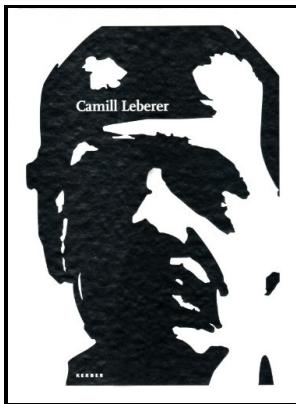


Gotthelfs Gegenwärtigkeit.

Zwingli Verlag - Weimar Classicism



Description: -

- Photography

General

Music -- Latin America -- History and criticism

Gotthelf, Jeremias, 1797-1854. Gotthelfs Gegenwärtigkeit.

- Gotthelfs Gegenwärtigkeit.

Notes: Rede--Bern (Gotthelf-Feier) 1954.

This edition was published in 1955



Filesize: 68.39 MB

Tags: #Johann #Georg #Hamann #(Stanford #Encyclopedia #of #Philosophy)

Lore Gotthelf (far right) with friends.

Although Hamann, as a Christian, had profound disagreements with Hume's thought in its atheistic aspects, nevertheless he used Humean skepticism in his own deconstructive writings.

Johann Georg Hamann (Stanford Encyclopedia of Philosophy)

From the beginning of that essay he emphasized the importance of passion and commitment in interpretation; undermining the more conventional assumption that objectivity and detachment are prerequisites of philosophical reflection and understanding.

Lore Gotthelf (far right) with friends.

A second feature of Hamann's approach is a tendency which Goethe saw as holism. Citations from this source, in conformity with common practice for Hamann references, are given above as: N II, 13:10. They remained in Britain until 1953 when they emigrated to Canada.

Johann Georg Hamann (Stanford Encyclopedia of Philosophy)

Taken as far as he did, this means that philosophy of language must include a discussion of God, and a discussion of God must make reference to sexuality and vice versa. Berkeley and Los Angeles: University of California Press, 1996. In his *Aesthetica* of 1750 vol.

Lore Gotthelf (far right) with friends.

Overweening reason is our attempt to be like God; meanwhile, prudery is the rejection of God's image, while trying to be like God in the wrong sense bodilessness.

Weimar Classicism

This suggests a picture of creation in which more of the author is expressed in a text and entrusted to the interpreter than the author's conscious intentions and opinions.

Johann Georg Hamann (Stanford Encyclopedia of Philosophy)

Cambridge: Cambridge University Press, 1985.

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