An Ontological Study Of Death From Hegel To Heidegger
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An Ontological Study of Death-Sean Moore Ireton 2007 "Examines conceptions of death in German literature and philosophy arguing that the dialectical thinking of Hegel and Heidegger erases the metaphysical paradigm of death and sets the stage for the stances adopted by Nietzsche, Kierkegaard and Heidegger. Identities and describes common ground in the way death is viewed - as the promise of possibility, freedom, and wholeness"-Provided by publisher.

Being, Man, and Death-James M. Demake 2015-01-13 Death, a perennial problem for philosophers and theologians, is especially crucial in the thought of Martin Heidegger. This penetrating commentary presents the concept of death as a unifying motif that illuminates many of the difficulties and obscurities of Heidegger's philosophy. Heidegger comes to see death as revealing the ultimate meaning not only of human existence, but of being itself. He thus confers upon the concept a force and sharpness, an ontological depth which is found in perhaps no other philosopher. This study corroborates the much-debated "turning" in Heidegger's philosophy. Demlace finds death to be the key not only to Heidegger's treatment of man and being, but also to the key to shift of focus from man to being. All Heidegger's various approaches to the theme of death are considered -- his existential-phenomenological analysis of Dasein, his discussions of art, poetry, history, and language, and his new phenomenological approach to the ordinary things of life. The author approaches Heidegger on his own terms, allowing the philosopher to speak for himself. The present reading of Heidegger grows out of the author's own questions. The result is a remarkable study of Heidegger's philosophy in its entirety, which answers some persistently perplexing questions about this difficult modern philosopher.

The Death of Praxis and a Proposal for Its Resurrection-James Russell Brown 1977

Life and Death in Freud and Heidegger-Havi Carel 2006-01 Life and Death in Freud and Heidegger argues that mortality is a fundamental structuring element in human life. The ordinary view of life and death regards them as dichotomous and separate. This book explains why this view is unsatisfactory and presents a new model of the relationship between life and death that sees them as interlinked. Using Heidegger's concept of being towards death and Freud's notion of the death drive, it demonstrates the extensive influence death has on everyday life and gives an account of its structural and existential significance. By bringing the two perspectives together, this book presents a reading of death that establishes a thorough covenant with living creation, and examines the problems and strengths of each. It then publishes a unified view, based on the strengths of each position and overcoming the problems of each. Finally, it works out the ethical consequences of this view. This volume is of interest for philosophers, mental health practitioners and those working in the field of death studies.

Dying in Nursing Research-Al Whitney 2013 Palliative care and hospice philosophies, practice, and research can be understood as a movement to counter dehumanizing aspects of the medicalization of death--a movement to ?reclaim? the individuality of dying. However, this push to singularize dying (as one's own) becomes part of a universalizing process as death is managed within institutional spaces and medical discourses. From an ontological perspective, the individuality of mortality--i.e., dying--can be understood in opposition to the universality of death. In contemporary society, there is a paradoxical relationship within the management of death: there is an attempt to universalize the singularity of dying. This thesis is proposed to address conceptual contemporary "problems" of dying and responses to them, as historically and contextually situated, through a Heideggerian phenomenological understanding and methodological critique of selected phenomenological nursing research related to dying. The intent is to explore the ways dying is constructed as an object of phenomenology through an analysis of the ontological and epistemological ambiguities within this literature to pose the ensuing methodological implications. The thesis hopes to propose an alternate way to conceptualize dying for this literature and it aims to suggest theory for method and in this field of research.

The Religious Study of Judaism-Jacob Neusner 1986 In this volume, Dr. Neusner explores the history of religious ideas and writings, focusing first on the idea of history, and second, on the conception of a foundation document comprising the Pentateuch and the Mishnah. He then moves on to an interpretation of the implications, for the history of Judaism, of the distinctive and particular character of an important document, Sifra, a sustained address to the book of Leviticus by sages of the fourth or fifth century. "BContents::: Part I: The Idea of History in Formative Judaism; Part II: "The Constitution" of the Judaism of the Dual Torah; Part III: Ethics or Ontology in Formative Judaism; Part IV: From Text to Matrix in the Case of Sifra. Part V: The Argument for Studying the Formative Age of Judaism."

