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LOS EXISTENCIALISMOS: CLAVES PARA SU COMPRENSION

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Los Existencialismos Claves Para Su Comprension

Pedro Fontán Jubero



Los Existencialismos Claves Para Su Comprensión:

Los existencialismos Fontan Jubero, Pere, 1985 **Los existencialismos** Pedro Fontán Jubero, 1988 **Los Existencialismos** Pedro Fontán Jubero, 1994 **25 Conceptos Clave Del Existencialismo En 7 Minutos Cada Uno** Nietsnie Trebla, 25 Conceptos Clave del Existencialismo en 7 Minutos Cada Uno es una introducción accesible y profunda a las ideas fundamentales del existencialismo un movimiento filosófico que ha influido en la literatura el arte y la vida contemporánea A través de 25 breves capítulos cada uno diseñado para ser consumido en solo siete minutos el lector explorar conceptos esenciales como la premisa de que la existencia precede a la esencia la tensión entre libertad y responsabilidad y el desafío del absurdismo Desde el temor y la ansiedad que surgen ante nuestra finitud hasta la búsqueda de autenticidad en un mundo que a menudo nos aliena este libro despliega un vasto panorama donde la vida humana se enfrenta a su significado Reflexionaremos sobre el papel del otro y la mirada que nos define así como el delicado equilibrio entre vida estética vs vida tica A lo largo de estas páginas también se abordarán temas de gran relevancia como la crisis existencial y el nihilismo invitando al lector a confrontar la mala fe y a dar el salto de fe necesario para encontrar su propio camino Cada concepto se convierte en una herramienta esencial para navegar por la complejidad de nuestra existencia ofreciendo un espacio para la reflexión personal y el crecimiento Este libro no solo es una guía sobre el existencialismo sino también un poderoso recordatorio de la capacidad humana para crear significado en un mundo que a menudo parece caótico Con un lenguaje claro y directo 25 Conceptos Clave del Existencialismo en 7 Minutos Cada Uno es un compañero indispensable para aquellos que buscan entender mejor la condición humana y su legado en el pensamiento contemporáneo El existencialismo en la ficción novelesca Roberto A. Vélez Correa, 2005 *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's International Reception** Jon Stewart, Jon Bartley Stewart, 2009 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 Aida; Jon Stewart, 2016 Heidegger o el final de la filosofía Juan Manuel Navarro Cordón, Ramón Rodríguez, 1993

El suicidio como recuperación de la subjetividad Jairo Alberto Cardona Reyes, Este libro tendrá el propósito de responder a la siguiente pregunta ¿es posible entender el suicidio como una acción de un sujeto que se considera libre y dueño de sí es decir como una acción racional Nos plantearemos entonces con la ayuda de Sartre Seneca y Virasoro tal posibilidad dejando al mismo tiempo abierta a lo largo de todo el escrito la pregunta ¿cuál es el cuestionamiento que deja en medio el suicidio del otro Para mayor claridad abarcaremos el problema a lo largo de cuatro capítulos organizados de la siguiente manera En el primer capítulo nos preguntaremos ¿quién se conoce comúnmente por suicidio Pregunta que será respondida a partir de la posición de la Iglesia Católica y de diversas disciplinas perspectivas que o le niegan a la persona el derecho de decidir sobre su propio suicidio o no encuentran en ella responsabilidad alguna sobre tal acto Por otra parte hablaremos de la eutanasia como la forma más próxima de recuperación de la subjetividad y del abismo jurídico que aún existe en Colombia sobre dicha práctica En el segundo capítulo contemplaremos la posibilidad de un suicidio como acción racional Hablaremos del suicidio que en cuanto que es acción puede darse de dos maneras como acción auténtica o inauténtica El tercer capítulo se referirá concretamente a la muerte como punto límite de la existencia en el cual ésta pierde o recobra su sentido Después resaltaremos la necesidad de desdramatizar la muerte aceptando su inevitabilidad Y luego hablaremos sobre el suicidio como resultado de una profunda

reflexión la cual le otorga un carácter racional a dicho acto En el cuarto y último capítulo expondremos las implicaciones que el suicidio tiene con respecto a los otros de los valores sociales que rechazan tal acto y de la posición que debo tomar frente a la norma que me impide suicidarme

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