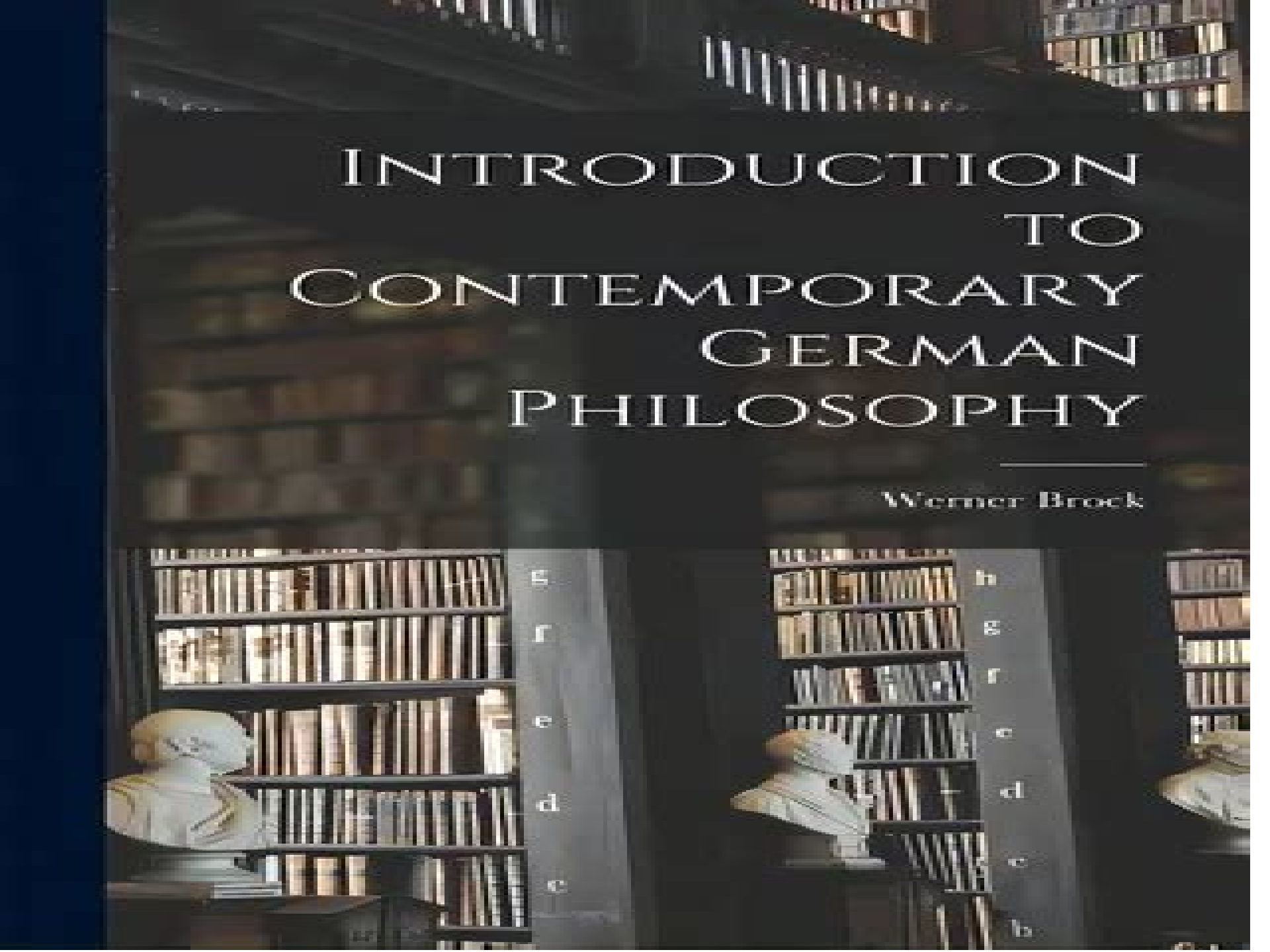


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INTRODUCTION TO CONTEMPORARY GERMAN PHILOSOPHY

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Owen Barfield's Poetic Philosophy Jeffrey Hipolito, 2024-03-21 The first book to offer an overview at once introductory and comprehensive of the philosophical thought of Owen Barfield sometimes known as the first and last Inklings and as the British Heidegger Beginning by placing Barfield's early poetics in the context of the critical hurly burly of modernist London of the 1920s *Owen Barfield's Poetic Philosophy Meaning and Imagination* shows how Barfield's subsequent development of a philosophy of history metaphysics and ethics culminates in his development of a poetic cosmology Hipolito situates Barfield's poetic philosophy in relation to his significant contemporaries and predecessors including T S Eliot D H Lawrence I A Richards Jean Paul Sartre Martin Heidegger and Ernst Cassirer bringing to light for the first time many important aspects of Barfield's thought The book concludes with an analysis of the *Burgeon* trilogy in which Barfield recapitulates the themes and arguments of his poetic philosophy by exemplifying them in three genre defying works of fiction Structured chronologically and giving a systematic examination of Barfield's thought *Owen Barfield's Poetic Philosophy* paints a much needed picture of a major thinker and poet who was entirely engaged with his times and who remains crucially relevant to our own

Subjectivity and Intersubjectivity in Modern Philosophy and Psychoanalysis Roger Frie, 1997 Using a European style of analysis Frie examines the complex relationship between the theories of intersubjectivity subjectivity language and love in the work of a diverse body of philosophers and psychoanalysts Journal of the History of Philosophy, 1984 *Facticity and the Fate of Reason After Kant* G. Anthony Bruno, 2025-02-04 *Facticity and the Fate of Reason After Kant* is the first history of the concept of facticity G Anthony Bruno argues that this concept's coining transmission and repurposing by post Kantian thinkers leaves a lasting divide concerning the question of whether a science of intelligibility can tolerate brute facts In the phenomenological tradition facticity denotes undeducibly brute conditions of intelligibility such as sociality mortality and temporality This suggests an affirmative answer to the post Kantian question However the term's original use in the German idealist tradition is associated with a negative answer a science of intelligibility must eliminate bruteness in order to be systematic as Fichte says or presuppositionless as Hegel says Moreover eliminating bruteness requires a new logic for deducing conditions of intelligibility from reason's self contradictions a dialectical logic that Fichte invents and Hegel develops In response to the German idealists Heidegger argues that dialectic ineluctably presupposes brute facts of lived experience whose interpretation requires a hermeneutics of facticity The untold history of the concept of facticity thus contains the deepest