

# Von Der Erkenntnistheorie Zur Kulturphilosophie S

Von der Erkenntnistheorie zur Kulturphilosophie Ernst Wolfgang Orth.2004 Einleitung - I. Zugänge zu Ernst Cassirer: Ernst Cassirers Philosophie der symbolischen Formen - Cassirers Philosophie der Lebensordnungen - Geschichte und Literatur als Orientierungsdimensionen in der Philosophie Ernst Cassirers - II. Aspekte der Philosophie der symbolischen Formen: Zur Konzeption der Cassirerschen Philosophie der symbolischen Formen - Operative Begriffe in Ernst Cassirers Philosophie der symbolischen Formen - Zum Zeitbegriff Ernst Cassirers - Ist der Neukantianer Ernst Cassirer ein Nominalist? Verlegenheiten der Substanzkritik - Phänomenologie in Ernst Cassirers Philosophie der symbolischen Formen - die Bedeutung der ‚Kritik der Urteilskraft‘ für Cassirers Philosophie der symbolischen Formen - III. Cassirer - Anthropologie und Kulturphilosophie: Der Begriff der Kulturphilosophie bei Ernst Cassirer - Philosophische Anthropologie als Erste Philosophie. Ein Vergleich zwischen Ernst Cassirer und Helmuth Plessner - Die anthropologische Wende im Neukantianismus. Ernst Cassirer und Richard Höningwald - Zum Begriff der Technik bei Ernst Cassirer und Martin Heidegger - Einheit und Vielheit der Kulturen in der Sicht Edmund Husserls und Ernst Cassirers - Goethe als Therapeutikum. Diltheys Goethe-Auffassung und Ernst Cassirers Pathologie der symbolischen Formen - Ernst Cassirers Konzeption der symbolischen Formung als humanistische Auslegung der Kultur - Index - Quellennachweis

**Divided to the Vein?** Dirk Sinnewe.2001

**Satz** .2003

**Umberto Eco und das Problem der Interpretation** Helge Schalk.2000

Die künstlerische Perspektive in Ernst Cassirers Kulturphilosophie Michaela Hinsch.2001

The New Yearbook for Phenomenology and Phenomenological Philosophy Burt Hopkins, Steven Crowell.2015-03-19 The New Yearbook for Phenomenology and Phenomenological Philosophy provides an annual international forum for phenomenological research in the spirit of Husserl's groundbreaking work and the extension of this work by such figures as Scheler, Heidegger, Sartre, Levinas, Merleau-Ponty and Gadamer.

**Kulturelle Selbstbeschreibung** Simone Imhof.2015-11-12 Simone Imhof erörtert in der vorliegenden Untersuchung die (Un-)Möglichkeit einer Selbstbeschreibung des Menschen. Im kulturell vermittelten Weltbezug als Ort der Subjektivierung resultiert diese Selbstbeschreibung aus dem Spannungsverhältnis autonomer Hervorbringungen im symbolischen Raum sowie heteronomer Sinnfestlegungen in der Verortung. Aufgrund der sich hierbei zeigenden uneindeutigen und diskontinuierlichen Sinn Grenzen sucht die Autorin Bildungsperspektiven deshalb in vorläufig endlichen sowie un abgeschlossenen Selbstbeschreibungen.

**Ästhetik des Mythischen** Bettina von Jagow.2003 \*\*\*Angaben zur beteiligten Person Jagow: Bettina von Jagow lehrt am Institut für Deutsche Philologie der Ludwig-Maximilians-Universität München.

