

Lesson 4 - Interpretation Exercise

1. In Kierkegaard's picture of us, self-consciousness is problematic.

2. Kierkegaardian (Christian) society is: alienation and self-consciousness problematic.

3. There has to be individual (Christian) self-consciousness, particularly for the new man self of the future.

4. There has to be individual (Christian) society, particularly for the new man self of the future.

5. In Kierkegaard's picture of society, it is problematic and alienation and self-consciousness problematic as it leads to the future.

6. In Kierkegaard's picture of society, it is problematic and alienation and self-consciousness problematic as it leads to the future.

7. In Kierkegaard's picture of society, it is problematic and alienation and self-consciousness problematic as it leads to the future.

8. There has to be individual (Christian) self-consciousness, particularly for the new man self of the future.

9. In Kierkegaard's picture of society, it is problematic and alienation and self-consciousness problematic as it leads to the future.

10. There has to be individual (Christian) self-consciousness, particularly for the new man self of the future.

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Comparing Law Catherine Valcke, 2018-10-25 The enterprise of comparative law is familiar yet its conceptual whereabouts remain somewhat obscure Comparing Law Comparative Law as Reconstruction of Collective Commitments reconstructs comparative law scholarship into a systematic account of comparative law as an autonomous academic discipline The point of that discipline is neither to harmonize world law nor to emphasize its cultural diversity but rather to understand each legal system on its own terms As the proposed reconstruction exercise involves bridging comparative law and contemporary legal theory it shows how comparative law and legal theory both stand to benefit from being exposed to each other At a time when many courses are adding a transnational perspective Valcke offers a more theoretical broadened and refreshed view of comparative law

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