophy as a Practice of the Sublime

The Point of View of the Universe

Ethics 101

Weltschmerz is a study of the pessimism that dominated German philosophy in the second half of the nineteenth century. Pessimism was essentially the theory that life is not worth living. This theory was introduced into German philosophy by Schopenhauer, whose philosophy became very fashionable in the 1860s. Frederick C. Beiser examines the intense and long controversy that arose from Schopenhauer's pessimism, which changed the agenda of philosophy in Germany away from the logic of the sciences and toward an examination of the value of life. He examines the major defenders of pessimism (Philipp Mainländer, Eduard von Hartmann and Julius Bahnsen) and its chief critics, especially Eugen Dühring and the neo-Kantians. The pessimism dispute of the second half of the century has been largely ignored in secondary literature and this book is a first attempt since the 1880s to re-examine it and to analyze the important philosophical issues raised by it. The dispute concerned the most fundamental philosophical issue of them all: whether life is worth living.

Pessimism claims an impressive following--from Rousseau, Schopenhauer, and Nietzsche, to Freud, Camus, and Foucault. Yet "pessimist" remains a term of abuse--an accusation of a bad attitude--or the diagnosis of an unhappy psychological state. Pessimism is thought of as an exclusively negative stance that inevitably leads to resignation or despair. Even when pessimism looks like utter truth, we are told that it makes the worst of a bad situation. Bad for the individual, worse for the species--who would actually counsel pessimism? Joshua Foa Dienstag does. In Pessimism, he challenges the received wisdom about pessimism, arguing that there is an unrecognized yet coherent and vibrant pessimistic philosophical tradition. More than that, he argues that pessimistic thought may provide a critically needed alternative to the increasingly untenable progressivist ideas that have dominated thinking about politics throughout the modern period. Laying out powerful grounds for pessimism's claim that progress is not an enduring feature of human history, Dienstag argues that political theory must begin from this predicament. He persuasively shows that pessimism has been--and can again be--an energizing and even liberating philosophy, an ethic of radical possibility and not just a criticism of faith. The goal--of both the pessimistic spirit and of this fascinating account of pessimism--is not to depress us, but to edify us about our condition and to fortify us for life in a disordered and disenchanting universe.

Introduction by Peter Gay Translated and edited by Walter Kaufmann Commentary by Martin Heidegger, Albert Camus, and Gilles Deleuze One hundred years after his death, Friedrich Nietzsche remains the most influential philosopher of the modern era. Basic Writings of Nietzsche gathers the complete texts of five of Nietzsche's most important works, from his first book to his last: The Birth of Tragedy, Beyond Good and Evil, On the Genealogy of Morals, The Case of Wagner, and Ecce Homo. Edited and translated by the great Nietzsche scholar Walter Kaufmann, this volume also features seventy-five aphorisms, selections from Nietzsche's correspondence, and variants from drafts for Ecce Homo. It is a definitive guide to the full range of Nietzsche's thought. Includes a Modern Library Reading Group Guide Emerson and Thoreau are the most celebrated odd couple of nineteenth-century American literature. Appearing to play the roles of benign mentor and eager disciple, they can also be seen as bitter rivals: America's foremost literary statesman, protective of his reputation, and an ambitious and sometimes refractory protege. The truth, Joel Porte maintains, is that Emerson and Thoreau were complementary literary geniuses, mutually inspiring and inspired. In this book of essays, Porte focuses on Emerson and Thoreau as writers. He traces their individual achievements and their points of intersection, arguing that both men, starting from a shared belief in the importance of self-culture, produced a body of writing that helped move a decidedly provincial New England readership into the broader arena of international culture. It is a book that will appeal to all readers interested in the writings of Emerson and Thoreau.

Basic Writings of Nietzsche

Studies in Pessimism, on Human Nature, and Religion: a Dialogue, Etc.