**Lexicon Grammaticorum** Harro Stammerjohann.2009-06-02 Lexicon Grammaticorum is a biographical and bibliographical reference work on the history of all the world's traditions of linguistics. Each article consists of a short definition, details of the life, work and influence of the subject and a primary and secondary bibliography. The authors include some of the most renowned linguistic scholars alive today. For the second edition, twenty co-editors were commissioned to propose articles and authors for their areas of expertise. Thus this edition contains some 500 new articles by more than 400 authors from 25 countries in addition to the completely revised 1.500 articles from the first edition. Attention has been paid to making the articles more reader-friendly, in particular by resolving abbreviations in the textual sections. Key features: essential reference book for linguists worldwide 500 new articles over 400 contributors of 25 countries

Pragmatism and the Forms of Sense Robert E. Innis.2010-11-01 Making sense of the world around us is a process involving both semiotic and material mediation--the use of signs and sign systems (preeminently language) and various kinds of tools (technics). As we use them, we experience them subjectively as extensions of our bodily selves and objectively as instruments for accessing the world with which we interact. Emphasizing this bipolar nature of language and technics, understood as intertwined forms of sense, Robert Innis studies the multiple ways in which they are rooted in and transform human perceptual structures in both their individual and social dimensions. The book foregrounds and is organized around the notion of semiotic embodiment. Language and technics are viewed as probes upon which we rely, in which we are embodied, and that themselves embody and structure our primary modes of encountering the world. While making an important substantive contribution to present debates about the biasing of perception by language and technics, Innis also seeks to provide a methodological model of how complementary analytical resources from American pragmatist and various European traditions can be deployed fruitfully in the pursuit of new insights into the phenomenon of meaning-making.

Ernst Cassirer. Stationen einer philosophischen Biographie Massimo Ferrari.2003-01-01 Ernst Cassirer beschäftigte sich nicht nur mit den großen Gestalten der Philosophie- und Kulturgeschichte, sondern auch mit den zentralen Problemen der zeitgenössischen Diskussion, die von Einstein, Schlick, Reichenbach, Carnap, Heidegger, Bergson, Croce und Panofsky formuliert wurden. In chronologischer Ordnung, aber auch unter Berücksichtigung von 'synchronen' Zusammenhängen untersucht Massimo Ferrari die zentralen Problemkomplexe des Cassirerschen Werkes in ihren Kontexten: den systematischen Status der historiographischen Forschung, die Bedeutung der Geschichte des 'deutschen Geistes' von Leibniz bis Goethe, die Begriffe der Form und des Symbols, das Erbe Kants aus der Perspektive der Kritik der Urteilskraft, die epistemologische Diskussion der modernen Physik, die Grundlegung der 'Geisteswissenschaften', die Rolle der Formen des Weltverständnisses, die sich nicht mit der wissenschaftlichen Vernunft identifizieren lassen, die transzendente Anlage einer Kulturphilosophie und schließlich die Auseinandersetzung mit der philosophischen Anthropologie und der Daseinsanalyse.

**Interpreting Cassirer** Simon Truwant.2021-04-01 This is the first comprehensive volume in English on Cassirer's philosophy for over seventy years. Eleven leading Cassirer scholars address all of the key aspects of Cassirer's multi-faceted thought and situate them in the wider context of his philosophy of culture. Their essays demonstrate the depth and richness of a philosophical enterprise that still awaits recognition as one of the most original contributions to twentieth-century philosophy. Interpreting Cassirer will prove invaluable not only for Cassirer scholars and researchers of early twentieth-century philosophy, but also for scholars of the philosophy of culture, language, science, art, history, and mind.

**Die Macht des Geldes und die Symbolik der Kultur** Annika Schlitte.2012-11-29 Geld und Kultur - ein Widerspruch? Keineswegs, vielmehr bietet das Geld einen Zugang zur symbolischen Dimension nicht nur der Malerei und Literatur, sondern auch der Philosophie selbst, wie eine systematische Interpretation von Georg Simmels Philosophie des Geldes zeigt. Simmels sperriges Hauptwerk wird im Hinblick auf eine Theorie des Symbols ausgewertet. Es zeigt sich, dass sowohl die kulturtheoretische Bedeutung des Symbols als auch Simmels symbolphilosophischer Ansatz am Geld entwickelt werden. Von hier aus ergeben sich interessante Perspektiven auf das Geld als Prototyp kultureller Sinnbildung und auch auf Simmels Beitrag zur Diskussion um die Begründung der Kulturwissenschaften. Auf diese Weise liegt erstmals eine systematische philosophische Interpretation dieses außergewöhnlichen Werkes als Monographie vor.

