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SELBSTBEWUSSTSEIN UND SELBSTANSCHAUUNG

KANTSTUDIEN-ERGÄNZUNGSHEFTE



Selbstbewusstsein Und Selbstanschauung

Bryan Hall



Selbstbewusstsein Und Selbstanschauung:

Natur und Freiheit Jyh-Jong Jeng, 2004 Die vorliegende Studie zeigt inwieweit Kant in der Kritik der Urteilskraft versucht die Prinzipien der theoretischen und der praktischen Philosophie durch das blo subjektive transzendente Prinzip der Urteilskraft zu einem System zu verbinden Auf der Sachebene steht damit das Problem des bergangs von der Natur zur Freiheit im Zentrum der Untersuchung Viele Kantinterpretationen betrachten diesen bergang entweder als unmöglich oder suchen die Möglichkeit einseitig unter der Perspektive der moralischen Freiheit zu klären Dagegen setzt der Verfasser auf eine eingehende Analyse der Selbstgesetzlichkeit der Urteilskraft in ihrer Struktur und Funktion und legt damit eine Gesamtinterpretation der Kritik der Urteilskraft vor die sich an alle wendet die ein intensives Kantstudium anstreben In der Bestimmung der Urteilskraft als Vermögen der Darstellung und Reflexion was mit der innerteleologischen Auffassung der Kantischen Vernunft bereinstimmt welche die Vernunftkritik voraussetzt tritt der Zusammenhang mit der ästhetischen Urteilskraft deutlich hervor Als ausführende Instanz der Vernunftprinzipien bringt die Urteilskraft in ihrem reflektierenden Wirklichkeitsbezug das Zusammenwirken der Erkenntnisvermögen ans Licht Die Einheit der drei Kritiken sowie die Einheit der beiden Hauptteile der Kritik der Urteilskraft selbst lassen sich nicht nur dadurch begreiflich machen sondern der bergang vom Sinnlichen zum übersinnlichen gewinnt auch eine pragmatische Bedeutung im Kantischen Sinne *The Post-Critical Kant* Bryan Hall, 2014-10-10 In this book Bryan Wesley Hall breaks new ground in Kant scholarship exploring the gap in Kant's Critical philosophy in relation to his post Critical work by turning to Kant's final unpublished work the so called Opus Postumum Although Kant considered this project to be the keystone of his philosophical efforts it has been largely neglected by scholars Hall argues that only by understanding the Opus Postumum can we fully comprehend both Kant's mature view as well as his Critical project In letters from 1798 Kant claims to have discovered a gap in the Critical philosophy that requires effecting a transition from the metaphysical foundations of natural science to physics unfortunately Kant does not make clear exactly what this gap is or how the transition is supposed to fill the gap To resolve these issues Hall draws on the Opus Postumum arguing that Kant's transition project can solve certain perennial problems with the Critical philosophy This volume provides a powerful alternative to all current interpretations of the Opus Postumum arguing that Kant's transition project is best seen as the post Critical culmination of his Critical philosophy Hall carefully examines the deep connections between the Opus Postumum and the view Kant develops in the Critique of Pure Reason to suggest that properly understanding the post Critical Kant will significantly revise our view of Kant's Critical period **Kant's Transcendental Deduction and the Theory of Apperception** Giuseppe Motta, Dennis Schulting, Udo Thiel, 2022-08-22 This volume examines 1 the philosophical sources of the Kantian concepts apperception and self consciousness 2 the historical development of the theories of apperception and deduction of categories within the pre critical period 3 the structure and content of A as well as B deduction of categories and finally 4 the Kantian and non Kantian meaning of

apperception and self consciousness **Bewusstsein und Selbstbewusstsein bei Kant** Yibin Liang, 2021-10-25 Dieses Buch dient einem umfassenden Verständnis von Kants Lehre der Struktur des Bewusstseins und des Selbstbewusstseins. Eine facettenreiche Theorie zu diesem Thema lässt sich mit Hilfe des zeitgenössischen begrifflichen Instrumentariums aus den über das Kantische Opus verstreuten Textressourcen herausarbeiten. Mit dieser Rekonstruktion lassen sich viele scheinbar unüberwindbare exegetische Unklarheiten aufhellen.

