

CONCLUDING
UNSCIENTIFIC
POSTSCRIPT TO
*PHILOSOPHICAL
FRAGMENTS*



Søren Kierkegaard

VOLUME I

Edited and Translated by

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with Introduction and Notes

Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121

Jon Bartley Stewart



Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121:

Concluding Unscientific Postscript to Philosophical Fragments Søren Kierkegaard, 2013-04-21 In *Philosophical Fragments* the pseudonymous author Johannes Climacus explored the question What is required in order to go beyond Socratic recollection of eternal ideas already possessed by the learner Written as an afterword to this work *Concluding Unscientific Postscript* is on one level a philosophical jest yet on another it is Climacus's characterization of the subjective thinker's relation to the truth of Christianity At once ironic humorous and polemical this work takes on the unscientific form of a mimical pathological dialectical compilation of ideas Whereas the movement in the earlier pseudonymous writings is away from the aesthetic the movement in *Postscript* is away from speculative thought Kierkegaard intended *Postscript* to be his concluding work as an author The subsequent second authorship after *The Corsair Affair* made *Postscript* the turning point in the entire authorship Part One of the text volume examines the truth of Christianity as an objective issue Part Two the subjective issue of what is involved for the individual in becoming a Christian and the volume ends with an addendum in which Kierkegaard acknowledges and explains his relation to the pseudonymous authors and their writings The second volume contains the scholarly apparatus including a key to references and selected entries from Kierkegaard's journals and papers [Kierkegaard Bibliography](#) Peter Šajda, Jon Bartley Stewart, 2016 **Volume 8, Tome II: Kierkegaard's**

International Reception - Southern, Central and Eastern Europe Jon Stewart, 2016-12-14 Although Kierkegaard's reception was initially more or less limited to Scandinavia it has for a long time now been a highly international affair As his writings were translated into different languages his reputation spread and he became read more and more by people increasingly distant from his native Denmark While in Scandinavia the attack on the Church in the last years of his life became something of a cause célèbre later many different aspects of his work became the object of serious scholarly investigation well beyond the original northern borders As his reputation grew he was co-opted by a number of different philosophical and religious movements in different contexts throughout the world The three tomes of this volume attempt to record the history of this reception according to national and linguistic categories Tome II covers the reception of Kierkegaard in Southern Central and Eastern Europe The first set of articles under the rubric Southern Europe covers Portugal Spain and Italy A number of common features were shared in these countries reception of Kierkegaard including a Catholic cultural context and a debt to the French reception The next rubric covers the rather heterogeneous group of countries designated here as Central Europe Hungary the Czech Republic Slovakia and Poland These countries are loosely bound in a cultural sense by their former affiliation with the Habsburg Empire and in a religious sense by their shared Catholicism Finally the Orthodox countries of Eastern Europe are represented with articles on Russia Bulgaria Serbia and Montenegro Macedonia and Romania [Kierkegaard Bibliography](#) Peter Šajda; Jon Stewart, 2016 **Kierkegaard and His Danish Contemporaries: Philosophy, politics and social theory** Jon Bartley Stewart, 2009 The present volume features

articles that employ source work research in order to explore the individual Danish sources of Kierkegaard's thought. The volume is divided into three tomes in order to cover the different fields of influence. Tome I is dedicated to exploring the sources that fall under the rubrics Philosophy, Politics, and Social Theory. With regard to philosophy, Kierkegaard read the works of all the foremost Danish thinkers of the time and their German antecedents in particular, Kant, Schelling, and Hegel. While he was sympathetic to individual ideas offered by this tradition, he was generally keen to criticise the German model of philosophy and to propose a new paradigm for philosophical thought that was more in tune with lived existence. Kierkegaard also experienced the dynamic period in history that saw the great upheavals throughout Europe in connection with the revolutions of 1848 and the First Schleswig War. While it has long been claimed that Kierkegaard was not interested in politics, recent research supports a quite different picture. To be sure, he cannot be regarded as a political scientist or social theorist in a traditional sense, but he was nonetheless engaged in the issues of his day, and in his works, one can certainly find material that can be insightful for the fields of politics and social theory.

