

Kierkegaard On Art And Communication

Kierkegaard on Art and Communication-George Pattison 1992 This book is a collection of essays by an international group of scholars, concentrating on issues of aesthetics and communication in Kierkegaard’s writing. The contributors explore the constant and complex interaction in his authorship between medium and message, author, authority and reader, text and transcendence, reading and misreading. With constant reference to the religious thrust of his work, Kierkegaard is treated both as an important contributor to the theoretical discussion of communication and as a gifted literary practitioner. The perspectives are varied, and the contributors bring a range of special interests to bear on their interpretation of Kierkegaard: from Old Testament studies to opera, from theological hermeneutics to Nietzsche and contemporary feminism. There is, not surprisingly, no easy consensus, but there is a recognition of the style and form of Kierkegaard's writing - or, to use his own expression, 'the HOW' of communication - as being decisive for his significance for us today.

Explorations in Art, Theology and Imagination-Michael Ridgwell Austin 2016-04-08 Christianity has repeatedly valued the "Word" over and above the non-verbal arts. Art has been seen through the interpretative lens of theology, rather than being valued for what it can bring to the discipline. 'Explorations in Art, Theology and Imagination' argues that art is crucially important to theology. The book explores the interconnecting themes of embodiment and incarnation, faith and imagination, and the similarities and differences between art and theology. Arguing for a critique that begins with art and moves to theology, 'Explorations in Art, Theology and Imagination' offers a radical re-evaluation of the role of art in Christian discourse.

Kierkegaard’s Socratic Art-Benjamin Daise 1999 And to a new awareness of Kierkegaard’s skillful - and ethical - use of "indirect communication," much like a good midwife and very much in the way of the "Socratic/maieutic art.""--BOOK JACKET.

Hide and Seek-Benson P. Fraser 2020-07-21 As bearers of the divine image, all of us are storytellers and artists. However, few people today believe in truth that is not empirically knowable or verifiable, the sort of truth often trafficked through direct forms of communication. Drawing on the works of Søren Kierkegaard, Benson P. Fraser challenges this penchant for direct forms of knowledge by introducing the indirect approach, which he argues conveys more than mere knowledge, but the capability to live out what one takes to be true. Dr. Fraser suggests that stories aimed at the heart are powerful instruments for personal and social change because they are not focused directly on the individual listener; rather, they give the individual room or distance to reconsider old meanings or ways of understanding. Indirect communication fosters human transformation by awaking an individual to attend to images or words that carry deep symbolic force and that modify or replace one’s present ways of knowing, and ultimately make one capable of embodying what he or she believes. Through an examination of the indirect approach in Kierkegaard, Jesus, C. S. Lewis, and Flannery O’Connor, Fraser makes a strong case for the recovery of indirect strategies for communicating truth in our time.

Historical Dictionary of Kierkegaard’s Philosophy-Julia Watkin 2000-12-06 This volume, which follows hard on the heels of publication of the final volume of the 26-volume set of Kierkegaard’s writings (Princeton, 1980-2000), allows its readers 'to find their way quickly to relevant sources of help,' elucidates

Kierkegaard’s ‘central concepts,’ and demonstrates the contemporary relevance of his ideas (he is ‘important because of his emphasis on human subjectivity’).

Kierkegaard and Political Theory-Armen Avanesian 2014-11-21 Søren Kierkegaard’s radical protestant philosophy of the individual—in which a person’s leap of faith is favored over general ethics—has become a model for many contemporary political theorists. Thinkers such as Slavoj Žižek and Alain Badiou have drawn on its revolutionary spirit to position truth above the constraints of political systems. In Kierkegaard and Political Theory, contributors from a wide range of disciplines—including theology, sociology, philosophy, and aesthetics—examine just how crucial Kierkegaard’s anti-institutional thinking has been to such efforts and to modernity as a whole. The contributors convincingly position Kierkegaard’s radical philosophy as the starting point for contemporary political theory. They show how he pioneered a modernity defined as an argument—an experience—of the impossibility of rationally comprehending a system of thinking. They show how religious and aesthetic experiences function as a response to this impossibility, how their coherence in politics must always be questioned, especially in history’s extreme example: totalitarianism. Engaging this and many other subjects, they provide a compelling new line in Kierkegaard studies that illuminates new contours of our political thought. Armen Avanesian is founder of the research platform Speculative Poetics at the Free University Berlin. Sophie Wenerscheid is professor of Scandinavian Studies at the University of Ghent.

