

# Ethical Philosophy Of Soren Kierkegaard And Mencius

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## VICTORIA EUGENE

*Philosopher of the Heart* Taylor & Francis

Recent discussions in the philosophy of religion, ethics, and personal political philosophy have been deeply marked by the influence of two philosophers who are often thought to be in opposition to each other, Søren Kierkegaard and Emmanuel Levinas. Devoted expressly to the relationship between Levinas and Kierkegaard, this volume sets forth a more rigorous comparison and sustained engagement between them. Established and newer scholars representing varied philosophical traditions bring these two thinkers into dialogue in 12 sparkling essays. They consider similarities and differences in how each elaborated a unique philosophy of religion, and they present themes such as time, obligation, love, politics, God, transcendence, and subjectivity. This conversation between neighbors is certain to inspire further inquiry and ignite philosophical debate.

*Ethics, Politics, and Religion* John Wiley & Sons

This volume contains a new translation, with a historical introduction by the translators, of two works written under the pseudonym Johannes Climacus. Through Climacus, Kierkegaard contrasts the paradoxes of Christianity with Greek and modern philosophical thinking. In *Philosophical Fragments* he begins with Greek Platonic philosophy, exploring the implications of venturing beyond the Socratic understanding of truth acquired through recollection to the Christian experience of acquiring truth through grace. Published in 1844 and not originally planned to appear under the pseudonym Climacus, the book varies in tone and substance from the other works so attributed, but it is dialectically related to them, as well as to the other pseudonymous writings. The central issue of Johannes Climacus is doubt. Probably written between November 1842 and April 1843 but unfinished and published only posthumously, this book was described by Kierkegaard as an attack on modern speculative philosophy by "means of the melancholy irony, which did not consist in any single utterance on the part of Johannes Climacus but in his whole life. . . . Johannes does what we are told to do--he actually doubts everything--he suffers through all the pain of doing that, becomes cunning, almost acquires a bad conscience. When he has gone as far in that direction as he can go and wants to come back, he cannot do so. . . . Now he despairs, his life is wasted, his youth is spent in these deliberations. Life does not acquire any meaning for him, and all this is the fault of philosophy." A note by Kierkegaard suggests how he might have finished the work: "Doubt is conquered not by the system but by faith, just as it is faith that has brought doubt into the world!."

*Educating for Authenticity* Simon and Schuster

The most comprehensive and authoritative collection of Kierkegaard quotations ever published "Why I so much prefer autumn to spring is that in the autumn one looks at heaven—in the spring at the earth."—Søren Kierkegaard The father of existentialism, Søren Kierkegaard (1813-1855) was a philosopher who could write like an angel. With only a sentence or two, he could plumb the depths of the human spirit. In this collection of some 800 quotations, the reader will find dazzling bon mots next to words of life-changing power. Drawing from the authoritative Princeton editions of Kierkegaard's writings, this book presents a broad selection of his wit and wisdom, as well as a stimulating introduction to his life and work. Organized by topic, this volume covers notable Kierkegaardian concerns such as anxiety, despair, existence, irony, and the absurd, but also erotic love, the press, busyness, and the comic. Here readers will encounter both well-known quotations ("Life must be understood backward. But then one forgets the other principle, that it must be lived forward") and obscure ones ("Beware false prophets who come to you in wolves' clothing but inwardly are sheep--i.e., the phrasemongers"). Those who spend time in these pages will discover the writer who said, "my grief is my castle," but who also taught that "the best defense against hypocrisy is love." Illuminating and delightful, this engaging book also provides a substantial portrait of one of the most influential of modern thinkers. Gathers some 800 quotations Drawn from the authoritative Princeton editions of Kierkegaard's writings Includes an introduction, a brief account and timeline of Kierkegaard's life, a guide to further reading, and an index

*Kierkegaard's Ethic of Love* Indiana University Press

The Ethical in Kierkegaard and Levinas investigates the philosophical, ethical, religious, and social-political thought of Soren Kierkegaard and Emmanuel Levinas alongside, and in conversation with, one another. Paradiso-Michau disentangles Levinas's troubled misconceptions about Kierkegaard's multifaceted ideas of 'the ethical' sphere of human existence, revealing a deeper agreement and synergy than previously considered. While Kierkegaard, Levinas and some of their leading interpreters would identify their specific religious orientations (nineteenth-century Christianity and twentieth-century Judaism, respectively) as significant points of departure, this book places them in dialogue to reconsider the convergence of ethical and social-political horizons between human subjectivity and intersubjectivity. The book concludes with a gesture toward a critical ethical and social-political theory and praxis that emerges from a comparative analysis of Kierkegaard and Levinas. In this way these two thinkers are mutually illuminating in philosophically describing and understanding the human condition in its existential, ethical, religious, and political dimensions.

An Ethics of Responsibility GRIN Verlag

Some Christian reflections in the form of discourses. Preface by Ronald Gregor Smith Translated by Howard and Edna Hong

*Søren Kierkegaard's Ethics of Responsibility* W. W. Norton & Company

A compelling account of Kierkegaard's ethical views, seeing him against the backdrop of nineteenth-century European society but showing the relevance of his thought for the twenty-first century.

