

## Mortality And Morality A Search For Good After Auschwitz Studies In Phenomenology And Existential Philosophy

While moral philosophy has traditionally been understood as an examination of the good life, this book argues that ethical inquiry should, rather, begin from an examination of evil and other 'negative' moral concepts, such as guilt and suffering. On June 8, 2010, while on a book tour for his bestselling memoir, *Hitch-22*, Christopher Hitchens was stricken in his New York hotel room with excruciating pain in his chest and thorax. As he would later write in the first of a series of award-winning columns for *Vanity Fair*, he suddenly found himself being deported "from the country of the well across the stark frontier that marks off the land of malady." Over the next eighteen months, until his death in Houston on December 15, 2011, he wrote constantly and brilliantly on politics and culture, astonishing readers with his capacity for superior work even in extremis. Throughout the course of his ordeal battling esophageal cancer, Hitchens adamantly and bravely refused the solace of religion, preferring to confront death with both eyes open. In this riveting account of his affliction, Hitchens poignantly describes the torments of illness, discusses its taboos, and explores how disease transforms experience and changes our relationship to the world around us. By turns personal and philosophical, Hitchens embraces the full panoply of human emotions as cancer invades his body and compels him to grapple with the enigma of death. *MORTALITY* is the exemplary story of one man's refusal to cower in the face of the unknown, as well as a searching look at the human predicament. Crisp and vivid, veined throughout with penetrating intelligence, Hitchens's testament is a courageous and lucid work of literature, an affirmation of the dignity and worth of man.

This text examines evil in the context of a post-metaphysical world, a world that no longer believes in a God. The question of how and why God permits evil events to occur is replaced by the question of how and why humans perform evil acts.

How society deals with the problem of evil in a post-9/11 world.

Whether your search is limited to a single database or is as expansive as all of cyberspace, you won't find the intended results unless you use the words that work. Now in its second edition, Sara Knapp has updated and expanded this invaluable resource. Unlike any other thesaurus available, this popular guide offers a wealth of natural language options in a convenient, A-to-Z format. It's ideal for helping users find the appropriate word or words for computer searches in the humanities, social sciences, and business. The second edition has added more than 9,000 entries to the first edition's extensive list. Now, the Thesaurus contains almost 21,000 search entries! New or expanded areas include broader coverage of business terms and humanities-including arts literature, philosophy, religion, and music.

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This new handbook provides a wide-ranging overview of the current state of academic analysis and debate on insurgency and counterinsurgency, as well as an up-to-date survey of contemporary insurgent movements and counterinsurgencies. In recent years, and more specifically since the insurgency in Iraq from 2003, academic interest in insurgency and counterinsurgency has substantially increased. These topics have become dominant themes on the security agenda, replacing peacekeeping, humanitarian operations and terrorism as key concepts. The aim of this volume is to showcase the rich thinking that is available in the area of insurgency and counterinsurgency studies and act as a further guide for study and research. In order to contain this wide-ranging topic within an accessible and informative framework, the Editors have divided the text into three key parts: Part I: Theoretical and Analytical Issues Part II: Insurgent Movements Part III: Counterinsurgency Cases The Routledge Handbook of Insurgency and Counterinsurgency will be of great interest to all students of insurgency and small wars, terrorism/counter-terrorism, strategic studies, security studies and IR in general, as well as professional military colleges and policymakers.

The analysis of justice between generations proposed in this book is based first of all on a critical reading of Rawls' theory of justice, but it also pays attention to the existential and cultural context of our intuitions about intergenerational equity. Although the desire for justice supplies an independent reason for action, the unprecedented character of the context in which that reason must operate necessarily raises the question of its psychological support: we want justice for future people, but what interest do we have in their welfare in the first place? I have tried to capture this double orientation by making use of Thomas Nagel's conceptual dichotomy between the objective, detached point of view, and the subjective (in our case: the culturally and historically situated) perspective. There is, on the one hand, a desire for justice that tends towards the definition of transhistorical standards, detached from the particular values of the time and place; there is, on the other hand, a motivational background that is tied to our present position in history, and nourished by the values we presently believe in. I have attempted to bridge the gap between the one and the other dimension by different conceptual avenues, the principal one being a time-related interpretation of Rawls' concept of equal liberty: justice wants us to maintain the worth of liberty over time by perpetuating the conditions of its meaningful exercise. "Fascinating....An imaginative, deeply engaging philosophical adventure."--Ethics. "Will quickly become, in debates concerning the sorts of distribution problems Kamm is concerned with, what Rawls's Theory of Justice is for more general debates about distributive justice."--Journal of Medical Ethics.

