

Crossings Nietzsche And The Space Of Tragedy

This book argues that Nietzsche bases his affirmative morality on the model of individual responsiveness to otherness which he takes from the mythology of Dionysus. The subject is not free to choose to avoid such responding to the demands of the other. Nietzsche finds that the basic mode of responding is pleasure. This feeling, as a basis for morality, underlies the morality which is true to the earth and the major concepts of "will to power", "eternal return", and "amor fati". The priority of otherness makes all thought ethical and not only aesthetic. The basis of all meanings combines the fundamental impulse of responding outwards with an immediate complement in the individual interpretation-world. This is specifically ethical because the recognition of our own historical specificity arises as a result of the refusal of others to become mere differences within our notion of the Same, and through their demand that we "become who we are" in the recognition of their separate existence.

This book is a concise and historicized analysis of the development of Nietzsche's thought on the subject of tragedy.

Reading the New Nietzsche is devoted to a comprehensive analysis of the four most important and widely read of Nietzsche's works. After a largely biographical introduction, a chapter is devoted to each work. Read in succession they give an overall philosophical account of Nietzsche's thought.

Friedrich Nietzsche (1844–1900) is one of the most important philosophers of the last two hundred years, whose writings, both published and unpublished, have had a formative influence on virtually all aspects of modern culture. This volume offers introductory essays on all of Nietzsche's completed works and also his unpublished notebooks. The essays address such topics as his criticism of morality and Christianity, his doctrines of the will to power and the eternal recurrence, his perspectivism, his theories of tragedy and nihilism and his thoughts on ancient and modern culture. Written by internationally recognized scholars, they provide the interested reader with an up-to-date and authoritative overview of the thought of this fascinating figure.

A step-by-step guide to Nietzsche's Thus Spoke Zarathustra. Thus Spoke Zarathustra is one of Nietzsche's greatest books, a cross-over text that combines philosophical innovation with literary experimentation. With Zarathustra Nietzsche has attempted a redefinition of the form-content correlation in philosophical writing and as such the text is considered an experiment in philosophical style. It therefore represents a large hurdle for undergraduate students. This projected commentary works on the assumption that access to the philosophical core of the text can only be gained through taking its literary ambitions seriously and that, moreover, these literary ambitions can only be understood as an attempt to realise philosophical ideas. This is a book that is designed to be read alongside Nietzsche and will therefore make the reading and appreciation of the primary material achievable. This approach will be welcomed by students and lecturers alike.

His previous books include Being and Logos: Reading the Platonic Dialogues; Shades--Of Painting at the Limit; Stone; Chorology: On Beginning in Plato's Timaeus (all published by Indiana University Press), Crossings: Nietzsche and the Space of Tragedy and Double Truth. Studies in Continental Thought--John Sallis, editor Contents Prolusions On (Not Simply) Beginning Remembrance Duplicity of the Image Spacing the Image Tractive Imagination The Elemental Temporalities Proprieties Poetic Imagination

Nietzsche believed in the horror of existence: a world filled with meaningless suffering_suffering for no reason at all. He also believed in eternal recurrence, the view that that our lives will repeat infinitely, and that in each life every detail will be exactly the same. Furthermore, it

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was not enough for Nietzsche that eternal recurrence simply be accepted—he demanded that it be loved. Thus the philosopher who introduces eternal recurrence is the very same philosopher who also believes in the horror of existence. In this groundbreaking study, Philip Kain develops an insightful account of Nietzsche's strange and paradoxical view that a life of pain and suffering is perhaps the only life it really makes sense to want to live again.

This book examines the cogency and value of Nietzsche's idea of eternal recurrence, as an antidote to the nihilism resulting from the catastrophic event of 'the death of God'. Its significance to Nietzsche's philosophy as a whole (when presented either as an imaginative thought experiment, a cosmological hypothesis, or a poetic metaphor) is analysed, alongside the manifold criticisms the idea has attracted. In this original reading of eternal recurrence, McNeil explores the strength of metaphorical meaning contained within Heraclitean and Stoic cosmologies, revealing their influence on Nietzsche's own cosmology, along with their holistic approach to life which Nietzsche endorsed. Furthermore, an extensive critique of Heidegger's interpretation of eternal recurrence is given. McNeil argues that Heidegger ignores not only the life-affirming Dionysian aspects of the concept, but also the Heraclitean sense of play evident in the cosmology, and the importance of this for developing a positive, celebratory attitude towards our lives and creative projects.

