

Materialien zu Kants ›Kritik der Urteilstskraft‹

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Materialien Zu Kants Kritik Der Urteilskraft

Christian Helmut Wenzel



Materialien Zu Kants Kritik Der Urteilskraft:

Materialien zu Kants Kritik der Urteilskraft Jens Kulenkampff, 1974 **An Introduction to Kant's Aesthetics** Christian Helmut Wenzel, 2008-04-15 In An Introduction to Kant's Aesthetics Christian Wenzel discusses and demystifies Kant's Critique of the Power of Judgment guiding the reader each step of the way and placing key points of discussion in the context of Kant's other work Explains difficult concepts in plain language using numerous examples and a helpful glossary Proceeds in the same order as Kant's text for ease of reference and comprehension Includes an illuminating foreword by Henry E Allison Offers twenty six further reading sections commenting briefly on books and articles from the English German and French that are relevant for each topic Provides an extensive bibliography and a chapter summarizing Kant's main points

Eine Art Wahnsinn Bernhard Greiner, 1994 Nietzsche's Engagements with Kant and the Kantian Legacy Marco Brusotti, Herman Siemens, João Constâncio, Tom Bailey, 2017-02-23 Nietzsche has often been considered a thinker independent of the philosophy of his time and radically opposed to the concerns and concepts of modern and contemporary philosophy But there is an increasing awareness of his sophisticated engagements with his contemporaries and of his philosophy's rich potential for debates with modern and contemporary thinkers Nietzsche's Engagements with Kant and the Kantian Legacy explores a significant field for such engagements Kant and Kantianism Bringing together an international team of established Nietzsche scholars who have done extensive work in Kant contributors include both senior scholars and young upcoming researchers from a broad range of countries and traditions Working from the basis that Nietzsche is better understood as thinking with and against Kant and the Kantian legacy they examine Nietzsche's explicit and implicit treatments of Kant Kantians and Kantian concepts as well as the philosophical issues that they raise for both Nietzschean and Kantian philosophy Divided into three volumes the focus is on specific areas and texts of Kant's philosophy Nietzsche Kant and the Problem of Metaphysics Nietzsche and Kantian Ethics Nietzsche and Kant on Aesthetics and Anthropology Each volume draws extensively on the flourishing recent literature from both analytic and continental traditions in English German and other languages By responding to scholarly interest in the critical relations between Nietzsche and Kant this series of volumes presents the first systematic study of the pairing of two major European thinkers from the modern period

Materialien zu Kants "Kritik der Urteils kraft" , 1924 Immanuel Kant Otfried Hoffe, 1994-09-08 A general introduction to the thought of the 18th century German philosopher explaining his contribution and influence in ethics politics law history religion and art First published in German in 1992 Annotation copyright by Book News Inc Portland OR

Purposiveness of nature in Kant's third critique Menting, Thijs, 2020 Diese Studie verfolgt das Ziel eine transzendente Interpretation der Kritik der Urteilskraft von Immanuel Kant vorzulegen welche sowohl den Zusammenhang mit den anderen kritischen Werken als auch die interne Kohärenz des Buches berücksichtigt Ich bezeichne die Interpretation als transzendental weil das neu eingeführte Erkenntnisvermögen nämlich die reflektierende Urteilskraft zusammen mit seinem