Morality

'Dancing in Chains'

Human, All Too Human

An intellectual history of the philosophers who grappled with the problem of evil, and the case for why pessimism still holds moral value for us today In the seventeenth and eighteenth centuries, philosophers engaged in heated debates on the question of how God could have allowed evil and suffering in a creation that is supposedly good. Dark Matters traces how the competing philosophical traditions of optimism and pessimism arose from early modern debates about the problem of evil, and makes a compelling case for the rediscovery of pessimism as a source for compassion, consolation, and perhaps even hope. Bringing to life one of the most vibrant eras in the history of philosophy, Mara van der Lugt discusses legendary figures such as Leibniz, Hume, Voltaire, Rousseau, Kant, and Schopenhauer. She also introduces readers to less familiar names, such as Bayle, King, La Mettrie, and Maupertuis. Van der Lugt describes not only how the earliest optimists and pessimists were deeply concerned with finding an answer to the question of the value of existence that does justice to the reality of human suffering, but also how they were fundamentally divided over what such an answer should look like. A breathtaking work of intellectual history by one of today's leading scholars, Dark Matters reveals how the crucial moral aim of pessimism is to find a way of speaking about suffering that offers consolation and does justice to the fragility of life.

Thoreau offers us a study of humor and laughter as philosophical topics in the 19th Century. It traces the introduction of humor as a new aesthetic category inspired by Laurence Sterne's "Tristram Shandy" and shows Sterne's deep influence on German aesthetic theorists of his period. Through differentiating humor from comedy, the book suggests important distinctions within the aesthetic philosophies of G.W.F. Hegel, Karl Solger, and Jean Paul Richter. The book links Kant's underdeveloped incongruity theory of laughter to Schopenhauer's more complete account and identifies humor's place in the pessimistic philosophy of Julius Bahnsen. It considers how caricature functioned at the intersection of politics, aesthetics, and ethics in Karl Rosenkranz's work, and how Kierkegaard and Nietzsche made humor central not only to their philosophical content but also to its style. The book concludes with an explication of French philosopher Henri Bergson's claim that laughter is a response to mechanical inelasticity.

Author's best-known and most controversial study relates the rise of a capitalist economy to the Puritan belief that hard work and good deeds were outward signs of faith and salvation.

The World as Will and Representation is the central work of the German philosopher Arthur Schopenhauer. One of the most important philosophical works of the nineteenth century, the basic statement of one important stream of post-Kantian thought. It is without question Schopenhauer's greatest work. Conceived and published before the philosopher was 30 and expanded 25 years later. It is the summation of a lifetime of thought. "...This book will be of interest to general readers, undergraduates, graduates, and scholars in the field." --George L77?rou, PhD, Institute of Interdisciplinary Studies in Humanities and Social Sciences, New York, Analysis and Metaphysics

Ethics for A-Level

Big Ideas Simply Explained

On the Heights of Despair

Narrative and Memory in Political Theory

Historical Pessimism in the French Enlightenment

Great Classics

Two simple yet tremendously powerful ideas that shaped virtually every aspect of civilization This book is a breathtaking examination of the two greatest ideas in human history. The first is the idea that the human mind can grasp the universe. The second is the idea that the human mind can grasp itself. Acclaimed philosopher Linda Zagzebski shows how the first unleashed a cultural awakening that swept across the world in the first millennium BCE, giving birth to philosophy, mathematics, science, and virtually all the major world religions. It dominated until the Renaissance, when the discovery of subjectivity profoundly transformed the arts and sciences. This second great idea governed our perception of reality up until the dawn of the twenty-first century. Zagzebski explores how the interplay of the two ideas led to conflicts that have left us ambivalent about the relationship between the mind and the universe, and have given rise to a host of moral and political rifts over the deepest questions human beings face. Should we organize civil society around the ideal of living in harmony with the world or that of dominating it? Zagzebski explains how the two greatest ideas continue to divide us today over issues such as abortion, the environment, free speech, and racial and gender identity. This panoramic book reveals what is missing in our conception of ourselves and the world, and imagines a not-too-distant future when a third great idea, the idea that human minds can grasp each other, will help us gain an idea of the whole of reality.

What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

Explore the mystery and wonder of the concept of right and wrong with this accessible, engaging guide featuring basic facts along with an overview of modern-day issues ranging from business ethics and bioethics to political and social ethics. Ethics 101 offers an exciting look into the history of moral principles that dictate human behavior. Unlike traditional textbooks that overwhelm, this easy-to-read guide presents the key concepts of ethics in fun, straightforward lessons and exercises featuring up to the most important facts, theories, and ideas. Ethics 101 includes unique, accessible elements such as: Explanations of the major moral philosophies including utilitarianism, deontology, virtue ethics, and eastern philosophers including Avicenna, Buddha, and Confucius. -Classic thought exercises including the trolley problem, the sorites paradox, and agency theory -Unique profiles of the greatest characters in moral philosophy -An explanation of modern applied ethics in bioethics, business ethics, political ethics, professional ethics, organizational ethics, and social ethics From Plato to Jean-Paul Sartre and utilitarianism to antirealism, Ethics 101 is jam-packed with enlightening information that you can't get anywhere else!

