Plato's Meno in Focus

Eric Ziolkowski’s monumental study examines Kierkegaard’s “whole prolix literature,” including both the pseudonymous and the signed published writings as well as the private journals, papers, and letters, in relation to works by five literary giants from different times and places: Clouds by Aristophanes; Parzival by the medieval German poet Wolfram von Eschenbach; Don Quixote by Cervantes; certain plays, particularly Hamlet, by Shakespeare; and the fictional, poetic-philosophical work Sartor Resartus, together with some of the essays by Kierkegaard’s Scottish contemporary Thomas Carlyle. No full or complete understanding of the writings of an author as prolific and complex as Kierkegaard is possible. Yet Kierkegaard signals the essentially literary as opposed to strictly theological or philosophical nature of his writings. Ziolkowski first considers the notions of aesthetics and the aesthetic as Kierkegaard adapted them, and then his posture as a poet, as interrelated contexts of his self-conception as “a weed in literature.” After next taking account of the history of the critical recognition of Kierkegaard as a literary artist, he looks at an important characteristic of his literary craft that has received relatively little attention: the manner by which he and his pseudonyms read and quote other authors. Ziolkowski then explores the connections between the philosopher’s writings and those of other literary masters by whom he was directly influenced, such as Aristophanes, Cervantes, and Shakespeare; or of those who, while they did not directly influence him, gave paradigmatic expression to some of the same aspects of aesthetic, ethical, and religious existence that Kierkegaard and his pseudonyms portray. Ziolkowski’s seminal study will be of interest to Kierkegaard scholars, philosophers, and comparative literature scholars alike.

Was ist das für den Menschen Gute? / What is Good for a Human Being? In recent decades, widespread rejection of positivism’s notorious hostility toward the philosophical tradition has led to renewed debate about the real relationship of
philosophy to its history. How History Matters to Philosophy takes a fresh look at this debate. Current discussion usually starts with the question of whether philosophy’s past should matter, but Scharff argues that the very existence of the debate itself demonstrates that it already does matter. After an introductory review of the recent literature, he develops his case in two parts. In Part One, he shows how history actually matters for even Plato’s Socrates, Descartes, and Comte, in spite of their apparent promotion of conspicuously ahistorical Platonic, Cartesian, and Positivistic ideals. In Part Two, Scharff argues that the real issue is not whether history matters; rather it is that we already have a history, a very distinctive and unavoidable inheritance, which paradoxically teaches us that history’s mattering is merely optional. Through interpretations of Dilthey, Nietzsche, and Heidegger, he describes what thinking in a historically determinate way actually involves, and he considers how to avoid the denial of this condition that our own philosophical inheritance still seems to expect of us. In a brief conclusion, Scharff explains how this book should be read as part of his own effort to acknowledge this condition rather than deny it.

Platons Kritik an Geld und Reichtum

Three Traditions of Moral Thought

Lectures on Greek Philosophy 1928 A provocative close reading revealing a radical, proto-phenomenological Socrates. Modern interpreters of Platos Socrates have generally taken the dialogues to be aimed at working out objective truth. Attending closely to the texts of the early dialogues and the question of virtue in particular, Sean D. Kirkland suggests that this approach is flawed that such concern with discovering external facts rests on modern assumptions that would have been far from the minds of Socrates and his contemporaries. This isn’t, however, to accuse Socrates of any kind of relativism. Through careful analysis of the original Greek and of a range of competing strands of Plato scholarship, Kirkland instead brings to light a radical, proto-phenomenological Socrates, for whom what virtue is is what has always already appeared as virtuous in everyday experience of the world, even if initial appearances are unsatisfactory or obscure and in need of greater scrutiny and clarification.

Hannah Arendt’s Ethics "If Socrates is essentially an agonistic thinker, Weiss argues, then the things he says and how outrageously he says them cannot be properly interpreted in isolation from the notions he opposes. Viewed in the context of these opposing ideas, the paradoxes emerge as Socrates’ means of championing the cause of justice in the face of those who would impugn it. Furthermore, since Protagoras, Hippias, Gorgias, Polus, Callicles, and Meno exhibit different symptoms of the same malady - a fascination with worldly success above all else - Weiss shows how the paradoxes change form as Socrates tailors them to combat these various kinds of resistance to the ideals of justice and temperance. Such an unorthodox reading, ranging over six key dialogues, is sure to spark debate in philosophy, classics, and political theory."--BOOK JACKET.