The A to Z of Kierkegaard’s Philosophy-Julia Watkin 2010 The A to Z of Kierkegaard’s Philosophy provides a contextual introduction to Kierkegaard’s 19th century world of Copenhagen, a chronology of events and key figures in his life, as well as definitions of the key systems of his thought-theology, existentialism, literature, and psychology. The extensive bibliographical section covers secondary literature and electronic materials of help to researchers. The appendix includes detailed information on his writings, along with a list of his pseudonyms. This book is useful not only as a guide for experienced scholars, but also as an introduction to new students of Kierkegaard’s Philosophy.

Volume 15, Tome II: Kierkegaard’s Concepts-Dr William McDonald 2014-03-28 Kierkegaard’s Concepts is a comprehensive, multi-volume survey of the key concepts and categories that inform Kierkegaard’s writings. Each article is a substantial, original piece of scholarship, which discusses the etymology and lexical meaning of the relevant Danish term, traces the development of the concept over the course of the authorship, and explains how it functions in the wider context of Kierkegaard’s thought. Concepts have been selected on the basis of their importance for Kierkegaard’s contributions to philosophy, theology, the social sciences, literature and aesthetics, thereby making this volume an ideal reference work for students and scholars in a wide range of disciplines.

The Cambridge Companion to Kierkegaard-Alastair Hannay 1998 Accessible guide to Kierkegaard available serving as a reference to students and non-specialists.

The Potential Role of Art in Kierkegaard’s Description of the Individual-Scott Koterbay 2004

Living Christianly-Sylvia Walsh 2005-06 The pseudonymous works Kierkegaard wrote during the period 1843&–46 have been responsible for establishing his reputation as an important philosophical thinker, but for Kierkegaard himself, they were merely preparatory for what he saw as the primary task of his authorship: to elucidate the meaning of what it is to live as a Christian and thus to show his readers how they could become truly Christian. The more overtly religious and specifically Christian works Kierkegaard produced in the period 1847&–51 were devoted to this task. In this book Sylvia Walsh focuses on the writings of this later period and locates the key to Kierkegaard&’s understanding of Christianity in the &“inverse dialectic&” that is involved in &“living Christianly.&” In the book&’s four main chapters, Walsh examines in detail how this inverse dialectic operates in the complementary relationship of the negative qualifications of Christian existence&–sin, the possibility of offense, self-denial, and suffering&–to the positive qualifications&–faith, forgiveness, new life/love/hope, and joy and consolation. It was Kierkegaard&’s aim, she argues, &“to bring the negative qualifications, which he believed had been virtually eliminated in Christendom, once again into view, to provide them with conceptual clarity, and to show their essential relation to, and necessity in, securing a correct understanding and expression of the positive qualifications of Christian existence.&”

The Legacy of Kierkegaard-John Heywood Thomas 2011-11-03 John Heywood Thomas was probably the earliest twentieth-century British scholar to study Kierkegaard’s texts. Here he offers, as the fruit of a lifetime’s devotion to that study, what Kierkegaard would call a “fragment”--a little of what needs to be said about the legacy of this radical Danish writer, philosopher, and theologian. This book, based on lectures given at the University of Calgary, seeks to explore different aspects of Kierkegaard’s work in its original context and its legacy. Chapters include studies on Kierkegaard the writer (located within the history and development of European literature and nineteenth-century aesthetic theory) and Kierkegaard the philosopher (understood within the context of the development of philosophy in the first quarter of the nineteenth century). Also, since he always described himself as a religious thinker, Kierkegaard’s view of religion is explored and in particular his attitude to the possibility of Christianity without the confines of an established church. Because Kierkegaard’s philosophy is never separate from his religious thinking, Heywood Thomas also offers studies on the issues of metaphysics in Kierkegaard--its relation to theology, the scope of reason, the problem of time, and the meaning of death. Finally, to appreciate Kierkegaard as a man of his time as well as a “man for all seasons,” his views on education are considered.