Kierkegaard's Journals and Notebooks, Volume 6
Søren Kierkegaard, 2013-01-15

For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions concerning not only philosophy and theology but also more recently fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his journals and notebooks. Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term diaries. By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects: philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure, but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially or almost entirely completed but unpublished works. Kierkegaard's *Journals and Notebooks* enables us to see the thinker in dialogue with his times and with himself. Volume 6 of this 11-volume series includes four of Kierkegaard's important NB journals, Journals NB11 through NB14, covering the months from early May 1849 to the beginning of 1850. At this time, Denmark was coming to terms with the 1848 revolution that had replaced absolutism with popular sovereignty, while the war with the German states continued, and the country pondered exactly what replacing the old State Church with the Danish People's Church would mean. In these journals, Kierkegaard reflects at length on political and especially on ecclesiastical developments. His brooding over the ongoing effects of his fight with the satirical journal *Corsair* continues, and he also examines and re-examines the broader personal and religious significance of his broken engagement with Regine Olsen. These journals also contain reflections by Kierkegaard on a number of his most important

works including the two works written under his new pseudonym Anti Climacus *The Sickness unto Death* and *Practice in Christianity* and his various attempts at autobiographical explanations of his work And all the while the drumbeat of his radical critique of Christendom continues and escalates Kierkegaard wrote his journals in a two column format one for his initial entries and the second for the extensive marginal comments that he added later This edition of the journals reproduces this format includes several photographs of original manuscript pages and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced

Kierkegaard's Influence on Theology:

German Protestant theology Jon Bartley Stewart, 2012 Tome I is dedicated to the reception of Kierkegaard among German Protestant theologians and religious thinkers The writings of some of these figures turned out to be instrumental for Kierkegaard's breakthrough internationally shortly after the turn of the twentieth century Leading figures of the movement of dialectical theology such as Karl Barth Emil Brunner Paul Tillich and Rudolf Bultmann spawned a steadily growing awareness of and interest in Kierkegaard's thought among generations of German theology students Emanuel Hirsch was greatly influenced by Kierkegaard and proved instrumental in disseminating his thought by producing the first complete German edition of Kierkegaard's published works Both Barth and Hirsch established unique ways of reading and appropriating Kierkegaard which to a certain degree determined the direction and course of Kierkegaard studies right up to our own times

Concluding Unscientific Postscript to Philosophical Fragments Søren Kierkegaard, 1992

Where the

Truth Lies Shane R. Cudney, 2021-11-23 Johannes de Silentio the pseudonymous author of *Fear and Trembling* concludes that faith is absurd irrational and therefore lies beyond the scope of reason But if we ascribe authorship ultimately to Kierkegaard as is common practice we must conclude that he himself is an irrationalist Given the myriad of competing voices throughout Kierkegaard's writings this seems highly questionable at best If however we take the pseudonymous author strictly at his authorial word it changes the shape and dynamic of the text inviting us to read it instead as a thought experiment In this way the text demonstrates both the absurdity and sin of reason in its bid to fully grasp the mystery of faith on its own rational terms

The Joy of Kierkegaard Hugh S. Pyper, 2014-10-20

Kierkegaard has often been regarded as a gloomy thinker yet as an evangelist his aim was to discover the joy of the truth of Christianity Both Kierkegaard's belief and his doubt in his own work were the result of his attempt to comprehend the exceptional experiences of biblical characters and to examine what he found most puzzling or offensive *The Joy of Kierkegaard* brings together the writings of one of the most influential of Kierkegaard scholars These essays argue that Kierkegaard's most original thought arises from his struggle with biblical passages and that joy underpins his profound exploration of spiritual alienation

Kierkegaard's Journals

and Notebooks, Volume 4 Søren Kierkegaard, 2011-07-05 For over a century the Danish thinker Søren Kierkegaard 1813-55 has been at the center of a number of important discussions concerning not only philosophy and theology but also more recently fields such as social thought psychology and contemporary aesthetics especially literary theory Despite his relatively