Plato's Socrates This volume presents a survey exploring the profound influence of Socrates on the history of Western philosophy. It also discusses the life of Socrates and key philosophical doctrines associated with him.
Kierkegaard With extraordinary elegance and philosophic power, Frithjof Bergmann presents a genuine rethinking of freedom. By changing the focus from outside to inside the person, Bergmann shows how freedom can be a reality in self-growth, parenting, education, and in shaping a society that stimulates rather than stunts the self.

Polis, the Journal for Ancient Greek Political Thought English summary: This book is both a study about the Socratic-Platonic conception of a good life, and an analytical study on self-knowledge, self-determination, and moral motivation. In the first part of his book, the author provides a detailed analysis of arguments from The Apology, Protagoras, Laches, Meno, Gorgias, Charmides, Republic, and Phaedo. For Socrates, the life we ought to live is the good life (or happiness, eudaimonia); the life we want to live - once we know what it means to live - is a good life. The good life requires the knowledge of human well-being, which is to be acquired by way of questioning ourselves and examining our and others' beliefs. An agent who possesses this knowledge pursues three general, supreme goals: she wants to know the particular action, which is all-things-considered in a present situation the best means to her happiness; she wants to act on her knowledge; and she does not want to harm other people. Hardy defends a non-reductive reading of Socratic intellectualism: The knowledge about human well-being is a comprehensive both theoretical, and practical, knowledge, which encompasses all the relevant mental capacities and abilities of a person. In the second part of the book, the author presents a theory of self-knowledge, self-determination, and moral motivation on the basis of his interpretation of the Socratic conception of virtue. German text. German description: Wie ware es, ein nachdenkliches und gedanklich selbst-bestimmtes Leben zu führen - ein Leben, das von einem möglichst genau und möglichst tauschungsresistenten Wissen über die eigene Person bestimmt ist? Diese Frage wird in dieser Studie im Blick auf die Platonische Philosophie sowie im Blick auf zeitgenössische, systematische Fragen erörtert. Wenn wir ein gelingendes Leben führen wollen, sollten wir Sokrates zufolge drei allgemeine, vorrangige, modale Ziele verfolgen: das Verfugen über Wissen bzw. gerechtfertigte Meinungen, das von Wissen bestimmte Wollen und das moralische Wollen. Um diese Ziele erreichen zu können, brauchen wir ein komplexes handlungsleitendes Wissen über das gelingende Leben. Der Autor nennt es das eudamonistische Wissen. In dem ersten Hauptteil der Studie wird das eudamonistische Wissen erläutert. Interpretiert werden Argumente aus Apologie, Protagoras, Laches, Menon, Gorgias, Charmides, Politeia und Phaidon. Zwei wesentliche Elemente eines gelingenden Lebens sind Selbsterkenntnis und gedankliche Selbstbestimmung. In dem zweiten Hauptteil der Studie wird der Versuch einer systematischen Interpretation der sokratischen Konzeption unternommen: Wie haben wir uns den menschlichen Geist vorzustellen, um den Zusammenhang zwischen Selbsterkenntnis und gedanklicher Selbstbestimmung zu verstehen? Welchen Beitrag leisten Selbsterkenntnis und Selbstbestimmung zur moralischen Einstellung?

Philosophers in the "Republic" A comprehensive summary of what lies within these pages could not be brought to be. I fear toying with expectations will muddy what one may read. For If there was a summary for beauty I’d have no content.

In the Socratic Tradition In dieser Arbeit wird Platons radikale Position zu Gelderwerb und Reichtum untersucht, die sich in der Kritik an den Honoraren der Sophisten, in den strengen Besitzregeln der Politeia und in der restriktiven

Socrates in the Cave What might it mean to think of philosophy as being in the condition of modernism -- in which its relation to its own past, and hence its sense of its own future, has become an undismissable problem? If philosophy's hitherto-defining conventions can neither be taken for granted nor rejected, they must be put in question -- which means re-evaluating the relation between the form and content of philosophical writing, rethinking the demands that such writing must place on its readers, and reconceiving the nature of philosophy itself. Inheritance and Originality argues that the writings of Wittgenstein, Heidegger, and Kierkegaard are best understood as responsive (each in their own way) to such questions, and as driven in consequence to strikingly similar reconceptions of language, reason, and understanding, doubt and scepticism, morality, and the structure of selfhood. Through detailed re-readings of these authors' most influential texts, as attentive to their specificity as to their family resemblances, Stephen Mulhall reorients our sense of the philosophical work each text aims to accomplish, to engender a critical dialogue between them from which the elements of a new conception of philosophy might emerge, and to uncover that conception's indebtedness to certain fundamental theological preoccupations.

