

## The Philosophy Of Existentialism Gabriel Marcel

In this highly original book, Markus Gabriel offers an account of the human self that overcomes the deadlocks inherent in the standard positions of contemporary philosophy of mind. His view, Neo-Existentialism, is thoroughly anti-naturalist in that it repudiates any theory according to which the ensemble of our best natural-scientific knowledge is able to account fully for human mindedness. Instead, he shows that human mindedness consists in an open-ended proliferation of mentalistic vocabularies. Their role in the human life form consists in making sense of the fact that the human being does not merely blend in with inanimate nature and the rest of the animal kingdom. Humans rely on a self-portrait that locates them in the broadest conceivable context of the universe. What distinguishes this self-portrait from our knowledge of natural reality is that we change in light of our true and false beliefs about the human being. Gabriel's argument is challenged in this volume by Charles Taylor, Andrea Kern and Jocelyn Benoist. In defending his argument against these and other objections and in spelling out his theory of self-constitution, Gabriel refutes naturalism's metaphysical claim to epistemic exclusiveness and opens up new paths for future self-knowledge beyond the contemporary ideology of the scientific worldview.

Man's concern about God is both a question and a quest. We seek to know with certainty that God is real; we seek also to draw near to God, to know that He is really for us. My aim in this work is to re-think this two-fold concern and to do so with Gabriel Marcel. Throughout the work I have combined the presentation of Marcel's views with a critical examination of his thought, and in the spirit in which Marcel meets his own predecessors and contemporaries I have held myself free to accept, to amend or to reject what he has written. Thus the focus of the work is only incidentally on the writings of Marcel; the direct focus, as for Marcel, is on man's seeking to know and to draw near to God. The effort to re-think that dimension of our experience which we designate religious cannot begin apart from a critical consideration of what we mean by knowledge and certainty. What will count as an answer to the question of whether God is real and whether He is really for us? If, as the believer maintains, God is the answer to man - an answer wholly unlike every other answer - then the method of searching for this answer must be different from other methods of searching. Furthermore, even for the believer, God remains the hidden God, *Deus absconditus*, and at best we see through a glass darkly.

From populist propaganda attacking knowledge as 'fake news' to the latest advances in artificial intelligence, human thought is under unprecedented attack today. If computers can do what humans can do and they can do it much faster, what's so special about human thought? In this new book, bestselling philosopher Markus Gabriel steps back from the polemics to re-examine the very nature of human thought. He conceives of human thinking as a 'sixth sense', a kind of sense organ that is closely tied our biological reality as human beings. Our thinking is not a form of data processing but rather the linking together of images and imaginary ideas which we process in different sensory modalities. Our time frame expands far beyond the present moment, as our ideas and beliefs stretch far beyond the here and now. We are living beings and the whole of evolution is built into our life story. In contrast to some of the exaggerated claims made by proponents of AI, Gabriel argues that our thinking is a complex structure and organic process that is not easily replicated and very far from being superseded by computers. With his usual wit and intellectual verve, Gabriel combines philosophical insight with pop culture to set out a bold defence of the human and a plea for an enlightened humanism for the 21st century. This timely book will be of great value to anyone interested in the nature of human thought and the relations between human beings and machines in an age of rapid technological change. *Gabriel Marcel and American Philosophy: The Religious Dimension of Experience* examines the philosophy of Gabriel Marcel and its relationship to key figures in classical American Philosophy, in particular Josiah Royce, William Ernest Hocking, and Henry Bugbee. Few scholars have taken sufficient note of the fact that Gabriel Marcel's thought is vitally informed by classical American philosophy. Marcel's essays on Royce offer a window into the soul of Marcel's recent philosophical development. The idealism of early Marcel stemmed from an omnipresent sense of a "broken world"—an experience of rent or tear within the tissue of experience similar to what John Dewey referred to as an "inward laceration of the spirit." Furthermore, Marcel's intuition concerning the primacy of intersubjective experience can help us understand W. E. Hocking's thought. Finally, Marcel's notion of ? exigence ontologique clarifies his relationship to Henry Bugbee. Marcel and Bugbee explore the contour of experience—the indigenous circuit of associations pertaining to the self as coesse. Through a reflexive act Marcel refers to as "ingatherdness," the self undergoes increasing degrees of unification by experiencing "an act of faith made explicit only in a dialectical act of participation." David W. Rodick shows that Marcel's relationship to these American philosophers is not coincidental, but rather the philosophical expression of his Christian faith. Marcel's most important legacy is his commitment to unity of Christian philosophizing, a unity derived from both reason and revelation. Its diversity stems from the objective plurality of what is pursued as well as the subjective plurality of those who pursue it. Christian philosophizing seeks a truth that every Christian believes can never be untrue to itself.