a priori Prinzip der Zweckmässigkeit in den Fokus gerückt wird. Dies sollte es erlauben, die scheinbare Vielfalt der Themen von ästhetischen Urteilen über Kultur bis hin zu teleologischen Urteilen über Naturzwecke, welche viele Interpreten in die Irre geführt hat, ausschließlich in Abhängigkeit dieses Erkenntnisvermögens und des entsprechenden transzendentalen Prinzips zu untersuchen. Auf diesem Weg wird nicht nur beabsichtigt, die Zugehörigkeit der Kritik der Urteilskraft zum transzendentalen Projekt Kants nachzuweisen, sondern außerdem auch das Prinzip der Zweckmässigkeit in unserem reflexiven Verhältnis zur Natur zu etablieren. Der wichtigste Beitrag dieser Studie besteht darin, die Kritik der Urteilskraft in das größere kritische Projekt einzuordnen. Ich habe argumentiert, wie das Bedürfnis für die Voraussetzung der reflektierenden Urteilskraft aus dem eigentlichen Charakter unseres sinnlichen und diskursiven Gemüts folgt. Da wir ein sinnliches und diskursives Gemüt haben, verfügen wir nicht über einen unmittelbaren Einblick in alle Merkmale der Gegenstände der empirischen Natur. Die eigentliche Beschaffenheit unseres Gemüts erfordert begriffliche Vorstellungen, die sich mittelbar auf Objekte beziehen. Das Prinzip der Zweckmässigkeit nämlich die Voraussetzung, dass die Natur unserem Gemüt angemessen organisiert ist, ist eine notwendige Bedingung für die Möglichkeit der Reflexion auf die empirischen Merkmale der Natur. Reflexion verweist in meinem Ansatz auf den Prozess der Auswahl von Merkmalen für eine Klassifizierung, einschliesslich die Reflexion auf die Methode, Mittel und Kriterien. Anstatt einen Beitrag zur Erkenntnis der Reflexionsurteile, also Unwissenheit bezüglich der Intention hinter dem Entwurf der Natur wie Geschmacksurteile und teleologische Urteile über organisierte Materie, am deutlichsten aus. So betrachtet hängt Reflexion egal ob sie sich in Begriffsbildung, wissenschaftlicher Systematisierung, Geschmacksurteilen oder teleologischen Urteilen über organisierte Materie ausdrückt, von einem eigenen Prinzip der reflektierenden Urteilskraft ab, das in einer transzendentalen Untersuchung in der Kritik der Urteilskraft dargestellt und begründet wird. This dissertation aims to deliver a transcendental interpretation of Immanuel Kant's Kritik der Urteilskraft, considering both its coherence with other critical works as well as the internal coherence of the work itself. This interpretation is called transcendental insofar as special emphasis is placed on the newly introduced cognitive power, namely the reflective power of judgement, guided by the a priori principle of purposiveness. In this way, the seeming manifold of themes, varying from judgements of taste through culture to teleological judgements about natural purposes, are discussed exclusively in regard of their dependence on this faculty and its transcendental principle. In contrast to contemporary scholarship, the book is often treated as a fragmented work consisting of different independent parts, while my focus lies on the continuity comprised primarily of the activity of the power of judgement. Going back to certain central yet silently presupposed concepts adopted from previous critical works, the main contribution of this study is to integrate the KU within the overarching critical project. More specifically, I have argued how the need for the presupposition by the reflective power of judgement follows from the peculiar character of our sense-dependent discursive mind. Because we are sense-dependent discursive minds, we do not and cannot have immediate insight into all of nature's features. The particular constitution of our mind rather demands conceptually informed representations.

which mediate to refer to objects Having said that the principle of purposiveness namely the presupposition that nature is organized in concert with the particular constitution of our mind is a necessary condition for the possibility of reflection on nature's empirical features Reflection refers on my account to a process of selecting features in order to allow a classification including reflection on the method means and selection criteria Rather than directly contributing to cognition like the categories reflective judgements thus express our ignorance when it comes to the motivation behind nature's design and this is most forcefully expressed by judgements of taste and teleological judgements about organized matter In this way reflection regardless whether it is manifested in concept acquisition scientific systematization judgements of taste or judgements about organized matter relies on a principle of the power of judgement which is revealed and justified in this transcendental inquiry