Good Taste, Bad Taste, and Christian Taste-Frank Burch Brown 2000-09-28 Christians frequently come into conflict with themselves and others over such matters as music, popular culture, and worship style. Yet they usually lack any theology of art or taste adequate to deal with aesthetic disputes. In this provocative book, Frank Burch Brown offers a constructive, “ecumenical” approach to artistic taste and aesthetic judgment--a non-elitist but discriminating theological aesthetics that has “teeth but no fangs.” While grounded in history and theory, this book takes up such practical questions as: How can one religious community accommodate a variety of artistic tastes? What good or harm can be done by importing music that is worldly in origin into a house of worship? How can the exercise of taste in the making of art be a viable (and sometimes advanced) spiritual discipline? In exploring the complex relation between taste, religious imagination, and faith, Brown offers a new perspective on what it means to be spiritual, religious, and indeed Christian.

Kierkegaard’s Vision of the Incarnation-Murray A. Rae 1997-12-04 In this study of the works of Sic/zren Kierkegaard, Murray Rae focuses on his understanding of the Christian faith and the nature of Christian conversion. He looks particularly at the transformation of an individual under the impact of revelation in terms both of the New Testament concept of metanoia and in comparison with claims to cognitive progress in other fields.

Kierkegaard’s Thought-Gregor Malantschuk 2015-03-08 Kierkegaard’s pseudonymous authorship has baffled readers, his apparent capriciousness making it difficult to determine his position at a given point and to understand his work as an organic whole. Gregor Malantschuk’s study, based on careful reading of Kierkegaard’s journals, papers, and texts, cuts through the authorship problem to clarify the philosopher’s key ideas, see the comprehensive plan of his work, and make intelligible the dialectical coherence of his thought. Discussing Kierkegaard’s dialectical method and his use of it from Either/Or to the final Two Discourses, Professor Malantschuk shows how coherently Kierkegaard set the individual works in place, so that even the conflict between the principal pseudonyms, Climacus and Anti-Climacus, serves to elucidate his major philosophical ideas. Contents: I. Anthropological Contemplation. II. Kierkegaard’s Dialectical Method. III. The Dialectic Employed in the Authorship. Index. Originally published in 1971. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

The Artist in Crisis: Kierkegaard’S Philosophy of the Aesthetic Stage of Existence and Live Musical Performance-Yaroslav Senyshyn 2013-03-14 "Art has inspired and channeled philosophy all on its own. The Artist in Crisis: Kierkegaard's Philosophy of the Aesthetic Stage of Existence and Live Musical Performance' is an academic and scholarly study of the philosophers work from Yaroslav Senyshyn. Discussing Kierkegaard's views on anxiety, the artist in the bigger world, criticisms, gender issues in art, and much more, this scholarly dissection of the work seeks to open minds on the ways of the world and what they mean. 'The Artist in Crisis' is quite the text, a must for any community or college philosophy and art collection." -- Library Bookwatch, Midwest Book Review.

Art and Selfhood-Antony Ammann 2019-02-14 Drawing on insights from Søren Kierkegaard (1813-1855), Art and Selfhood: A Kierkegaardian Account defends the idea that art matters in our society today because it can play a pivotal role in helping us become better and more authentic versions of ourselves.

Kierkegaard Research- 2009

Volume 18, Tome V: Kierkegaard Secondary Literature-Jon Stewart 2017-02-24 In recent years interest in the thought of Kierkegaard has grown dramatically, and with it the body of secondary literature has expanded so quickly that it has become impossible for even the most conscientious scholar to keep pace. The problem of the explosion of secondary literature is made more acute by the fact that much of what is written about Kierkegaard appears in languages that most Kierkegaard scholars do not know. Kierkegaard has become a global phenomenon, and new research traditions have emerged in different languages, countries, and regions. The present volume is dedicated to trying to help to resolve these two problems in Kierkegaard studies. Its purpose is, first, to provide book reviews of some of the leading monographic studies in the Kierkegaard secondary literature so as to assist the community of scholars to become familiar with the works that they have not read for themselves. The aim is thus to offer students and scholars of Kierkegaard a comprehensive survey of works that have played a more or less significant role in the research. Second, the present volume also tries to make accessible many works in the Kierkegaard secondary literature that are written in different languages and thus to give a glimpse into various and lesser-known research traditions. The six tomes of the present volume present reviews of works written in Catalan, Chinese, Czech, Danish, Dutch, English, Finnish, French, Galician, German, Greek, Hebrew, Hungarian, Italian, Japanese, Norwegian, Polish, Portuguese, Romanian, Russian, Slovak, Spanish, and Swedish.