Kierkegaard's view of morality as grounded in God's command to love our neighbours as ourselves has clear advantages over contemporary secular rivals.

Either/or Cambridge University Press

An important new monograph exploring the themes central to Kierkegaard's thought and will be of interest to those working in both philosophy and theology.

**The Ethical in Kierkegaard and Levinas** Routledge

Presents a translation of the Danish philosopher's 1844 treatise on anxiety, which he claimed could only be overcome through embracing it.

**Kierkegaard and the Life of Faith** Taylor & Francis

Besides a sense of personal loss at the death of David F. Swenson on February 11, 1940, I felt dismay that he had left unfinished his translation of the *Unscientific Postscript*. I had longed to see it published among the first of Kierkegaard's works in English. In the spring of 1935 it did not seem exorbitant to hope that it might be ready for the printer by the end of that year. For in March I learned from Professor Swenson that he had years before "done about two thirds of a rough translation." In 1937/38 he took a sabbatical leave from his university for the sake of finishing this work. Yet after all it was not finished- partly because Professor Swenson was already incapacitated by the illness which eventually resulted in his death; but also because he aimed at a degree of perfection which hardly can be reached by a translator. At one time he expressed to me his suspicion that perhaps, as in the translation of Kant's philosophy, it might require the cooperation of many scholars during several generations before the translation of Kierkegaard's terminology could be definitely settled. I hailed with joy this new apprehension, which promised a speedy conclusion of the work, and in the words of Luther I urged him to "sin boldly."--Editor's pref., p. [ix].

*Søren Kierkegaard* Princeton University Press

Søren Kierkegaard (1813-1855) remains one of the most enigmatic, captivating, and elusive thinkers in the history of European thought. The *Kierkegaardian Mind* provides a comprehensive survey of his work, not only placing it in its historical context but also exploring its contemporary significance.

Comprising thirty-eight chapters by a team of international contributors, this handbook is divided into eight parts covering the following themes: Methodology Ethics Aesthetics Philosophy of Religion and Theology Philosophy of Mind Anthropology Epistemology Politics. Essential reading for students and researchers in philosophy, Kierkegaard's work is central to the study of political philosophy, literature, existentialist thought, and theology.

**Søren Kierkegaard's Social Philosophy** Oxford University Press

Focusing on the concepts of personality, character, and virtue, this work examines what it means to exist religiously for Kierkegaard.

The Ethical Significance of Subjectivity and Paradox for Søren Kierkegaard Ethical Philosophy Of

Soren Kierkegaard And Mencius Kierkegaard and the Limits of the Ethical

Ethical Philosophy Of Soren Kierkegaard And Mencius Kierkegaard and the Limits of the Ethical Oxford University Press

*A Confusion of the Spheres* Springer

The contributions of leading Kantian and Kierkegaardian scholars to this collection break down to the simplistic contrast in which Kant is seen as the advocate of a rational moral theology and Kierkegaard as the advocate of an irrationalist faith. This collection is an ideal text for discussion of central issues.

Divine Commands and Moral Obligations Indiana University Press

Kierkegaard's radical and still inadequately understood work implies that morality and religion must be seen in terms of the individual's search for meaning in his or her life whilst acknowledging the objectivity of values.

Farrar, Straus and Giroux

This book is a succinct guide to Søren Kierkegaard's contribution to educational thought.

Kierkegaard is not usually known as an educational thinker, but the book shows how his key notions and ideas are nevertheless highly relevant to educational theory and practice. It places them within the context of Kierkegaard's philosophy and the philosophy of his time, while also exploring their significance to issues of contemporary concern, like the question of how far education should aim at fostering useful skills or support more ambitious goals. The central topics are Kierkegaard's diagnosis of the limitations of objective knowledge and his corresponding emphasis on know-how, personal appropriation and subjective attitude; his analysis of more or less successful forms of self-realization; his ideas about fostering personal development through "indirect communication" and dialogue; and the elements, strengths and shortcomings of the ideal of self-cultivation (German *Bildung*).

**Kierkegaard's Existential Ethics** Simon and Schuster

Seminar paper from the year 2002 in the subject American Studies - Literature, University of Basel (English Seminar), course: 2nd Year Course: Howells & James, 20 entries in the bibliography, language: English, abstract: In contrast to the writings by his contemporary Henry James, Howells's *A Hazard of New Fortunes* can surely not be called a "difficult" read. The socio-critical message seems obvious, the sequence of events is almost linear and easy to follow, and the characters act in a sufficiently comprehensible way. Yet as it often happens, more subtle implications become apparent when the novel is given some deeper thought. One just has to begin to ask questions like 'why do we have such a multitude of characters?' or 'why is this or that statement put into irony?', and one will discover an intrinsic network of interrelated meaning on a number of different levels. Ironically enough, Howells seems to give himself some of the reasons for a certain underestimation of his literature. He sees that an art which prefers "the common, the simple and the unpretentious" contradicts the aesthetic demands of a sophisticated readership, and so does a strong ethical concern. In *A Hazard* Howells makes March explain, for example, that if he wrote "those things with an ethical intention explicitly in mind, [he] should spoil them" (129). Furthermore strong ethical opinions are met with a lack of understanding. Ethical convictions do not seem to fit into modern times and appear either old-fashioned, antiaesthetic or both. Whilst Howells explores the question of

ethics, responsibility and agency through the careful description of people's problems, thoughts and doings - faithful to his maxim that "realism is nothing more and nothing less than the truthful treatment of material" (1993, Vol II: 319) - a Danish philosopher, Søren Kierkegaard, developed a system of modes of human existence to the same purpose half a century earlier. Like Howells, he started from a faithful description and analysis of human character. [...]