parting of the ways after Kant one in which reason is fated to transform from the hand that holds the world to the thrown activity of being in the world *Facticity and the Fate of Reason After Kant* explores this transformation while confronting our inheritance of the still pressing post Kantian question American Philosophical Quarterly Nicholas Rescher, 1984 **Contemporary German Philosophy: 1982**, 1982 Schelling's Theory of Symbolic Language Daniel Whistler, 2013-03-28 This study reconstructs F W J Schelling's philosophy of language based on a detailed reading of 73 of

Schelling's lectures on the Philosophy of Art Daniel Whistler argues that the concept of the symbol present in this lecture course and elsewhere in Schelling's writings of the period provides the key for a non referential conception of language where what matters is the intensity at which identity is produced Such a reconstruction leads Whistler to a detailed analysis of Schelling's system of identity his grand project of the years 1801 to 1805 which has been continually neglected by contemporary scholarship In particular Whistler recovers the concepts of quantitative differentiation and construction as central to Schelling's project of the period This reconstruction also leads to an original reading of the origins of the concept of the symbol in German thought there is not one romantic symbol but a whole plethora of experiments in theorising symbolism taking place at the turn of the nineteenth century At stake then is Schelling as a philosopher of language Schelling as a systematiser of identity and Schelling as a theorist of the symbol

Walford's Guide to Reference Material: Social and historical sciences, philosophy and religion Albert John Walford, Marilyn Mullan, Priscilla Schlicke, Library Association, 1996 This new edition of Volume II last published in 1994 has been extensively expanded and revised in all areas Fully updated the new edition includes major changes and covers a span of topics from archaeology through medieval history to statistics It includes philosophy psychology religion social sciences geography biology and history All areas have been completely updated with additional material in economics business and management

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philosophy that Fichte discussed in lectures at the University of Jena Edited by two of the foremost Fichte scholars in the world the essays collected here provide a much needed introduction to the major themes of the most important period of Fichte s philosophical thought and thus to German Idealism itself even as they make a persuasive case for the originality and continuing significance of the later Jena Wissenschaftslehre Beginning with the Foundations of Natural Right several of these essays convey the breadth and striking originality of Fichte s social thought during this period and its profound influence on subsequent thinkers such as Hegel Others offer the most sustained and multifaceted discussion to date of the distinctive character of Fichte s first revised presentation of the foundation

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