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# Skeptische Phantasie

Eine andere Geschichte der Epochenübergänge



Wilhelm Fink Verlag

# Skeptische Phantasie

**Verena Olejniczak Lobsien**



## **Skeptische Phantasie:**

**Skeptische Phantasie** Verena Olejniczak Lobsien, 1999      **Crowd and Rumour in Shakespeare** Kai Wiegandt, 2012  
Offers new interpretations of Shakespeare's works in the context of two major contemporary notions of collectivity the crowd rumour Provides fresh insights on the central problems of Shakespeare's most contentiously debated plays offers an alternative to the dominant tradition of celebrating Shakespeare as the origin of modern individualism

**Literary Culture in Early Modern England, 1630-1700** Ingo Berensmeyer, 2020-06-22 This book explores literary culture in England between 1630 and 1700 focusing on connections between material epistemic and political conditions of literary writing and reading In a number of case studies and close readings it presents the seventeenth century as a period of change that saw a fundamental shift towards a new cultural configuration neoclassicism This shift affected a wide array of social practices and institutions from poetry to politics and from epistemology to civility

**The Faculties** Dominik Perler, 2015-05-29 It seems quite natural to explain the activities of human and non human animals by referring to their special faculties Thus we say that dogs can smell things in their environment because they have perceptual faculties or that human beings can think because they have rational faculties But what are faculties In what sense are they responsible for a wide range of activities How can they be individuated How are they interrelated And why are different types of faculties assigned to different types of living beings The six chapters in this book discuss these questions covering a wide period from Plato up to contemporary debates about faculties as modules of the mind They show that faculties were referred to in different theoretical contexts but analyzed in radically different ways Some philosophers especially Aristotelians made them the cornerstone of their biological and psychological theories taking them to be basic powers of living beings Others took them to be inner causes that literally produce activities while still others provided a purely functional explanation The chapters focus on various models taking into account Greek Arabic Latin French German and Anglo American debates They analyze the role assigned to faculties in metaphysics philosophy of mind and epistemology but also the attack that was often launched against the assumption that faculties are hidden yet real features of living beings The short Reflections inserted between the chapters make clear that faculties were also widely discussed in literature science and medicine

**Staging Doubt** Leonie Pawlita, 2019-09-02 This volume considers the influential revival of ancient philosophical skepticism in the 16th and early 17th centuries and investigates from a comparative perspective its reception in early modern English Spanish and French drama dedicating detailed readings to plays by Shakespeare Calder n Lope de Vega Rotrou Desfontaines and Cervantes While all the plays employ similar dramatic devices for putting skepticism on stage the study explores how these dramas however give different answers to the challenges posed by skepticism in relation to their respective historico cultural and ideological contexts

**Bochumer Philosophisches Jahrbuch Für Antike und Mittelalter** Burkhard Mojsisch, Olaf Pluta, Rudolf Rehn, 2006-08-08 This journal is devoted to the philosophy of antiquity and the Middle Ages It concentrates on research

documenting the connections between ancient and medieval philosophy focuses on the interrelations among various cultural and philosophical traditions such as the Arabic Judaic Byzantine and Latin informs about major research trends in ancient and medieval philosophy and publish reviews of important new studies in these fields offers a forum for discussions of controversial or divergent interpretations of these topics presents previously unpublished sources and translations too short to appear in another format and features a miscellany of reports and information including interviews with prominent scholars *Das Geheimnis am Beginn der europäischen Moderne* Gisela Engel, 2002 **The Eighteenth Century** Kevin L. Cope, Robert C. Leitz, III, 2003 This reference work provides bibliographic details for students of 18th century studies

*Shakespeare-Jahrbuch*, 1995 **Zeitschrift für wissenschaftliche Theologie** Adolf Hilgenfeld, 1889 *Zeitschrift für wissenschaftliche Theologie*, 1889 *General-Register ... zu der ... Zeitschrift für wissenschaftliche Theologie Jahrgang i ... bis xxxiii* Franz Görres, 1889 *Altern und Neugeburt im Völkerleben* Hartmut Piper, 1921 **Skepsis und literarische**