In this daring blend of Jewish theology, science and Process Thought, theologian Rabbi Bradley Shavit Artson explores our actions through Judaism and the sciences as dynamically interactive and mutually informative.

The relationship between our living body and our soul, our mental expressions of life and our physical environment, are both

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classical topics for discussion and ones which currently present themselves as part of a truly exciting philosophical debate: are we today still able to speak of a "soul"? And what is meant by a (living) body (German: "Leib")? Does our brain dictate what we will and do? Or do we have free will? Why are we the same people tomorrow that we were yesterday? Given the discoveries of the modern neural sciences, can human beings still be understood in the context of the unity of body and soul? Or should we rather define ourselves as mind-brain beings (German: Gehirn-Geist-Gestalten)? Marcus Knaup explores these questions and discusses the most relevant approaches and arguments concerning the (living) body-soul debate. His own approach to current challenges presented by modern brain research emanates from his bringing together Aristotelian Hylomorphism and phenomenology of the living body (German: "Leibphänomenologie").

A wide variety of ambitions and measures to slow, stop, and reverse phenomena associated with aging have been part of human culture since early civilization. From alchemy to cell injections to dietary supplements, the list of techniques aimed at altering the processes of aging continues to expand. Charlatans, quacks, and entrepreneurs proffering anti-aging products and practices have always exploited uniformed customers and instilled doubt and apprehension toward practices intended to extend life. Recently, however, the pursuit of longevity has developed into a respectable scientific activity. Many biologists are substantially funded by the government and the private sector to conduct research that they believe will lead to effective anti-aging interventions. While many embrace this quest for "prolongevity"--extended youth and long life--others fear its consequences. If effective anti-aging interventions were achieved, they would likely bring about profound alterations in the experiences of individual and collective life. What if aging could be decelerated to the extent that both average life expectancy and maximum life span would increase by forty percent? What if all humans could live to be centenarians, free of the chronic diseases and disabilities now commonly associated with old age? What if modern scientists could find the modern equivalent to the Fountain of Youth that Ponce de Leon sought? This book addresses these questions by exploring the ramifications of possible anti-aging interventions on both individual and collective life. Through a series of essays, it examines the biomedical goal of longevity from cultural, scientific, religious, and ethical perspectives, offering a sweeping view into the future of aging.

Walter Benjamin and Theodor Adorno both turned to canonical literary narratives to determine why the Enlightenment project was derailed and how this failure might be remedied. The resultant works, Benjamin's major essay on Goethe's *Elective Affinities* and Adorno's meditation on the *Odyssey* in *Dialectic of Enlightenment*, are centrally concerned with the very act of narration. Márton Dornbach's groundbreaking book reconstructs a hitherto unnoticed, wide-ranging dialogue between these foundational texts of the Frankfurt School. At the heart of Dornbach's argument is a critical model that Benjamin built around the concept of caesura, a model Adorno subsequently reworked. Countering an obscurantism that would become complicit in the rise of fascism, the two theorists aligned moments of arrest in narratives mired in unreason. Although this model responded to a specific historical emergency, it can be adapted to identify utopian impulses in a variety of works. *The Saving Line* throws fresh light on the intellectual exchange and disagreements between Benjamin and Adorno, the problematic conjunction of secular reason and

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negative theology in their thinking, and their appropriations of ancient and modern legacies. It will interest scholars of philosophy and literature, critical theory, German Jewish thought, classical reception studies, and narratology.

This volume provides a wide range of research on the psychological and sociological aspects of spirituality and religiousness.

Volume 19 also contains a special section focusing on issues related to adolescent spirituality.

An international, interdisciplinary, and interreligious retrospective examination of Hans Jonas (1903-1993) that engages his ideas in light of Existentialism, utopian thought, process philosophy and theology, Zionism, and environmentalism.

