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Mit großem Interesse hat Rezensent Jürgen Busche den nun erschienenen 83. Band der Heidegger-Gesamtausgabe gelesen. Er folgt dem Rat des Herausgebers Mark Michalski, zunächst die Protokolle im Anhang zu den Seminaren von 1929 bis 1952 über Platon, Aristoteles und Augustinus zu lesen, die etwa von Heidegger-Schülern wie Ernst Tugendhat, Wilhelm Weischedel oder Ernst Nolte verfasst wurden.

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Heidegger Gesamtausgabe is the term for the collected works of German philosopher Martin Heidegger, edited by Vittorio Klostermann.: ix–xiii The Gesamtausgabe was begun during Heidegger's lifetime. He defined the order of publication and controversially dictated that the principle of editing should be "ways not works."

Heidegger Gesamtausgabe - Wikipedia
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Gesamtausgabe Plan - Martin Heidegger
Augustinus eli Rooman valtakunnan myrskyisten vuosien aikana. Hänen lapsuudessaan keisari Julianus Luopio teki viimeisen yrittksen palauttaa Rooman vanha uskonto valtionuskonnoksi. Alarik valloitti Rooman hänen toimiessaan piispana. Hänen kuolemansa puolestaan ajoittuu Rooman valtakunnan lopulliseen luhistumiseen, kun vandaalit piirttivät hänen kotikaupunkiaan Hippo Regiusta (nykyään ...

Reexamining the case of one of the most famous intellectuals to embrace fascism, this book argues that Martin Heidegger’s politics and philosophy of language emerge from a deep affinity for the ethno-nationalist and anti-Semitic politics of the Nazi movement. Himself a product of a conservative milieu, Heidegger did not have to significantly compromise his thinking to adapt it to National Socialism but only to intensify certain themes within it. Tracing the continuity of these themes in his lectures on Greek philosophy, his magnum opus, Being and Time, and the notorious Black Notebooks that have only begun to see the light of day, Heidegger’s Fascist Affinities argues that if Heidegger was able to align himself so thoroughly with Nazism, it was partly because his philosophy was predicated upon fundamental forms of silencing and exclusion. With the arrival of the Nazi revolution, Heidegger displayed—both in public and in private—a complex, protracted form of silence drawn from his philosophy of language. Avoiding the easy satisfaction of banishing Heidegger from the philosophical realm so indebted to his work, Adam Knowles asks whether what drove Heidegger to Nazism in the first place might continue to haunt the discipline. In the context of today’s burgeoning ethno-nationalist regimes, can contemporary philosophy ensure itself of its immunity?

Charles Taylor’s monumental book A Secular Age has been extensively discussed, criticized, and worked on. This volume, by contrast, explores ways of working with Taylor’s book, especially its potentials and limits for individual research projects. Due to its wide reception, it has initiated a truly interdisciplinary object of study; with essays drawn from various research fields, this volume fosters substantial conversation across disciplines.

Dominique Janicaud once famously critiqued the work of French phenomenologists of the theological turn because their work was built on the seemingly corrupt basis of Heidegger’s notion of the inapparent or inconspicuous. In this powerful reconsideration and extension of Heidegger’s phenomenology of the inconspicuous, Jason W. Alvis deftly suggests that inconspicuousness characterizes something fully present and active, yet quickly overlooked. Alvis develops the idea of inconspicuousness through creative appraisals of key concepts of the thinkers of the French theological turn and then employs it to describe the paradoxes of religious experience.