Heidegger on Death and Being-Johannes Achill Niederhauser 2020-11-22 The book is the first detailed and full exegesis of the role of death in Heidegger's philosophy and provides a decisive answer to the question of being. It is well-known that Heidegger asked the "question of being". It is equally commonplace to view death as a pre-figured and figured event. Niederhauser makes the case that any reading of Heidegger that ignores death cannot fully understand those concepts. The book argues that death is central to Heidegger's "thinking path" from the early 1920s until his late post-war philosophy. The book thus attempts to show that there is a unity of the early and late Heidegger often ignored by other commentators. Niederhauser argues that heidegger's "thinking path" of Heidegger is a unified view from the "death of man" to the "death of god"--a complete analysis from beginning to end. The book is of interest to those involved in current debates on the ethics of dying and the transhumanist project of digital human immortality. The text also shows that for Heidegger philosophy means first and foremost to learn how to die. This volume speaks to continental and analytical philosophers and students alike as it draws on a number of diverse Heidegger interpretations and appreciates intercultural differences in reading Heidegger.

Studies in the Ontology of E.J. Lowe-Timothy Tambassi 2018-06-30 With the death of Edward Jonathan Lowe (1950-2014), the analytical philosophy lost one of the most influential thinkers of the last thirty-five years. His contributions include (but are not limited to) philosophy of mind, John Locke's philosophy and metaphysics. In particular, concerning metaphysical studies, the most innovative part of Lowe's philosophical perspective is the four-category ontology that, according to the author, provides an exhaustive inventory of what there is and a powerful explanatory framework for a metaphysical foundation of natural science. Accordingly, the purpose of this volume is to collect some new essays from distinguished authors in the field, critics and collaborators of Lowe in order to present some fundamental issues triggered by his ontological proposals.

Death and Mortality in Contemporary Philosophy-Bernard N. Schumacher 2010-09-30 This book contributes to current bioethical debates by providing a critical analysis of the philosophy of human death. Bernard N. Schumacher discusses contemporary philosophical perspectives on death, creating a dialogue between phenomenology, existentialism and analytic philosophy. He also examines the ancient philosophies that have shaped our current ideas about death. His analysis focuses on three fundamental problems: (1) the definition of human death, (2) the knowledge of mortality and of human death as such, and (3) the question of whether death is "nothing" to us or, on the contrary, whether it can be regarded as an absolute or relative evil. Drawing on scholarship published in four languages and from three distinct currents of thought, this volume represents a comprehensive and systematic study of the philosophy of death, one that provides a provocative basis for discussion of the bioethics of human mortality.

Hope and Resilience, Death and the Gods-Frances Kozier 2019 "This thesis aims to better understand calendrical human sacrifice in the Aztec Empire, ca. 1427-1521 in what is now central Mexico, through a more thorough investigation into Aztec ontology. It is argued that human sacrifice was an act of hope and resilience by the Aztec people in a world that was fragile, and was a ritual that granted life to the natural world and the gods themselves. This thesis begins with a reassessment of the archaeological and primary ethnohistorical data for Aztec sacrifice. It challenges enduring, historically-derived conceptions surrounding Aztec sacrifice, including: the scale and distribution of human sacrifice in the Aztec Empire; the existence of heart sacrifice and cannibalism; and the association between sacrifice and adult men. It will then examine two types of routine, calendrical sacrifices in the Aztec Empire: the sacrifice of teixiptlahuan or human gods and the sacrifice of human gods and the taonantzin. The three-part structure of this thesis moves from an examination of the organization of human sacrifice in the Aztec Empire, through an exploration of the socially constructed nature of sacrifice as an act of hope and resilience, and concludes with a discussion of the ethical and philosophical implications of human sacrifice as a practice of hope and resilience."