Kierkegaard and His German Contemporaries: Philosophy-Jon Bartley Stewart 2007-01-01 This first tome treats the German philosophical influences on Kierkegaard. The dependence of Danish philosophy on German philosophy is beyond question. In a book review in his Hegelian journal Perseus, the poet, playwright and critic, Johan Ludvig Heiberg (1791-1869) laments the sad state of philosophy in Denmark, while lauding German speculative philosophy. Moreover, Kierkegaard’s lifelong enemy, the theologian Hans Lassen Martensen (1808-84) claims without exaggeration that the Danish systems of philosophy can be regarded as the disjecta membra of earlier German systems. All of the major German idealist philosophers made an impact in Denmark: Kant, Fichte, Schelling, and most significantly, Hegel. Kierkegaard was widely read in the German philosophical literature, which he made use of in countless ways throughout his authorship.

Kierkegaard’s Influence on Literature, Criticism, and Art-Jon Bartley Stewart 2013 Vol. 2 is dedicated to the use of Kierkegaard by later Danish writers. Almost from the beginning Kierkegaard’s works were standard reading for these authors. Danish novelists and critics from the Modern Breakthrough movement in the 1870s were among the first to make extensive use of his writings. These included the theoretical leader of the movement, the critic Georg Brandes, who wrote an entire book on Kierkegaard, and the novelists Jens Peter Jacobsen and Henrik Pontoppidan The Routledge Guidebook to Kierkegaard’s Fear and Trembling-John Lippitt 2015-10-16 Søren Kierkegaard is one of the key figures of nineteenth century thought, whose influence on subsequent philosophy, theology and literature is both extensive and profound. Fear and Trembling, which investigates the nature of faith through an exploration of the story of Abraham and Isaac, is one of Kierkegaard’s most compelling and widely read works. It combines an arresting narrative, an unorthodox literary structure and a fascinating account of faith and its relation to ‘the ethical’. The Routledge Guidebook to Kierkegaard’s Fear and Trembling introduces and assesses: Kierkegaard’s life and the background to Fear and Trembling, including aspects of its philosophical and theological context The text and key ideas of Fear and Trembling, including the details of its account of faith and its connection to trust and hope The book’s reception history, the diversity of interpretations it has been given and its continuing interest and importance This Guidebook assumes no previous knowledge of Kierkegaard’s work and will be essential reading for anyone studying the most famous text of this important thinker.

Søren Kierkegaard-Daniel W. Conway 2002

Remythologizing Theology-Kevin J. Vanhooser 2010-01-14 The rise of modern science and the proclaimed ‘death’ of God in the nineteenth century led to a radical questioning of divine action and authorship - Bultmann’s celebrated ‘demythologizing’. Remythologizing Theology moves in another direction that begins by taking seriously the biblical accounts of God’s speaking. It establishes divine communicative action as the formal and material principle of theology, and suggests that interpersonal dialogue, rather than impersonal causality, is the keystone of God’s relationship with the world. This original contribution to the theology of divine action and authorship develops a fresh vision of Christian theism. It also revisits several long-standing controversies such as the relations of God’s sovereignty to human freedom, time to eternity, and suffering to love. Groundbreaking and thought-provoking, it brings theology into fruitful dialogue with philosophy, literary theory, and biblical studies.

