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becomes appropriation, inwardness, subjectivity, and the point is to immerse oneself, existing, in subjectivity.4 ... Thus, the existence of the subject, i.e. the existence of the individual seeking truth, is left out of the picture. While Kierkegaard recognizes that abstract thinking and

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Inwardness requires existence. And it is that process which gives the dialectics of subject a necessarily progressive direction.

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When subjectivity, inwardness, is truth, then objectively truth is the paradox; and the fact that truth is objectively the paradox is just what proves subjectivity to be truth, since the objective situation proves repellent, and this resistance on the part of objectivity, or its expression, is the resilience of inwardness and the gauge of its strength.

[Subjectivity as Truth | Antilogicalism](#)

Subjectivity is “inwardness and passion.” It is personal choice, “taking hold” of one’s life by committing oneself passionately to what one chooses. It is your “subjective truth” that makes you commit, and risk the leap of faith.

[What does Kierkegaard mean by 'inwardness'? - Quora](#)

Inwardness and Existence: Subjectivity in/and Hegel, Heidegger, Marx, and Freud. Madison: U of Wisconsin P, 1989. The Act of Interpretation: A Critique of Literary Reason. Chicago: U of Chicago P, 1979. Plays: “Trim: The Tyger Woods Story.” Staged reading. The Boston Experimental Theatre Company. For The Seventh Annual Social Theory Forum.

[Walter A. Davis » Works: Vita](#)

Ars Vitae: The Fate of Inwardness and the Return of the Ancient Arts of Living, by Elizabeth Lasch-Quinn (University of Notre Dame Press, 482 pp., \$39). P ublic spaces are cluttered with sloganeering from political causes; ads for luxurious products attempt to seduce us; self-help and soft spiritualities like neo-astrology and therapeutic versions of Christianity supply superficial comfort.

[On How to Live | City Journal](#)

subjective passion and the objective uncertainty of one's intentional object. The element of risk is central to this view of faith: "For without risk there is not faith, and the greater the risk the greater the faith; the more objective security the less inwardness (for inwardness is precisely subjectivity), and