Nietzsche And Metaphor | f23f809de7658d4e0d08511e07544668

The Nietzschean MindNietzsche and Adorno on Philosophical Infinity, Language, and ReconciliationCamera ObscuraNietzsche and MetaphorNietzsche on Instinct and LanguageBeyond NihilismArchery and the Human ConditionIn Lacin, the Greeks, and NietzscheTheoriethe Biology and Metaphor of Nietzsche, Metaphor, ReligionThe Portable NietzscheNietzsche, Metaphor, Problems and PhilosophyThe Logic of MetaphorProust as PhilosopherNietzsche: Imagination and ThoughtNietzsche, Metaphor, ReligionSignificance in Nietzsche Nietzsche on GenderA Nietzschean BestiaryEnigmas and Metaphor in European PhilosophyAfter Nietzsche The Routledge Handbook of Metaphor and LanguageNietzsche, Psychology, and First PhilosophyNietzsche, the Aristocratic RebelFriedrich Nietzsche On Truth and Lies in a Nonmoral SenseThe Fold Am DynamicAs the Spider SpinsNietzsche, Biology, and MetaphorExceedingly NietzscheNietzsche and Metaphor and Nietzsche and the DragonAlthusser has been considered by some critics to be a misfit of woman, women, and the feminine, Frances Niesbitt Oppel offers a radical reinterpretation of the philosopher's ideas on sex, gender, and sexuality. In Nietzsche on Gender: Beyond Man and Woman, she argues that a closer reading of Nietzsche's texts and rhetorical style (especially his use of metaphor and irony), as well as his letters and notes, shows that he was strategically and deliberately dismantling dualistic thinking in general, not only the logical hierarchies of western thought (God/human, heaven/earth, mind/body, reason/emotion, ethos/pathos) but also the assumed gender opposition of man/woman. In the process, she pulls the rug out from under the accusation of his alleged misogyny. Oppel is the first student to combine recent speculations in gender study and queer theory with an in-depth analysis of Nietzsche's texts. This approach enables her to break through the impasse in feminist studies that has stalled for so long on the question of his misogyny, to redirect attention to the importance he gives to human creativity and self-fashioning rather than convention, and to gesture toward a future human sexuality beyond rivalry and resentiment in favor of a sensual materialism in relationship with others and the earth. Oppel concludes for Nietzsche, breaking the gender barrier liberates human beings as individuals and as a species to choose themselves, and each other, as their earthly home as they choose. By emphasizing the physical and material stuff of human existence (bodies and the earth), she says, Nietzsche reclaims for all humanity concepts that have been traditionally associated with "woman" and the feminine. No longer seen as a strong masculine hero, Nietzsche's "supreme human being" is available for assimilation to the female, and might be read as an enigmatic new hybrid of male/female spirit. The title of the recent book, Metaphors and Logic, is a much-needed reminder that the ideas of this enigmatic thinker are as fresh and relevant today as they were when they were first expressed. Metaphors are the building blocks of thought and action, the means by which we understand the world around us, and the tools we use to shape and manipulate it. Nietzsche, in his attacks on the Judaeo-Christian tradition and his diagnosis of the nihilistic crisis afflicting modernity and his anti-Wagnerian polemics against the background of fin-de-siècle fears about the imminent biological collapse of Western civilization, Nietzsche and Science explores the German philosopher's response to the extraordinary cultural impact of the natural sciences in the late nineteenth century. It argues that the science of his day exerted a powerful influence on his thought, and that the emergence of a new scientific paradigm in the latter part of the century, with which he was familiar, shaped the development of his ideas. The first part of the book investigates Nietzsche's knowledge and understanding of specific disciplines and the influence of particular scientists on Nietzsche's thought. The second part examines how Nietzsche actually incorporated various scientific ideas, concepts and theories into his philosophy, the ways in which he exploited his reading to frame his writings, and the relationship between his understanding of science and other key themes of his thought, such as art, rhetoric and the nature of philosophy itself. The central theme of this collection of essays, first published in 1978, is the basic tension in Nietzsche, and so in his work, between the urge to weave a satisfying web out of reality and the equally strong compulsion to expose the painful cracks in any apparent unity or wholeness. The book aims to stress, not to play down, the astringent and faultless fact that he cannot be neatly pigeonholed either as a literary figure or as a professional philosopher. The book takes a long-held need for a study in English of both the literary and the philosophical aspects of Nietzsche's work, its focus on a new aesthetic potential, and its welcome will be welcomed by all students of modern European thought and Literature.NEW YORK TIMES Editors' Choice THE TIMES BIOGRAPHY OF THE YEAR WINNER OF THE HAWTHORNDEN PRIZE A groundbreaking new biography of philosophy's greatest iconoclast Friedrich Nietzsche is one of the most enigmatic figures in philosophy, and his concepts—the