The first ever dictionary of continental philosophy to be published. With over 450 clearly written definitions and articles by an international team of specialists, this authoritative dictionary covers the thinkers, topics and technical terms associated with the many fields known as 'continental' philosophy'. Special care has been taken to explain the complex terminology of many continental thinkers. Researchers, students and professional philosophers alike will find the dictionary an invaluable reference tool. Key features include: *in-depth entries on major figures and topics* over 190 shorter articles on other figures and topics* over 250 items on technical terms used by continental thinkers, from abjection [Kristeva] to worldhood [Heidegger]* coverage of related subjects that use continental terms and methods* extensive cross-referencing, allowing readers to relate and pursue ideas in depth. Entries include: Major Figures and Topics: Deleuze, Derrida, Foucault, Hegel, Heidegger, Husserl, Irigaray, Kant, Nietzsche Epistemology, Feminism, German Idealism, Marxism, Phenomenology, Poststructuralism, Time, etc. Other figures and topics covered include: Adorno, Althusser, Arendt, Badiou, Barthes, Bergson, Butler, Haraway, Habermas, Kristeva, Merleau-Ponty, Sartre, Schelling, Schiller, Weber, Weil, Wittgenstein, Zizek, etc.; African Philosophy, Cognitive Science, Death, Ecocriticism, Embodiment, Environmental Philosophy, Modernity, Philosophy of Nature, NeoThomism, Postcolonial Theory, Psychology, Race Theory, Sex / sexuality, Space, Speech Act Theory, Structuralism, Subject, 'Young Hegelians', etc.

For philosophers such as Kant, the imagination is the starting point for all thought. For others, such as Wittgenstein, what is important is only how the word 'imagination' is used. In spite of the attention the imagination has received from major philosophers, remarkably little has been written about the radically different interpretations they have made of it. The HypoCritical Imagination: Between Kant and Levinas is an outstanding contribution to this vacuum. Focusing on Kant

and Levinas, John Llewelyn takes us on a dazzling tour of the philosophical imagination. He shows us that despite the different treatments they accord to the imagination, there is much to be gained from comparing these two key thinkers. From Kant, Llewelyn shows how the imagination is the common root of all understanding. He contrasts this with the thought of Emmanuel Levinas, for whom the imagination plays an ambivalent role both as necessary for and a threat to recognition of the other. John Llewelyn also introduces the importance of the work of Heidegger Schelling, Hegel, Arendt and Derrida on the imagination and what this work can tell us about the relationship between the imagination and ethics, aesthetics and literature. *The HypoCritical Imagination: Between Kant and Levinas* is a brilliant reading of a neglected but important philosophical theme and is essential reading for those in contemporary philosophy, art theory and literature. Puts Schelling in conversation with twentieth-century continental philosophy.

Life as Art synthesizes a number of aesthetic theories in philosophy after 1850 and shows the ways in which they contribute to a unified field of analysis and potential implementation. The book is framed both as a secondary text, analyzing 19th and 20th Century aesthetics, and a primary argument for the viability of life as art as a unified philosophical position.

In this critique of security studies, with insights into the thinking of Heidegger, Foucault, Derrida, Levinas and Arendt, Michael Dillon contributes to the rethinking of some of the fundamentals of international politics developing what might be called a political philosophy of continental thought. Drawing on the work of Martin Heidegger, *Politics of Security* establishes the relationship between Heidegger's radical hermeneutical phenomenology and politics and the fundamental link between politics, the tragic and the ethical. It breaks new ground by providing an etymology of security, tracing the word back to the Greek *asphaleia* (not to trip up or fall down), and a unique political reading of *Oedipus Rex*. Michael Dillon traces the roots of desire for security to the metaphysical desire for certitude, and points out that our way of seeking that security is embedded in 20th century technology, thus resulting in a global crisis. *Politics of Security* will be invaluable to both political theorists and philosophers, and to anyone concerned with international relations, continental philosophy or the work of Martin Heidegger.