short life Kierkegaard was an extraordinarily prolific writer as attested to by the 26 volume Princeton University Press edition of all of his published writings But Kierkegaard left behind nearly as much unpublished writing most of which consists of what are called his journals and notebooks Kierkegaard has long been recognized as one of history's great journal keepers but only rather small portions of his journals and notebooks are what we usually understand by the term diaries By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects philosophical religious political personal Studying his journals and notebooks takes us into his workshop where we can see his entire universe of thought We can witness the genesis of his published works to be sure but we can also see whole galaxies of concepts new insights and fragments large and small of partially or almost entirely completed but unpublished works Kierkegaard's Journals and Notebooks enables us to see the thinker in dialogue with his times and with himself Volume 4 of this 11 volume series includes the first five of Kierkegaard's well known NB journals which contain in addition to a great many reflections on his own life a wealth of thoughts on theological matters as well as on Kierkegaard's times including political developments and the daily press Kierkegaard wrote his journals in a two column format one for his initial entries and the second for the extensive marginal comments that he added later This edition of the journals reproduces this format includes several photographs of original manuscript pages and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced Kierkegaard's Writings Søren Kierkegaard, 1992

What Is Ethically Demanded? Hans Fink, Robert Stern, 2017-06-15 This collection of essays by leading international philosophers considers central themes in the ethics of Danish philosopher Knud Ejler Løgstrup 1905-1981 Løgstrup was a Lutheran theologian much influenced by phenomenology and by strong currents in Danish culture to which he himself made important contributions The essays in *What Is Ethically Demanded* K E Løgstrup's *Philosophy of Moral Life* are divided into four sections The first section deals predominantly with Løgstrup's relation to Kant and through Kant the system of morality in general The second section focuses on how Løgstrup stands in connection with Kierkegaard Heidegger and Levinas The third section considers issues in the development of Løgstrup's ethics and how it relates to other aspects of his thought The final section covers certain central themes in Løgstrup's position particularly his claims about trust and the unfulfillability of the ethical demand The volume includes a previously untranslated early essay by Løgstrup *The Anthropology of Kant's Ethics* which defines some of his basic ethical ideas in opposition to Kant's The book will appeal to philosophers and theologians with an interest in ethics and the history of philosophy Contributors K E Løgstrup Svend Andersen David Bugge Svein Aage Christoffersen Stephen Darwall Peter Dews Paul Faulkner Hans Fink Arne Grøn Alasdair MacIntyre Wayne Martin Kees van Kooten Niekerk George Pattison Robert Stern and Patrick Stokes

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Written as an afterword to this work *Concluding Unscientific Postscript* is on one level a philosophical jest yet on another it is Climacus's characterization of the subjective thinker's relation to the truth of Christianity At once ironic humorous and polemical this work takes on the unscientific form of a mimical pathetic dialectical compilation of ideas Whereas the movement in the earlier pseudonymous writings is away from the aesthetic the movement in *Postscript* is away from speculative thought Kierkegaard intended *Postscript* to be his concluding work as an author The subsequent second authorship after *The Corsair Affair* made *Postscript* the turning point in the entire authorship Part One of the text volume examines the truth of Christianity as an objective issue Part Two the subjective issue of what is involved for the individual in becoming a Christian and the volume ends with an addendum in which Kierkegaard acknowledges and explains his relation to the pseudonymous authors and their writings The second volume contains the scholarly apparatus including a key to references and selected entries from Kierkegaard's journals and papers

Writing the Self Peter Heehs, 2013-02-14 The self has a history In the West the idea of the soul entered Christianity with the Church Fathers notably Augustine During the Renaissance the idea of the individual attained preeminence as in the works of Montaigne In the seventeenth century philosophers such as Descartes formulated notions of selfhood that did not require a divine foundation in the next century Hume grew skeptical of the self's very existence Ideas of the self have changed markedly since the Romantic period and most scholars today regard it as at best a mental construct First person genres such as diaries and memoirs have provided an outlet for self expression Protestant diaries replaced the Catholic confessional but secular diaries such as Pepys's may reveal yet more about the self After Richardson novels competed with diaries and memoirs as vehicles of self expression though memoirs survived and continue to thrive while the diary has found a new incarnation in the personal blog *Writing the Self* narrates the intertwined histories of the self and of self expression through first person literature

Secret Faith in the Public Square Jonathan Malesic, 2009-09-01 In this groundbreaking and provocative book Jonathan Malesic argues that the best way for Christians to be caretakers of their tradition and to love their neighbors selflessly is to conceal their religious identity in American public life The alternative insisting on Christianity's public visibility in politics the marketplace and the workplace risks severely compromising the distinctiveness of Christian identity Delving deep into the Christian tradition Malesic explains that keeping Christian identity secret means living fully in the world while maintaining Christian language prayer and liturgy in reserve He shows how major thinkers Cyril of Jerusalem Søren Kierkegaard and Dietrich Bonhoeffer sought to protect Christian identity from being compromised by the public sphere He then shows that Christians dual responsibilities for the tradition and for the neighbor must be kept secret