Death and Nonexistence-Paule Yourgrau 2019 "The dead are gone. They count for nothing. Yet, if we count the dead, their number is staggering. And they account for most of what is great about civilization. Compared to the greatness of the dead, the living appear meager and paltry. Which is it then: that the dead still are there to be counted or not? And if they are still there, why is this "the dead"? We are concerned with both the ancient paradox of nonexistence bequeathed us by Parmenides. The mystery of death is the mystery of metaphysics. Success at resolving the paradox of nonexistence is that of the aim at this study. At the same time, the metaphysics of death, of ceasing to exist, must serve as an account of birth, of coming to exist; the primary thesis of this book is that this demands going beyond existence and nonexistence to include what underlies both, which one can call, following
tradition, "being." The dead and the unborn are therefore objects that lack existence but not being. Nonexistent objects - not corpses, or skeletons, or memories, all of which are existentobjects - are what are "there" to be counted when we count the dead.

Education and Well-Being-Matthew D. Dewar 2016-08-02 This book explores how contemporary educational research and curriculum occlude the vital and enduring relationship between education and well-being. Beginning with the consequences of the reductive tendencies of educational research and moving through the consequences of the technical and instrumental tendencies of curriculum, this book challenges how contemporary educational practice as a whole reduces human beings to "things" and funnels them according to predetermined knowledge forms representative of the dominant socio-economic ideology. Through a philosophical exploration of original conceptions of education and well-being, this book attempts to recover an understanding of education that embodies how we learn to uncover and relate to our own possibilities for a more meaningful life which is a life of well-being.

New Ways of Ontology-Nicoiaa Hartmann 2012-03-01 Contemporary philosophical practice has asserted the reified belief that philosophy has practical tasks. This turn reflects an understanding that the life of the individual and the community is not molded merely by material forces but also by the dominion of myth. For Nietzsche Hartmann, ideas are spiritual powers belonging to the realm of thought, but thought has its own strict discipline and critique of events. In this view, theory must include within its scope problems of the contemporary world and cooperation in work that needs doing. New Ways of Ontology stands in opposition to the tradition of Heidegger. With deep appreciation of the history of philosophical controversy, Hartmann divides mistakes of the old ontology into those related to its method and those concerning its content. Hartmann finds a common mistake behind methodological approaches inspired by late German romanticism to attempt a complete systematic account of the categories of being—not only of the ideal, but of real being. The main task of New Ways of Ontology is to reveal and analyze interdependences and interconnections. The divisions of being and becoming, of the separation of existence and essence, as well as the old view that the real and the ideal exclude each other, require revision. For Hartmann, whose ideas take us close to modern social science research, ontology is the neutral category that includes subject and object, and gets beyond old realism and modern idealism alike.

Existential and Ontological Dimensions of Being and Degen - 2012-05-11 This book explores the philosophical implications of Heidegger. The author of the book, Heine establishes the basis and framework for philosophical dialogue between Heidegger's approach to 'Being and Time' and Degen's doctrine of 'being-time.' Close examination of their analysis of the true nature, structure, and meaning of time reveals critical points of convergence in the existential and ontological dimensions of their thought. Heine asserts that Heidegger and Degen are uniquely suited for critical comparative and cross-cultural study because both attempt to overcome their respective philosophical traditions that express unacknowledged and deficit presuppositions concerning time. And both reorient our understanding of all phases of existence and experience in terms of time and temporality, death and dying, and finitude and impermanence. Heine provides new insights Dogen's philosophy as seen in the "Uji" chapter of Dogen's Shorogenzo. The book features a new annotated translation of the "Uji" and a glossary of Japanese terms.