Plato's Socrates as Narrator The vast majority of studies of Hannah Arendt's thought are concerned with her as a political theorist. This book offers a contribution to rectifying this imbalance by providing a critical engagement with Arendtian ethics. Arendt asserts that the crimes of the Holocaust revealed a shift in ethics and the need for new responses to a new kind of evil. In this new treatment of her work, Arendt's best-known ethical concepts – the notion of the banality of evil and the link she posits between thoughtlessness and evil, both inspired by her study of Adolf Eichmann – are disassembled and appraised. The concept of the banality of evil captures something tangible about modern evil, yet requires further evaluation in order to assess its implications for understanding contemporary evil, and what it means for traditional, moral philosophical issues such as responsibility, blame and punishment. In addition, this account of Arendt's ethics reveals two strands of her thought not previously considered: her idea that the condition of 'living with oneself' can represent a barrier to evil and her account of the 'nonparticipants' who refused to be complicit in the crimes of the Nazi period and their defining moral features. This
exploration draws out the most salient aspects of Hannah Arendt's ethics, provides a critical review of the more philosophically problematic elements, and places Arendt's work in this area in a broader moral philosophy context, examining the issues in moral philosophy which are raised in her work such as the relevance of intention for moral responsibility and of thinking for good moral conduct, and questions of character, integrity and moral incapacity.

Arguing with Socrates This book develops novel accounts of many of the most controversial topics in the philosophy of Socrates. The authors first develop Socrates' methodological, epistemological, and psychological views before examining his ethical, political, and religious convictions. The results reveals both the richness and the remarkable coherence of the philosophy of Plato's Socrates.

The Literary Kierkegaard The 13 contributions of this collective offer new and challenging ways of reading well-known and more neglected texts on akrasia (lack of control, or weakness of will) in Greek philosophy (Socrates, Plato, Aristotle, the Stoics, Plotinus).

On Being Free Engaging a broad range of Platonic dialogues, this collection of essays by distinguished scholars in political theory and philosophy explores the relation of Socratic philosophizing to those activities with which it is typically opposed—such as tyranny, sophistry, poetry, and rhetoric. The essays show that the harder one tries to disentangle Socrates’ own activity from that of its apparent opposite, the more entangled they become; yet, it is only by taking this entanglement seriously that the distinctive character of Socratic philosophy emerges. The collection sheds new light on the ways in which Plato not only represents philosophy in relation to what it is not, but also makes it “strange” to itself.

Contours of Privacy Ranging from the Symposium to the Apology, this is a concise but authoritative guide to the most important and widely studied of Plato's Socratic dialogues. Taking each of the major dialogues in turn, Arguing with Socrates encourages students to engage directly with the questions that Socrates raises and with their relevance to 21st century life. Along the way, the book draws on Socrates' thought to explore such questions as: • What is virtue and can it be taught? • Should we obey the law if we don't agree with it? • Do brave people feel fear? • Can we find truth in poetry? Arguing with Socrates also includes an extensive introduction, providing an overview of the key themes of the dialogues, their political and cultural context and Socrates' philosophical method. Guides to further reading are also provided to help students take their studies further, making this an essential one-volume reference for anyone studying these foundational philosophical works.

Akrasia in Greek Philosophy

Gymnasium This practical guide for teaching philosophy brings together essays by two dozen distinguished philosophers committed to pedagogy. Addressing primarily practical issues, such as how to motivate students, construct particular courses, and give educational exams, the essays also touch on theoretical issues such as whether moral edification is a proper goal of teaching ethics. An excellent sourcebook for graduate students just learning to teach as well as for professors searching for new strategies and inspiration or called upon to teach courses outside of their
Xenophon’s Socratic Works In Plato’s Republic, Socrates contends that philosophers make the best rulers because only they behold with their mind’s eye the eternal and purely intelligible Forms of the Just, the Noble, and the Good. When, in addition, these men and women are endowed with a vast array of moral, intellectual, and personal virtues and are appropriately educated, surely no one could doubt the wisdom of entrusting to them the governance of cities. Although it is widely-and reasonably-assumed that all the Republic’s philosophers are the same, Roslyn Weiss argues in this boldly original book that the Republic actually contains two distinct and irreconcilable portrayals of the philosopher. According to Weiss, Plato’s two paradigms of the philosopher are the "philosopher by nature" and the "philosopher by design." Philosophers by design, as the allegory of the Cave vividly shows, must be forcibly dragged from the material world of pleasure to the sublime realm of the intellect, and from there back down again to the "Cave" to rule the beautiful city envisioned by Socrates and his interlocutors. Yet philosophers by nature, described earlier in the Republic, are distinguished by their natural yearning to encounter the transcendent realm of pure Forms, as well as by a willingness to serve others—at least under appropriate circumstances. In contrast to both sets of philosophers stands Socrates, who represents a third paradigm, one, however, that is no more than hinted at in the Republic. As a man who not only loves "what is" but is also utterly devoted to the justice of others—even at great personal cost—Socrates surpasses both the philosophers by design and the philosophers by nature. By shedding light on an aspect of the Republic that has escaped notice, Weiss's new interpretation will challenge Plato scholars to revisit their assumptions about Plato’s moral and political philosophy.