Existentialism was one of the leading philosophical movements of the twentieth century. Focusing on its seven leading figures, Sartre, Nietzsche, Heidegger, Kierkegaard, de Beauvoir, Merleau-Ponty and Camus, this Very Short Introduction provides a clear account of the key themes of the movement which emphasized individuality, free will, and personal responsibility in the modern world. Drawing in the movement's varied relationships with the arts, humanism, and politics, this book clarifies the philosophy and original meaning of 'existentialism' - which has tended to be obscured by misappropriation. Placing it in its historical context, Thomas Flynn also highlights how existentialism is still relevant to us today. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable. These lectures and essays were regarded by Marcel as the best introduction to his thought. *Creative Fidelity* not only deals with perennial themes of faith, fidelity, belief, incarnate being, and participation, but also includes chapters on religious tolerance and orthodoxy and an important critical essay on Karl Jaspers.

Contextualises Muriel Spark's writings in the tradition of Christian existentialism and its insistence on 'being towards death' This book proposes that Christian existentialism and, in particular, the work of Sren Kierkegaard, helped shape Spark's religious commitments and her artistic innovations. Because of the prominence, after the Second World War, of the atheistic existentialism of Jean-Paul Sartre, it is often forgotten that existentialism was originally a Christian philosophy, shaped by followers of Kierkegaard such as Karl Jaspers and Gabriel Marcel. Craig traces in Spark's writings both the influence of Kierkegaard and of Spark's resistance to Sartre's co-option of existentialism to an atheistic agenda. Kierkegaard's analysis of the nature of the 'aesthetic' as a false mode of existence that has to be transcended by the ethical and then by the religious provides a fundamental structure for Spark's satirical analyses of the failings of the modern world. **Key Features** Provides detailed analyses of a substantial proportion of Spark's novels Explains the philosophies of Kierkegaard and Sartre designed for readers without specialist philosophical knowledge Re-reads major Spark works, such as *The Ballad of Peckham Rye*, *The Prime of Miss Jean Brodie*, *Hothouse by the East River*, *Symposium*, *The Only Problem* Analyses the ways in which Spark situates her plots within the major historical conflicts and social transformations of the twentieth century

French existentialist philosopher Gabriel Marcel (1883-1973) is one of the most influential thinkers of the twentieth century. The central themes of his philosophy, which are developed with a blend of realism, concreteness, and common sense, continue to be relevant for the plight of humanity in the twentieth-first century. Marcel's thought emphasizes: the attempt to safeguard the dignity and integrity of the human person by emphasizing the inadequacy of the materialistic life and the unavoidable human need for transcendence; the inability of philosophy to capture the profundity and depth of key human experiences, and so the need to find a deeper kind of reflection; the importance of the experience of intersubjectivity, which Marcel believes is at the root of human fulfillment, and which also finds expression in the transcendent dimension of human experience, a dimension that cannot be denied without loss, and that often gives meaning to our most profound experiences. Marcel is also one of the few contemporary thinkers who manages to do justice to the subjectivity and individuality of the human person, while avoiding the relativism and skepticism that has tended to accompany these notions, and that has plagued contemporary philosophy after Heidegger. He makes an unwavering effort to challenge the moral relativism and spiritual nihilism of his French rival, Jean-Paul Sartre, and of other representative existentialist philosophers. All of Marcel's important ideas are introduced here, ranging from his unique conception of philosophy; to his original approach to epistemology and the nature of knowledge; to his view on the nature of the human person, including the idea of being-in-a-situation and the importance of the "context" that the subject lives in for the subject's ideas and experiences; to his approach to religious themes, including the issues of the rationality of religious belief, the question of God's existence, and our longing for the transcendent; and his "concrete approaches" of fidelity, hope, love and faith. There are also selections in which he discusses some of his misgivings about the direction of contemporary culture, especially the effects of technology. Brendan Sweetman is Professor of Philosophy at Rockhurst University, Kansas City, MO. He has published over seventy articles and reviews. He is president of the Gabriel Marcel Society.