Bonnie Steinbock presents *The Oxford Handbook of Bioethics* - an authoritative, state-of-the-art guide to current issues in bioethics. Thirty-four contributors reflect the interdisciplinarity that is characteristic of bioethics, and its increasingly international character. Thirty topics are covered in original essays written by some of the world's leading figures in the field, as well as by some newer 'up-and-comers'. The essays address both perennial issues, such as the methodology of bioethics, autonomy, justice, death, and moral status, and newer issues, such as biobanking, stem cell research, cloning, pharmacogenomics, and bioterrorism. Other topics concern mental illness and moral agency, the rule of double effect, justice and the elderly, the definition of death, organ transplantation, feminist approaches to commodification of the body, life extension, advance directives, physician-assisted death, abortion, genetic research, population screening, enhancement, research ethics, and the implications of public and global health for bioethics. Anyone who wants to know how the central debates in bioethics have developed in recent years, and where the debates are going, will want to consult this book. It will be an invaluable resource not only for scholars and graduate students in bioethics, but also for those in philosophy, medicine, law, theology, social science, public policy, and public health who wish to keep abreast of developments in bioethics.

This book collects several essays on diverse aspects of Alfred North Whitehead's philosophy. Ranging from comparative and historical studies to explorations of contemporary influence to possibilities for transforming future inquiry, the topics covered here first and foremost point to the relevance of Whitehead's philosophy for our time. From this core, the essays in this volume highlight a range of issues to which process philosophy speaks profitably. These include philosophical questions surrounding motion, the notion of life, and aesthetics, as well as the conjunction of process philosophy with political science and with neuroscience.

Suffering, especially that of the innocent and those unjustly treated, is a universal experience which has perplexed and agonised humanity. This reality is especially a challenge to believers in an all powerful, good and loving God. Within the Christian tradition in particular, because of the centrality of the cross and the crucified and risen One, there has been a tradition which has hallowed suffering. In this perspective suffering per se, whatever its origin, is mystified as a necessary prelude to salvation. Is suffering salvific? Are all experiences of suffering saving? What is God's attitude and involvement with suffering? In this work, these questions are explored through the lens of Edward Schillebeeckx's later theology which

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is primarily concerned with the development of a contemporary soteriology.

In response to the confluence of moral uncertainty with the increase of human power to alter nature, and through critical integration of the philosophical naturalism of Hans Jonas and the critical religious naturalism of James M. Gustafson, *The Tangled Bank* argues for an ecotheological ethics of responsible participation. By making the case that the moral pressures of our time call for a vision that is as deeply naturalistic as it is deeply theological, a critical perspective is advanced that is attuned to human embeddedness within nature as well as to human distinctiveness. In support of this, a moral anthropological method is deployed as a creative new way to integrate the comparative, critical, and constructive tasks of theological ethics. The insights of Hans Jonas and James M. Gustafson, interpreted comparatively for the first time, are critically drawn together to suggest new directions for scholarship and teaching in theology and religion and science studies.

A compilation of diaries, memoirs, letters, interviews, and other writings by the late German-Jewish philosopher and author of *The Imperative of Responsibility* offers a detailed portrait of German Jewry in the Weimar Republic, German Zionism, Jewish immigrants in 1930s and 1940s Palestine, German Jewish intellectuals in New York, and his own life work.

Hans Jonas (1903-93) was a German Jew, pupil of Heidegger and Bultmann, lifelong friend and colleague of Hannah Arendt at the New School for Social Research, and one of the most prominent thinkers of his generation. The range of his topics never obscures their unifying thread: that our mortality is at the root of our moral responsibility to safeguard humanity's future. *Mortality and Morality* both consummates and demonstrates the basic thrust of Jonas's thought: the inseparability of ethics and metaphysics, the reality of values at the center of being.

The environmental crisis, one of the great challenges of our time, tends to disenfranchise those who come after us. Arguing that as temporary inhabitants of the earth, we cannot be indifferent to future generations, this book draws on the resources of phenomenology and poststructuralism to help us conceive of moral relations in connection with human temporality. Demonstrating that moral and political normativity emerge with generational time, the time of birth and death, this book proposes two related models of intergenerational and environmental justice. The first entails a form of indirect reciprocity, in which we owe future people both because of their needs and interests and because we ourselves have been the beneficiaries of peoples past; the second posits a generational taking of turns that Matthias Fritsch applies to both our institutions and our natural environment, in other words, to the earth as a whole. Offering new readings of key philosophers, and emphasizing the work of Emmanuel Levinas and Jacques Derrida in particular, *Taking Turns with the Earth* disrupts human-centered notions of terrestrial appropriation and sharing to give us a new continental philosophical

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account of future-oriented justice.