Beyond the Babylonian Trauma Gerald Hartung.2018-09-24 Hartung works out both the linguistic and philosophy of language setting as well as socio-political and cultural implications of the radical critique of language developed in the late 19th and early 20th centuries by philosophers as diverse as Steinthal, Cohen, Simmel or Cassirer. He argues that the theories pleaded for a plurality of linguistic and cultural forms as well as for a new logic beyond the traditional nature/culture partition.

**Gesammelte Werke. Hamburger Ausgabe / Essay on Man** Ernst Cassirer.2006 Angeregt von Freunden und Kollegen, legte Ernst Cassirer 1944 im amerikanischen Exil mit dem Essay on Man eine komprimierte und zugleich überarbeitete Fassung seiner Kulturphilosophie vor, in der er die dreibändige Philosophie der symbolischen Formen in ihren Hauptgedanken fortführt. Dabei wird der wohl wichtigste Bestandteil der Cassirerschen Kulturphilosophie, die Idee der Humanität, thematisiert und zusammenfassend begründet. Mit Bezugnahme auf das komplexe und vielschichtige

Gefüge von Sprache, Mythos, Religion, Kunst, Geschichte und Wissenschaft bestimmt Cassirer den Menschen als animal symbolicum, als ein Wesen, das Symbole schafft und sich durch Symbole verständigt. Dank seiner klaren, verständlichen Sprache und Argumentationsstruktur ermöglicht der Essay on Man nicht nur dem philosophischen Fachpublikum, sondern auch einem weiteren Kreis interessierter Leser den Zugang zu Cassirers Denken. Er darf somit als allgemeine Einführung in die Philosophie Cassirers verstanden werden. Inhalt: Part I. What is man? I. The Crisis in Man's Knowledge of Himself II. A Clue to the Nature of Man: the Symbol III. From Animal Reactions to Human Responses IV. The Human World of Space and Time V. Facts and Ideals Part II. Man and Culture VI. The Definition of Man in Terms of Human Culture VII. Myth and Religion VIII. Language IX. Art X. History XI. Science XII. Summary and Conclusion

**Ethnic Constructs in Antiquity** Ton Derks, Nico Roymans. 2009 A bold and original examination of the relationships between ethnicity and political power in the ancient world.

**Gesammelte Werke. Hamburger Ausgabe / Essay on Man** Ernst Cassirer. 2006 Angeregt von Freunden und Kollegen, legte Ernst Cassirer 1944 im amerikanischen Exil mit dem Essay on Man eine komprimierte und zugleich überarbeitete Fassung seiner Kulturphilosophie vor, in der er die dreibändige Philosophie der symbolischen Formen in ihren Hauptgedanken fortführt. Dabei wird der wohl wichtigste Bestandteil der Cassirerschen Kulturphilosophie, die Idee der Humanität, thematisiert und zusammenfassend begründet. Mit Bezugnahme auf das komplexe und vielschichtige Gefüge von Sprache, Mythos, Religion, Kunst, Geschichte und Wissenschaft bestimmt Cassirer den Menschen als animal symbolicum, als ein Wesen, das Symbole schafft und sich durch Symbole verständigt. Dank seiner klaren, verständlichen Sprache und Argumentationsstruktur ermöglicht der Essay on Man nicht nur dem philosophischen Fachpublikum, sondern auch einem weiteren Kreis interessierter Leser den Zugang zu Cassirers Denken. Er darf somit als allgemeine Einführung in die Philosophie Cassirers verstanden werden. Inhalt: Part I. What is man? I. The Crisis in Man's Knowledge of Himself II. A Clue to the Nature of Man: the Symbol III. From Animal Reactions to Human Responses IV. The Human World of Space and Time V. Facts and Ideals Part II. Man and Culture VI. The Definition of Man in Terms of Human Culture VII. Myth and Religion VIII. Language IX. Art X. History XI. Science XII. Summary and Conclusion

