

Om Det Tragiske

Antinatalismus Volume 11, Tome I: Kierkegaard's Influence on Philosophy Om det tragiske Neues vollständiges wörterbuch der dänischen und deutschen sprache Evoking Lament On Meaning in Life Der deutsche Idealismus in der existentiellen Kategorie des humors Kierkegaard. Le grandi opere filosofiche e teologiche Wie fördert man heute die empirische Bewegung? Enten-Eller Hansen, Hamsun und die Wahrheit Dichtung und Schicksal Swedish journal of philosophy Spanien und Österreich in der Renaissance E.T.A. Hoffmann in Aufzeichnungen seiner Freunde und Bekannten Kierkegaards Verständnis der Existenz Transzendentalpragmatik Innsbrucker Beiträge zur Kulturwissenschaft Om begrebet humor hos Søren Kierkegaard Nordisk tidskrift for filologi Karim Akerma Jon Stewart Peter Wessel Zapffe Sverre Henrik Helms Eva Harasta Beatrix Himmelmann Horst Nägele Søren Kierkegaard Arne Naess Søren Kierkegaard Uta von Bassi Mogens Brøndsted Friedrich Schnapp Frank-Eberhard Wilde Andreas Dorschel Ibn Khaldūn Julius Schousboe

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das vorliegende antinatalismus handbuch dokumentiert und erörtert die einsicht in das nichtseinmüssen von menschen als einen gewinn von freiheit gegen biosozionome vorgaben und es verfolgt die ethische absicht fortzeugungswillige leser davon zu überzeugen dass es besser ist nicht so zu handeln dass neue menschen zu existieren beginnen fortzeugungskritische leser will es in ihrer antinatalistischen haltung bestärken zu diesem zweck bietet das handbuch eine vielzahl von argumenten neologismen und stellungnahmen zur natalität aus jahrtausenden auf auch wenn diese stellungnahmen häufig gleichsam nur

im Vorhof des Antinatalismus stehen belegen sie doch dass das Kulturwesen Mensch immer schon eine kritische Haltung gegen das biosoziale Radikal der Fortpflanzung einzunehmen wusste der von uns vertretene Antinatalismus ist universal indem er alle leidfähigen Wesen berücksichtigt es ist zumeist besser so zu handeln dass kein weiteres leidfähiges Tier zu existieren beginnt hier berührt sich der humanistische Antinatalismus mit dem ethischen Vegetarismus

Kierkegaard's relation to the field of philosophy is a particularly complex and disputed one he rejected the model of philosophical inquiry that was mainstream in his day and was careful to have his pseudonymous authors repeatedly disassociate themselves from philosophy but although it seems clear that Kierkegaard never regarded himself as a philosopher there can be no doubt that his writings contain philosophical ideas and insights and have been profoundly influential in a number of different philosophical traditions the present volume documents these different traditions of the philosophical reception of Kierkegaard's thought and the articles featured demonstrate the vast reach of Kierkegaard's writings in philosophical contexts that were often quite different from his own tome I is dedicated to exploring the reception of Kierkegaard in Germanophone and Scandinavian philosophy Kierkegaard has been a major influence for such different philosophical projects as phenomenology hermeneutics dialogical thinking critical theory marxism logical positivism and ordinary language philosophy similarly in Denmark and Norway Kierkegaard's writings have been more or less constantly discussed by important philosophers despite the later dominance of analytic philosophy in these countries the present tome features articles on the leading Germanophone and Scandinavian philosophers influenced by Kierkegaard's thought

Harasta and Brock show how lament seems to introduce notes of mistrust into an otherwise confident relationship with faith God and his will in prayer all experiences may be brought to God in openness and trust yet lament seems to introduce notes of mistrust into a relationship properly characterized by confident faith in God and his will sustained attention to lament presents a challenge to theological reflection in reminding it of the acuteness of the experience of suffering and evil this volume suggests that a robust concept and practice of lament is an appropriate response to questions of evil and suffering in its refusal to close off questions that cannot and should not be closed lament takes place in the eye of the storm of theodicy and when the distinct content of Christian lament is discovered here the question of theodicy is transformed the first section reflects on the anthropological conditions of lament describing it as a hermeneutic for negotiating adverse experiences that transcends the simple opposition of innocent suffering and guilt the second section reflects on why and how lament has faded from modern theological thought that is over reliant on systematic accounts of evil and whose abstractions have drifted free of religious experience the third section develops an understanding of trust that includes expressions of lament while not sanitizing its rawness the final section inquires after the distinct Christian profile of lament lament even as an experience of isolation stands within the believing community and its traditions moreover because Christian lament is based on Christ's passion and