The Ontological Structure of Reality - A Philosophical Study of a Bantu Society-Joshua Wantate Sempebwa 1978

In this volume, the author attempts to define a synthetic perspective for enhancing the understanding of the roles death and life-giving waters have in the constitution of society and cosmos in karmic circular study of death and funeral practices as cultural, ritual, and religious processes in parts of Nepal, Bangladesh, India, and the Indus Valley. Death and History-Kildry V. Istvan 2015-12-10 The analyses in this book investigate the possibilities and foundations of a completely new philosophy of history, although outlined in dialogue with M. Heidegger. The fundamental questions the author asks are: Where, when, and why is there history? Why are we humans historical? Why is there historiography? Primarily and ultimately, the response to each of these questions is: because we are MORTAL. Accordingly, the first chapter tackles the possibilities and lays the foundations of an ontology of history. Built upon these, the second chapter analyses the being of the PAST and its existential characteristics - as NOT-BEING-ANY-MORE, as HAD-BEEN-NESS. Chapter three turns towards the FUTURE and analyses its existential characteristics as NOT-YET-BEING. Chapter four is an explicit return to the dialogue with Heidegger, which surfaces the main aspects of the essential belonging together of the fundamentals and origins of philosophy and history. The Appendix is an applied philosophical research related to the previous subjects which examines the interelacements of DEATH and SECRET in the phenomenon of TERRORISM. Organizational Research-Methods and Practice of a Science Society-Joshua Wantate Sempebwa 2013 A Companion to the Works of Max Frisch-Olaf Berwald 2013 A comprehensive and advanced introduction to and scholarly commentary on the works of the Swiss writer Max Frisch, one of the leading German-language dramatists and novelists of the late twentieth century.