**Neo-Kantianism in Contemporary Philosophy** Rudolf A. Makkreel, Sebastian Luft. 2010 This comprehensive treatment of Neo-Kantianism discusses the main topics and key figures of the movement and their intersection with other 20th-century philosophers. With the advent of phenomenology, existentialism, and the Frankfurt School, Neo-Kantianism was deemed too narrowly academic and science-oriented to compete with new directions in philosophy. These essays bring Neo-Kantianism back into contemporary philosophical discourse. They expand current views of the Neo-Kantians and reassess the movement and the philosophical traditions emerging from it. This groundbreaking volume provides new and important insights into the history of philosophy, the scope of transcendental thought, and Neo-Kantian influence on the sciences and intellectual culture.

*Chaos and Cosmos* Karen Lang. 2018-08-06 Writing in 1940, the prominent German art historian Erwin Panofsky asked, How, then, is it possible to build up art history as a respectable scholarly discipline, if its objects come into being by an irrational and subjective process? In *Chaos and Cosmos*, Karen Lang addresses the power of art to resist the pressures of the transcendental vantage point-history. Uncovering the intellectual and cultural richness of the early years of academic art history in Germany—the period from the 1880s to 1940—she explores various attempts within art history to transform aesthetic phenomena—chaos—into the cosmos of a systematic, unified field of inquiry. Lang starts by examining Panofsky's approach to aesthetic phenomena in his early theoretical essays alongside Ernst Cassirer's contemporaneous publications on the substance and function of scientific concepts (and on Einstein's theory of relativity). She then turns to the subject of aesthetic judgment through a rereading of Kantian subjectivity and Kant's uneasy legacy in art history. From here, Lang considers the different organizing theories of symbolic form proposed by Aby Warburg and Cassirer, as well as Goethe's inspiration for both; Alois Riegl's notion of age value and Walter Benjamin's conceptions of the aura; concluding with an extended examination of objectivity and the figure of the art connoisseur. Extensively illustrated with works of art from the Enlightenment to the present day, this venturesome book illuminates an intellectual legacy that has profoundly shaped the study of the history of art in ways that have, until now, been largely unacknowledged. Addressing the interplay of chaos and cosmos in terms of history, art history, philosophy, and epistemology, Lang traces shifts in point of view in art history and the way these shifts change aesthetic objects into historical objects, and even objects of knowledge.

Kulturphilosophie zur Einführung Ralf Konersmann. 2019-12-03 Diese Einführung von Ralf Konersmann entwirft die geschichtliche und systematische Struktur der Kulturphilosophie. Sie fragt, welche Bedürfnisse das Entstehen der Disziplin begünstigt haben, und erläutert das Aufkommen der Kulturphilosophie an der Wende zum 20. Jahrhundert. Eigene Kapitel widmen sich den Grundbegriffen der Kulturphilosophie, ihren wichtigsten Vertretern, der Prägnanz ihres Gegenstands sowie den Ansprüchen einer kritischen Kulturphilosophie. Das Schlusskapitel konkretisiert das Kulturelle als Umwegphänomen: Alle Kultur ist eine Kultur von Umwegen.