PessimismPhilosophy, Ethic, SpiritPrinceton University Press

Top Essays

The Ethics of Authenticity

Intuitive Thinking as a Spiritual Path

Horror of Philosophy

And the Danger of False Hope

Pessimism

Ranging widely over human history and culture, from ancient Greece to the current global economic downturn, Scruton makes a counterintuitive yet persuasive case that optimists and idealists -- with their ignorance about the truths of human nature and human society, and their naive hopes about what can be changed -- have wrought havoc for centuries. Scruton's argument is nuanced, however, and his preference for pessimism is not a dark view of human nature; rather his is a 'hopeful pessimism' which urges that instead of utopian efforts to reform human society or human nature, we focus on the only reform that we can truly master -- the improvement of ourselves through the cultivation of our better instincts. Written in Scruton's trademark style-- erudite, sweeping in scope across centuries and cultures, and unafraid to offend-- this book is sure to intrigue and provoke readers concerned with the state of Western culture, the nature of human beings, and the question of whether social progress is truly possible.

Rejecting traditional distinctions between philosophy, history, and literature, this book traces a broad connection between political identity and narrative in the field of political theory.

Philosophical pessimism is not a state of mind or a psychological disposition, but rather it is a worldview or ethic that seeks to face up to the distasteful realities of the world and eliminate irrational hopes and expectations (such as the Idea of Progress and religious faith) which may lead to undesirable outcomes. Ideas which prefigure philosophical pessimism can be seen in ancient texts such as the Dialogue of Pessimism and Ecclesiastes (which maintains that everything is hevel, literally 'vapor' or 'breath', but could also mean 'senseless' and 'absurd'.) In Western philosophy, philosophical pessimism is not a single coherent movement, but rather a loosely associated group of thinkers with similar ideas and a family resemblance to each other. In Pessimism: Philosophy, Ethic, Spirit, Joshua Foa Dienstag outlines the main propositions shared by most philosophical pessimists as "that time is a burden; that the course of history is in some sense ironic; that freedom and happiness are incompatible; and that human existence is absurd."Philosophical pessimists see the self-consciousness of man as bound up with his consciousness of time and that this leads to greater suffering than mere physical pain. While many organisms live in the present, humans and certain species of animals can contemplate the past and future, and this is an important difference. Human beings have foreknowledge of their own eventual fate and this "terror" is present in every moment of our lives as a reminder of the impermanent nature of life and of our inability to control this change.

"Studies in Pessimism, On Human Nature, and Religion: a Dialogue, etc." is a collection of essays by famed German philosopher Arthur Schopenhauer. In this work you will find three collections of essays which include the following: On The Sufferings Of The World, On The Vanity Of Existence, On Suicide, Immortality: A Dialogue, Psychological Observations, On Education, Of Women, On Noise, A Few Parables, Human Nature, Government, Free-Will And Fatalism, Character, Moral Instinct, Ethical Reflections, Religion: A Dialogue, A Few Words On Pantheism, On Books And Reading, On Physiognomy, Psychological Observations, and The Christian System.

Dark Matters

Pessimism and the Problem of Suffering

From Altruism and Utilitarianism to Bioethics and Political Ethics, an Exploration of the Concepts of Right and Wrong

On the Basis of Morality

The Two Greatest Ideas

The Protestant Ethic and the Spirit of Capitalism

Publisher Description

"Born of a terrible insomnia which E. M. Cioran called "a dizzying lucidity which would turn even paradise into hell," this book presents the youthful Cioran, a self-described "Nietzsche still complete with his Zarathustra, his poses, his mystical clown's tricks, a whole circus of the heights." On the Heights of Despair shows Cioran's first grappling with themes he would return to in his mature works: despair and decay, absurdity and alienation, futility and the irrationality of existence. It also presents Cioran as a connoisseur of apocalypse, a theoretician of despair, for whom writing and philosophy both share the "lyrical virtues" that alone lead to metaphysical revelations. An excoriation of despair, this book offers insights into the ironic anguish of Cioran's philosophic mind while providing fascinating information on his early development as a writer and thinker."