Kierkegaard: Concluding Unscientific Postscript Søren Kierkegaard, 2009-05-28 A new translation of *Concluding Unscientific Postscript* with an introduction that sets the work in its philosophical and historical contexts

Deep Vegetarianism, Challenging the basic assumptions of a meat eating society *Deep Vegetarianism* is a spirited and compelling defense of a vegetarian lifestyle Considering all of the

major arguments both for and against vegetarianism and the habits of meat eaters vegetarians and vegans alike Michael Allen Fox addresses vegetarianism's cultural historical and philosophical background details vegetarianism's impact on one's living and thinking and relates vegetarianism to classical and recent defenses of the moral status of animals Demonstrating how a vegetarian diet is related to our awareness of the world and our ethical outlook on life Fox looks at the different kinds of vegetarian commitments people make and their reasons for making them In chapters that address such issues as the experiences emotions and grounds that are part of choosing vegetarianism Fox discusses not only good health animal suffering and the environmental impacts of meat production but such issues as the meaning of food world hunger religion and spirituality and significantly the links share between vegetarianism and other human rights movements and ideologies particularly feminism In an extensive chapter that addresses arguments made by advocates of meat eating Fox speaks to claims of humans as natural carnivores animals as replaceable and vegetarians as anti feminist He also addresses arguments surrounding the eating habits of indigenous peoples eating free range animals and carnivorous behavior among animals The most complete examination of the vegetarian outlook to date Deep Vegetarianism reveals the broad range of philosophical views that contribute to such a choice It recognizes and calls for a conscious awareness of and an individual responsibility to the issues that exist in the moral political and social spheres of our existence With its lively and controversial discussion Deep Vegetarianism promises to appeal to anyone looking to explore the relationship between dietary choice lifestyle the treatment of animals and the environment and personal ethical responsibility It will also be particularly useful for students and teachers of moral philosophy ethics religion comparative cultures ecology and feminism

Kierkegaard's Writings, XII, Volumes I and II Søren Kierkegaard, 1992-01-21 In Philosophical Fragments the pseudonymous author Johannes Climacus explored the question What is required in order to go beyond Socratic recollection of eternal ideas already possessed by the learner Written as an afterword to this work Concluding Unscientific Postscript is on one level a philosophical jest yet on another it is Climacus's characterization of the subjective thinker's relation to the truth of Christianity At once ironic humorous and polemical this work takes on the unscientific form of a mimical pathological dialectical compilation of ideas Whereas the movement in the earlier pseudonymous writings is away from the aesthetic the movement in Postscript is away from speculative thought Kierkegaard intended Postscript to be his concluding work as an author The subsequent second authorship after The Corsair Affair made Postscript the turning point in the entire authorship Part One of the text volume examines the truth of Christianity as an objective issue Part Two the subjective issue of what is involved for the individual in becoming a Christian and the volume ends with an addendum in which Kierkegaard acknowledges and explains his relation to the pseudonymous authors and their writings The second volume contains the scholarly apparatus including a key to references and selected entries from Kierkegaard's journals and papers

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Table of Contents Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121

1. Understanding the eBook Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - The Rise of Digital Reading Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Advantages of eBooks Over Traditional Books
2. Identifying Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - User-Friendly Interface
4. Exploring eBook Recommendations from Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Personalized Recommendations

- Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 User Reviews and Ratings
- Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 and Bestseller Lists
- 5. Accessing Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 Free and Paid eBooks
 - Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 Public Domain eBooks
 - Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 eBook Subscription Services
 - Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 Budget-Friendly Options
- 6. Navigating Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 eBook Formats
 - ePub, PDF, MOBI, and More
 - Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 Compatibility with Devices
 - Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Highlighting and Note-Taking Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Interactive Elements Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
- 8. Staying Engaged with Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs

- Following Authors and Publishers Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
- 9. Balancing eBooks and Physical Books Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Setting Reading Goals Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Fact-Checking eBook Content of Concluding Unscientific Postscript To Philosophical Fragments Volume 1 Kierkegaards Writings Vol 121
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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