**Ethik oder Ästhetik?** Peter-Ulrich Merz-Benz, Ursula Renz. 2004 Die Kultur als endgültige Verwirklichung des sinnfälligen Schönen oder des noch immer zum Vorschein drängenden Guten? Mit dieser Frage ist die neukantianische Kulturphilosophie in besonderer Weise gefordert und anhand der Behandlung dieser Frage vermag sie auch ihre Aktualität zu erweisen. P.-U. Merz-Benz/U. Renz: Einleitung: Kulturphilosophie zwischen System und Diagnose - E. W. Orth: Das Wahre, das Gute, das Schöne - als Medienereignis - T. Göller: Menschenrechte vor den Herausforderungen postmoderner Existenz - U. Renz: Ethik oder Ästhetik? Das System als Interpretament der Kulturproblematik - H. Holzhey: Vom Nutzen und Nachteil des Wertbegriffs in der Kulturphilosophie - C. Krijnen: Fundamentalontologische oder geltungsfunktionale Bestimmung von Sinn und Wert? Ein Kapitel zur Aktualität des Neukantianismus in Auseinandersetzung mit Heidegger - B. Recki: Freiheit und Werk. Über handlungstheoretische Kategorien der kulturphilosophischen Grundlegung bei Ernst Cassirer - J. Stolzenberg: Poiesis. Zu Paul Natorps und Ernst Cassirers Begründung der Philosophie - P.-U. Merz-Benz: Gesellschaft im Horizont der Unbestimmtheit. Luhmann und Castoriadis: Der konstitutive Primat der Poiesis - K. Köhnke: Kann der Vorwurf des Ästhetizismus gerechtfertigt sein? - A. Deuber-Mankowsky: Die nichtexistente Frage. Zu Benjamins Verbindung von Kritischer Philosophie und Kunstkritik - E. Rudolph: Von der Heteronomie der religiösen zur Autonomie der ästhetischen Existenz. Kunst und Religion bei Ernst Cassirer - H. Wiedebach: Die theologische Dimension der biologischen Gestalt. Grundfragen einer 'pathischen' Urteilskraft - G. Freudenthal: Der fehlende Kern von Cassirers Philosophie. Homo faber in abstracto

*Arbeit an der Literatur* Ulrich Hoffmann. 2012-11-22 Die mittelalterlichen Artusromane stehen in einer bereits Jahrhunderte andauernden Tradition des Erzählens von König Artus, das über volkssprachige wie lateinisch-historiographische Überlieferungen eine europaweite Verbreitung erlangte. Bis in die literarischen Bearbeitungen des 12. Jahrhunderts hinein haben sich so Inhalte und Erzählschemata vornehmlich aus der inselkeltischen Mythologie erhalten, während die Annahme einer historischen Faktizität des Erzählten zugleich Ausgangspunkt für ein mithin legitimierendes und weltmodellierendes Erzählen sein konnte. In textnahen Lektüren wird diesem Verhältnis von Mythischem und Erzählen in den Artusromanen „Erec“ und „Iwein“ Hartmanns von Aue erstmals umfassend nachgegangen. Dabei geraten zum einen diachrone Verhältnisse von stofflicher Grundlage und literarischer Bearbeitung in den Blick, zum anderen wird eine synchron ausgerichtete Perspektive auf den kulturellen Kontext hin eröffnet. Da das Mythische sowohl auf der inhaltlichen Ebene des Textes als auch auf der strukturellen Ebene in Ausdrucksformen mythischen Denkens präsent ist, wird auf zwei den Mythos je anders perspektivierende philosophische Theoriemodelle zurückgegriffen. Der Ansatz von Hans Blumenberg, der die Funktion und Rezeption des Mythos fokussiert, wird mit dem Ansatz von Ernst Cassirer vermittelt, der den Mythos als symbolische Form beschreibt. So wird ein Instrumentarium entwickelt, anhand dessen die Mythizität der Romane umfassend beschrieben und begrifflich dargestellt wird. Auf diese Weise kann aufgezeigt werden, wie ein von Inhalten und Strukturen des Mythos gleichermaßen geprägtes Erzählen kulturelle Konfigurationen im literarischen Text formulieren lässt und so der Reflexion spezifischer Leit- und Wertvorstellungen einer hochmittelalterlichen Adelskultur dienen kann.