With its pessimistic vision and bleak message of world-denial, it has often been difficult to know how to engage with Schopenhauer's philosophy. Schopenhauer's arguments have seemed flawed and his doctrines marred by inconsistencies; his very pessimism almost too flamboyant to be believable. Yet a way of redrawing this engagement stands open. Sophia Vasalou argues, if we attend more closely to the visionary power of Schopenhauer's work. The aim of this book is to place the aesthetic character of Schopenhauer's standpoint at the heart of the way we read his philosophy and the way we answer the question: why read Schopenhauer - and how? Approaching his philosophy as an enactment of the sublime with a longer history in the ancient philosophical tradition, Vasalou provides a fresh way of assessing Schopenhauer's relevance in critical terms. This book will be valuable for students and scholars with an interest in post-Kantian philosophy and ancient ethics.

!We're doomed!! So begins the work of the philosopher whose unabashed and aphoristic indictments of the human condition have been cropping up recently in popular culture. Today we find ourselves in an increasingly inhospitable world that is, at the same time, starkly indifferent to our species-specific hopes, desires, and disappointments. In the Anthropocene, pessimism is felt everywhere but rarely given its proper place. Though pessimism may be, as Eugene Thacker says, the lowest form of philosophy, it may also contain an enigma central to understanding the horizon of the human. Written in a series of fragments, aphorisms, and prose poems, Thacker's Cosmic Pessimism explores the varieties of pessimism and its often-conflicted relation to philosophy. ☹Crying, laughing, sleeping!what other responses are adequate to a life that is so indifferent?!

Studies in Pessimism: the Essays of Arthur Schopenhauer

A Novel About the History of Philosophy

Hope, Compassion, and Animal Welfare

A Book for Free Spirits

The Harmony of Nature and Spirit

Persuasion and Rhetoric

A collection of aphorisms, fragments, and observations on philosophy and pessimism. Composed of aphorisms, fragments, and observations both philosophical and personal, Eugene Thacker's Infinite Resignation traces the contours of pessimism, caught as it is between a philosophical position and a bad attitude. By turns melancholic, misanthropic, and tinged with gallows humor, Thacker's writing tenuously hovers over that point at which the thought of futility becomes the futility of thought.

What existed before the Universe was created? Where does self-worth come from? Do the ends always justify the means? The Philosophy Book answers the most profound questions we all have. It is your visual guide to the fundamental nature of existence, society, and how we think. Discover what it means to be free, whether science can predict the future, or how language shapes our thoughts. Learn about the world's greatest philosophers, from Plato and Confucius to modern thinkers such as Chomsky and Derrida and follow charts and timelines that graphically show the progression of ideas and logic. Written in plain English, with concise explanations of branches of philosophy such as metaphysics and ethics, it untangles complicated theories and makes sense of abstract concepts. It is an ideal reference whether you're a student or a general reader, with simple explanations of big ideas, including the four noble truths, the soul, class struggle, moral purpose, and good and evil. If you're curious about the deeper questions in life, The Philosophy Book is both an invaluable reference and illuminating read.

One day Sophie comes home from school to find two questions in her mail: "Who are you?" and "Where does the world come from?" Before she knows it she is enrolled in a correspondence course with a mysterious philosophy tutor. This begins Jostein Gaarder's unique novel, which is not only a mystery, but also a complete and entertaining history of philosophy.

Our contemporary horror stories are written in a world where there seems little faith, less hope, and no salvation. All that remains is the fragmentary and occasionally lyrical testimony of the human being struggling to confront its lack of reason for being in the vast cosmos. This is the terrain of the horror genre. Eugene Thacker explores this situation in Tentacles Longer Than Night. Extending the ideas presented in his book In The Dust of This Planet, Thacker considers the relationship between philosophy and the horror genre. But instead of taking flight as the mere illustration of ideas, Thacker reads horror stories as if they themselves were works of philosophy, driven by a speculative urge to question human knowledge and the human-centric view of the world, ultimately leading to the limit of the human - thought undermining itself, in thought. Tentacles Longer Than Night is the third volume of the "horror of philosophy" trilogy, together with the first volume, In The Dust of This Planet, and the second volume, Stary Speculative Course.

