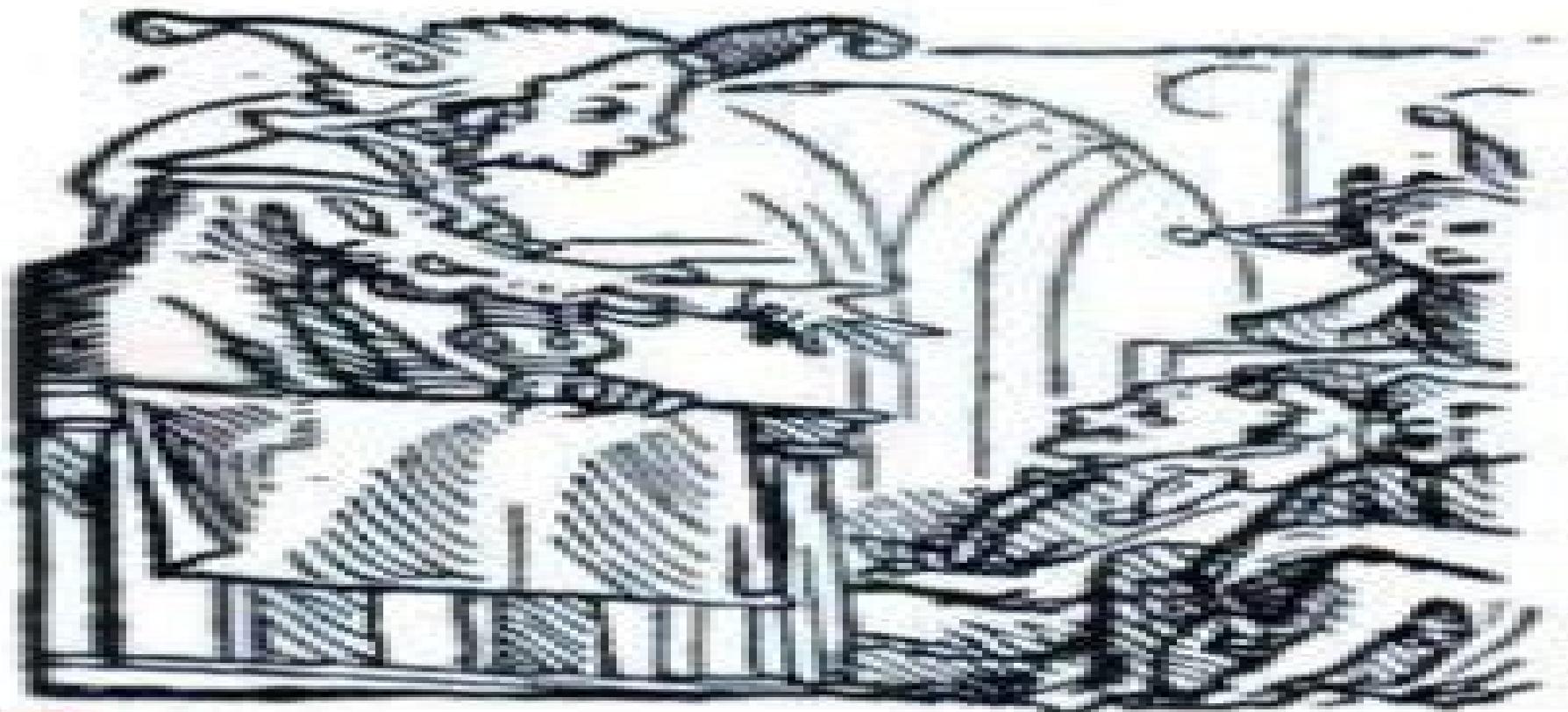


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Bezwaren Tegen Het Humanisme

Arno Langeler

Bezwaren Tegen Het Humanisme:

Het humanisme als levensbeschouwing in de Nederlanden Paul Van Overzee,1948 *Op de grens van Humanisme en Hervorming* F.J. Dubiez,2023-07-24 A history of printing and publishing at Amsterdam from the beginnings 1506 up to the Alteration 1578 At the end of each chapter devoted to a printer publisher or bookseller a short title list of his production with references to existing bibliographies and location of copies Extensive summary in English **Voor menselijkheid of tegen godsdienst?** Peter Derkx,1998