DIVA theoretical work, a mediation on the nature of representation--the *Vorstellung/Darstellung* distinction--in relation to theoretical practices of Hegelianism, psychoanalysis (especially Lacan), and Marxism. Explores the works of Kant, Lacan, Hegel, Althusser

"The publication of the revised edition of Kathleen Marie Higgins's Nietzsche's Zarathustra is a great boon to Nietzsche scholars and Zarathustra specialists alike, for Higgins's consistently subtle analysis of Nietzsche's bold experiment in philosophical writing---especially her groundbreaking interpretation of Zarathustra, part IV---is replete with invaluable

insights More than twenty years after its initial appearance, Nietzsche's Zarathustra remains an indispensable point of reference for philosophers and critics who take seriously Nietzsche's judgment that Zarathustra is his most significant work."---Robert Gooding-Williams, University of Chicago "This Spoke Zarathustra is Nietzsche's most popular and yet least comprehensible book Many have left the matter there, deriding both the author and his public. Kathleen Marie Higgins refuses to take this easy path. She reveals the complexities underlying the work's apparent lack of organization and argues that these complexities, far from being gratuitous, are telling and significant. She argues that Zarathustra breaks the boundaries that separate a number of genres from one another. Her own interpretation, reflecting the features of its subject, breaks the boundaries that separate a number of academic disciplines. Higgins has written an engaging book that will prove indispensable to Nietzsche's many readers."---Alexander Nehamas, University of Pennsylvania "Nietzsche thought that philosophy chairs would be offered for the best interpretations of This Spoke Zarathustra one hundred years after its publication. Professor Higgins's treatment of Nietzsche's thought, which most writers on Nietzsche ignore, neglect, deny, or don't even see." ---Joan Stambaugh. Hunter College With an interdisciplinary approach to Nietzsche's Thus Spoke Zarathustra, Kathleen Marie Higgins's Nietzsche's Zarathustra focuses on the philosophical function of its literary techniques and its fictional mode of presentation. Now appearing after twenty years as a revised edition, this valuable roadmap to Zarathustra argues that the fictional format is essential to Nietzsche's philosophical message in his work. There is always a discrepancy between the living philosophical insight and any attempt to articulate it, and Nietzsche portrays the philosopher's task as an on-going balancing act in which folly is a means to further insight. In Platonic Legacies John Sallis addresses certain archaic or exorbitant moments in Platonism. His concern is to expose such moments as those expressed in the Platonic phrase "beyond being" and in the enigmatic word chora. Thus he ventures to renew chorology and to bring it to bear, most directly, on Platonic political discourse and Plotinian hyperontology. More broadly, he shows what profound significance these most archaic moments of Platonism, which remained largely unheeded in the history of philosophy, have for contemporary discussions of spacings, of utopian politics, of the nature of nature, and of the relation between philosophy and tragedy. Thus addressing Platonism in its bearing on contemporary philosophy, Platonic Legacies engages, in turn, a series of philosophers ranging from Nietzsche, Heidegger, and Arendt to certain contemporary American Continental philosophers. These engagements focus on the way in which these recent and contemporary philosophers take up the Platonic legacies in their own thought and on the way in which the exposure of an archaic Platonism can redirect or supplement what they have accomplished. This is the first anthology of commentary on Sallis that shows what is genuinely unique in his thought: the transformative relation of reason and imagination in thinking "after Heidegger."