Existentialisms arise when the foundations of being, such as meaning, morals, and purpose come under assault. In the first-wave of existentialism, writings typified by Kierkegaard, Dostoevsky, and Nietzsche concerned the increasingly apparent inability of religion, and religious tradition, to support a foundation of being. Second-wave existentialism, personified philosophically by Sartre, Camus, and de Beauvoir, developed in response to similar realizations about the overly optimistic Enlightenment vision of reason and the common good. The third-wave of existentialism, a new existentialism, developed in response to advances in the neurosciences that threaten the last vestiges of an immaterial soul or self. Given the increasing explanatory and therapeutic power of neuroscience, the mind no longer stands apart from the world to serve as a foundation of meaning. This produces foundational anxiety. In Neuroexistentialism, a group of contributors that includes some of the world's leading philosophers, neuroscientists, cognitive scientists, and legal scholars, explores the anxiety caused by third-wave existentialism and possible responses to it. Together, these essays tackle our neuroexistentialist predicament, and explore what the mind sciences can tell us about morality, love, emotion, autonomy, consciousness, selfhood, free will, moral responsibility, law, the nature of criminal punishment, meaning in life, and purpose.

The A to Z of Existentialism explains the central claims of existentialist philosophy and the contexts in which it developed into one of the most influential intellectual trends of the 20th century. This is done through a chronology, an introductory essay, a bibliography, and more than 300 cross-referenced dictionary entries offering clear, accessible accounts of the life and thought of major existentialists like Jean-Paul Sartre, Martin Heidegger, Martin Buber, Karl Jaspers, Gabriel Marcel, Simone de Beauvoir, Albert Camus, and Maurice Merleau-Ponty, as well as thinkers influential to its development such as Wilhelm Dilthey, Henri Bergson, Edmund Husserl, and Max Scheler.

I AND THOU is one of the most important books of Western Theology. In it, Martin Buber, heavily influenced by the writings of Nietzsche, unites the proto-Existentialist currents of modern German thought with the Judeo-Christian tradition, powerfully updating faith for modern times. Since its first appearance in Germany in 1923, this slender volume has become one of the epoch-making works of our time. This work is the centerpiece of Buber's philosophy. It lays out a view of the world in which human beings can enter into relationships using their innermost and whole beings to form true partnerships. This is the original English translation, and it was prepared in the author's presence.

This book explores society's problems with interpersonal communication amid increasingly technological environments. The author argues that the work of Gabriel Marcel reveals the root of our issues with communication to be issues with being with others, ultimately suggesting that seeking communion is a way to bridge our disconnections.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

An introduction to Heidegger's philosophy through a specific elucidation of the problems of the world-concept and death through his early and later thought as well as the connection of these problems with all the other important issues in this thinker's system, such as existence, ground, art and artworks, language, and dwelling."

A descriptive and critical introduction to the existentialist movement in philosophy. It concentrates on a study of the writings of the five major figures who exemplify the central branches of the movement, and who have developed their ideas most extensively in philosophical form: Søren Kierkegaard, Martin Heidegger, Karl Jaspers, Gabriel Marcel and Jean-Paul Sartre.

