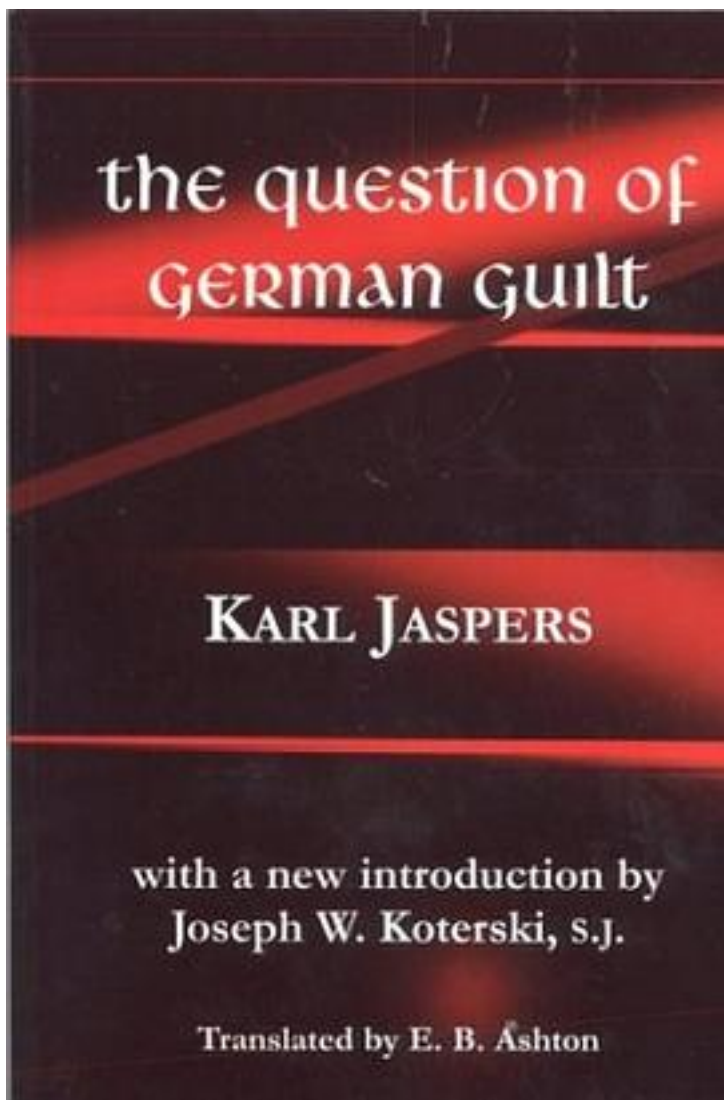


# The Question of German Guilt



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出版者:Fordham University Press

出版时间:2001-9-1

装帧:Paperback

isbn:9780823220694

Shortly after the Nazi government fell, a philosophy professor at Heidelberg University lectured on a subject that burned the consciousness and conscience of thinking Germans. Are the German people guilty? These lectures by Karl Jaspers, an outstanding European philosopher, attracted wide attention among German intellectuals and students; they seemed to offer a path to sanity and morality in a disordered world. Jaspers, a life-long liberal, attempted in this book to discuss rationally a problem that had thus far evoked only heat and fury. Neither an evasive apology nor a wholesome condemnation, his book distinguished between types of guilt and degrees of responsibility. He listed four categories of guilt: criminal guilt (the commitment of overt acts), political guilt (the degree of political acquiescence in the Nazi regime), moral guilt (a matter of private judgment among one's friends), and metaphysical guilt (a universally shared responsibility of those who chose to remain alive rather than die in protest against Nazi atrocities). Karl Jaspers (1883-1969) took his degree in medicine but soon became interested in psychiatry. He is the author of a standard work of psychopathology, as well as special studies on Strindberg, Van Gogh and Nietzsche. After World War I he became Professor of Philosophy at Heidelberg, where he achieved fame as a brilliant teacher and an early exponent of existentialism. He was among the first to acquaint German readers with the works of Kierkegaard. Jaspers had to resign from his post in 1935. From the total isolation into which the Hitler regime forced him, Jaspers returned in 1945 to a position of central intellectual leadership of the younger liberal elements of Germany. In his first lecture in 1945, he forcefully reminded his audience of the fate of the German Jews. Jaspers's unblemished record as an anti-Nazi, as well as his sentient mind, have made him a rallying point center for those of his compatriots who wish to reconstruct a free and democratic Germany.

作者介绍:

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## 标签

German

革命

民主

哲学

PoliticalTheory

## 评论

一学期读了这本书

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1946在海德堡大学的讲稿。观众：德国人。why? clarification of guilt 才能重生。四种理想类型: criminal (法网恢恢) /political (collective guilt (道德与政治)) /moral (良心会痛) /metaphysical (生而有罪)。看到最后有些感动，只剩下感动。

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小冊子應該有人翻過來的。對crime/political/moral/metaphysical guilty做出區分（區分總是有助於理清模糊的泛道德主義），而箇中political and moral guilty 篇幅最多，for modern states allow no one to be apolitical. people have to watch the government's mis/behaviour and beheaded the king if needed. yet political liberty has its moral aspect , which leaved to individual itself to x,collective guilty

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哪位友邻留个神，多年后写本《论直人的罪责问题》。

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## 书评

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