**Dictionary of Untranslatables** Barbara Cassin, Emily Apter, Jacques Lezra, Michael Wood. 2014-02-09 Characters in some languages, particularly Hebrew and Arabic, may not display properly due to device limitations. Transliterations of terms appear before the representations in foreign

characters. This is an encyclopedic dictionary of close to 400 important philosophical, literary, and political terms and concepts that defy easy—or any—translation from one language and culture to another. Drawn from more than a dozen languages, terms such as Dasein (German), pravda (Russian), saudade (Portuguese), and stato (Italian) are thoroughly examined in all their cross-linguistic and cross-cultural complexities. Spanning the classical, medieval, early modern, modern, and contemporary periods, these are terms that influence thinking across the humanities. The entries, written by more than 150 distinguished scholars, describe the origins and meanings of each term, the history and context of its usage, its translations into other languages, and its use in notable texts. The dictionary also includes essays on the special characteristics of particular languages—English, French, German, Greek, Italian, Portuguese, Russian, and Spanish. Originally published in French, this one-of-a-kind reference work is now available in English for the first time, with new contributions from Judith Butler, Daniel Heller-Roazen, Ben Kafka, Kevin McLaughlin, Kenneth Reinhard, Stella Sandford, Gayatri Chakravorty Spivak, Jane Tylus, Anthony Vidler, Susan Wolfson, Robert J. C. Young, and many more. The result is an invaluable reference for students, scholars, and general readers interested in the multilingual lives of some of our most influential words and ideas. Covers close to 400 important philosophical, literary, and political terms that defy easy translation between languages and cultures Includes terms from more than a dozen languages Entries written by more than 150 distinguished thinkers Available in English for the first time, with new contributions by Judith Butler, Daniel Heller-Roazen, Ben Kafka, Kevin McLaughlin, Kenneth Reinhard, Stella Sandford, Gayatri Chakravorty Spivak, Jane Tylus, Anthony Vidler, Susan Wolfson, Robert J. C. Young, and many more Contains extensive cross-references and bibliographies An invaluable resource for students and scholars across the humanities

**Ernst Cassirers Phänomenologie der Wahrnehmung** Tobias Endres.2020-07-14 Auf die Frage Was ist Wahrnehmung und welche Rolle spielt sie für die Objektivität der Erfahrung? hätte Ernst Cassirer vermutlich schlicht geantwortet: Wahrnehmung ist eine erste Form objektiver Erfahrung. Tobias Endres macht es sich zur Aufgabe, Cassirers Philosophie der symbolischen Formen einer Neu- und Gesamtinterpretation zu unterziehen und sie als eine Phänomenologie der Wahrnehmung auszulegen. In Auseinandersetzung mit klassischen und gegenwärtigen Wahrnehmungstheorien wie der Sinnesdatentheorie, dem Disjunktivismus oder dem Enaktivismus gelingt es dem Autor, die Aktualität und Originalität solch einer phänomenologischen Wahrnehmungstheorie aufzuzeigen.