Tentacles Longer Than Night

Restoring the Common Good in Divided Times

How Our Grasp of the Universe and Our Minds Changed Everything

Sidgwick and Contemporary Ethics

An Augustinian Ethic of Democratic Citizenship

Pessimism in German Philosophy, 1860-1900

The Anglo-Saxon reception of Schopenhauer has a long and valuable tradition. An early reaction to Schopenhauer's thought from outside the German-speaking world was the appearance in the Westminster Review for 1853of "Iconoclasm in German Philosophy", an insightful essay of apprecia tion written by John Oxenford. A gratified Schopenhauer was able to remark: "my philosophy has just set foot in England" (To Lindner, 27. 4. 1853). It remained there and spread throughout the English-speaking countries. In the following decades Schopenhauer's works were translated into English: carrying on the task of translation begun in the nineteenth century there stands out, particularly, the mastery achievement of Eric F. Payne. No less acute, however, has been the philosophical discussion devoted to Schopen hauer in books and journal-articles. In 1890Wallace published the first biog raphy of Schopenhauer in English, and the monographs by Caldwell (1894) and Coppleton (1946) are cornerstones of a continuous, if not widespread, concern with Schopenhauer's philosophy in the English language.

An in creased interest in Schopenhauer in the Anglo-Saxon countries has mani fested itself in the last twenty-five years (Gardener (1963), Hamlyn (1980), Fox (ed.) (1980), Magee (1983) inter alia). The present study carries on this tradition. Its distinctiveness consists in its explicit connecting of Schopenhauer's work to the philosophy ofKant. The author's intimate knowledge of both thinkers has already been estab lished in previous studies.

An acclaimed philosopher suggests that the art of living well employs the same principles as those that exist in all artistic creativity. This final book in Irving Singer's Meaning in Life trilogy studies the interaction between nature and the values that define human spirituality. It examines the ways in which we overcome the suffering in life by resolving our sense of being divided between them. Singer suggests that the accord between nature and spirit arises from an art of life that affords meaning, happiness, and love by employing the same principles as those that exist in all artistic achievements. It is through the meaningfulness created by imagination and idealization, Singer says, that we make life worth living. This human art of being, Singer writes, enables us to unite our selfish interests with our compassionate and loving inclinations. We thereby effect a vital harmonization within which the naturalistic values of ethics, aesthetics, and religion can find their legitimate place. The good life, as envisioned by Singer, includes the love of persons, things, and ideals so intricately intermeshed that the meaning in one contributes to the meaningfulness of the other two. The result is a kind of happiness that we all desire.

Everywhere we hear talk of decline, of a world that was better once, maybe fifty years ago, maybe centuries ago, but certainly before modernity drew us along its dubious path. While some lament the slide of Western culture into relativism and nihilism and others celebrate the trend as a liberating sort of progress, Charles Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges. "The great merit of Taylor's brief, non-technical, powerful book...is the vigor with which he restates the point which Hegel (and later Dewey) urged against Rousseau and Kant: that we are only individuals in so far as we are social... Being authentic, being faithful to ourselves, is being faithful to something which was produced in collaboration with a lot of other people... The core of Taylor's argument is a vigorous and entirely successful criticism of two intertwined bad ideas: that you are wonderful just because you are you, and that 'respect for difference' requires you to respect every human being, and every human culture--no matter how vicious or stupid." --Richard Rorty, London Review of Books

A distinguished religious leader's stirring case for reconstructing a shared framework of virtues and values. With liberal democracy embattled, public discourse grown toxic, family life breaking down, and drug abuse and depression on the rise, many fear what the future holds. In Morality, respected faith leader and public intellectual Jonathan Sacks traces today's crisis to our loss of a strong, shared moral code and our elevation of self-interest over the common good. We have outsourced morality to the market and the state, but neither is capable of showing us how to live. Sacks leads readers from ancient Greece to the Enlightenment to the present day to show that there is no liberty without morality and no freedom without responsibility, arguing that we all must play our part in rebuilding a common moral foundation. A major work of moral philosophy, Morality is an inspiring vision of a world in which we can all find our place and face the future without fear.

Willing and Unwilling

Weltschmerz

The Oxford Handbook of Schopenhauer

All Too Human

The World as Will and Representation

A Political Theory of Representation and Reciprocity