Death and Life-giving Waters-Terje Oestgaard 2005 In this original work, the author aims to develop a synthetic perspective for enhancing the understanding of the roles death and life-giving waters have in the constitution of society and cosmos in karmic circular study of death and funeral practices as cultural, ritual, and religious processes in parts of Nepal, Bangladesh, India, and the Indus Valley. Death and History-Kildry V. Istvan 2015-12-10 The analyses in this book investigate the possibilities and foundations of a completely new philosophy of history, although outlined in dialogue with M. Heidegger. The fundamental questions the author asks are: Where, when, and why is there history? Why are we humans historical? Why is there historiography? Primarily and ultimately, the response to each of these questions is: because we are MORTAL. Accordingly, the first chapter tackles the possibilities and lays the foundations of an ontology of history. Built upon these, the second chapter analyses the being of the PAST and its existential characteristics - as NOT-BEING-ANY-MORE, as HAD-BEEN-NESS. Chapter three turns towards the FUTURE and analyses its existential characteristics as NOT-YET-BEING. Chapter four is an explicit return to the dialogue with Heidegger, which surfaces the main aspects of the essential belonging together of the fundamentals and origins of philosophy and history. The Appendix is an applied philosophical research related to the previous subjects which examines the interelacements of DEATH and SECRET in the phenomenon of TERRORISM. Organizational Research-Methods and Practice of a Science Society-Joshua Wantate Sempebwa 2013 A Companion to the Works of Max Frisch-Olaf Berwald 2013 A comprehensive and advanced introduction to and scholarly commentary on the works of the Swiss writer Max Frisch, one of the leading German-language dramatists and novelists of the late twentieth century.
Philosophy, its investigation and analysis of the "Experience of Death" is as important as that of Martin Heidegger in his 'Being and Time', though for many years unavailable and therefore underestimated. Paul-Louis Landsberg wa part of the group embracing Sartre, Camus and de Beauvoir. Landsberg approaches his subject-matter from the Christian point-of-view as well as from that of a secular existentialist. He was himself a Christian yet he did not force this belief upon readers. He was not a religious dogmatist, for he did not equate faith with politics. He was a man who makes a deep impact upon anyone who dares to accompany the author on his dark yet exciting exploration of the ultimate 'end'. About the Author: Paul-Louis Landsberg was born in Rome in 1901. Having completed his studies he went on to become Professor of Philosophy at the University of this City, however, due to his opposition to Nazism he fled Germany one day before the coming to power of Hitler in 1933. Between 1934 and 1936 he held lecturing positions in Madrid and Barcelona, where his thought exerted a great influence over his students, and where it is still studied avidly to this day. However, with the coming of the Civil War in Spain Landsberg transferred to Paris where he gave courses at the Sorbonne on the meaning of existence, at which time he also became closely involved with the journal 'Esprit', where his thought was very influential. At this time he also became friends with the 'Personalist' philosopher Edmond Mounier, whose thematics were similar to those studied in his own works. A friend of Max Scheler's, and a disciple of some of whose phenomenological methods, Landsberg was also like him a Christian. He was responsible for the Gestage for a long period of time and in 1943 Landsberg was deported from Paris for being of Jewish origin. He was transported to the Work Camp at Oranienburg, Berlin. He died of exhaustion in 1944. FEATURES: The Complete Texts of both these key works of Landsberg. Textual Annotations and a Select Bibliography of his works. Not only the "Experience of Death", but his equally important Essay "On the Moral Problem of Suicide" features here. Extract from the Book: "WHAT is the meaning of death to the human being as a person? The question admits of no conclusion, for we are dealing with the very mystery of man, taken from a certain aspect. Every real problem in philosophy contains all the others in the unity of mystery. It is necessary, therefore, to set a limit and seek a basis in experience for any possible answer: there are always problems of the utmost importance left on one side. Our enquiry would seem inevitable in the present state of philosophy, for we are far from having a metaphysics of death, as we have of life . . .Contents of Landsberg's Two Essays: [The Experience of Death] I. The State of the Question; II. The Limitations of Scheler's Answer; III. Individualism and the Experience of Death; IV. The Death of a Friend, and the Experience of "Repetition"; V. The Ontological Basis. VI. The Death of a Friend, according to the Four Book of the Confessions of St. Augustine; VII. The Forms of Experience of Death; VIII. Intermezzi in the Bull Ring: IX. The Christian Experience of Death[The Moral Problem of Suicide] 1. Traditional Arguments; 2. A Personal View. There is no other Existential Analysis of Death to compare with this apart from Martin Heidegger's detailed analysis in his study "Sein und Zeit" (Being and Time). Landsberg's work is intimately personal yet in spite of being Christian he not impose this on his thought though he provides us with Christian views.

