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# ***Existentialism And Human Emotions***

A Companion to Phenomenology  
and Existentialism is a complete  
guide to two of the dominant

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movements of philosophy in the twentieth century. Written by a team of leading scholars, including Dagfinn Føllesdal, J. N. Mohanty, Robert Solomon, Jean-Luc Marion Highlights the area of overlap between the two

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movements Features longer essays discussing each of the main schools of thought, shorter essays introducing prominent themes, and problem-oriented chapters Organised topically, around concepts such as

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temporality, intentionality, death and nihilism Features essays on unusual subjects, such as medicine, the emotions, artificial intelligence, and environmental philosophy

Forms of Emotion analyses how

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drama, theatre and contemporary performance present emotion and its human and nonhuman diversity. This book explores the emotions, emotional feelings, mood, and affect, which make up a

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spectrum of 'emotion', to illuminate theatrical knowledge and practice and reflect the distinctions and debates in philosophy, neuroscience, psychology, and other disciplines. This study asserts

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that specific forms of emotion are intentionally unified in drama, theatre, and performance to convey meaning, counteract separation and subversively champion emotional freedom. The book progressively shows

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that the dramatic and theatrical representation of the nonhuman reveals how human dominance is offset by emotional connection with birds, animals, and the natural environment. This book will be of great interest to



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students and researchers interested in the emotions and affect in dramatic literature, theatre studies, performance studies, psychology, and philosophy as well as artists working with emotionally

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expressive performance.

"The Bonds of Freedom is the first full-scale analysis of Beauvoir's existentialist ethics, as laid out in her important work, The Ethics of Ambiguity, written in 1946. Kristana Arp traces the

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central themes of Beauvoir's ethics back to her earlier philosophical essays and to literary works such as *The Blood of Others* and *All Men Are Mortal*. Drawing from the thought of Husserl, Heidegger, Sartre,

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and Merleau-Ponty, Beauvoir developed her own distinctive version of existentialism throughout these works."--BOOK JACKET.

Existentialist Ontology and Human Consciousness The

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majority of the distinguished scholarly articles in this volume focus on Sartre's early philosophical work, which dealt first with imagination and the emotions, then with the critique of Husserl's notion of a

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transcendental ego, and finally with systematic ontology presented in his best-known book, *Being and Nothingness*. In addition, since his preoccupation with ontological questions and especially with the meanings of

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ego, self, and consciousness endured throughout his career, other essays discuss these themes in light of later developments both in Sartre's own thought and in the phenomenological, hermeneutic,

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and analytic traditions.

The Concept of Anxiety: A  
Simple Psychologically Oriented  
Deliberation in View of the  
Dogmatic Problem of Hereditary  
Sin

A Defense of Desires &

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of Life, Volume 1

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This book considers how the movement of existentialism—and the religious existentialists in particular—have contributed to a rethinking of the role of subjective experience for the philosophical enterprise in contrast to the

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rationalist and idealist traditions. It contributes to a rethinking of the canon of existentialism.

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existentialism and Marxism. He also explores Pieper's treatment of hope in relation to the ideas of death and immortality, and in the philosophy of history. Using the idea of hope to examine such themes as dignity, ethics, the

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good, and the just, Schumacher provides a valuable, wide-ranging introduction to a shaper of contemporary Christian thought against a richly drawn intellectual background."--BOOK JACKET.

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of Human Emotions is a gleeful,  
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feelings, both rare and familiar.  
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for attaining an enduring, profound  
happiness**

**Lived faith involves doctrines,  
evidences and rational  
coherence—but it includes much  
more. Philosopher Clifford Williams**

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**puts forth an argument as to why certain needs, desires and emotions have a legitimate place in drawing people into faith in God. Addressing the strongest objections to these types of grounds for faith, he shows how the personal and experiential**

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**aspects of belief play an important part in coming to faith and in remaining a believing person. Christian philosopher Kreeft (philosophy, Boston College) uses an imaginary dialogue between Socrates and Sartre to challenge the**

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**fundamental concepts of  
existentialist philosophy. The  
conversational style and non-  
technical language he employs serves  
to make the concepts discussed  
accessible to both students and  
general readers. Kreeft is also the**

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shared experiences and  
insights. The  
conversations, or paired

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whether to enjoy or  
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of the concerns are practical: philanthropic decisions, relations with one's children and grandchildren, the purchase of annuities, and how to provide for care in

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old age. Other topics are cultural, ranging from the treatment of aging women in a Strauss opera and various popular films, to a consideration of Donald Trump's (and other men's)

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marriages to much younger women. These engaging, thoughtful, and often humorous exchanges show how stimulating discussions about our inevitable aging can be,

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and offer valuable insight into how we all might age more thoughtfully, and with zest and friendship. Delivered as a lecture in Paris in 1945, this work provides a seminal defence

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of the author's doctrine of existentialism and a plan for its practical application to everyday human life. It explores one of the central tenets of the author's



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philosophical thought, offering an introduction to his work. It is suitable for students of philosophy.