This volume presents Marcel's four-act play, *The Broken World*, followed by his essay *Concrete Approaches to Investigating the Ontological Mystery*, with commentaries by Henri Gouhier and Marcel Belay, and a companion essay by K.R. Hanley.

A brief but representative sampling of the theater of Gabriel Marcel, renowned French existentialist writer. Valuable to Marcel scholars and

students of literature, drama and philosophy.

An exposition in five parts of the character of existentialist philosophy, including an analysis of the theories of Jean-Paul Sartre. Author Gabriel Marcel, a famous French dramatist, philosopher, and author of *Le Dard*, was a leading exponent of Christian existentialism.

*How Non-being Haunts Being* reveals how the human world is not reducible to "what is." Human life is an open expanse of "what was" and "what will be," "what might be" and "what should be." It is a world of desires, dreams, fictions, historical figures, planned events, spatial and temporal distances, in a word, absent presences and present absences. Corey Anton draws upon and integrates thinkers such as Jean-Paul Sartre, Henri Bergson, Kenneth Burke, Terrence Deacon, Lynn Margulis, R. D. Laing, Gregory Bateson, Douglas Harding, and E. M. Cioran. He discloses the moral possibilities liberated through death acceptance by showing how living beings, who are of space not merely in it, are fundamentally on loan to themselves. A heady multidisciplinary work, *How Non-being Haunts Being* explores how absence, incompleteness, and negation saturate life, language, thought, and culture. It details how meaning and moral agency depend upon forms of non-being, and it argues that death acceptance in no way inevitably slides into nihilism. Thoroughgoing death acceptance, in fact, opens opportunities for deeper levels of self-understanding and for greater compassion regarding our common fate. Sure to provoke thought and to stimulate much conversation, it offers countless insights into the human condition.

*The Mystery of Being* contains the most systematic exposition of the philosophical thought of Gabriel Marcel, a convert to Catholicism and the most distinguished twentieth-century exponent of Christian existentialism. Its two volumes are the Gifford lectures which Marcel delivered in Aberdeen, Scotland, in 1949 and 1950. Marcel's work fundamentally challenges most of the major positions of the atheistic existentialists (Sartre, Beauvoir, Camus), especially their belief in an absurd, meaningless, godless universe. These volumes deal with almost all of the major themes of Marcel's thought: the nature of philosophy, our broken world, man's deep ontological need for being, i.e., for permanent eternal values, our incarnate bodily existence, primary and secondary reflection, participation, being in situation, the identity of the human self, intersubjectivity, mystery and problem, faith, hope, and the reality of God, and immortality.

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*The Philosophy of Existence* articulates the integral elements, constitutive terminology, and characteristic anthropology of Marcel's philosophy of existence, and describe its marked differences with the atheist existentialism of Jean-Paul Sartre, and its departures from the existentialism of Martin Heidegger and Karl Jaspers.

The idea of 'hope' has received significant attention in the political sphere recently. But is hope just wishful thinking, or can it be something more than a political catch-phrase? This book argues that hope can be understood existentially, or on the basis of what it means to be human. Under this conception of hope, given to us by Gabriel Marcel, hope is not optimism, but the creation of ways for us to flourish. War, poverty and an absolute reliance on technology are real-life evils that can suffocate hope. Marcel's thought provides a way to overcome these negative experiences. An ethics of hope can function as an alternative to isolation, dread, and anguish offered by most existentialists. This book presents Marcel's existentialism as a convincing, relevant moral theory; founded on the creation of hope, interwoven with the individual's response to the death of God. Jill Hernandez argues that today's reader of Marcel can resonate with his belief that the experience of pain can be transcended through a philosophy of hope and an escape from materialism.