Übermensch, the will to power, slave morality—have fundamentally reshaped our understanding of the human condition. But what do most people really know of Nietzsche—beyond the scowl, the asceticism, and the lingering association with nihilism and fascism? Where do we place a thinker who was equally beloved by Albert Camus, Ayn Rand, Martin Buber, and Karl Popper? Exceedingly Nietzsche wrote that all philosophy is autobiographical, and in this vividly compelling, myth-shattering biography, Sue Prideaux brings readers into the world of this brilliant, eccentric, and deeply troubled man, illuminating the events and people that shaped his life and work. From his placid, devoutly Christian upbringing—overshadowed by the mysterious death of his father—through his teaching career, lonely philosophizing on high mountains, and heart-battering descent into madness, Prideaux documents Nietzsche's intellectual and emotional life with a novelist's insight and sensitivity. She also produces unforgettable portraits of the people who were
most important to him, including Richard and Cosima Wagner, Lou Salomé, the femme fatale who broke his heart; and his sister Elizabeth, a rabid German nationalist and anti-Semite who manipulated his texts and turned the Nietzsche archive into a destination for Nazi ideologues. I Am Daliatist! is the essential biography for anyone seeking to understand history's most misunderstood philosopher. Friedrich Nietzsche (1844-1900) is widely acknowledged as one of the greatest thinkers of the nineteenth century. His works have had a profound influence on cultural and modern intellectual trends, and are published unaltered from the original University of Minnesota Press editions. “We are,” says Mark Johnson, “in the midst of metaphormania.” The past few years have seen an explosion of interest in metaphor as a vehicle for the expression of experience. Nietzsche’s use of metaphor has been widely noted but rarely focused to explore specific images in great detail. A Nietzschean Bestiary gathers essays devoted to the most notorious and celebrated beasts in Nietzsche’s works. The essays illustrate Nietzsche’s apt use of animal imagery and link it to the dual philosophical purposes of recovering and revivifying human animality, which plays a significant role in his call for de-deifying nature.

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imaginative poetic and ultimately mythic thought. Presents a radically anti-foundationalist reading of Nietzsche's philosophy of religion. In this lucid and provocative study, Andrew Hines provides an intellectual history of the influence of Friedrich Nietzsche's conception of metaphor on European philosophy and how that conception underpins key interpretative challenges in contemporary culture and politics. 1. On taking metaphor literally -- 2. Metaphor and cognitive structure -- 3. Understanding literary metaphors -- 4. Metaphor as synergy -- 5. Friedrich Nietzsche: the use and abuse of metaphor -- 6. Metaphor in science -- 7. Are scientific analogies metaphors? -- 8. The metaphorical plot. Nietzsche's metaphor of the spider that spins its cobweb expresses his critique of the metaphysical use of language - but it also suggests that "we, spiders", are able to spin different, life-affirming, non-metaphysical cobwebs. This book focuses not only on Nietzsche's critique of the metaphysical assumptions of language, but also on his effort to use language in a different way, i.e., to create a "new language." It is from this viewpoint that the book considers such themes as consciousness, the self, metaphor, instinct, affectivity, style, morality, truth, and knowledge. The work of the distinguished philosopher Sarah Kolman has, since her tragic death in 1994, become a focus for many scholars interested in contemporary French philosophy. The first critical collection on her thought to appear in English, Engimas evaluates Kolman's most important contributions to philosophy, psychoanalytic theory, feminism, and literary theory. These insightful essays range from analyses of Kolman's first book, L'Enfance de l'art (1970), to her last, L'Imposture de la beauté (1995). This unique volume represents the major themes in Kolman's scholarship: literature and aesthetics; philosophy and metaphor; women, feminism, and psychoanalysis; and Jews and German nationalism. Selected essays explore and diagnose Kolman's personal struggles as they are reflected in her writing. "Most scholars dismiss research into the paranomal as pseudo-sciences, a frivolous pursuit for the paranoid or gullible. Even historians of religion, whose work naturally attends to events beyond the realm of empirical science, have shown scant interest in the subject. But the history of psychical phenomena, Jeffrey J. Kripal contends, is an untapped source of insight into the sacred and by tracing that history through the last two centuries of Western thought we can see its potential centrality to the critical study of religion." Kripal grounds his study in the work of four major figures in the history of paranormal research: psychological researcher Frederic Myers; writer and humorist Charles Fort; cosmologist, computer scientist, and ufologist Jacques Vallée; and philosopher and sociologist Bertrand Meheust. Through incisive analyses of these thinkers, Kripal ushers the reader into a beguiling