In *The Smile of Tragedy*, Daniel Ahern examines Nietzsche's attitude toward what he called "the tragic age of the Greeks," showing it to be the foundation not only for his attack upon the birth of philosophy during the Socratic era but also for his overall critique of Western culture. Through an interpretation of "Dionysian pessimism," Ahern clarifies the ways in which Nietzsche sees ethics and aesthetics as inseparable and how their theoretical separation is at the root of Western nihilism. Ahern explains why Nietzsche, in creating this precursor to a new aesthetics, rejects Aristotle's medicinal interpretation of tragic art and concentrates on Apollinian cruelty as a form of intoxication without which there can be no art. Ahern shows that Nietzsche saw the human body as the vessel through which virtue and art are possible, as the path to an interpretation of "selflessness," as the means to determining an order of rank among human beings, and as the site where ethics and aesthetics coincide.

In a late interview, Foucault, suggested that Heidegger was for him the "essential philosopher." Taking this claim seriously, *Mapping the Present* assesses the relationship between these two thinkers, particularly on the issue of space and history. It suggests that space and history need to be rethought, and combined as a spatial history, rather than as a history of space. In other words, space should become not merely an object of analysis, but a tool of analysis. The first half of the book concentrates on Heidegger: from the early occlusion of space, through the politically charged readings of Nietzsche and Holderlin, to the later work on art, technology and the polis which accord equal status to issues of spatiality. Foucault's work is then rethought in the light of the analysis of Heidegger, and the project of a spatial history established through re-readings of his works on madness and discipline..

Are Hegel and Nietzsche philosophical opposites? Can twentieth-century Continental philosophers be categorized as either Hegelians or Nietzscheans? In this book Elliot Jurist places Hegel and Nietzsche in conversation with each other, reassessing their relationship in a way that affirms its complexity. Jurist examines Hegel's and Nietzsche's claim that philosophy and culture are linked and explicates the various meanings of "culture" in their work—in particular, the contrast both thinkers draw between ancient and modern culture. He evaluates their positions on the failure of modern culture and on the need to develop conceptions of satisfied agency. It is Jurist's original contribution to focus on the psychological sensibility that informs the project of both philosophers. Writing in an admirably clear style, he traces the ongoing legacy of Hegel's and Nietzsche's thought in Adorno, Habermas, Honneth, Jessica Benjamin, Heidegger, Derrida, Lacan, and Butler.

Nietzsche and the Dionysian argues that the Dionysian affect in Nietzsche's early work can be linked to an originary interruption of self-consciousness articulated by the philosophical companion, who compels us to respond to the plurality of life they express by being 'true to the earth' and 'becoming who we are'. Such an ethics, compelled by the Dionysian affect, grounds any future for humanity in the affirmation of the earth and life.

Boldly contesting recent scholarship, Sallis argues that *The Birth of Tragedy* is a rethinking of art at the limit of metaphysics. His close reading focuses on the complexity of the Apollinian/Dionysian dyad and on the crossing of these basic art impulses in tragedy. "Sallis effectively calls into question some commonly accepted and simplistic ideas about Nietzsche's early thinking and

its debt to Schopenhauer, and proposes alternatives that are worth considering."—Richard Schacht, *Times Literary Supplement*

These essays on literary theory, philosophy, and cultural criticism describe, in their form and content, the end of criticism, even while performing the endlessness of that endgame. In a sense, the book deconstructs all forms of critique and criticism, including deconstruction, and including its own self. That the book is so painfully aware of the futility of its own enterprise, even while pursuing it relentlessly and with such critical rigor, is what makes this a book of masocriticism as well as about masocriticism. This book punctuates the moments of crisis in continental thought from the foundational crisis of reason in Husserl's call for a rigorous science of phenomenology to the current crisis of postmodernism and its rejection of Husserl's metanarrative of history and rationality. The mediating links between these moments is the centrality of the epochal history of Being, the power of cultural and disciplinary practices, and the dispersal of meaning in the post-Husserlian and post-subjective philosophies of Heidegger, Foucault, Derrida, and others. Included here are the thoughts of leading scholars who critically discuss Husserl's analysis of the crisis of Western thought and the importance of the concepts of "world" in Husserl's early writings. The authors analyze the deprivileging of philosophy as social critique through the text of Husserl, Habermas, Foucault, and recent feminist theory. They examine the end of the epistemological and morally autonomous subject in continental thought. Together, these thoughts articulate multiple points or moments of crisis without cure or end.