Bridging cultural and experimental existential

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psychology, this book offers a synthetic understanding of how culture shapes psychological threat. In Existential Psychoanalysis, Sartre

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criticizes modern psychology in general, and Freud's determinism in particular. His often brilliant analysis of these areas and his proposals for their

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correction indicate in what direction an existential psychoanalysis might be developed. Sartre does all this on the basis of his existential understanding of man, and

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his unshakeable conviction that the human being simply cannot be understood at all if we see in him only what our study of subhuman forms of life permits us to see, or

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if we reduce him to naturalistic or mechanical determinism, or in any other way take away from the man we try to study his ultimate freedom and individual responsibility.

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An incisive introduction by noted existential psychologist Rollo May guides readers through these challenging yet enlightening passages. Existentialism and Human

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In Rethinking Existentialism, Jonathan Webber articulates an original interpretation of existentialism as the ethical theory that human freedom is the foundation of all other values. Offering an original analysis of

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classic literary and philosophical works published by Jean-Paul Sartre, Simone de Beauvoir, and Frantz Fanon up until 1952, Webber's conception of existentialism is developed in critical contrast with central works by

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Albert Camus, Sigmund Freud, and Maurice Merleau-Ponty. Presenting his arguments in an accessible and engaging style, Webber contends that Beauvoir and Sartre initially disagreed over the structure of human freedom in 1943 but Sartre

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ultimately came to accept Beauvoir's view over the next decade. He develops the viewpoint that Beauvoir provides a more significant argument for authenticity than either Sartre or Fanon. He articulates in detail the existentialist

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theories of individual character and the social identities of gender and race, key concerns in current discourse. Webber concludes by sketching out the broader implications of his interpretation of existentialism for philosophy,

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psychology, and psychotherapy.

Feelings of Being is the first philosophical account of the nature, role and variety of existential feelings in psychiatric illness and in everyday life. These include feelings of familiarity, unfamiliarity,

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estrangement, isolation, emptiness, belonging, etc. It will be valuable for all philosophers and psychiatrists interested in emotion.

In this highly original book, Jason Hill defends a strong form of moral cosmopolitanism and lays the

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groundwork for a new view of the self. To achieve a radical cosmopolitan identity, he argues it may be necessary to forget aspects of one's racial and ethnic socialization. The idea of forgetting where one came from demands that morally



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recreated persons disown parts or even all of their cultures if these cultures are oppressive or denigrate human life. Hill draws on existentialism, developmental psychology, and his own experiences as a Caribbean immigrant to the

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United States to present a philosophy for the new millennium. Proposes that individuals must create their own values, take responsibility for their actions, and find a sense of meaning while living in a universe without purpose.

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## The Religious Existentialists and the Redemption of Feeling

We live our lives through our emotions, writes Robert Solomon, and it is our emotions that give our lives meaning. What interests or

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fascinates us, who we love,  
what angers us, what moves  
us, what bores us--all of  
this defines us, gives us  
character, constitutes who  
we are. In True to Our  
Feelings , Solomon  
illuminates the rich life of

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the emotions--why we don't really understand them, what they really are, and how they make us human and give meaning to life. Emotions have recently become a highly fashionable area of research in the sciences,

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with brain imaging uncovering valuable clues as to how we experience our feelings. But while Solomon provides a guide to this cutting-edge research, as well as to what others--philosophers and psychologists--have said on

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the subject, he also emphasizes the personal and ethical character of our emotions. He shows that emotions are not something that happen to us, nor are they irrational in the literal sense--rather,



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they are judgements we make about the world, and they are strategies for living in it. Fear, anger, love, guilt, jealousy, compassion--they are all essential to our values, to living happily,healthily,

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and well. Solomon highlights some of the dramatic ways that emotions fit into our ethics and our sense of the good life, how we can make our emotional lives more coherent with our values and be more 'true to our

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feelings' and cultivate emotional integrity.