*Kierkegaard's Writings, VII, Volume 7* Indiana University Press

*Philosopher of the Heart* is the groundbreaking biography of renowned existentialist Søren Kierkegaard's life and creativity, and a searching exploration of how to be a human being in the world. Søren Kierkegaard is one of the most passionate and challenging of all modern philosophers, and is often regarded as the founder of existentialism. Over about a decade in the 1840s and 1850s, writings poured from his pen pursuing the question of existence—how to be a human being in the world?—while exploring the possibilities of Christianity and confronting the failures of its institutional manifestation around him. Much of his creativity sprang from his relationship with the young woman whom he promised to marry, then left to devote himself to writing, a relationship which remained decisive for the rest of his life. He deliberately lived in the swim of human life in Copenhagen, but alone, and died exhausted in 1855 at the age of 42, bequeathing his remarkable writings to his erstwhile fiancée. Clare Carlisle's innovative and moving biography writes Kierkegaard's life as far as possible from his own perspective, to convey what it was like actually being this Socrates of Christendom—as he put it, living life forwards yet only understanding it backwards.

*Kierkegaard and Levinas* Indiana University Press

Cursory allusions to the relation between Kierkegaard and Wittgenstein are common in the philosophical literature, but there has been little in the way of serious and comprehensive commentary on the relationship of their ideas. Genia Schönbaumsfeld closes this gap and offers new readings of Kierkegaard's and Wittgenstein's conceptions of philosophy and religious belief. Chapter one documents Kierkegaard's influence on Wittgenstein, while chapters two and three provide trenchant criticisms of two prominent attempts to compare the two thinkers, D. Z. Phillips and James Conant. In chapter four, Schönbaumsfeld develops Kierkegaard's and Wittgenstein's concerted criticisms of the 'spaceship view' of religion and defends it against the common charges of 'fideism' and 'irrationalism'. As well as contributing to contemporary debate about how to read Kierkegaard's and Wittgenstein's work, *A Confusion of the Spheres* addresses issues which not only concern

scholars of Wittgenstein and Kierkegaard, but anyone interested in the philosophy of religion, or the ethical aspects of philosophical practice as such.

*Ethical Concepts and Problems* Princeton University Press

Investigate the challenging and nuanced philosophy of the long nineteenth century from Kant to Bergson. Philosophy in the nineteenth century was characterized by new ways of thinking, a desperate searching for new truths. As science, art, and religion were transformed by social pressures and changing worldviews, old certainties fell away, leaving many with a terrifying sense of loss and a realization that our view of things needed to be profoundly rethought. The Blackwell Companion to Nineteenth-Century Philosophy covers the developments, setbacks, upsets, and evolutions in the varied philosophy of the nineteenth century, beginning with an examination of Kant's Transcendental Idealism, instrumental in the fundamental philosophical shifts that marked the beginning of this new and radical age in the history of philosophy. Guiding readers chronologically and thematically through the progression of nineteenth-century thinking, this guide emphasizes clear explanation and analysis of the core ideas of nineteenth-century philosophy in an historically transitional period. It covers the most important philosophers of the era, including Hegel, Fichte, Schopenhauer, Mill, Kierkegaard, Marx, Nietzsche, Bradley, and philosophers whose work manifests the transition from the nineteenth century into the modern era, such as Sidgwick, Peirce, Husserl, Frege and Bergson. The study of nineteenth-century philosophy offers us insight into the origin and creation of the modern era. In this volume, readers will have access to a thorough and clear understanding of philosophy that shaped our world.

*Kierkegaard's Concluding Unscientific Postscript* Princeton University Press

Many of Søren Kierkegaard's most controversial and influential ideas are more relevant than ever to contemporary debates on ethics, philosophy of religion and selfhood. Kierkegaard develops an original argument according to which wholeheartedness requires both moral and religious commitment. In this book, Roe Fremstedal provides a compelling reconstruction of how Kierkegaard develops wholeheartedness in the context of his views on moral psychology, meta-ethics and the ethics of religious belief. He shows that Kierkegaard's influential account of despair, selfhood, ethics and religion belongs to a larger intellectual context in which German philosophers such as Kant and Fichte play crucial roles. Moreover, Fremstedal makes a solid case for the controversial claim that religion supports ethics, instead of contradicting it. His book offers a novel and comprehensive reading of Kierkegaard, drawing on important sources that are little known.