This is an anthology of deconstructive writings on the doubly difficult theme of truth by the foremost American philosopher of postmodernity.

Publisher Description

Tracing the efforts of philosophers to appropriate the issues opened up by tragedy as a literary form, Dennis Schmidt makes the argument that in the struggle to come to terms with the issues raised by tragedy, new and progressive avenues for addressing the questions of ethic life have come to the fore.

How do we perceive evil? How do we represent evil? In *Transgression and the Aesthetics of Evil*, Taran Kang examines the entanglements of aesthetics and morality. Investigating conceptions and images of evil, Kang identifies a fateful moment of transformation in the eighteenth century that continues to reverberate to the present day. Transgression, once allocated the central place in the constitution of evil, undergoes a startling reevaluation in the Enlightenment and its aftermath, one that needs to be understood in relation to emergent ideas in the arts. Taran Kang engages with the writings of Edmund Burke, the Marquis de Sade, Friedrich Nietzsche, and Hannah Arendt, among others, as he questions recent calls to "de-aestheticize" evil and insists on a historically informed appreciation of evil's aesthetic dimensions. Chapters consider the figure of the "evil genius," the paradoxical appeal of the grotesque and the disgusting, and the moral status of spectators who behold scenes of suffering and acts of transgression. In grappling with these issues, *Transgression and the Aesthetics of Evil* questions the feasibility and desirability of insulating the moral from the aesthetic.

This book questions the consensus about the meaning and importance of Nietzsche's philosophy that has developed in the United

States and Britain during the last thirty years and reestablishes close reading as the ground of interpretation. Arguing that there is greater continuity in Nietzsche's thought than is usually recognized, Klein focuses particularly on the genesis and nature of Nietzsche's theory of language and rhetoric, exploring the relationship between his early theory of language, expressed in *The Birth of Tragedy*, and the canonical writings of the late 1880s. This book is united by the conviction that Nietzsche's understanding of language is an essential part of his thought, and that whatever their explicit themes, Nietzsche's texts constitute a sustained reflection on the nature of reading and writing, which forces the reader to put into question conventional views about how philosophical texts should be interpreted.

Existentialism: An Introduction provides an accessible and scholarly introduction to the core ideas of the existentialist tradition. Kevin Aho draws on a wide range of existentialist thinkers in chapters centering on the key themes of freedom, being-in-the-world, alienation, nihilism, anxiety and authenticity. He also addresses important but often overlooked issues in the canon of existentialism, with discussions devoted to the role of embodiment, the movement's contribution to ethics, politics, and environmental and comparative philosophies, as well as its influence on contemporary psychiatry and psychotherapy. The enduring relevance of existentialism is shown by applying existentialist ideas to contemporary philosophical discussions of interest to a wide audience. The book covers secular thinkers such as Heidegger, Merleau-Ponty, Nietzsche, Sartre, Camus, and Beauvoir as well as religious authors, such as Buber, Dostoevsky, Marcel, and Kierkegaard. In this engaging and accessible text Aho shows why existentialism cannot be easily dismissed as a moribund or outdated movement. In the aftermath of 'God's death', existentialist philosophy engages questions with lasting philosophical significance, questions such as 'Who am I?' and 'How should I live?' By showing how existentialism offers insight into what it means to be human, the author illuminates existentialism's enduring value. *Existentialism: An Introduction* provides the ideal introduction for upper level students and anyone interested in knowing more about one of the most vibrant and important areas of philosophy today.

Responding to Men in Crisis is based on new research looking at gendered assumptions about rationality and men's mental health. It looks at postmodern theory in relation to masculinities and madness, and discusses key contemporary debates in political uses of risk, dangerousness and so on. The author relates this to a discussion of current policy and practice responses to men within the mental health system. It offers the reader a theoretical exploration of a topically and politically sensitive issues and is relevant to service user involvement and survivor movements, making it essential reading for academics and students of sociology and allied disciplines.