resurrection christ endorses and shapes the believers lament as he shapes their praise

the question of meaning in life is as relevant and central as ever in spite of all attempts at declaring it senseless it does not disappear but how should we deal with this question today the collection presents a wide range of approaches discussing subjectivist and objectivist answers confronting concepts of meaning with notions of happiness and morality and considering the idea of human life s meaning both sub specie aeternitatis and in view of the world s finitude and contingency the volume assembles contributions from leading scholars in the field including john cottingham john kekes iddo landau dag t andersson robert b louden christoph horn and bernard reginster

nel 2013 ricorre il bicentenario della nascita di søren kierkegaard uno dei più grandi pensatori dell'età moderna e secondo alcuni il più grande testimone della modernità kafka ha affermato che dai suoi scritti emana tanta luce della quale ne arriva un po' in tutti gli abissi fra le due guerre mondiali mediante la kierkegaard renaissance egli è diventato il padre dell'esistenzialismo in quanto ha espresso la centralità del soggetto umano ossia del singolo contro l'idealismo le sue opere più diffuse sono quelle che egli ha pubblicato con pseudonimi che hanno valore estetico e grande portata filosofica tuttavia le sue opere più profonde sono le ultime di carattere religioso in cui sale a livelli come quelli raggiunti da agostino da pascal e da dostoevskij quelli che presentiamo in quest'opera sono i più grandi scritti filosofici e religiosi nella classica traduzione di cornelio fabro con la sua magistrale monografia introduttiva con una prefazione di giovanni reale e la bibliografia aggiornata a cura di vincenzo cicero questa raccolta in un solo volume dei capolavori di kierkegaard costituisce un unicum a livello nazionale e internazionale che onora nel modo migliore il bicentenario della nascita del grande filosofo nato da un ricco commerciante søren kierkegaard 1813 1855 visse la quasi totalità della sua esistenza a copenhagen dove nacque e morì la sua filosofia prese corpo da un doppio rifiuto ossia il rifiuto della filosofia hegeliana e l'allontanamento dal vuoto formalismo della chiesa danese secondo kierkegaard la dimensione esistenziale dell'uomo è segnata dall'angoscia dalla disperazione e dal fallimento o scacco esistenziale la disperazione nasce da un rapporto serio dell'uomo con se stesso mentre l'angoscia nasce dal confronto dell'uomo con il mondo e consiste nel senso di inadeguatezza legato all'impossibilità dell'uomo di essere autosufficiente senza dio la filosofia di kierkegaard è caratterizzata da due elementi l'individualità che caratterizza tutte le forme di esistenzialismo e il rapporto con dio che è tipico di tutte le forme religiose di esistenzialismo il volume contiene aut aut timore e tremore il concetto dell'angoscia briciole di filosofia postilla conclusiva non scientifica alle briciole di filosofia la malattia mortale esercizio del cristianesimo vangelo delle sofferenze per l'esame di se stessi l'immutabilità di dio

1948 wurde knut hamsun durch einen prozess zum landesverräter er klärt hansens darstellung des falles die für hamsun partei er greift erschien dem skandinavischen publikum vor allem jedoch den norwegern als verzerrung der tatsachen

unmittelbar nach er scheinen des romans im jahr 1978 entfachte sich eine heftige de batte man stritt um historische fakten an diesem streit um die wirklichkeit wird die zentrale problematik der dokumentarliteratur sichtbar ist ihre realitätsnähe nichts als pure illusion hat sie der fiktionsliteratur gar kein mehr an objektivität voraus diesen fragen geht die vorliegende arbeit nach sie berücksichtigt dabei die traditionen der dokumentarliteratur in naturalismus und fakto graphischer literatur der 20er und 30er jahre

a swedish journal of philosophy

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