The Routledge Philosophy GuideBook to Kierkegaard and Fear and Trembling-John Lippitt 2004-06-02 Kierkegaard is widely regarded as the ‘father of existentialism’, although his influence can be observed across the spectrum of twentieth century continental philosophy and philosophy of religion. Fear and Trembling is his most compelling and popular work and is heralded as a benchmark in twentieth century philosophy. The Routledge Philosophy Guidebook to Kierkegaard and Fear and Trembling examines the major themes that arise in this classic work of religious and existential philosophy. It also explores the broader aspects of Kierkegaard’s influence on philosophy as a whole. The book assumes no previous knowledge of Kierkegaard’s work and will be essential reading for any student studying the ideas of this important thinker. Kierkegaard and Fear and Trembling introduces and assesses: Kierkegaard’s life and the background to Fear and Trembling The ideas and text of Fear and Trembling, his most famous work Kierkegaard’s continuing importance in philosophy.

Understanding Buddhism-Nolan Pliny Jacobson 2010-03-19 Jacobson presents Buddhism unencumbered by Western categories and concepts, free from the cognitive bias, from the concept-oriented, definition-minded preoccupations inherited from the ancient Greeks. It is an interpretation of the central ideas that have characterized all forms of Buddhism for 25centuries.

Soren Kierkegaard’s Journals and Papers-Søren Kierkegaard 1967-06 " 'I can be understood only after my death,' Kierkegaard noted prophetically: the fulfillment of this expectation for the English-speaking world a century and a quarter later is signified by the English translation in authoritative editions of all his works by the indefatigable Howard and Edna Hong.... The importance of [the Papirer] was emphasized by Kierkegaard himself.... The essentially religious interpretation he gave to his mission in life and his personal relationships is now documented clearly and exhaustively.... Obviously, these editions are essential for academic and large general collections." --Library Journal "From this point on, anyone interested in tracking down a Kierkegaardian theme will have to consult the Hong presentation as well as the books of Kierkegaard." --Annual Review of Philosophy "The translations are entirely excellent. One envies the Hongs their capacity in language, the breadth of their reading in Kierkegaard and his sources, and the dedication they brought to this Herculean task. The assistance of Gregor Malantschuk has contributed materially to the notes which serve as trenchant summaries of Kierkegaard’s thought on the topics.... This is indeed a monumental work." --Review of Metaphysics "... [an] astonishing labor of editing and translating..." --International Studies in Philosophy "Howard and Edna Hong have brought to the task solid scholarship, linguistic competence, an imaginative and useful arrangement of the material, and a scrupulous self-effacement before the work. No one could ask for more." --Citation of the Judges at the National Book Awards "We must be grateful to the Hongs for their enormous labor.... Kierkegaard’s Journals and Papers are worth having for angry days, or ‘inward’ days; especially when they have been translated in as lively and sensitive a manner as are the texts in this first volume." --Nation The incidental writings of Søren Kierkegaard, published in the twenty-volume Danish edition of the Papirer, provide direct access to the thought of the many-faceted nineteenth-century philosopher who exerted so profound an influence on Protestant theology and modern existentialism. This important material, which Danish scholars regard as the “key to the scriptures” of Kierkegaard’s other work, spans his entire productive life, the last entry of the Papirer being dated only a few days before his death. These writings have been previously inaccessible in English except for a few fragmentary selections; the most significant writings are now being made available in this definitive seven-volume edition under the editorship of two expert scholars and translators. Kierkegaard’s scattered writings fall into three main subject groupings: journal entries of varied content, notes and early versions of his published material, and personal reactions to his reading and study. In length and degree of polish they range from brief and cryptic notes to extensive lecture material, finished travel sketches, and extended philosophical speculation. The translators provide annotations, copious notes, and a collation of entries with the Danish Papirer. The editors group the selections in Volumes I through IV by theme, with all entries on a given subject under the same heading. Within subject headings, entries are arranged chronologically, making it feasible to trace the evolution of Kierkegaard’s thought on a specific topic. Volumes V and VI are devoted to autobiographical material. Volume VII contains an extensive index with topical crossreferences.