**Imagination** Bernd-Rüdiger Hüppauf, 2003 Solange es Dogmatiker gibt müssen wir Skeptiker sein meinte Pascal In der Zwischenzeit haben die Dogmatiker tatkräftige Unterstützung von Fanatikern und Fundamentalisten bekommen Im Gegenzug scheint das Bedürfnis nach Skepsis heute größer denn je zu sein Die Skepsis wurde von der Schulphilosophie oft wie ein Wechselbalg behandelt Sie stirbt und entwickelte Zweifel die letztlich wie eine Bedrohung der Philosophie selbst wirkten Ihre Motivation kam dabei aus dem Leben und hatte ein therapeutisches Ziel den Seelenfrieden die ataraxie Seit ihrer Wiederbelebung in der Mitte des 20 Jahrhunderts hat sie nachhaltigen Einfluss auf die Erkenntnistheorie und gewonnen Sie führt etwa bei Paul Feyerabend zu einem Denken das von der tyrannischen Forderung befreien will uns mit einer Welt abzufinden die wir nicht gemacht haben So wird die Grenze zwischen philosophischem Diskurs und literarischer Kreativität durchlässig In seinen Einzelbeiträgen stellt der Band die Frage ob es eine skeptische Ästhetik geben und was von ihr erwartet werden kann **Ethnohistorische Wege und Lehrjahre eines Philosophen** Dittmar Schorkowitz, 1995 Lawrence Krader wurde am 9.12.1919 in New York geboren wo er bis Kriegsausbruch Philosophie und Ethnologie studierte Seiner Dissertation im Jahre 1954 folgte zunächst eine Professur für Anthropologie und ein Direktorat des Nomadism Program an der Universität Syracuse dann die Leitung des China Population Program beim Bureau of Census der Vereinigten Staaten die Präsidentschaft der Anthropological Society of Washington und die ordentliche Professur an der American University Washington DC 1958 1963 Er war Repräsentant für Ethnologie und Anthropologie im Social Science Council und Human Science Council UNESCO Leiter der Anthropologischen Sektion der Abteilung für Soziologie und Anthropologie am City College in New York Vorsitzender der Abteilung für Soziologie und Anthropologie an der Universität Waterloo Canada Mitglied des Committee on Foreign Relations an der National Academy of Sciences und des Committee on Ecology beim National Research Council Washington DC und von 1964 bis 1978 Secretary General der International Union of Anthropological and Ethnological Sciences Im Jahre 1972 folgte L. Krader einem Ruf nach Berlin und wurde Ordinarius am Institut für Ethnologie an der Freien

Universität dem er bis 1982 als Direktor vorstand Let me behold thy face Sibylle Baumbach, 2007 **Manier, Manieren, Manierismen** Erika Greber, 2003 *Zeitschrift für Germanistik*, 2008 Buchgestützte Subjektivität Christian Moser, 2006 Die Untersuchung verknüpft diskursanalytische mediengeschichtliche und gattungstheoretische Ansätze um ein neues Licht auf die Vorgeschichte neuzeitlicher Subjektivität und ihrer literarischen Repräsentation zu werfen. In ihrem Zentrum steht der Zusammenhang zwischen Lesen/Schreiben und Subjektkonstitution. Sie rekonstruiert die antiken Wurzeln dieser schriftgestützten Form von Subjektivität, beleuchtet ihre Affinität zu spezifischen literarischen Darstellungsformen und zeichnet ihre Transformation im Übergang zum christlichen Mittelalter und zur frühen Neuzeit nach. **Montaigne und die Kunst der Frage** Hans Peter Balmer, 2008 Montaigne bildet eine Ausnahme im Mainstream der westlichen Tradition. In einer Zeit fanatischer Religionskriege bezeugen seine Essays humanistische Weisheit und kosmopolitische Toleranz. Montaignes Weg führt von der Selbstschilderung zur Beschreibung der Umstände und Massgaben des Menschseins insgesamt. Was weiss ich? heisst die Leitfrage eines Philosophierens auf sokratische Weise inmitten von Menschen und Dingen. Der Essayist findet so zu einer Neubegründung der Skepsis. Veränderung und Vielfalt werden zu Zeichen der Fülle und der Lebendigkeit. Gewissheit des Wissens und restlose Selbsterkenntnis im Allgemeinen unerreichbar bleiben, nicht aber Loyalität gegenüber der menschlichen Grundverfassung und die Befähigung, das Dasein recht geniessen zu können. So gewinnt er Einsichten, die heute durch Polarisierung und Fanatisierung erneut an der Tagesordnung sind, erst recht interessieren müssen.

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