

abstract

By its very nature, Kierkegaard's aesthetic stage establishes and further defines the possibility of a person to exist in relation to himself and to his self as a binding absolute determination and essential uniqueness of his individuality. However, for Kierkegaard, aesthetic motives are not only the central layout of human existence, but also the focus of his unique interpretation of masculinity and femininity.

The interest of this work is therefore to investigate to what extent, due to the reduced emphasis on masculinity and femininity in later stages, the claim offered to speak about masculinity and femininity exclusively aesthetically is philosophically valid for Kierkegaard, furthermore, how being a man or a woman is specific to becoming oneself and according to that, how much Kierkegaard's very need for sexual difference is decisive to his central concept of the self and the dependently structured process of self-realization.