Martin Buber

Das Problem des Menschen

Das Problem Des Menschen

Hermann Cohen

Das Problem Des Menschen:

Das Problem des Menschen Martin Buber,1948 Buber verfolgt hier zun chst den Weg der philosophischen Anthropologie in der Geschichte von Aristoteles bis Nietzsche um dann vor dem Hintergrund seiner eigenen dialogischen Sicht des Menschen die Philosophie Max Schelers und Martin Heideggers zu er rtern   **Volume 9: Kierkegaard and Existentialism** Jon Stewart,2016-12-05 There can be no doubt that most of the thinkers who are usually associated with the existentialist tradition whatever their actual doctrines were in one way or another influenced by the writings of Kierkegaard This influence is so great that it can be fairly stated that the existentialist movement was largely responsible for the major advance in Kierkegaard s international reception that took place in the twentieth century In Kierkegaard s writings one can find a rich array of concepts such as anxiety despair freedom sin the crowd and sickness that all came to be standard motifs in existentialist literature Sartre played an important role in canonizing Kierkegaard as one of the forerunners of existentialism However recent scholarship has been attentive to his ideological use of Kierkegaard Indeed Sartre seemed to be exploiting Kierkegaard for his own purposes and suspicions of misrepresentation and distortions have led recent commentators to go back and reexamine the complex relation between Kierkegaard and the existentialist thinkers The articles in the present volume feature figures from the French German Spanish and Russian traditions of existentialism They examine the rich and varied use of Kierkegaard by these later thinkers and most importantly they critically analyze his purported role in this famous intellectual movement   **Kant und das Problem der Analogie** Takeda,2012-12-06 TOPOLOGIE DES LOGOS UND KANT INTERPRETATION sect I Topologie des Logos Die Geschichte der Philosophie ist die Geschichte der Entwicklung des Logos Jedes System der Philosophie hat seinen Logos Jedes System der Philosophie welches seinen Logos hat ist yom Standpunkte der Entwicklung der Philosophie als Ganzem gesehen eine notwendige Entwicklung des Logos Die Geschichte der Philosophie ist wie Hegel sagte eine Entwicklung des absoluten Geistes Aber diese Entwicklung des Logos solI man nicht als dialektische Entwicklung wie Hegel sie sah bezeichnen Vielmehr befindet sich das System der Hegelschen Philosophie seiber an einer besonderen Stelle der Entwicklung des Logos Die Entwicklung des Logos ist nicht immer dialektisch formelle Entwicklung und wird nicht in Dialektik bis zum AuBersten getrieben Wir mussen uns davor huten die Entwicklung des Logos formell dialek tisch zu sehen Vielmehr mussen wir die Entwicklung des Logos in der Phase der notwendigen Entwicklung in der er sich befinde positiv betrachten Dialektische Konstruktion der Geschichte der Philosophie auf Kosten der Tatsachen wie Hegel sie trieb ist dogma tisch idealitisches Verhalten und unser Verhalten soIl nicht solches sein Betrachten wir positiv die Entwicklung des Logos in der Geschich te der Philosophie so entsteht nicht dialektische Geschichtsauffassung sondern Topologie der Entwicklung des Logos kurz die Topologie des Logo Nach der Topologie des Logos wird jedem System der Philoso phie sein Topos in der Entwicklung des Logos als Ganzem gegeben   **DAS PROBLEM DES NORMALEN IN DER NATIONALOKONOMIE** N PINKUS,1906   Lessing und das Problem der

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