

## **ABSTRACTS**

**Philosophisches Jahrbuch 1/2013**

### **BEITRÄGE**

#### **Dieter Thomä, Sprachspiele zwischen Heimat und Exil. Anmerkungen zu Wittgenstein**

The article discusses Wittgenstein's notion of language-game by focusing on his inversion of the relation between foundation and construction. By examining Wittgenstein's philosophy of language and life, the article attempts to gain general information about the purposes of philosophy.

#### **Jörn Müller, Leben und Sterben des Sokrates im Spiegel Friedrich Nietzsches**

This article tries to unearth and evaluate the hermeneutic potential of Nietzsche's understanding of Socrates, which is highly ambivalent. While Socrates is sometimes depicted as an optimistic rationalist, Nietzsche finally portrays him as a kind of universal pessimist who ultimately denounces life, especially in his last words on his deathbed. This nihilistic interpretation is subsequently criticized in this article (with special emphasis on a closer look at the evidence in Plato's *Phaidon* and *Symposion*) and superseded by a picture which is still indebted to some of Nietzsche's basic categories: Socrates appears as a carefully balanced mixture of Apollonian and Dionysian elements, thereby reflecting Plato's major achievement in combining philosophy and poetry in his Socratic dialogues.

#### **Stefan Schick, Aufklärung als Ethos. Der Beitrag des Moses Maimonides zur Beantwortung der Frage: Was ist Aufklärung?**

Both in academic and public discussions the term "enlightened" is not only an often used but also an often misused one. Thus, this article again investigates the question "What is Enlightenment?" One main thesis, which for some contemporary self-proclaimed followers of Enlightenment may be a bit hard to swallow, is that it is just the influence of a certain mediaeval thinker on historical Enlightenment that can help to develop a systematic and not only historical concept of Enlightenment. For this purpose, this article combines three problems of this very concept: the discussion on "What is Enlightenment?" in late German Enlightenment; the fuzziness of any distinction between "Enlightenment" and "Counter-Enlightenment"; the very difference between the way that Jewish Enlightenment (*Haskala*) and "Christian" Enlightenment refer to their mediaeval philosophical ancestors.

## **Martin Sticker / Daniel Wenz, System und Systemkritik. Witz und Ironie als philosophische Methode beim frühen Friedrich Schlegel**

The conceptions of wit and irony of the early Friedrich Schlegel together constitute a philosophically ambitious form of early-romantic dialectic. This dialectic was directed especially against the closed philosophical system of Fichte, and tries to show a third way between the abandonment of a system and a closed system. The result is an open system, which can accommodate historical change and an infinite approach to the absolute. The article discusses the origin of this third way in romantic irony, and Schlegel's critique of Fichte, as well as the role poetry and the fragment as a form of philosophical discourse plays for Schlegel's dialectic.

## **JAHRBUCH-KONFERENZ: MENTALE VERURSACHUNG**

**Wilhelm Vossenkuhl: Einführung in die Jahrbuch-Konferenz**

**Michael Esfeld: Von Descartes lernen**

**Erasmus Mayr: Neo-Aristotelismus, Identitätstheorie und mentale Verursachung**

**BettinaWalde: Zur aristotelischen Perspektive auf die Frage nach der kausalen Relevanz von Bewußtseinsinhalten**

**Emmanuel Baierlé: Sollte das Standardmodell der mentalen Verursachung aufgegeben werden?**

**Tobias Müller: Zur Möglichkeit und Wirklichkeit mentaler Verursachung**

**Anne Sophie Spann: Dualität im Horizont des Physischen. Thomas Buchheims ‚horizontaler Dualismus‘ als Antwort auf das Problem mentaler Verursachung**

**Sven Walter: Mentale Verursachung und Willensfreiheit: Ist Freiheit eine Illusion, weil der bewußte Wille ein Epiphänomen ist?**

**Buchbesprechungen**