world somewhere between fact, fiction, and fraud. The cultural history of telepathy, teleportation, and UFOs; a ghostly love story; the occult dimensions of science fiction; cold war psychic espionage; galactic colonialism; and the intimate relationship between consciousness and culture all come together in Authors of the Impossible, a dazzling and profound look at how the paranormal bridges the sacred and the scientific. The volume offers various considerations of Nietzsche's attempt to connect language to the instinctive activity of the human body. In focusing on how Nietzsche tries to dissolve the traditional opposition between instinct and language, as well as between instinct and consciousness and instinct and reason, the different papers address a great variety of topics, e.g. morality, value, the concept of philosophy, dogmatism, naturalization, metaphor, affectivity and emotion, health and sickness, tragedy, and laughter. Among the authors: Scarlett Morton, Werner Stegmaier, Patrick Wolting, and many others. "On Truth and Lie in an Extra-Moral Sense" is an (initially) unpublished work of Friedrich Nietzsche written in 1873, one year after The Birth of Tragedy. It deals largely with epistemological questions of truth and language, including the formation of concepts. Every word immediately becomes a concept, inasmuch as it is not intended to serve as a reminder of the unique and wholly individualized original experience to which it owes its birth, but must at the same time fit innumerable, more or less similar cases - which means, strictly speaking, never equal in other words, a lot of unequal cases. Every concept originates through our equating what is unequal. According to Paul F. Glenn, Nietzsche is arguing that "concepts are metaphors which do not correspond to reality." Although all concepts are human inventions (created by common agreement to facilitate ease of communication), human beings forget this fact after inventing them, and come to believe that they are "true" and do correspond to reality. Thus Nietzsche argues that "truth" is actually: A mobile army of metaphors, metonymies, and anthropomorphisms-in short, a sum of human relations which have been enhanced, transposed, and embellished poetically and rhetorically, and which after long use seem firm, canonical, and obligatory to a people: truths are illusions about which one has forgotten that this is what they are; metaphors which are worn out and without sensuous power; coins which have lost their pictures and now matter only as metal, no longer as coins. These ideas about truth and its relation to human language have been particularly influential among postmodern theorists, and "On Truth and Lies in a Non-Moral Sense" is one of the works most responsible for Nietzsche's reputation (albeit a contentious one) as "the godfather of postmodernism." The fifteen essays, written by such eminent scholars as Derrida, Heidegger, Deleuze, Klossowski, and Blanchot, focus on the Nietzschean concepts of the Will to Power, the Overman, and the Eternal Return, discuss Nietzsche's style, and deal with the religious implications of his ideas. Taken together they provide an indispensable foil to the interpretations available in most current American writing. Presents a radically anti-foundationalist reading of Nietzsche's philosophy of religion. Nietzsche is regarded by some as a great liberator, a thinker far more radical than Marx. For others, he is an ideologue of power, a spokesman for domination, a proto-fascist. Otfelia Schutte holds that these conflicting assessments result from a failure to distinguish between two paradigms of power found in Nietzsche's work: power as recurring energy and power as domination. Schutte uses this fundamental distinction to analyze comprehensively Nietzsche's metaphysics, ethics, and politics. She addresses both the positive and the negative in the whole of his thought, seeking to read Nietzsche "without masks" - without the cultural and intellectual biases of many of his previous interpreters. Archery and the Human Condition in Lacan, the Greeks, and Nietzsche showcases archery as metaphor for the fundamental tension at the heart of the human condition. Matthew Meyer develops a theory of subjection that incorporates elements from psychoanalysis, Greek literature, philosophy, and Zen archery, bringing together allusions to the bow and archery made by Sophocles, Homer, Heraclitus, Aristotle, Lacan, Nietzsche, and Awa Kerco. The book weaves together a psychoanalytic account of infant development, the obstacles faced by Greek heroes, and virtue theory to explore the tension between the forces inside and outside of the human that subject the human being to conditions beyond its control. Meyer develops this side of the tension through Jacques Lacan's theory of human drive, illustrating the three parts of drive theory through application to three works in Greek literature and philosophy. He The second part of the text describes the other side of this fundamental tension—the ability to control drive impulses—through Aristotle's use of the archer as a metaphor in his virtue theory. The book illustrates the productive nature of this tension through an analysis of Friedrich Nietzsche's ideas about drives and sublimation, especially his contention that the "highest" types are like "the bow with the greatest tension."