Existentialism exerts a continuing fascination on students of philosophy and general readers. As a philosophical phenomenon, though, it is often poorly understood, as a form of radical subjectivism that turns its back on reason and argumentation and possesses all the liabilities of philosophical idealism but without any idealistic conceptual clarity. In this volume of original essays, the first to be devoted exclusively to existentialism in over forty years, a team of distinguished commentators discuss the ideas of Kierkegaard, Nietzsche, Heidegger, Sartre, Merleau-Ponty and Beauvoir and show how their focus on existence provides a

compelling perspective on contemporary issues in moral psychology and philosophy of mind, language and history. A further sequence of chapters examines the influence of existential ideas beyond philosophy, in literature, religion, politics and psychiatry. The volume offers a rich and comprehensive assessment of the continuing vitality of existentialism as a philosophical movement and a cultural phenomenon.

In this book Lawrence Hatab provides an accessible and provocative exploration of one of the best-known and still most puzzling aspects of Nietzsche's thought: eternal recurrence, the claim that life endlessly repeats itself identically in every detail. Hatab argues that eternal recurrence can and should be read literally, in just the way Nietzsche described it in the texts. The book offers a readable treatment of most of the core topics in Nietzsche's philosophy, all discussed in the light of the consummating effect of eternal recurrence. Although Nietzsche called eternal recurrence his most fundamental idea, most interpreters have found it problematic or needful of redescription in other terms. For this reason Hatab's book is an important and challenging contribution to Nietzsche scholarship.

Nietzsche's *On the Genealogy of Morals* has become a prominent text of recent Western philosophy. An influence on psychoanalysis, antihistoricism, and poststructuralism and an abiding challenge to ethical theory, the philosopher's book addressed many of the major philosophical problems and possibilities of modernity. In this collection of essays focusing on Nietzsche's book, twenty-five philosophers offer discussions of the book's central themes and concepts. They explore such notions as resentment, asceticism, "slave" and "master" moralities, and what Nietzsche calls "genealogy" and its relation to other forms of inquiry in his work.

Focuses on Nietzsche's later writings, where he appears unsystematic and indifferent to questions of truth.

Nietzsche's *On the Genealogy of Morality* (1887) is a forceful, perplexing, important book, radical in its own time and profoundly influential ever since. This introductory textbook offers a comprehensive, close reading of the entire work, with a section-by-section analysis that also aims to show how the *Genealogy* holds together as an integrated whole. The *Genealogy* is helpfully situated within Nietzsche's wider philosophy, and occasional interludes examine supplementary topics that further enhance the reader's understanding of the text. Two chapters examine how the *Genealogy* relates to standard questions in moral and political philosophy. Written in a clear, accessible style, this book will appeal to students at every level coming to read the *Genealogy* for the first time, and a wider range of readers will also benefit from nuanced interpretations of controversial elements in Nietzsche's work.

A century-and-a-half after his birth, Nietzsche's importance and relevance as a thinker is greater than ever before, and yet a major perspective on his life and work has been left untried: the psychological approach. *Composing the Soul* is the first study to pay sustained attention to Nietzsche as a psychologist and to examine the contours of his psychology in the

context of his life and psychological makeup. Featuring all new translations of quotations from Nietzsche's writings, *Composing the Soul* reveals the profundity of Nietzsche's lifelong personal and intellectual struggles to come to grips with the soul. Extremely well-written, this landmark work makes Nietzsche's life and ideas accessible to any reader interested in this much misunderstood thinker.

How do an author's techniques establish the recurring paradox raised by the tragic genre? I have called upon the valuable arguments offered by Plato, Aristotle, Hegel, and Nietzsche to help the student and lay reader understand the operation of basic literary languages. But fiction is not philosophy. My study focuses on the narrative sequence, images, and rhetorical devices that embody a dilemma envisioned by prominent tragedians in both the ancient and modern worlds.

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