Kierkegaard’s Writings, XII, Volume I-Søren Kierkegaard 2013-04-21 In Philosophical Fragments the pseudonymous author Johannes Climacus explored the question: What is required in order to go beyond Socratic recollection of eternal ideas already possessed by the learner? Written as an afterword to this work, Concluding Unscientific Postscript is on one level a philosophical jest, yet on another it is Climacus’s characterization of the subjective thinker’s relation to the truth of Christianity. At once ironic, humorous, and polemical, this work takes on the “unscientific” form of a mimical-pathetical-dialectical compilation of ideas. Whereas the movement in the earlier pseudonymous writings is away from the aesthetic, the movement in Postscript is away from speculative thought. Kierkegaard intended Postscript to be his concluding work as an author. The subsequent “second authorship” after The Corsair Affair made Postscript the turning point in the entire authorship. Part One of the text volume examines the truth of Christianity as an objective issue, Part Two the subjective issue of what is involved for the individual in becoming a Christian, and the volume ends with an addendum in which Kierkegaard acknowledges and explains his relation to the pseudonymous authors and their writings. The second volume contains the scholarly apparatus, including a key to references and selected entries from Kierkegaard’s journals and papers.

The Oxford Handbook of Kierkegaard-John Lippitt 2013-01-31 The Oxford Handbook of Kierkegaard brings together some of the most distinguished contemporary contributors to Kierkegaard research together with some of the more gifted younger commentators on Kierkegaard’s work. There is significant input from scholars based in Copenhagen’s Søren Kierkegaard Research Centre, as well as from philosophers and theologians from Britain, Germany, and the United States. Part 1 presents some of the philosophical, historical, and contextual work that has been produced in recent years, establishing a firm basis for the more interpretative essays found in following parts. This includes looking at the history of his published and unpublished works, his cultural and social context, and his relation to Romanticism, German Idealism, the Church, the Bible, and theological traditions. Part 2 moves from context and background to the exposition of some of the key ideas and issues in Kierkegaard’s writings. Attention is paid to his style, his treatment of ethics, culture, society, the self, time, theology, love, irony, and death. Part 3 looks at the impact of Kierkegaard’s thought and at how it continues to influence philosophy, theology, and literature. After an examination of the issues around translating Kierkegaard, this section includes comparisons with Nietzsche, Heidegger, and Wittgenstein, as well as examining his role in modern theology, moral theology, phenomenology, postmodernism, and literature.

Nineteenth-Century Philosophy of Religion-Graham Oppy 2014-09-19 The nineteenth century was a turbulent period in the history of the philosophical scrutiny of religion. Major scholars - such as Hegel, Fichte, Schelling, Newman, Caird and Royce - sought to construct systematic responses to the Enlightenment critiques of religion carried out by Spinoza and Hume. At the same time, new critiques of religion were launched by philosophers such as Schopenhauer and Nietzsche and by scholars engaged in textual criticism, such as Schleiermacher and Dilthey. Over the course of the century, the work of Marx, Freud, Darwin and Durkheim brought the revolutionary perspectives of political economy, psychoanalysis, evolutionary theory and anthropology to bear on both religion and its study. These challenges played a major role in the shaping of twentieth-century philosophical thought about religion. "Nineteenth-Century Philosophy of Religion" will be of interest to scholars and students of Philosophy and Religion, and will serve as an authoritative guide for all who are interested in the debates that took place in this seminal period in the history of philosophical thinking about religion.

Art and Religion as Communication-James Waddell 1974

Lectures on Kierkegaard’s Religious Thought-Eduard Geismar 2007

Kierkegaard’s Theology of Encounter-David Lappano 2017-01-12 Søren Kierkegaard’s Theology of Encounter provides a theoretical framework that brings the unity of Kierkegaard’s “middle period” into relief. David Lappano analyses Kierkegaard’s writings between 1846 and 1852 when the socially constructive dimension of his thought comes to prominence, involving two dialectical aspects of religiousness identified by Kierkegaard: they are the edifying and the polemical. How these come together and get worked out in the lives of individuals form the basis of what can be called a Kierkegaardian “social praxis.” Lappano argues that the tension between the edifying and the polemical can be coherently maintained in a communicative life that is also characteristic of a militant faith. This militant faith and life is presented as a critical guard against absolutisms, fundamentalisms, and intellectual aloofness; but the “militant” individual is also utterly dependent, in need of edification and critique, and therefore chooses the risk of encountering others, seeking relationships out of a commitment to the development of people and communities in co-operation. Therefore, not only does this dialectic provide readers with an important theoretical framework for understanding Kierkegaard’s ‘middle period’, it is also a valuable resource for a constructive analysis of active social living suitable for theology in the twenty-first century.

