

Een kroniek van het oneindige

A Chronicle of Infinity

Lita Cabellut



Lecturis

Een Kritiek Van Het Oneindige

Cornelis Campagne



Een Kritiek Van Het Oneindige:

Legacy Of Franz Rosenzweig Luc Anckaert, Martin Brasser, Norbert Max Samuelson, 2004 A representative survey of the contemporary Rosenzweig research gathering the state of affairs of the main spearheads of the research and it highlights the incentives for the programs to come

A Critique of Infinity Luc Anckaert, 2006 Levinas writes that Rosenzweig is too present in his work to be cited This cryptic suggestion is unfolded into an in depth confrontation Both philosophers implement the same speculative gesture Rosenzweig writes in post Hegelian times Levinas s thinking is enriched by phenomenology and marked by the Holocaust Their critical exploration of the relationship to the infinite offers radically new perspectives on the language the time and the other The confrontation raises serious questions How is a concept of alterity possible without accepting an identity What are the concealed presuppositions The questions lead to a critical analysis that cautiously explores the boundaries of dialogical thinking But it is also the expression of the esteem held for the strong power of inspiration As such this book is both a critique and a tribute to Rosenzweig and Levinas The book contains an exhaustive bibliography of the comparative studies The manuscript was gold awarded by the Teylers Fellowship of Haarlem the Netherlands

Radical Passivity Benda Hofmeyr, 2009-01-21 Levinas s ethical metaphysics is essentially a meditation on what makes ethical agency possible that which enables us to act in the interest of another to put the well being of another before our own This line of questioning found its inception in and drew its inspiration from the mass atrocities that occurred during the Second World War The Holocaust like the Cambodian genocide or those in Rwanda and Srebrenica exemplifies what have come to be known as the never again situations After these events we looked back each time with varying degrees of incomprehension horror anger and shame asking ourselves how we could possibly have let it all happen again And yet atrocity crimes are still rampant After Rwanda 1994 and Bosnia Herzegovina 1992 1995 came Kosovo 1999 and Darfur 2003 In our present day world hate crimes motivated by racial sexual or other prejudice and mass hate such as genocide and terror are on the rise think for example of Burma Zimbabwe Sri Lanka and North Korea A critical revaluation of the conditions of possibility of ethical agency is therefore more necessary than ever This volume is committed to the possibility of never again It is dedicated to all the victims living and dead of what Levinas calls the sober Cain like coldness at the root of all crime against humanity as much as every singular crime against another human being

Rechtvaardigheid, persoon en creativiteit Timo Slootweg, 2020-02-03 Het personalisme is een wijsgerige stroming verwant aan het existentialisme die wortelt in de literatuur van de Bijbel en in de Joods christelijke ervaring van een persoonlijke God Ook buiten de wereld van het geloof bewijst het personalisme van cruciaal en blijvend belang te zijn voor de samenleving het recht en de politiek Het verzet zich tegen theorie n en praktijken die de mens tot een onderdeel van een groter geheel of totaliteit willen maken Het benadert recht en rechtvaardigheid als de verantwoordelijkheid van de enkele persoon ten overstaan van de persoon van de ander Een dergelijke ethiek is altijd uit vinding en schepping Zoeken naar rechtvaardigheid in moraal politiek en recht kent

een kunstzinnige en creatieve dimensie en is nooit slechts een zaak van kennis theorie en toepassing De denkers die in dit boek worden besproken trachten elk op eigen wijze recht te doen aan het dynamische karakter van de mens Als persoon verstaat de mens zichzelf in de steeds veranderlijke relatie tot de ander waarbij de relatie wordt begrepen langs de lijnen van de existentiële dialoog van Ik en Jij De persoon geeft zich gestalte en constitueert zich door steeds opnieuw antwoord te willen geven op het appel dat uitgaat van de singuliere ander De auteurs in dit boek onderzoeken deze gedachten door een bespreking van de meest vooraanstaande vertegenwoordigers van het wijsgerig personalisme Martin Buber Romano Guardini Emmanuel Housset Karl Jaspers Ludwig Klages Mohamed Aziz Lahbabi Emmanuel Levinas Jacques Maritain Emmanuel Mounier Paul Ricoeur Denis de Rougemont Max Scheler Paul Scholten Miguel de Unamuno en Simone Weil

Tijdschrift voor Wijsbegeerte, 1909 *Iteratie van rationale functies* Cornelis Campagne, 1929 **De Ethica van Spinoza** Herman Berger, 2011 Commentaar op het levenswerk van Spinoza waarin een houvast op het ethische denken van deze filosoof gegeven wordt De katholieke, 1846 **De werken van C. Broere getrokken uit het maandschrift De Katholieke** Cornelis Broere, 1842 **Tijdschrift voor wijsbegeerte**, 1926 **De Enige en zijn Eigendom** Max Stirner, 2008-11-13 Geen invoer *Euclides*, 1926 *Algemeen Nederlandsch tijdschrift voor wijsbegeerte en psychologie*, 1909 **Spinoza's wijsbegeerte** M. C. L. Lotsy, 1878 **Stemmen voor waarheid en vrede**, 1875 **"Daar hebben humanisten het niet zo over"** Suzette van IJssel, 2007 **French VII Bibliography**, 1999 De schoonheid en de troost van een wereldbeeld zonder God Waldo Swijnenburg, 2015-04-25 Wereldwijd zijn atheïsten veruit in de minderheid Zelfs in het nuchtere Nederland gelooft een ruime meerderheid van de mensen nog dat er meer is tussen hemel en aarde Waarom is atheïsme zo weinig populair Een van de redenen is dat toonaangevende atheïsten vaak een negatief mens en wereldbeeld verkondigen Zo vervangen zij een zinvol leven door een doelloos bestaan en zetten de mens neer als een omhooggevallen aap in plaats van een gevallen engel Daarbovenop kan de gemiddelde ongelovige zijn overtuiging vaak niet of nauwelijks verdedigen Atheïsten maken zich schuldig aan wat ze theïsten dikwijls verwijten ze trekken vergaande conclusies zonder goede onderbouwing De schoonheid en de troost van een wereldbeeld zonder God bevat een krachtige rationele en emotionele verdediging van het atheïsme Na een kritische bespreking van de klassieke en meest recente godsbewijzen komen vragen aan de orde die de meeste godontkenners laten liggen Als Hij niet bestaat hoe ziet de werkelijkheid er dan uit zonder Hem Kun je in een goddeloze werkelijkheid menselijke ambities behouden zoals een leven na de dood en een gefundeerde moraliteit Het antwoord is verrassend genoeg ja Een werkelijkheid zonder God kan wel degelijk mooi menselijk en zelfs magisch zijn Nederlandsche belletristiek, 1857-1876 Conrad Busken Huet, 1876 Litterarische fantasien en kritieken Conrad Busken Huet,

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