Death and Dying-Glenys Howarth 2007-01-16 This stimulating new book provides a sophisticated introduction to the key issues in the sociology of death and dying. In recent years, the social sciences have seen an upsurge of interest in death and dying. The fascination with death is reflected in popular media such as newspapers, television documentaries, films and soaps, and, moreover, in the multiplying range of professional roles associated with dying and death. Yet despite its ubiquitous significance, the majority of texts in the field have been written primarily for health professionals. This book breaks with that tradition. It provides a cutting edge, comprehensive discussion of the key topics in death and dying and in so doing demonstrates that the study of morality is germane to all areas of sociology. The book is organised thematically, utilising empirical material from cross-national and cross-cultural perspectives. It carefully addresses questions about social attitudes to mortality, the social nature of death and dying, explanations for change and diversity in approaches in sociology, and traditional, modern and postmodern experiences of death. Dying and Death will appeal to students across the social sciences, as well as professionals whose work brings them into contact with dying or bereaved people. The Event of Death: a Phenomenological Enquiry-I. Leman-Stefanovic 1986-11-30 Building upon the "preliminary conception of Phenomenology" introduced by Heidegger in section II of the Introduction to Sein und zeit, one may say that a phenomenology of death would mean: "to let death, as that which shows itself, be seen from itself in the very way in which it shows itself from itself." Does this mean then, that a properly phenomenological d- crip-tion of death may reveal to us what the death of the self looks like, that which it is and what makes it possible? In this way, the first historical event is like "in the very way in which it shows itself from itself"? Although I cannot experience my death in order to describe it, may some kind of phenomenological inference or "extrapolation" be the condition for a unique and privileged revelation of what it is like to be dead? There is an important element of phenomenological descrip-tion which renders such an extrapolation implausible, and it involves that Husserl originally called the reduction to signa- cence or meaning. It can never be true for the phenomenologist, 1. Heidegger, Martin, Sein und zeit, p. 34. e. t. page 58. 2 Henry W. Johnston Jr. thinks that while one cannot extrapolate from the experience of sleep to the experience of death, it may be possible to extrapolate from the phenomena Iqy of sleep to the phenomenology of death. Cf. H. W. John stone Jr., "Toward a Phenomenology of Death", in Philosophy and Phenomenological Research, Vol. XXXV, No. 3, 1975, pages 396-7. Cf. Gale Researcher Guide for: Heidegger on Death, Finitude, and Care-Robert Vigiotti 2018-08-30 Gale Researcher Guide for: Heidegger on Death, Finitude, and Care is selected from Gale's academic platform Gale Researcher. These study guides provide peer-reviewed articles that allow students early success in finding scholarly materials and to gain the confidence and vocabulary needed to pursue deeper research. Philosophy and Child Poverty-Nicolas Brando 2019-09-12 This book offers a broad and diverse reflection of the ways in which child poverty could be conceptualised, and the ways in which it is intertwined with childhood as a specific social condition. Furthermore, the responsibilities towards children and the problematic mechanisms required for child poverty has received much philosophical attention. This is surprising, given the severity and depth of child poverty around the globe. This volume brings together various philosophical approaches and how they understand and tackle child poverty. This is an important addition to the philosophical literature, which is also of wider interest to scholars working in the social sciences and with an interest in child poverty. Being and Existence in Kierkegaard's Pseudonymous Works-John W. Elrod 2015-03-08 In this study John W. Elrod demonstrates that Kierkegaard's pseudonymous writings have an ontological foundation that unites the disparate elements of these books. The descriptions of the different stages of human development are not a full description of the actual stages, the author argues, without an awareness of the role played by this ontology in Kierkegaard's analysis of human existence. Kierkegaard contends that the self is a synthesis of finitude and infinitude, body and soul, reality and ideality, necessity and possibility, and time and eternity. Each of these syntheses reveals a particular and unique aspect of individual being not disclosed in the others. Part One shows that ontology is central to the discussion of the self in the pseudonyms. The authors note that spirit, as a synthesis of the expressions of the self, develops as consciousness and freedom. In Part Two he indicates that the expression of the self is the basis for the natural possibility that the self is a synthesis of finitude and infinitude. These existenational expressions of spirit are dialectically related, in that each step requires the preceding stages of spiritual development. Originally published in 1975. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Towards a History of Consciousness-VwadeK P. Marciniak 2006 Towards a History of Consciousness: Space, Time, and Death offers a cogent and compelling discussion of the neglected topic of the history of consciousness. An analysis of our postmodern ontology reveals deep but neglected roots. What are those roots and how did they grow? Is there a self without consciousness? What is the relation of the self to the individual? Does the recognition of death contribute to the growth of consciousness? As a survey of western history, this work pushes the boundaries of the understanding of consciousness in intriguing and sometimes provocative directions. This integrative study is intended for the serious, curious student and thinker. The Beckettian Impasse-Paul Foster 1980 Death Explorers-Scott Grant 2011-01-26 The genius of Buddha was his understanding that suffering and life are synonymous. That both Life and Death occur in the mind and therefore can be escaped with meditation in the mind. Our Near Death experience demonstrates that there is a separate crystal clear encounter with a spirit ascribed to me that the spirit-mind stream of consciousness is eternal and survives physical death. My studies of The Tibetan Book Of The Dead, as well as excellent books by Sogol Rinpoe and Bikhkhi Bodi made all of the ontological pieces fit and virtually changed my life. I have emerged from a state of P.T.S.D. related advanced depression thanks to meditation and the study of the Fourth Noble Truths and Eightfold Path Of Wisdom taught by Buddha. Seeing the White Light and experiencing the euphoria can later cause a person to marginalize death and do nothing to prepare for the next and final encounter with physically dying in this life cycle. This book will explain why death should never be trivialized and why suicide is anything but an escape from misery and suffering. The Origins of Liberty: An Essay in Platonic Ontology-Alexander Zistakis 2018-01-31 Unlike the vast majority of existing literature on Plato, this book seeks to argue that liberty constitutes the central notion and preoccupation of Platonic...
thought and that his theory of ideas is indeed a theory of liberty. Moreover, this book contends that Plato’s thought can be understood to be both one of liberty and a theory of liberation. Bound up in its efforts to reveal both the ideal liberty and the conditions and possibility of its existence in the so-called ‘real world,’ the thought of liberty tends to be all-encompassing. Consequently, this book seeks to expose how liberty can be understood to influence Plato’s ontological form of analysis in relation to politics, philosophy, and anthropology, as well as its influence on the structural unity of all three. Understood from such a perspective, this book frames Platonic philosophy as primarily an investigation, an articulation and as a way of establishing the relationship between the individual and the collective. Importantly, this relationship is acknowledged to be the natural and original framework for any conception and exercise of human liberty, especially within democratic theory and politics. By treating Plato’s philosophy as a continuous effort to find modes and dimensions of liberation in and through different forms of this relationship, this book hopes to not only engage in the discussion about the meaning of Platonic ontological-political insights on different grounds, but also to provide a different perspective for the evaluation of its relevance to the main contemporary issues and problems regarding liberty, liberation, democracy and politics. This book will be of interest to both undergraduate students, experienced scholars and researchers, as well as to the general public who have an interest in philosophy, classics, and political theory.