In *Jewish Faith and Modern Science*, renowned Jewish philosopher and rabbi Norbert Samuelson argues that modern Jewish philosophy has died—that it has failed to address the challenges to traditional beliefs posed by scientific advances, and is therefore no longer relevant to Jews today. Samuelson confronts these challenges head-on, critically reflecting on how all of the forms of contemporary Judaism, from orthodox to liberal to secular to new age, can address questions raised by the latest scientific advances. Considering questions ranging from the existence of the soul, to the relationship between God and particle physics, to the debate over when life begins and ends, Samuelson paves the way for a rebirth of Jewish philosophy applicable to life in the modern world.

Although drinking, smoking and obesity have attracted social and moral condemnation to varying degrees for more than two hundred years, over the past few decades they have come under intense attack from the field of public health as an 'unholy trinity' of lifestyle behaviours with apparently devastating medical, social and economic consequences. Indeed, we appear to be in the midst of an important historical moment in which policies and practices that would have been unthinkable a decade ago (e.g., outdoor smoking bans, incarcerating pregnant women for drinking alcohol, and prohibiting restaurants from serving food to fat people), have become acceptable responses to the 'risks' that alcohol, tobacco and obesity are perceived to pose. Hailing from Canada, Australia, the United Kingdom and the USA, and drawing on examples from all four countries, contributors interrogate the ways in which alcohol, tobacco and fat have come to be constructed as 'problems' requiring intervention and expose the social, cultural and political roots of the current public health obsession with lifestyle. No prior collection has set out to provide an in-depth examination of alcohol, tobacco and obesity through the comparative approach taken in this volume. This book therefore represents an invaluable and timely contribution to critical studies of public health, health inequities, health policy, and the sociology of risk more broadly.

A free open access ebook is available upon publication. Learn more at [www.luminosoa.org](http://www.luminosoa.org). *Documenting Death* is a gripping ethnographic account of the deaths of pregnant women in a hospital in a low-resource setting in Tanzania. Through an exploration of everyday ethics and care practices on a local maternity ward, anthropologist Adrienne E. Strong untangles the reasons Tanzania has achieved so little sustainable success in reducing maternal mortality rates, despite global development support. Growing administrative pressures to document good care serve to preclude good care in practice while placing frontline healthcare workers in moral and ethical peril. Maternal health emergencies expose the precarity of hospital social relations and accountability systems, which, together, continue to lead to the deaths of pregnant women.

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For those who don't believe in an afterlife, the wisdom of the ages offers four great consolations for mortality: that death is benign and good; that mortal life provides its own kind of immortality; that true immortality would be awful; and that we experience the kinds of losses in life that we will eventually face in death. Can any of these consolations honestly reconcile us to our inevitable demise? In this timely book, Andrew Stark tests the psychological truth of these consolations and searches our collective literary, philosophical, and cultural traditions for answers to the question of how we, in the twenty-first century, might accept our mortal condition. Ranging from Epicurus and Heidegger to bucket lists, the flaming out of rock stars, and the retiring of sports jerseys, Stark's poignant and learned exploration shows how these consolations, taken together, reveal death as a blessing no matter how much we may love life.

How does biotechnology touch on human destiny? What are its promises and challenges? In search for a response, the present volume turns to the thought of Hans Jonas, one of the pioneers and founding fathers of bioethics. The continued relevance of his ideas is exemplified by the way Jurgen Habermas applies them to the current debate. The chief promise of biotechnology is to increase our freedom by overcoming the limits of the human condition. The main risk of biotechnology, as both Jonas and Habermas see it, is to diminish or outright abolish our capacity for responsibility and morality. It is argued that the greater freedom is not simply freedom from constraints but freedom for our destiny: the freedom to be the benevolent, responsible, and spontaneous authors of our lives, capable of communion and love. The touchstone for evaluating any biotechnological procedure has to be this greater freedom.

Kamm applies her non-consequentialist theory to practical ethical problems involving life and death, including the distinction between killing and letting die, and the permissibility of harming some to save others.

The philosophy of Hans Jonas was widely influential in the late twentieth century, warning of the potential dangers of technological progress and its negative effect on humanity and nature. Jonas advocated greater moral responsibility and taking this as a starting point, this volume explores current ethical issues within the context of his philosophy. It considers the vital intersection between law and global ethics, covering issues related to technology and ethics, medical ethics, religion and environmental ethics. Examining different aspects of Hans Jonas' philosophy and applying it to contemporary issues, leading international scholars and experts on his work suggest original and promising solutions to topical problems. This collection of articles revives interest in Hans Jonas' ethical reasoning and his notion of responsibility. The book covers a wide range of areas and is useful to those interested in philosophy and theory of law, human rights, ethics, bioethics, environmental law, philosophy and theology as well as political theory and philosophy. One of the most prominent thinkers of his generation, Hans Jonas wrote on topics as diverse as the philosophy of biology, ethics and cosmology. This work sets forth a systematic philosophy of biological facts, laid out in support of his

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claim that mind is prefigured throughout organic existence.

