

Hannah Arendt
Karl Jaspers
Briefwechsel
1926–1969

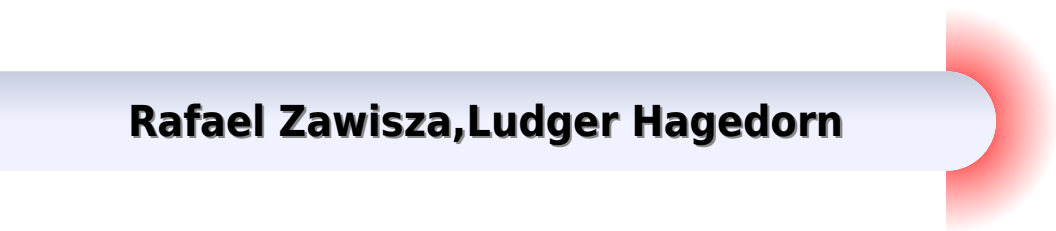
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**Briefwechsel 19261969 Herausgegeben Von Lotte
Kahler Und Hans Saner**

Rafael Zawisza,Ludger Hagedorn



Briefwechsel 1926/1969 Herausgegeben Von Lotte Kahler Und Hans Saner:

»**Faith in the World**« Rafael Zawisza, Ludger Hagedorn, 2021-11-24 Dieses Buch greift ein zentrales aber wenig beachtetes Thema im Werk Hannah Arendts auf ihr ambivalentes Verhältnis zum jüdisch christlichen Erbe Schon in ihrer Dissertation über den Liebesbegriff bei Augustinus entwickelte sie die Hauptmomente ihrer Lesart Arendts starkes Konzept der Weltlichkeit könnte gerade heute hilfreich sein für einen Ausgleich zwischen Sarkasmus und dem offenkundigen Fortwirken religiöser Überzeugungen Obschon Arendt sich erklärtermaßen als säkularer Denkerin verstand öffnet ihr Werk Perspektiven einer neuen vielleicht sogar messianischen Haltung zur Weltlichkeit und Endlichkeit des Lebens In einer berühmten Formulierung der Vita activa charakterisiert sie diese mit den Worten Vertrauen und Hoffnung Karl Jaspers. Richard Wisser, 1993 **Karl Jaspers on Truth and Dialogue** Anton Hügli, 2024-12-16 The German philosopher Karl Jaspers was moved by the possibilities of global understanding throughout his life and penetrated it more deeply than any other thinker before him Anton Hügli argues that Jaspers petition to not proclaim a new doctrine but to continue thinking along the path taken by the great philosophers of the past is itself an expression of his unconditional will to communicate The limits of communication that Jaspers shows us are not accidental psychological and sociological obstacles to understanding but limits that we humans encounter as humans we want to communicate what cannot be communicated Instead of an understanding based on a truth that can be understood by all there is a struggle between the powers of faith How we can communicate with one another and work for peace and unity in the world This ultimate question requires a twofold clarification on the one hand of the nature of the objects that have always been considered inexpressible the human individual existence and God as the ultimate One and on the other hand of the faculty in us that allows us to think things that cannot be thought **Der Schuld diskurs in der frühen Nachkriegszeit** Heidrun Kämper, 2011-12-22 Die Untersuchung beantwortet die Frage wie in der deutschen Nachkriegszeit der Jahre 1945 bis 1955 über die Schuld der Deutschen geredet wurde Dieser Nachkriegsdiskurs wird unterschieden nach den drei Sprecherperspektiven Opfer Täter und Nichttäter und als Umbruch der deutschen Sprachgeschichte nach 1945 bewertet Methodisch ist die Arbeit als diskurs und argumentationsanalytisch orientierte kulturwissenschaftliche Sprachgeschichte des 20. Jahrhunderts angelegt Der Schuld diskurs ist insofern ein Phänomen des sprachlichen Umbruchs nach 1945 als zum ersten Mal im Neuhochdeutschen überhaupt ein Diskurs zu einer Schuld wie die des Nationalsozialismus nachweisbar ist an dem sich eine nach ethisch moralischen bzw rechtlichen Kategorien unterscheidbare Diskursgemeinschaft beteiligt Deren jeweiliger Beitrag besteht in der Dokumentation der Gewalt Opfer in Strategien der Schuldabwehr und Rechtfertigung Täter und in der Konstruktion und Demontage von Identität Nichttäter **Language, Truth and Democracy** Margit Gaffal, 2020-08-24 The aim of this volume is to investigate three fundamental issues of the new millennium language truth and democracy The authors approach the themes from different philosophical perspectives One group of authors examines the use of language and the meaning of