Something about Kierkegaard-David F. Swenson 2000-09

Understanding Kierkegaard’s Parables-Russell Hamer 2021-04-02 Kierkegaard is often praised for his poetic writing style. Throughout his works, especially his pseudonymous ones, he often breaks from philosophical prose and instead uses extended metaphors, fairy tales, parables, and allegories. This book, which is the first that directly addresses Kierkegaard’s parables, argues that they help the reader undergo transformative change. It asks why Kierkegaard uses parables in a broad sense, how they function as a form of indirect communication, why Kierkegaard must remain secretive about the purpose of the parables, and how this secrecy plays an important role in Kierkegaard’s authorship.

Old Dead White Men's Philosophy-Laura Lyn Inglis 2000 No Marketing Blurp

Søren Kierkegaard Literature, 1956-2006-Aage Jørgensen 2009 This bibliography on Sren Kierkegaard carries on the work of Jens Himmelstrup's international bibliography (1962). It collates everything written about Kierkegaard - books, contributions to edited collections, and journals - and also features an appendix of primary text editions and translations. Discussion notes, reviews, etc., are catalogued according to the items they refer to. The bibliography contains more than 5,600 primary entries and is a testament to the expanding worldwide interest in the Danish philosopher. It also remedies the deeply-felt need for a collected overview of the extensive literature on Kierkegaard.

Kierkegaard and Consciousness-Adi Shmueli 2015-03-08 Kierkegaard’s philosophy is the description of the structure and behavior of human consciousness. Adi Shmüeli reconstructs that philosophy by showing that it always reflects the structure in question, and thus provides a useful key to Kierkegaard’s work. Mr. Shmüeli approaches his task by analyzing first the aesthetic, ethical, and religious stages of life as successive steps in the gradual awakening of consciousness. He then describes the alienation of consciousness, of which Kierkegaard speaks in all his works, and discusses Kierkegaard’s theory of indirect communication, philosophical action whose aim is to awaken consciousness in order to rescue it from alienation. Studying Kierkegaard’s observations on Christianity as indirect communication, Professor Shmueli deals also with his reflections on the philosophical problem of truth. His concluding chapter discusses the temporality and historicity of human consciousness. Quotations, taken primarily from accessible English translations, are generously provided to put the reader in direct contact with Kierkegaard’s own words. Originally published in 1971. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Kierkegaard and the Concept of Religious Authorship-Keith H. Lane 2010 Keith H. Lane examines Søren Kierkegaard’s concept of religious authorship and argues for Kierkegaard’s status as a religious author. He elucidates how such authorship may have similarities to philosophical authorship (particularly philosophy as envisioned by Ludwig Wittgenstein) and wherein the two differ. Starting with Kierkegaard’s Concluding Unscientific Postscript and giving special attention to The Point of View and other later writings, Lane investigates aspects of thought and expression that may be unique to religious authorship and explores the particular constraints, challenges, and opportunities for one who writes from within a framework of religious belief and commitment-including such issues as protectionism, apologetics, persuasion, and the tension between certainty and uncertainty that attends religious authorship Kierkegaard and the Greek World: Socrates and Plato-Jon Bartley Stewart 2010 The articles in this volume employ source-work research to trace Kierkegaard’s understanding and use of authors from the Greek tradition. A series of figures of varying importance in Kierkegaard’s authorship are treated, ranging from early Greek poets to late Classical philosophical schools. In general it can be said that the Greeks collectively constitute one of the single most important body of sources for Kierkegaard’s thought. He studied Greek from an early age and was profoundly inspired by what might be called the Greek spirit. Although he is generally considered a Christian thinker, he was nonetheless consistently drawn back to the Greeks for ideas and impulses on any number of topics. He frequently contrasts ancient Greek philosophy, with its emphasis on the lived experience of the individual in daily life, with the abstract German philosophy that was in vogue during his own time. It has been argued that he modeled his work on that of the ancient Greek thinkers specifically in order to contrast his own activity with that of his contemporaries.

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