Dialogue and Discovery The contours of privacy—its particular forms and our reasons for valuing it—are numerous and varied. This book explores privacy’s contours in a series of essays on such themes as the relationship between privacy and social accountability, privacy in and beyond anonymity, the psychology of privacy, and the privacy concerns of emerging information technologies. The book’s international and multidisciplinary group of contributors provides rich insights about privacy that will be of great interest not only to the scholarly privacy community at large but also to professionals, academics, and laypersons who understand that the contours of privacy weave themselves throughout wide swaths of life in present-day society. The stylistically accessible yet scholarly rigorous nature of The Contours of Privacy, along with the diversity of perspectives it offers, set it apart as one of the most important additions to the privacy literature on the contemporary scene.

Jenseits der Tuschungen Faced with the difficult task of discerning Plato’s true ideas from the contradictory voices he used to express them, scholars have never fully made sense of the many incompatibilities within and between the dialogues. In the magisterial Plato’s Philosophers, Catherine Zuckert explains for the first time how these prose dramas cohere to reveal a comprehensive Platonic understanding of philosophy. To expose this coherence, Zuckert examines the dialogues not in their supposed order of composition but according to the dramatic order in which Plato indicates they took place. This unconventional arrangement lays bare a narrative of the rise, development, and limitations of Socratic philosophy. In the drama’s earliest dialogues, for example, non-Socratic philosophers introduce the political and
philosophical problems to which Socrates tries to respond. A second dramatic group shows how Socrates develops his distinctive philosophical style. And, finally, the later dialogues feature interlocutors who reveal his philosophy’s limitations. Despite these limitations, Zuckert concludes, Plato made Socrates the dialogues’ central figure because Socrates raises the fundamental human question: what is the best way to live? Plato’s dramatization of Socratic imperfections suggests, moreover, that he recognized the apparently unbridgeable gap between our understandings of human life and the nonhuman world. At a time when this gap continues to raise questions—about the division between sciences and the humanities and the potentially dehumanizing effects of scientific progress—Zuckert’s brilliant interpretation of the entire Platonic corpus offers genuinely new insights into worlds past and present.

Plato's Moral Psychology

Plato's Hippias Minor

Memoirs of a God The basis of this 1959 book was a course of lectures given at Cambridge University entitled Three Traditions of Moral Thought: Platonic-Christian; Utilitarian; Humanist. Designed for students of literature, and maintaining the accessible structure of the original lectures, it provides an introduction to English moral thought and the problems of moral philosophy.

The Socratic Paradox and Its Enemies This book presents a thorough study and an up to date anthology of Plato’s Protagoras. International authors' papers contribute to the task of understanding how Plato introduced and negotiated a new type of intellectual practice—called philosophy—and the strategies that this involved. They explore Plato’s dialogue, looking at questions of how philosophy and sophistry relate, both on a methodological and on a thematic level. While many of the contributing authors argue for a sharp distinction between sophistry and philosophy, this is contested by others. Readers may consider the distinctions between philosophy and traditional forms of poetry and sophistry through these papers. Questions for readers' attention include: To what extent is Socrates’ preferred mode of discourse, and his short questions and answers, superior to Protagoras’ method of sophistic teaching? And why does Plato make Socrates and Protagoras reverse positions as it comes to virtue and its teachability? This book will appeal to graduates and researchers with an interest in the origins of philosophy, classical philosophy and historical philosophy.

Plato’s Protagoras

This book explores five Platonic dialogues: Lysis, Charmides, Protagoras, Euthydemus, and the Republic. This book uses Socrates’ narrative commentary as its primary interpretive framework. No one has engaged in a sustained attempt to explore the Platonic dialogues from this angle. As a result, it offers a unique contribution to Plato scholarship. The portrait of Socrates that emerges challenges the traditional view of Socrates as an intellectualist and offers a holistic vision of philosophical practice.

