

Irrational Man A Study In Existential Philosophy

Daniel F McAuley

Irrational Man William Barrett, 2011-01-26 Widely recognized as the finest definition of existentialist philosophy ever written, this book introduced existentialism to America in 1958. Barrett speaks eloquently and directly to concerns of the 1990s: a period when the irrational and the absurd are no better integrated than before and when humankind is in even greater danger of destroying its existence without ever understanding the meaning of its existence. *Irrational Man* begins by discussing the roots of existentialism in the art and thinking of Augustine, Aquinas, Pascal, Baudelaire, Blake, Dostoevski, Tolstoy, Hemingway, Picasso, Joyce, and Beckett. The heart of the book explains the views of the foremost existentialists—Kierkegaard, Nietzsche, Heidegger, and Sartre. The result is a marvelously lucid definition of existentialism and a brilliant interpretation of its impact.

Irrational Man William Barrett, 1958

Irrational man William Barrett, 1958

Irrational Man William Barrett, 1964

Existentialist Background William Leon McBride, 1997 This collection of essays and reviews represents the most significant and comprehensive writing on Shakespeare's *A Comedy of Errors*. Miola's edited work also features a comprehensive critical history, coupled with a full bibliography and photographs of major productions of the play from around the world. In the collection, there are five previously unpublished essays. The topics covered in these new essays are women in the play, the play's debt to contemporary theater, its critical and performance histories in Germany and Japan, the metrical variety of the play, and the distinctly modern perspective on the play as containing dark and disturbing elements. To compliment these new essays, the collection features significant scholarship and commentary on *The Comedy of Errors* that is published in obscure and difficult accessible journals, newspapers, and other sources. This collection brings together these essays for the first time.

Leo Strauss, Max Weber, and the Scientific Study of Politics Nasser Behnegar, 2021-08-27 Can politics be studied scientifically, and if so, how? Assuming it is impossible to justify values by human reason alone, social science has come to consider an unreflective relativism the only viable basis, not only for its own operations, but for liberal societies more generally. Although the experience of the sixties has made social scientists more sensitive to the importance of values, it has

not led to a fundamental reexamination of value relativism, which remains the basis of contemporary social science. Almost three decades after Leo Strauss's death, Nasser Behnegar offers the first sustained exposition of what Strauss was best known for: his radical critique of contemporary social science, and particularly of political science. Behnegar's impressive book argues that Strauss was not against the scientific study of politics, but he did reject the idea that it could be built upon political science's unexamined assumption of the distinction between facts and values. Max Weber was, for Strauss, the most profound exponent of values relativism in social science, and Behnegar's explication artfully illuminates Strauss's critique of Weber's belief in the ultimate insolubility of all value conflicts. Strauss's polemic against contemporary political science was meant to make clear the contradiction between its claim of value-free premises and its commitment to democratic principles. As Behnegar ultimately shows, values—the ethical component lacking in a contemporary social science—are essential to Strauss's project of constructing a genuinely scientific study of politics.

Irrational Man William Barrett, 1964

After Freud Left John Burnham, 2012-04-16 From August 29 to September 21, 1909, Sigmund Freud visited the United States, where he gave five lectures at Clark University in Worcester, Massachusetts. This volume brings together a stunning gallery of leading historians of psychoanalysis and of American culture to consider the broad history of psychoanalysis in America and to reflect on what has happened to Freud's legacy in the United States in the century since his visit. There has been a flood of recent scholarship on Freud's life and on the European and world history of psychoanalysis, but historians have produced relatively little on the proliferation of psychoanalytic thinking in the United States, where Freud's work had monumental intellectual and social impact. The essays in *After Freud Left* provide readers with insights and perspectives to help them understand the uniqueness of Americans' psychoanalytic thinking, as well as the forms in which the legacy of Freud remains active in the United States in the twenty-first century. *After Freud Left* will be essential reading for anyone interested in twentieth-century American history, general intellectual and cultural history, and psychology and psychiatry.

Mailer's Search for a Hero Morris Wei-hsin Tien, 1977

Graham Greene, an Existentialist Investigation Satnam Kaur, 1988

The Science of Religion, Spirituality, and Existentialism Kenneth E. Vail III, Clay Routledge, 2020-04-04 *The Science of Religion, Spirituality, and Existentialism* presents in-depth analysis of the core issues in existential psychology, their connections to religion and spirituality (e.g., religious concepts, beliefs, identities, and practices), and their diverse outcomes (e.g., psychological, social, cultural, and health). Leading scholars from around the world cover research exploring how fundamental existential issues are both cause and consequence of religion and spirituality, informed by research data spanning multiple levels of analysis, such as: evolution; cognition and neuroscience; emotion and motivation; personality and individual differences; social and cultural forces; physical and mental health; among many others. *The Science of Religion,*

Spirituality, and Existentialism explores known contours and emerging frontiers, addressing the big question of why religious belief remains such a central feature of the human experience. - Discusses both abstract concepts of mortality and concrete near-death experiences - Covers the struggles and triumphs associated with freedom, self-regulation, and authenticity - Examines the roles of social exclusion, experiential isolation, attachment, and the construction of social identity - Considers the problems of uncertainty, the effort to discern truth and reality, and the challenge to find meaning in life - Discusses how the mind developed to handle existential topics, how the brain and mind implement the relevant processes, and the many variations and individual differences that alter those processes - Delves into the psychological functions of religion and science; the influence on pro- and antisocial behavior, politics, and public policy; and looks at the role of spiritual concerns in understanding the human body and maintaining physical health

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The Rise and Fall of Existentialism LeRoy Walter Ross, 1969

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