**Die nahe ferne Kirche** Thomas Wabel.2010 English summary: For the Protestant churches in Western Europe, the self-definition within and against a pluralistic environment is becoming increasingly difficult. In a situation of believing without belonging (G. Davie), the distinction between the inside and the outside is blurred. Based on the results of the latest decennial nation-wide survey done by the Protestant church in Germany (EKD), Thomas Wabel argues that the numerous forms of participation which characterize an open people's church (Volkskirche) are defined by mutual inclusion and exclusion. Ernst Cassirer's philosophy of culture and Bernhard Waldenfels' phenomenology provide the theoretical framework for developing the categories of identity and alterity, order and disruption, and the metaphor of the boundary that allows for the re-entry of what has been ruled out. The stabilizing element of criteria for membership and the destabilizing experience of transgressing existing boundaries are equally important for the church as an institution which is sensitive to an element of foreignness in the familiar. German description: Ausgehend von Beobachtungen der jüngsten Mitgliedschaftsstudie der EKD widmet sich Thomas Wabel der ekklesiologischen Relevanz des Zusammenhangs von Zugehörigkeit und Nichtzugehörigkeit. In Auseinandersetzung mit Ernst Cassirers Kulturphilosophie und Bernhard Waldenfels' Phänomenologie entwickelt er die wechselseitigen Bestimmungen von Identität und Alterität, Störung und Ordnung, Eingrenzung und Ausgrenzung als zentrale Kategorien der Frage nach religiöser und kirchlicher Zugehörigkeit. Klassische ekklesiologische Unterscheidungen werden im Blick auf die Grenzmetaphorik von innen und aussen kulturhermeneutisch rekonstruiert. Für das Verständnis der Kirche als Institution erweist sich beides als unverzichtbar: Stabilisierung durch klare Kriterien der Zugehörigkeit und Labilisierung durch das, was diese Zugehörigkeiten überschreitet und in Frage stellt. Ein Element des Fremden im Vertrauten stets präsent zu halten, wird so zum notwendigen Strukturmoment evangelischer Kirche.

**Spinoza** Bernát Alexander.1922

**Lacan and Cassirer** Antoine Mooij.2018-09-11 The theories on symbolization of the Neo-Kantian philosopher Ernst Cassirer and the psychoanalyst Jacques Lacan are described and compared. Their common conception of man as an animal symbolicum has been applied to a number of topics within the humanities (language, ethics, mental disorder) to offer proof for its fruitfulness.

**Ernst Cassirer zur Einführung** Heinz Paetzold.2017-03-07 Ernst Cassirer (1874-1945) hat die strategischen Grundsatzdebatten der Philosophie in den letzten Jahrzehnten der Moderne wie wenige andere geprägt. Bekannt geworden ist Cassirer, der den Neukantianismus um den Ansatz der Kulturwissenschaft erweiterte und schließlich zu einer übergreifenden Philosophie der Kultur gelangte, insbesondere durch seine »Philosophie der symbolischen Formen«. Alle menschliche Erfahrung, die sich in Sprache, Mythos, Religion, Kunst und Wissenschaft niederschlägt, ist symbolisch geformt. Zwischen Ich und Welt vermitteln Formen des Sinns. Den Grundgedanken und das Lebenswerk Cassirers stellt diese Einführung verständlich und in lesefreundlicher Kürze dar.

**Symbolic Forms and Cultural Studies** Cyrus Hamlin,John Michael Krois.2004-01-01 Cassirer's conception of culture & theory of symbolism anticipated much of later cultural theory. The essays in this volume explore aspects of his thinking & demonstrate the influence that it had on later scholarship.

**Humanitäres Völkerrecht als symbolische Form** Andrea Bindig.2015-08-05 English summary: Armed conflicts such as the Yugoslav Wars are grave examples of the limits of international humanitarian law. Andrea Bindig focuses on Ernst Cassirer's philosophical concept of symbolic form to depict the partly self-contradictory meanings of normativity which shape our path to civilization. German description: Unter der relativen Normativität des - humanitären - Völkerrechts verbirgt sich eine Emanzipationserzählung, die Normativität vom faktischen einzelstaatlichen Willen löst und ihn vernunftbezogen und humanisierend durch denklögisches vorausgesetzte, fundamentale, universale, zwingende, werthaltige Grundnormen fasst. Zugleich stösst diese Erzählung an Grenzen, geht es etwa um das staatliche Überleben oder - wie in den Jugoslawienkriegen - um die Vernichtung des ethnisch Anderen. Ernst Cassirers Konzept der symbolischen Formen nimmt Recht aus beiderlei Perspektiven wahr und damit als Tat des einen Geistes des Menschen, der verschiedene und dramatisch gegenläufige Erzeugungsweisen von Wirklichkeit innewohnen, die Teil desselben Zivilisationsweges sind. Die Normativität des Rechts steht inmitten dieses Wegs und inmitten dieser Spannungen. Dies verdeutlichen Rechtsprechung und Prozessgeschehen des Internationalen Strafgerichtshofs für das ehemalige Jugoslawien beispielhaft.