H.J. Pos, 1898-1955, objectief en partijdig Peter Derkx,1994 *Het humanisme en zijn historische achtergrond* Cornelia J. de Vogel,1968 **Dialoog in recht en literatuur** Claudia Bouteliger,2018 Wat kan literatuur in de zin van fictie betekenen voor het recht en de rechtvinding Literatuur komt in opstand tegen een abstracte

wetenschappelijke benadering van de ander Ze ontsluiert concrete werelden en personages en vraagt daarmee aandacht voor het horen van de menselijke stem in het recht Dat is de literaire benaderingswijze van het vakgebied Recht en literatuur die ijvert voor een meer persoonlijke benadering in het recht en zich richt op humaniteit en erkenning van de ander Door het lezen van literatuur kan de rechter een zeker empathisch vermogen en een zekere verbeeldingskracht ontwikkelen die het oordeelsvermogen ten goede komen Dit pleidooi van de zogenoemde narratieve rechtsethiek voor empathie en menselijkheid is belangrijk in weerwil van een wetenschappelijke opvatting van het recht en rechtvaardigheid Deze recente inzichten en thema s in Recht en literatuur roepen echter vragen op In welke mate slaagt Recht en literatuur in het bieden van een alternatief dat rechtvaardigheid en menselijkheid realiseert Wordt de narratieve rechtsethiek zelf niet ook geconditioneerd door blikveldbeperkende doctrines en dogma s Wat is de werking van empathie en is het empathisch vermogen inderdaad toereikend om de ander te leren kennen Wat is precies de kracht en de reikwijdte van de po tische benadering in recht en politiek Vanuit een lezing van literaire werken van Fjodor Dostoevski Jean Paul Sartre en Albert Camus worden deze vragen beantwoord Onder verwijzing naar de Joodse filosoof Martin Buber ontwikkelt zich het dialogisch literaire perspectief van de ontmoeting en wordt een kritiek van de narratieve rede geformuleerd

Notulen van het verhandelde bij de Staten van Overijssel gedurende de zittingen van het jaar ... , 'Het humanitaire moment' Marjet Brolsma,2016 Overal in Europa signaleerden intellectuelen na de Eerste Wereldoorlog een diepgaande beschavingscrisis en droomden van een culturele regeneratie In Nederland speelde de non conformistische cultuurkritische humanitaire beweging een voortrekkersrol bij deze Europese culturele heroriantatie De aanhangers van deze beweging religieus socialisten en religieus anarchistische Dostoevski vereerders levensfilosofiebeoefenaars neohegelianen en talrijke andere anti rationalistische wereldverbeteraars en religieuze zoekers gingen te rade bij schrijvers en filosofen als Oswald Spengler Julien Benda Romain Rolland en Thomas Mann In de jaren dertig bekoelde de hoogstemde vernieuwingsdrang sterk vanwege de opmars van het fascisme en nazisme Deze confronterde de Nederlandse humanitair idealisten met de weerloosheid van hun geestelijk religieuze humanistische idealen en met de schaduwzijde van het eigen utopische verlangen naar een regeneratie van de Europese cultuur Deze studie

schenkt zowel aandacht aan de wisselwerking tussen cultuurkritiek en politiek als aan de grensoverschrijdende contacten van de humanitair idealisten en hun blauwdrukken voor een nieuwe cultuur **Humanisme en religie** Joachim Duyndam,Marcel Poorthuis,Theo de Wit,2005 *T.S. Eliot, een Amerikaan in Europa* W. J. M. Bronzwaer,1988 Opstellen over verschillende aspecten van het werk van de Engels Amerikaanse dichter 1888 1965

Maksim Grek, Byzantijn en humanist in Rusland Arno Langeler,1986 Studie over het werk en de invloed van de Russische monnik ca 1470 1556

De geschiedenis van het Humanistisch Verbond, 1946-1986 Tjeerd Flokstra,Sjoerd Wieling,1986 Het bijbels humanisme in Nederland Johannes Lindeboom,1982 Een klassiek werk van de Groningse kerkhistoricus 1882 1958 Een tuin in de wildernis G. A. van Klinkenberg,1970 *Philosophia reformata* ,1968 *Rooms gevaar of katholiek recht?* Edward Brongersma,Oene Noordenbos,1954 Een discussie over het Katholicisme tussen een humannist en een katholiek met de bedoeling een beter inzicht in elkaars standpunt te verkrijgen Geschiedenis van het humanisme in Nederland Anton Constandse,1980 **Om de ware gemeente en de oude gronden** S. Zijlstra,2000 *Erasmus en het Hollands humanisme* J. A. L. Lancée,1979 Uitvoerige historische speurtocht naar de betrekkingen van Erasmus met zijn Hollandse humanistische vrienden en zijn invloed op hun leven en werken *Lectuur-repertorium, 1952-1966* Paul Louis Hardy,Xavier Maria de Win,1970

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