Socratic Paradox and Its Enemies Presents the Nicomachean Ethics as a work of political philosophy, emphasizing the interplay between its practical political concerns and its underlying philosophic perspective and arguing that it is rhetorical in the precise Aristotelian meaning of the term.
Readings of Plato's Apology of Socrates  This book examines Plato's most puzzling dialogue, Hippias Minor, in detail, treating Socrates' engagement with both Homer and the sophist Hippias over human excellence as at once playful and deadly serious.

Socratic Philosophy and Its Others  The current ethical challenges have shown the limits of the currently dominating types of ethics which are focused on rules and principles. Accordingly, approaches to an ethics based on the concepts of virtue and the good life have regained significance for the philosophical debate. There also has been a resurgence of the debate about the concept of human nature in ethics. In their papers, eminent American, British and German scholars combine historical investigation in ancient and medieval ethics of virtues and happiness with contributions to the contemporary ethical debate.

How History Matters to Philosophy  In this book Professor Kronenberg shows that Xenophon's Oeconomicus, Varro's De Re Rustica and Virgil's Georgics are not simply works on farming but belong to a tradition of philosophical satire which uses allegory and irony to question the meaning of morality. These works metaphorically connect farming and its related arts to political life; but instead of presenting farming in its traditional guise as a positive symbol, they use it to model the deficiencies of the active life, which in turn is juxtaposed to a preferred contemplative way of life. Although these three texts are not usually treated together, this book convincingly connects them with an original and provocative interpretation of their allegorical use of farming. It also fills an important gap in our understanding of the literary influences on the Georgics by showing that it is shaped not just by its poetic predecessors but by philosophical dialogue.

Plato's Philosophers  Argues that violence is no more reliable than any other means of conducting politics.

Søren Kierkegaard: Philosophy of religion : Kierkegaard contra contemporary Christendom  This book brings together a new English translation of Plato's Meno, a selection of articles on themes in the dialogue, and an introduction setting it in its historical context, and discussing the key philosophical issues. In one volume, this book brings together a new English translation of Plato's Meno, a selection of illuminating articles on themes in the dialogue published between 1965 and 1985 and an introduction setting the Meno in its historical context and opening up the key philosophical issues which the various articles discuss. A glossary is provided which briefly introduces some of the key terms and indicates how they are translated. The Meno is an excellent introduction to Plato and philosophy.

Allegories of Farming from Greece and Rome  Plato's Moral Psychology is concerned with Plato's account of the soul and its impact on our living well or badly, virtuously or viciously. The core of Plato's moral psychology is his account of human motivation, and Rachana Kamtekar argues that throughout the dialogues Plato maintains that human beings have a natural desire for our own good, and that actions and conditions contrary to this desire are involuntary (from which follows the 'Socratic paradox' that wrongdoing is involuntary). Our natural desire for our own good may be manifested in different ways: by our pursuit of what we calculate is best, but also by our pursuit of pleasant or fine things - pursuits which Plato assigns to distinct parts of the soul. Kamtekar develops a very different interpretation of
Plato's moral psychology from the mainstream interpretation, according to which Plato first proposes that human beings only do what we believe to be the best of the things we can do ('Socratic intellectualism') and then in the middle dialogues rejects this in favour of the view that the soul is divided into parts with some good-dependent and some good-independent motivations ('the divided soul').

Reading Aristotle's Ethics Contributors to this volume focus on the character of Socrates as the embodiment of philosophy, employing this as a starting point for exploring various themes exposed in the Apology. These include the relation of philosophy to democracy, rhetoric, politics, or society in general, and the overarching question of what comprises the philosophic life.