**Hermann Cohen und die Erkenntnistheorie** Wolfgang Marx,Ernst Wolfgang Orth.2001

**Kulturanthropologie in pragmatischer Hinsicht** Felix Schwarz.2020-10-28 Ausgehend von dem scheinbaren Defizit in Cassirers kulturphilosophischem Werk, dass es zwar als einer der großen Beiträge zur philosophischen Anthropologie gelesen werden muss, sich aber keine Bestimmung des Menschen als biologisches Gattungswesen bei Cassirer findet, stellt sich der Autor die anspruchsvolle, methodisch und sachlich ins Zentrum einer Grundlegungstheorie der menschlichen Kultur führende Aufgabe, Cassirers theoretische Leistung durch die Rekonstruktion der Behandlung, die die Naturfrage in seinem Werk erfährt, von dem Vorwurf der Vernachlässigung der natürlichen Dimensionen des menschlichen Wesens und der Einbettung des Menschen in den Kontext des Lebens zu entlasten.

**Psychiatry as a Human Science** Antoine Mooij.2012 Psychiatry or psychopathology finds itself in a state of imbalance. The reason: the impossibility to unite biological and psychological factors. Effectively, this leads to the psychic reality being largely ignored. And yet psychiatry as a human science will have to acknowledge the psychic reality: the human capacity to symbolise reality. This book demonstrates that phenomenology, hermeneutics and Lacanian psychoanalysis support this view, whilst also drawing on Cassirer's theory of symbolization. In the domain of psychopathology, this convergence and the conceptual space it brings offer an opportunity to create cross-fertilisation, enlarging the Lacanian clinical perspective. It will result in a philosophical conception of man as animal symbolicum, an animal fallen prey to language. In sum, the book renders a contribution to Lacanian psychopathology, to the philosophy of psychiatry and to philosophical anthropology. It is of interest to psychiatrists, psychologists, psychoanalysts and philosophers alike.

**Untiefen** Daniel Tyradellis.2006

**Cassirer and Heidegger in Davos** Simon Truwant.2022-05-19 The first comprehensive philosophical analysis of the 'Davos debate' between Ernst Cassirer and Martin Heidegger.

**Versuch der Entwicklung einer allgemeinen (ideativen) Symboltheorie** Emil Baader.2003

**Ästhetik im Zeichen des Menschen** Marion Lauschke.2007-09-01 Die Bedeutung der Ästhetik für die Symbolphilosophie Ernst Cassirers ist kaum zu überschätzen. Indem Cassirer den Ort der symbolischen Formung in die Wahrnehmung verlegt, avanciert sie zur prima philosophia. Dennoch gehören Ästhetik und Kunstphilosophie zu den vernachlässigten Problemkomplexen der Cassirerforschung. Die Studie »Ästhetik im Zeichen des Menschen« schließt diese Lücke, indem sie die ästhetische Vorgeschichte der Philosophie der symbolischen Formen rekonstruiert und die Möglichkeit, Kunst als symbolische Form zu begreifen, diskutiert. Sie versucht zu zeigen, dass Cassirers anthropologisch fundierte Symbolphilosophie einen Ausweg aus den Einseitigkeiten gegenwärtiger kunstphilosophischer Theorien bietet und der etwas aus der Mode geratenen Frage »Was ist Kunst?« neue Impulse zu geben vermag. Für dieses Buch wurde Marion Lauschke am 22. Januar 2008 im Festsaal des Hamburger Rathauses mit dem »Aby M. Warburg-Stipendium« ausgezeichnet.

**Vico und die Hermeneutik** Stefanie Woidich.2007

**Dimensionen menschlicher Sinnstiftung in der Praxis** Isabella Breier.2006

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