The Genesis of Kant's Critique of Judgment John H. Zammito, 1992-08 In this philosophically sophisticated and historically significant work John H. Zammito reconstructs Kant's composition of *The Critique of Judgment* and reveals that it underwent three major transformations before publication He shows that Kant not only made his cognitive turn expanding the project from a *Critique of Taste* to a *Critique of Judgment* but he also made an ethical turn This ethical turn was provoked by controversies in German philosophical and religious culture in particular the writings of Johann Herder and the *Sturm und Drang* movement in art and science as well as the related pantheism controversy Such topicality made the *Third Critique* pivotal in creating a Kantian movement in the 1790s leading directly to German Idealism and Romanticism The austerity and grandeur of Kant's philosophical writings sometimes make it hard to recognize them as the products of a historical individual situated in the particular constellation of his time and society Here Kant emerges as a concrete historical figure struggling to preserve the achievements of cosmopolitan Aufklärung against challenges in natural science religion and politics in the late 1780s More specifically Zammito suggests that Kant's *Third Critique* was animated throughout by a fierce personal rivalry with Herder and by a strong commitment to traditional Christian ideas of God and human moral freedom A work of extraordinary erudition Zammito's study is both comprehensive and novel connecting Kant's work with the aesthetic and religious controversies of the late eighteenth century He seems to have read everything I know of no comparable historical study of Kant's *Third Critique* Arnulf Zweig translator and editor of Kant's *Philosophical Correspondence 1759-1799* X An intricate subtle and exciting explanation of how Kant's thinking developed and adjusted to new challenges over the decade from the first edition of the *Critique of Pure Reason* to the appearance of the *Critique of Judgment* John W. Burbidge *Review of Metaphysics* There has been for a long time a serious gap in English commentary on Kant's *Critique of Judgment* Zammito's book finally fills it All students and scholars of Kant will want to consult it Frederick Beiser *Times Literary Supplement*

Kant and his German Contemporaries: Volume 2, Aesthetics, History, Politics, and Religion Daniel O. Dahlstrom, 2018-10-11 Kant's philosophical achievements have long overshadowed those of his German contemporaries often to the point of concealing his contemporaries' influence upon him This volume of new essays draws on recent research into

the rich complexity of eighteenth century German thought examining key figures in the development of aesthetics and art history the philosophy of history and education political philosophy and the philosophy of religion The essays range over numerous thinkers including Baumgarten Mendelssohn Meyer Winckelmann Herder Schiller Hamann and Fichte showing how they variously influenced challenged and revised Kant's philosophy at times moving it in novel directions unacceptable to the magister himself The volume will be valuable for all who are interested in this distinctive period of German philosophy

Critique of Judgment Immanuel Kant, 1987-04-01 Pluhar maintains a fine even tone throughout Those who have found the prospect of teaching the third Critique daunting will admire its clarity No one will be disappointed Timothy Sean Quinn The Review of Metaphysics *Identität und Rolle* Thomas Grosser, 2013-04-17 Die bislang unberücksichtigt gebliebene Vorstellung von einer synthetischen Person die einen inneren Plural ausbildet und so in mehreren Personen zerteilt doch auch eine zu sein vermag steht im Zentrum der frühromantischen Genieästhetik des Novalis Diese in der Auseinandersetzung mit Fichte entwickelte Denkfigur ist eng verzahnt mit der Salonkultur und literarischen Gruppenbildung um 1800 aber auch mit der naturphilosophischen Enzyklopädistik und der poetischen Praxis Mit ihr erweist sich Novalis als Vermittler Dilthey und Simmel als Vorläufer moderner rollensoziologisch differenzierter Identitätskonzepte Als genauer Beobachter der Entwicklungsdynamik und Komplexitätssteigerung der Moderne erscheint er zugleich auch als Anwalt einer reflektierten Pluralität deren Akzeptanz gerade in der aktuellen Diskussion um die Postmoderne den zentralen Fluchtpunkt eines zeitadäquaten Selbstverständnisses bildet **Subjective Universality in Kant's Aesthetics** Ross Wilson, 2007 Drawing on a wide range of scholarship this book offers a new and comprehensive examination of Kant's argument that aesthetic judgements are combined with a claim to subjective universality The author gives a detailed account of the background to this claim in Kant's epistemology logic and metaphysics before closely attending to the crucial sections of the Critique of the Power of Judgement In particular it is shown that Kant's aesthetics requires that his theory of the subject be rethought Central to the theory of the subject that begins to emerge from the Third Critique is Kant's enigmatic notion of life which is extensively explored here This study therefore thoroughly examines the central features of Kant's account of aesthetic judgements suggesting that a new and exciting theory of subjectivity begins to be outlined in Kant's aesthetics The author argues for the placement of Kant's account of the subjective universality of aesthetic judgement at the centre of contemporary philosophical aesthetics **Immanuel Kant** Otfried Höffe, 2007 **Die Funktion des sensus communis in Kants Theorie des ästhetischen Urteils** Gundula Felten, 2004 In Kants Begründung einer philosophischen Ästhetik ist das Konzept des sensus communis das zentrale Element Unbestritten ist in der Diskussion die regulative Funktion des sensus communis die in Kants Lehre von den Geschmacksurteilen die Begründung des Anspruchs auf allgemeine Gültigkeit des ästhetischen Urteils über das Schöne sichert Neu herausgestellt wird in der vorliegenden Untersuchung die praktisch kommunikative Funktion des sensus communis in der intersubjektiven Begründung des ästhetischen Urteils Zusammen mit der Funktion des Schönen als Symbol