Toward a Credible Pacifism Xenophon’s Socratic Works demonstrates that Xenophon, a student of Socrates, military man, and man of letters, is an indispensable source for our understanding of the life and philosophy of Socrates. David M. Johnson restores Xenophon’s most ambitious Socratic work, the Memorabilia (Socratic Recollections), to its original literary context, enabling readers to experience it as Xenophon’s original audience would have, rather than as a pale imitation of Platonic dialogue. He shows that the Memorabilia, together with Xenophon’s Apology, provides us with our best evidence for the trial of Socrates, and a comprehensive and convincing refutation of the historical charges against Socrates. Johnson’s account of Socrates’ moral psychology shows how Xenophon’s emphasis on control of the passions can be reconciled with the intellectualism normally attributed to Socrates. Chapters on Xenophon’s Symposium and Oeconomicus (Estate Manager) reveal how Xenophon used all the literary tools of Socratic dialogue to defend Socratic sexual morality (Symposium) and debate the merits and limits of conventional elite values (Oeconomicus). Throughout the book, Johnson argues that Xenophon’s portrait of Socrates is rich and coherent, and largely compatible with the better-known portrait of Socrates in Plato. Xenophon aimed not to provide a rival portrait of Socrates, Johnson shows, but to supplement and clarify what others had said about Socrates. Xenophon’s Socratic Works, thus, provides readers with a far firmer basis for reconstruction of the trial of Socrates, a key moment in the history of Athenian democracy, and for our understanding of Socrates’ seminal impact on Greek philosophy. This volume introduces Xenophon’s Socratic works to a wide range of readers, from undergraduate students encountering Socrates or ancient philosophy for the first time to scholars with interests in Socrates or ancient philosophy more broadly. It is also an important resource for readers interested in Socratic dialogue as a literary form, the trial of Socrates, Greek sexual morality (the central topic of Xenophon’s Symposium), or Greek social history (for which the Oeconomicus is a key text).

Inheritance and Originality: Wittgenstein, Heidegger, Kierkegaard This book addresses the problem of fully explaining Socrates’ motives for philosophic interlocution in Plato’s dialogues. Why, for instance, does Socrates talk to many philosophically immature and seemingly incapable interlocutors? Are his motives in these cases moral, prudential, erotic, pedagogic, or intellectual? In any one case, can Socrates’ reasons for engaging an unlikely interlocutor be explained fully on the grounds of intellectual self-interest (i.e., the promise of advancing his own wisdom)? Or does his activity, including his self-presentation and staging of his death, require additional motives for adequate explanation? Finally, how, if at all, does our
conception of Socrates’ motives help illuminate our understanding of the life of reason as Plato presents it? By inviting a multitude of authors to contribute their thoughts on these question—all of whom share a commitment to close reading, but by no means agree on the meaning of Plato’s dialogues—this book provides the reader with an excellent map of the terrain of these problems and aims to help the student of Plato clarify the tensions involved, showing especially how each major stance on Socrates entails problematic assumptions that prompt further critical reflection.

Interpretation The Lectures on Greek Philosophy of 1928 are among the earliest lectures we have of John Anderson's, delivered in the year following his arrival in Sydney in 1927. In these teachings he closely and critically followed John Burnet's classic work Early Greek Philosophy. Anderson's complete course covered the pre-Socratics extensively before progressing to the Socratic Dialogues and Aristotle. The study of Greek Philosophy for Anderson provided an important corrective to the attitudes and forms of inquiry dominating modern philosophy. The study of Greek philosophy was essential to Anderson because the Greeks "are far clearer on many questions than modern philosophers; they avoid many modern errors, and especially they are not, like the moderns, obsessed with 'the problem of knowledge' they do not set out to discover (that is to say, to know!) how, or how much, we can know, before they are prepared to know anything." Modern philosophers need to return to "the Greek consideration of things", to finally abandon epistemology as "an intrusion of mind into logic and of a false logic into psychology" and accept the direct commonsense realism of the Greek philosophers.

The Ontology of Socratic Questioning in Plato's Early Dialogues The first comprehensive introduction to cover the entire span of Kierkegaard’s authorship. Explores how the two strands of his writing—religious discourses and pseudonymous literary creations—influence each other Accompanies the reader chronologically through all the philosopher’s major works, and integrates his writing into his biography Employs a unique “how to” approach to help the reader discover individual texts on their own and to help them closely examine Kierkegaard’s language Presents the literary strategies employed in Kierkegaard’s work to give the reader insight into subtext

A Companion to Socrates This book examines the Socratic method of elenchus, or refutation. Refutation by its very nature is a conflict, which in the hands of Plato becomes high drama. The continuing conversation in which it occurs is more a test of character than of intellect. Dialogue and Discovery shows that, in his conversations, Socrates seeks to define moral qualities with the goal of improving the soul of the respondent. Ethics underlies epistemology because the discovery of philosophic truth imposes moral demands on the respondent. The recognition that moral qualities such as honesty, humility, and courage are necessary to successful inquiry is the key to the understanding of the Socratic paradox that virtue is knowledge. The dialogues receiving the most emphasis are the Apology, Gorgias, Protagoras, and Meno.