

Programme of the online-colloquium "German Philosophy, 1860-1914"

<p>October 1 Elisabeth Widmer (University of Vienna)</p>	<p><i>Psychophysiological Transcendentalism in Friedrich Albert Lange's Social and Political Philosophy</i></p>
<p>October 8 Henriikka Hannula (University of Vienna)</p>	<p><i>Dilthey's and Ranke's Aesthetic Conception of History</i></p>
<p>October 22 Marcello Ruta (University of Bern)</p>	<p><i>Experiencing the Musical Form: Dilthey's Notion of Musical Understanding and its Twofold Relation to Hanslick's Formalism</i></p>
<p>October 29 Peter Stewart-Kroeker (McMaster University)</p>	<p><i>Pessimism and the Affirmation of Life: Nietzsche's Music-Making Socrates</i></p>
<p>November 4 Firat M. Hacıahmetoğlu (KU Leuven)</p>	<p><i>Globalization and phenomenology at the fin-de-siecle: Husserl and the concept of the lifeworld</i></p>
<p>November 12 David Weberman (CEU)</p>	<p><i>Heidegger's Notion of "Verstehen"</i></p>
<p>November 19 Maciek Czerkawski (UMCS Lublin)</p>	<p><i>Aristotelian Rhapsody: Did Aristotle 'Pick [His Categories] as They Came His Way'?</i></p>
<p>November 26 Jacinto Páez Bonifaci (Fernuniversität Hagen)</p>	<p><i>Continuities and discontinuities in Windelband's theory of judgment</i></p>
<p>December 10 Circé Furtwängler (Université Paris, Panthéon-Sorbonne)</p>	<p><i>A Hegelian model for Cassirer's desontologisation of matter in Substance and function (1910)</i></p>
<p>December 17 Samuel Descarreaux (University of Ottawa & de Lorraine)</p>	<p><i>Set Theory as Semantic: Friedrich-Albert Lange and Gottlob Frege on Mathematical Logic</i></p>
<p>January 7 Sean T. Murphy (Providence College)</p>	<p><i>The Aesthetics of Agency in German Philosophy: Schiller, Schopenhauer, and Nietzsche</i></p>
<p>January 14 Cody Inglis (CEU)</p>	<p><i>On the Reception and Adaptation of Neo-Kantianism in East Central European Legal Philosophy: The Case of Felix (Bódog) Somló</i></p>
<p>January 21 Lea Gekle (UPJV & Goethe University)</p>	<p><i>What Dilthey's analysis of the Geisteswissenschaften means to Adorno's social theory</i></p>

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