What, exactly, does it mean to be human? It is an age-old question, one for which theology, philosophy, science, and medicine have all provided different answers. But though a unified response to the question can no longer be taken for granted, how we answer it frames the wide range of different norms, principles, values, and intuitions that characterize today's bioethical discussions. If we don't know what it means to be human, how can we judge whether biomedical sciences threaten or enhance our humanity? This fundamental question, however, receives little attention in the study of bioethics. In a field consumed with the promises and perils of new medical discoveries, emerging technologies, and unprecedented social change, current conversations about bioethics focus primarily on questions of harm and benefit, patient autonomy, and equality of health care distribution. Prevailing models of medical ethics emphasize human capacity for self-control and self-determination, rarely considering such inescapable dimensions of the human condition as disability, loss, and suffering, community and dignity, all of which make it difficult for us to be truly independent. In *Health and Human Flourishing*, contributors from a wide range of disciplines mine the intersection of the secular and the religious, the medical and the moral, to unearth the ethical and clinical implications of these facets of human existence. Their aim is a richer bioethics, one that takes into account the roles of vulnerability, dignity, integrity, and relationality in human affliction as well as human thriving. Including an examination of how a theological anthropology—a theological understanding of what it means to be a human being—can help us better understand health care, social policy, and science, this thought-provoking anthology will inspire much-needed conversation among philosophers, theologians, and health care professionals.

Standing at the edge of life's abyss, we seek meaningful order. We commonly find this 'symbolic immortality' in religion, civilization, state and nation. What happens, however, when the nation itself appears mortal? *The Mortality and Morality of Nations* seeks to answer this question, theoretically and empirically. It argues that mortality makes morality, and right makes might; the nation's sense of a looming abyss informs its quest for a higher moral ground, which, if reached, can bolster its vitality. The book investigates nationalism's promise of moral immortality and its limitations via three case studies: French Canadians, Israeli Jews, and Afrikaners. All three have been insecure about the validity of their identity or the viability of their polity, or both. They have sought partial redress in existential self-legitimation: by the nation, of the nation and for the nation's very existence.

This volume is devoted to exploring a subject which, on the surface, might appear to be just a trending topic. In fact, it is much more than a trend. It relates to an ancient, permanent issue which directly connects with people's life and basic needs: the recognition and protection of individuals' dignity, in particular the inherent worthiness of the most vulnerable

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human beings. The content of this book is described well enough by its title: 'Human Dignity of the Vulnerable in the Age of Rights'. Certainly, we do not claim that only the human dignity of vulnerable people should be recognized and protected. We rather argue that, since vulnerability is part of the human condition, human vulnerability is not at odds with human dignity. To put it simply, human dignity is compatible with vulnerability. A concept of human dignity which discards or denies the dignity of the vulnerable and weak is at odds with the real human condition. Even those individuals who might seem more skilled and talented are fragile, vulnerable and limited. We need to realize that human condition is not limitless. It is crucial to re-discover a sense of moderation regarding ourselves, a sense of reality concerning our own nature. Some lines of thought take the opposite view. It is sometimes argued that humankind is – or is called to be – powerful, and that the time will come when there will be no vulnerability, no fragility, no limits at all. Human beings will become like God (or what believers might think God to be). This perspective rejects human vulnerability as an intrinsic evil. Those who are frail or weak, who are not autonomous or not able to care for themselves, do not possess dignity. In this volume it is claimed that vulnerability is an inherent part of human condition, and because human dignity belongs to all individuals, laws are called to recognize and protect the rights of all of them, particularly of those who might appear to be more vulnerable and fragile.

The ethical treatment of non-human animals is an increasingly significant issue, directly affecting how people share the planet with other creatures and visualize themselves within the natural world. The Routledge Handbook of Religion and Animal Ethics is a key reference source in this area, looking specifically at the role religion plays in the formation of ethics around these concerns.