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Theory, French philosopher Jean-Paul Sartre attempts to understand the role emotions play in the human psyche. Sartre analyzes fear, lust, anguish, and melancholy while asserting that human beings begin to develop

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emotional capabilities from a very early age, which helps them identify and understand the emotions' names and qualities later in life. Helping to complete the circle of Sartre's many theories on existentialism,

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this vital piece of literature is a must-have for the philosopher-in-training's collection.

Disgust has a strong claim to be a distinctively human emotion. But what is it to be disgusting? What unifies

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the class of disgusting things? Colin McGinn sets out to analyze the content of disgust, arguing that life and death are implicit in its meaning. Disgust is a kind of philosophical emotion, reflecting the

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human attitude to the biological world. Yet it is an emotion we strive to repress. It may have initially arisen as a method of curbing voracious human desire, which itself results from our powerful



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imagination. Because we feel disgust towards ourselves as a species, we are placed in a fraught emotional predicament: we admire ourselves for our achievements, but we also experience revulsion at our

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necessary organic nature. We are subject to an affective split. Death involves the disgusting, in the shape of the rotting corpse, and our complex attitudes towards death feed into our feelings of disgust. We are beings

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with a "disgust  
consciousness", unlike  
animals and gods-and we  
cannot shake our self-  
ambivalence. Existentialism  
and psychoanalysis sought a  
general theory of human  
emotion; this book seeks to

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replace them with a theory in which our primary mode of feeling centers around disgust. The Meaning of Disgust is an original study of a fascinating but neglected subject, which attempts to tell the

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disturbing truth about the  
human condition.

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***Pieper is acclaimed as one***

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*of the most popular modern scholastic philosophers of our age and widely read by scholars and common readers everywhere. This brilliant work synthesizes the meaning of philosophy as it pertains to our modern era, and*

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understanding of subjective  
human existence that  
reflects a person's values,  
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*Brentano, Husserl, Sartre,  
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contemporary debates,  
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feelings, situated  
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*emotions, including  
happiness, grief, self-  
esteem and shame; social  
emotions, including  
sympathy, aggressive  
emotions, collective  
emotions and political  
emotions; borderline cases*

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*psychology, The Routledge Handbook of Phenomenology of Emotion is also suitable for those in related disciplines such as religion, sociology and anthropology.*

*An Encyclopedia of Feeling from Anger to Wanderlust*

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Essays In Existentialism By Jean -Paul Sartre

From his cult classic television series Twin Peaks to his most recent film Inland Empire (2006), David Lynch is best known for his unorthodox narrative style. An award-winning director, producer, and writer, Lynch

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distorts and disrupts traditional storylines and offers viewers a surreal, often nightmarish perspective. His unique approach to filmmaking has made his work familiar to critics and audiences worldwide, and he earned Academy Award nominations for Best Director

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for The Elephant Man (1980), Blue Velvet (1986), and Mulholland Drive (2001). Lynch creates a new reality for both characters and audience by focusing on the individual and embracing existentialism. In The Philosophy of David Lynch, editors William J. Devlin and Shai Biderman

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have compiled an impressive list of contributors to explore the philosophy at the core of the filmmaker's work. Lynch is examined as a postmodern artist, and the themes of darkness, logic, and time are discussed in depth. Other prominent issues in Lynch's films,



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such as Bad faith and freedom, ethics, politics, and religion, are also considered. Investigating myriad aspects of Lynch's influential and innovative work, *The Philosophy of David Lynch* provides a fascinating look at the philosophical underpinnings of the famous cult

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director.

Presents a translation of the Danish philosopher's 1844 treatise on anxiety, which he claimed could only be overcome through embracing it. Philosopher Ross Reed, Ph.D., refers to an eclectic array of thinkers in *Love and Death: an Existential Theory*

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of Addiction in particular, existential philosophers Soren Kierkegaard (1813-1855) and Jean-Paul Sartre (1905-1980). According to Dr. Reed, addiction is usually the result of existential or life conditions rather than underlying physiological problems. Therefore, it may involve

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not only drugs or alcohol but also relationships, belief systems, activities, and even emotional states. Anything that can serve to deflect ones consciousness from reflectively apprehending the task of becoming oneself can serve as an object of addiction. If the object is another

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person, one might ask whether in fact addiction can masquerade as love. Is it possible to believe that you are in love with someone when in fact you are merely addicted to him or her? In this creative and provocative work, Reed argues that Sartres theory of love is in fact a theory of addiction.

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*"Here, Drunvalo Melchizedek presents in text and graphics the first half of the Flower of Life Workshop, illuminating the mysteries of how we came to be, why the world is the way it is and the subtle energies that allow our awareness to blossom into its true beauty." --COVER.*

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