des Sittlichen eröffnet der *sensus communis* die Möglichkeit dass das Subjekt sich seiner selbst als sittliches und damit als Vernunftwesen bewusst wird. Zugleich muss es denjenigen auf dessen Zustimmung es mit dem Urteil über das Schöne Anspruch erhebt und wegen des unterstellten *sensus communis* erheben kann unbedingt als Vernunftwesen achten. Damit ist Kants Idealvorstellung eines Reichs der Zwecke nicht mehr bloß theoretisch denkbar sondern wird zu einer tatsächlich realisierbaren Gemeinschaftsvorstellung.

Literaturtheorie und Geschichtsphilosophie Dietrich Naumann, 2017-02-18

Vor der Klassik Jörg Robert, 2011-10-27 Die Ästhetik Friedrich Schillers nimmt im Horizont einer Literatur- und Ideengeschichte der Sattelzeit vor und um 1800 eine zentrale Stellung ein. Die vorliegende Studie widmet sich diesem Werkkomplex in einer neuen Perspektive. Sie setzt nicht bei den großen Essays der 1790er Jahre über Anmut und Würde über naive und sentimentalische Dichtung usw. an sondern bei den Arbeiten des frühen und mittleren Schiller vor der Klassik also im Durchgang durch zentrale Texte und Werkkomplexe dieser Periode: medizinische und anthropologische Schriften, Lyrik, Geisterseher, Geschichtsschreibung und Geschichtsphilosophie. Bei jeder Rezension, Kalliasbriefe und so fragt sie nach der Genealogie der klassischen Ästhetik jenseits des Kant-Erlebnisses. Die diskursive und ideengeschichtliche Rekonstruktion dieser Vorgeschichte legt die frühen oft verdeckten Anknüpfungspunkte späterer Themen und Begriffe: Schein, Spiel, Mitteilung offen, zeigt Kontinuitäten des Schiller'schen Denkens, *commercium*, Problematik, Gedanke einer ästhetischen Erziehung, Macht und Kunst und markiert die wichtigsten Linien, die Schillers Protophästik mit Themen der 1790er Jahre und mit den poetischen Werken der klassischen Phase bis 1805 verbinden.

Immanuel Kant zur Einführung Jean Grondin, 2019-01-17 Immanuel Kant 1724-1804 bedeutet eine Zäsur in der abendländischen Geistesgeschichte. Seine Kritik der reinen Vernunft 1781, die im Mittelpunkt dieser Einführung steht, hat auf epochemachende Weise die Frage nach der Möglichkeit von Metaphysik im Zeitalter der Wissenschaft gestellt. Diese Frage wurde im Allgemeinen besser verstanden als Kants Antwort. Für viele blieb nämlich ungewiss, ob Kant der Metaphysik den Todesstoß versetzen oder ob er sie von Grund auf erneuern wollte. Jean Grondin sieht die Antwort in der kantischen Wende zur praktischen Vernunft. Betont wird hier und so die Aktualität des Konzepts von Freiheit als Selbstgesetzgebung.

Jahrbuch der Deutschen Schillergesellschaft 50/2006 Wilfried Barner, Christine Lubkoll, Ernst Osterkamp, Ulrich Raulff, 2006 Das Jahrbuch der Deutschen Schillergesellschaft ist ein literaturwissenschaftliches Periodikum, das vorwiegend Beiträge zur deutschsprachigen Literatur von der Aufklärung bis zur Gegenwart veröffentlicht. Diese Zeitspanne entspricht den Sammelgebieten des Deutschen Literaturarchivs Marbach, das von der Deutschen Schillergesellschaft getragen wird.

Kritik der Urteilskraft Immanuel Kant, Karl Vorländer, 1913

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