This book illustrates the profound implications of Gabriel Marcel's unique existentialist approach to epistemology not only for traditional themes in his work concerning ethics and the transcendent, but also for epistemological issues, concerning the objectivity of knowledge, the problem of skepticism, and the nature of non-conceptual knowledge, among others. There are also chapters of dialogue with philosophers, Jacques Maritain and Martin Buber. In focusing on these themes, the book makes a distinctive contribution to the literature on Marcel. Brendan Sweetman, a native of Dublin, Ireland, is Professor of Philosophy at Rockhurst University, Kansas City, MO, USA. His books include *Why Politics Needs Religion: The Place of Religious Arguments in the Public Square* (InterVarsity, 2006) and *Religion: Key Concepts in Philosophy* (Continuum Books, 2007). He has coauthored or coedited several other books, including *Truth and Religious Belief* (M.E. Sharpe, 1998), and *Contemporary Perspectives on Religious Epistemology* (Oxford University Press, 1992). Professor Sweetman has published more than fifty articles and reviews in a variety of collections and journals, including *International Philosophical Quarterly*, *American Catholic Philosophical Quarterly*, *Faith and Philosophy*, *Philosophia Christi*, and *Review of Metaphysics*. He writes regularly in the areas of continental philosophy, philosophy of religion, political philosophy and ethics.

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This work demonstrates the effects of a personalist approach to education. The philosophical and dramatic works of Gabriel Marcel are explored in an attempt to demonstrate the key philosophical concepts of this French Existentialist philosopher which might provide a foundation for a philosophy of education. The principal concepts treated are: mystery, presence, being, having, fidelity, promise, hospitality, transcendence and disponibility. Contents: Introduction; Formative Influences; Illumination: Being and Having/Problem and Mystery; Hospitality and "Disponibilit " in *Le Dard*; Personalist

and Rationalist Emphases in Contemporary Education; Conclusion; Works; Bibliography; Index.

Gabriel Marcel (1889-1973) stands outside the traditional canon of twentieth-century French philosophers. Where he is not simply forgotten or overlooked, he is dismissed as a 'relentlessly unsystematic' thinker, or, following Jean-Paul Sartre's lead, labelled a 'Christian existentialist' - a label that avoids consideration of Marcel's work on its own terms. How is one to appreciate Marcel's contribution, especially when his uvre appears to be at odds with philosophical convention? Helen Tattam proposes a range of readings as opposed to one single interpretation, a series of departures or explorations that bring his work into contact with critical partners such as Henri Bergson, Paul Ric ur and Emmanuel Levinas, and offer insights into a host of twentieth-century philosophical shifts concerning time, the subject, the other, ethics, and religion. Helen Tattam's ambitious study is an impressively lucid account of Marcel's engagement with the problem of time and lived experience, and is her first monograph since the award of her doctorate from the University of Nottingham.

Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. We are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork.

This volume presents two works by Gabriel Marcel. The first, *Tragic Wisdom and Beyond*, a collection of his later writings, shows the impact of his encounter with the later writings of Heidegger. The second, *Conversations between Paul Ricoeur and Gabriel Marcel*, is a series of six conversations between Marcel and his most famous student.

The problem of antiblack racism has a long history in the world, with as long a history of thinkers writing and theorizing against it. Few philosophers have opposed institutionalized racialism as vehemently as Jean-Paul Sartre, both in his intellectual work and in his political action. This book argues that not only does a relationship exist between Sartre's existentialist philosophy and antiracism but also, more profoundly, that it is precisely his existential ontology that informs his anti-racist social and political commitments. He sought to examine the complexity of our existence as conscious bodies and thus provides the ontological basis for understanding the situation of a black person in an antiblack world. This book is about how Sartre's philosophy - especially his early writings - can be applied to address the problem of racism against black people. It argues that among the many concepts in Sartre's work that are useful in understanding the problem of racism against black people, the philosophical notion of contingency is one of the most significant. Contingency in Sartre is the view that whatever exists, need not exist, and that therefore it can be changed; that the fact that one is born white or black without their choice, has no moral weight at all in treating others as though they are responsible for what they are. In this book Mabogo More contends that through Sartre's philosophical notion of contingency, he provides us with the ammunition to understand and deal with racism broadly, and antiblack racism in particular.

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