

1. Record Nr.	UNINA9910457027703321
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Titolo	Yes, but not quite [[electronic resource] ] : encountering Josiah Royce's ethico-religious insight / / Dwayne A. Tunstall
Pubbl/distr/stampa	New York, : Fordham University Press, 2009
ISBN	0-8232-4728-7 0-8232-3591-2 1-282-69904-0 9786612699047 0-8232-3881-4 0-8232-3056-2
Edizione	[1st ed.]
Descrizione fisica	1 online resource (213 p.)
Collana	American philosophy series
Disciplina	191
Soggetti	Idealism Personalism Ethics Religion Metaphysics Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 171-179) and index.
Nota di contenuto	Introduction: Encountering Josiah Royce's ethico-religious insight -- Josiah Royce's personalism -- The "conception of God" debate : setting the stage for Royce's personalism -- Haunted by Howison's criticism : the birth of Royce's late philosophy -- Royce's late philosophy -- Royce's personalism -- Extending Royce' s ethico-religious insight : Royce on the beloved community, agape, and human temporality -- Royce's ethico-religious insight : a hypothetical postulate? -- King's beloved community, Royce' s metaphysics -- Coupling Royce's temporalism with Levinasian insights.
Sommario/riassunto	This book contends that Josiah Royce bequeathed to philosophy a novel idealism based on an ethico-religious insight. This insight became the basis for an idealistic personalism, wherein the Real is the personal and

a metaphysics of community is the most appropriate approach to metaphysics for personal beings, especially in an often impersonal and technological intellectual climate. The first part of the book traces how Royce constructed his idealistic personalism in response to criticisms made by George Holmes Howison. That personalism is interpreted as an ethical and panentheistic one, somewhat akin to Charles Hartshorne's process philosophy. The second part investigates Royce's idealistic metaphysics in general and his ethico-religious insight in particular. In the course of these investigations, the author examines how Royce's ethico-religious insight could be strengthened by incorporating the philosophical theology of Dr. Reverend Martin Luther King, Jr., and Emmanuel Levinas's ethical metaphysics. The author concludes by briefly exploring the possibility that Royce's progressive racial anti-essentialism is, in fact, a form of cultural, antiblack racism and asks whether his cultural, antiblack racism taints his ethico-religious insight.

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