concepts from an analytic point of view the ontology of scientific terms and explores the nature of knowledge in general Another group examines truth and types of relation A third group of authors focuses on the current factors influencing our concept of democracy and its legal foundations and makes reference to moral aspects and the question of political responsibility The chapters provide the reader with an overview of current philosophical problems and the answers to these questions will be decisive for future development

Giorgio Agamben Leland de la Durantaye, 2009-05-21 A critical introduction to the work of the Italian philosopher Giorgio Agamben *Die deliberative Rationalität des Politischen* Marco Estrada Saavedra, 2002

Am Anfang war Heimat Eberhard Rathgeb, 2016-03-08 Heimat als Gedanke und Gefühl Wie kommt es dass ein Mensch sich in Deutschland zu Hause fühlt Dass er sagt Hier ist meine Heimat Die Antwort darauf fühlt durch die Verschlingungen eines komplizierten Gefühls Und sie zeigt was Heimat heute bedeutet und wie man dennoch offen für die Fremde bleiben kann Am Faden der Lebensgeschichte seines Vaters erzählt Eberhard Rathgeb von Erfahrungen die mit dem Tag beginnen an dem einer auf die Welt kommt Die individuell sind und dennoch in den Biografien berühmter Künstler und Denker ihren Widerhall finden Vom Aufwachsen im Kleinen dort wo einer Verbundenheit fühlt von Prüfungen die Seele Geist und Gemüt erfahren von Flucht Exil und Tod von der Sehnsucht nach einer verlorenen Heimat von heimatlichen Fantasien und vertrauten Gedanken von Nähe und Fremde Bei der Suche nach der deutschen Heimat und deren Bedeutung für ein Leben helfen unter anderem auch Georg Friedrich Wilhelm Hegel Martin Heidegger Ludwig Wittgenstein Theodor W Adorno Hannah Arendt Albrecht Dürer Tilman Riemenschneider Rahel Varnhagen Heinrich Heine Stefan Zweig ein Wolfsjunge und namenlose Flüchtlinge die eines Tages im Nachbardorf auftauchen

[Von Carl Schmitt zur Kulturgeschichte der Natur](#) Simon Maier, 2025-05-06 Der Historiker Dieter Groh hat in enger Zusammenarbeit mit seiner Frau Ruth ein mannigfaltiges Werk geschaffen das in vielen Wissenschaften rezipiert wurde Autor innen aus Geschichtswissenschaft Kunstgeschichte Literaturwissenschaft Philosophie Politikwissenschaft und Paläoanthropologie diskutieren die Schriften und deren Relevanz für heutige Forschungen

Freundschaft als Beziehung zur Welt David Terwiel, 2024-10-09 Das Buch rekonstruiert Hannah Arendts Begriff von Freundschaft auf Grundlage ihrer moralphilosophischen und politiktheoretischen Schriften In der für sie typischen Manier des unabhängigen Denkens konturiert sie ein von der Antike inspiriertes Beziehungsverständnis das unsere moderne Auffassung von Freundschaft verunsichert und herausfordert Arendts Freundschaftsbegriff beschränkt sich nicht auf die Privatsphäre sondern fordert im Gegenteil als politische Tugend dazu auf sich mit der Differenz in Beziehung zu setzen und den streitlustigen Austausch unterschiedlicher Meinungen zu praktizieren und wertzuschätzen Freundschaft ist eine Schule der Pluralität und deswegen kommt ihr gerade in Phasen gesellschaftlich politischer Spaltung und Polarisierung große Bedeutung zu

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