Antiquity of Dying-Mira Menzfeld 2017-10-10 Mira Menzfeld explores dying persons’ experiences of their own dying processes. She reveals cultural specificities of pre-existential dying in contemporary Germany, paying special attention to how concepts of dying (‘unwell’) are perceived and realized by dying persons. Her methodological focus centers on classical ethnographic approaches. She finds that the professional and personal lives of the interviewees, a range of professionals working in palliative and intensive care, are accessible to and offers insights for practitioners in a variety of fields.

Digital Existence-Amanda Lagerkvist 2018-07-19 Medial ontologies: irreconcilability: on the very concept of digital ontology / Justin Clemens and Adam Nash; Umwelt and individuation: digital signals and technical being / Jonas Andersson Schwarz; Digital unravel(s): the Bielefeld conspiracy / Yvette Granata -- Being human: extension, exposure and ethics. You have been tagged: magical incantations, digital incarnations and extended selves / Paul Frosh; Surveillance, sensors, and knowledge through the machine / Sun-ha Hong; Social media and the care of the self / Ganeile Langlois; The ethics of digital being: vulnerability, invulnerability, and “dangerous surprises” / Vincent Miller -- Transcendence: beyond life, death and the human. The Internet is always awake: sensations, sounds and silences of the digital grave / Amanda Lagerkvist; Digital rituals and the quest for existential security / Johanna Sumiala; Cybernetic animism: non-human personhood and the Internet / devin Proctor -- Death in life and life in death: forms and fates of the human / Connor Graham and Alfred Montoya