Featuring thirty-five chapters by a team of international contributors, the handbook is divided into two parts. The first gives an overview of fifteen of the major world religions' attitudes towards animal ethics and protection. The second features five sections addressing the following topics: Human Interaction with Animals Killing and Exploitation Religious and Secular Law Evil and Theodicy Souls and Afterlife This handbook demonstrates that religious traditions, despite often being anthropocentric, do have much to offer to those seeking a framework for a more enlightened relationship between humans and non-human animals. As such, The Routledge Handbook of Religion and Animal Ethics is essential reading for students and researchers in religious studies, theology, and animal ethics as well as those studying the philosophy of religion and ethics more generally.

Ethics and Phenomenology examines the relevance of major phenomenologists and phenomenological concepts to ethical inquiry in general, as well as to a broad range of contemporary ethical issues.

Kecia Ali's Human in Death explores the best-selling futuristic suspense series In Death, written by romance legend Nora Roberts under the pseudonym J. D. Robb. Centering on troubled NYPD Lieutenant Eve Dallas and her billionaire tycoon husband Roarke, the novels explore vital questions about human flourishing. Through close readings of more than fifty novels and novellas published over two decades, Ali analyzes the ethical world of Robb's New York circa 2060. Robb compellingly depicts egalitarian

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relationships, satisfying work, friendships built on trust, and an array of models of femininity and family. At the same time, the series' imagined future replicates some of the least admirable aspects of contemporary society. Sexual violence, police brutality, structural poverty and racism, and government surveillance persist in Robb's fictional universe, raising urgent moral challenges. So do ordinary ethical quandaries around trust, intimacy, and interdependence in marriage, family, and friendship. Ali celebrates the series' ethical successes, while questioning its critical moral omissions. She probes the limits of Robb's imagined world and tests its possibilities for fostering identity, meaning, and mattering of human relationships across social difference. Ali capitalizes on Robb's futuristic fiction to reveal how careful and critical reading is an ethical act.

In the last two decades, interest in narrative conceptions of identity has grown exponentially, though there is little agreement about what a "life-narrative" might be. In connecting Kierkegaard with virtue ethics, several scholars have recently argued that narrative models of selves and MacIntyre's concept of the unity of a life help make sense of Kierkegaard's existential stages and, in particular, explain the transition from "aesthetic" to "ethical" modes of life. But others have recently raised difficult questions both for these readings of Kierkegaard and for narrative accounts of identity that draw on the work of MacIntyre in general. While some of these objections concern a strong kind of unity or "wholeheartedness" among an agent's long-term goals or cares, the fundamental objection raised by critics is that personal identity cannot be a narrative, since stories are artifacts made by persons. In this book, Davenport defends the narrative approach to practical identity and autonomy in general, and to Kierkegaard's stages in particular.

In this bold new book, high-tech's best-known strategist makes a seminal contribution to the search for meaning in a secular era. Two questions fundamental to human existence have always been the metaphysical "where do I fit in the grand scheme of things?" and the ethical "how should I behave?" Religion is no longer a source of answers for many people, and nothing has replaced it. Moore uses his signature framework-based approach to answer these questions, taking us on an intellectual roller coaster ride through physics, chemistry, biology, the social sciences and the humanities. Along the way, he builds a metaphorical ladder that leads from the big bang to the need for ethical action in our daily lives. Combining an extraordinary range of scholarship with an accessible and entertaining writing style, *The Infinite Staircase: What the Universe Tells Us About Life, Ethics, and Mortality* provides a coherent and unified platform for a full human life.

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

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discussions of the bioethics of human mortality.

This book explores the question of whether the ideal right to science and culture exists. It proposes that the human right to science and culture is of a utopian character and argues for the necessity of the existence of such a right by developing a philosophical project situated in postmodernity, based on the assumption of 'thinking in terms of excedence'. The book brings a novel and critical approach to human rights in general and to the human right to science and culture in particular. It offers a new way of thinking about access to knowledge in the postanalogue, postmodern society. Inspired by twentieth-century critical theorists such as Levinas, Gadamer, Bauman and Habermas, the book begins by using excedence as a way of thinking about the individual, speech and text. It considers paradigms arising from postanalogue society, revealing the neglected normative content of the human right to science and culture and proposes a morality, dignity and solidarity situated in a postmodern context. Finally the book concludes by responding to questions on happiness, dignity and that which is social. Including an Annex which presents the author's private project related to thinking in the context of the journey from 'myth to reason', this book is of interest to researchers in the fields of philosophy and the theory of law, human rights, intellectual property and social theory.

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