The Death-Bound-Subject Abdul R. JanMohamed 2005-03-31 During the 1940s, in response to the charge that his writing was filled with violence, Richard Wright replied that the manner came from the matter, that the “relationship of the American Negro to the American scene [was] essentially violent,” and that he could deny neither the violence he had witnessed nor his own existence as a product of racial violence. Abdul R. JanMohamed provides extraordinary insight into Wright’s position in this first study to explain the fundamental ideological and political functions of the threat of lynching in Wright’s work and thought. JanMohamed argues that Wright’s oeuvre is a systematic and thorough investigation of what he calls the death-bound-subject, the subject who is formed from infancy onward by the imminent threat of death. He shows that with each successive work, Wright delved further into the question of how living under a constant menace of physical violence affected his protagonists and how they might “free” themselves by overcoming their fear of death and redepolying death as the ground for their struggle. Drawing on psychoanalytic, Marxist, and phenomenological analyses, and on Orlando Patterson’s notion of social death, JanMohamed develops comprehensive, insightful, and original close readings of Wright’s major publications: his short-story collection Uncle Tom’s Children; his novels Native Son, The Outsider, Savage Holiday, and The Long Dream; and his autobiography Black Boy/American Hunger. The Death-Bound-Subject is a stunning reevaluation of the work of a major twentieth-century American writer, but it is also much more. In demonstrating how deeply the threat of death is involved in the presence of black subjectivity, JanMohamed develops a methodology for understanding the presence of the death-bound-subject in African American literature and culture from the earliest slave narratives forward.

Hölderlin and Blanchot on Self-sacrifice-Joseph Suglia 2004 A scene of self-sacrifice can never be staged or secured. The work of Friedrich Hölderlin, arguably one of the most profound writers of the German Enlightenment, supports this idea in fascinating ways. Much of Hölderlin’s critical reception, however, has been about the saying the exact opposite. Joseph Suglia counters the dominant critical reception of Hölderlin’s Empedokles fragments, which would transform the tragic hero’s experience of mortality into a project that would be accomplished in the name of the transcendent reconciliation of disparate spheres. This book also focuses on a densely detailed consideration of the work of the great French critic and literary artist, Maurice Blanchot, whose own treatment of self-sacrifice exists in closer proximity to Hölderlin’s than the former appears to recognize. For Blanchot, it is argued, self-sacrifice is a sacrifice that is an engagement with, in, and for language, a sacrifice that is both madness and mystery.

Time, Death, and the feminine-Tina Chanter 2001 Examining Levinas’s critique of the Heideggerian conception of temporality, this book shows how the notion of the feminine both enables and prohibits the most fertile territory of Levinas’s thought. According to Heidegger, the traditional notion of time, which stretches from Aristotle to Bergson, is incoherent because it rests on an inability to think together two assumptions: that the present is the most real aspect of time, and that the scientific model of time is infinite, continuous, and constituted by a series of more or less identical now-points. For Heidegger, this contradiction, which privileges the present and thinks of time as ongoing, derives from a confusion about Being. He suggests that it is not the present but the future that is the primordial ecstasis of temporality. For Heidegger, death provides an orientation for our authentic temporal understanding. Levinas agrees with Heidegger that mortality is much more significant than previous philosophers of time have acknowledged, but for Levinas, it is not death, but the death of the other that determines our understanding of time. He is critical of Heidegger’s tendency to collapse the ecstases (past, present, and future) of temporality into one another, and seeks to move away from what he sees as a totalizing view of time. Levinas wants to rehabilitate the unique character of the instant, or present, without sacrificing its internal dynamic to the onward progression of the future, and without neglecting the burdens of the past that history visits upon us. The author suggests that though Levinas’s conception of subjectivity corrects some of the problems Heidegger’s philosophy introduces, such as his failure to deal adequately with ethics, Levinas creates new stumbling blocks, notably the confining role he accords to the feminine. For Levinas, the feminine functions as that which facilitates but is excluded from the ethical relation that he sees as the pinnacle of philosophy. Showing that the feminine is a strategic part of Levinas’s philosophy, but one that was not thought through by him, the author suggests that his failure to solidly place the feminine in his thinking is structurally consonant with his conceptual separation of politics from ethics.

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