Kant-Studien Hans Vaihinger, Max Scheler, Bruno Bauch, Max Frischeisen-Köhler, Arthur Liebert, Paul Menzer, 2001. 1904. 26 includes lists of members

Synthetische Reflexion Manfred Kugelstadt, 2012-10-25 In der Reihe werden herausragende monographische Untersuchungen und Sammelbände zu allen Aspekten der Philosophie Kants veröffentlicht. Ebenso zum systematischen Verhältnis seiner Philosophie zu anderen philosophischen Ansätzen in Geschichte und Gegenwart. Veröffentlicht werden Studien, die einen innovativen Charakter haben und ausdrückliche Desiderate der Forschung erfüllen. Die Publikationen repräsentieren damit den aktuellsten Stand der Forschung.

Kantstudien, 1996 *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-kommunitäre 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.

Transzendente Theorie der Einheit und systematische Universalontologie Martin Franken, 2023-12-18 Die vorliegende Arbeit möchte eine entscheidende Phase im Denken des Deutschen Idealismus beleuchten. Gemäß dem Diktum der Neuzeit nach der Wahrheit mit Gewissheit gleichzusetzen ist, kann allein das Ich als das allem Zugrundeliegende in Anspruch genommen werden. Es ist die Transzendentalphilosophie Kants, die zuerst dieser Einsicht rückhaltlos folgt und ein philosophisches System auf dem Boden des Ich zu errichten sucht. Aber Kant hat das volle Wesen des Ich nicht durchklären können. Deshalb erweist sich auch das Herzstück seiner theoretischen Philosophie, die Deduktion der Kategorien, als nicht genügtuend durchgeführt. Erst Fichte gelingt es, das Ich als ursprüngliche, alles umfassende Einheit zu entfalten. Das ermöglicht in eins die Deduktion universaler Kategorien mit systematischer Strenge. Unwiderruflich ist damit die Vollendungsgestalt eines Denkens erreicht, dessen Prinzip das Wesen des Ich ist.

Die Individuität und Individualisation des einzelnen Philipp Gugler, 1897 Fichtes und Schopenhauers Lehre vom Willen mit ihren

Konsequenzen für Weltbegreifung und Lebensführung Gerhard Schwabe, 1887 **Allgemeine Theologie, enthaltend die theologische Enzyklopädie und Apologetik** Leu, 1848 *Kants Opus postumum und seine Rezeption* Giovanni Pietro Basile, 2013-10-29 Diese Arbeit bietet eine Darstellung und kritische Diskussion der Wirkungsgeschichte von Kants Opus postumum Kants anfängliche Auseinandersetzung mit der Problematik des Übergangs von den Metaphysischen Anfangsgründen der Naturwissenschaft zur Physik entwickelt sich derart dass er es für erforderlich erachtet zunehmend auf die entscheidenden Fragen der kritischen Philosophie zurückzugreifen Die Untersuchungen im Opus postumum liefern keine definitiven Ergebnisse und Kants spätes Denken lässt sich umso mehr nur rekonstruierend begreifen als es in den hinterlassenen Entwürfen bloß unvollständig angedeutet wird Das Opus postumum zu interpretieren heißt deshalb aufzuklären ob Kant wenn auch nur implizit und indirekt den früheren Transzendentalismus aufgibt um sich an einem subjektiven Idealismus à la Fichte bzw einem objektiven Idealismus à la Schelling auszurichten oder ob vielmehr das Opus postumum eine kontinuierliche Entwicklung der kritischen Grundlegung der Philosophie bietet Der rote Faden der hier vorgelegten Studie ist die Rekonstruktion der Dialektik zwischen den Vertretern der beiden hermeneutischen Standpunkte getragen von der Überzeugung dass Kant bis zuletzt die Begrenztheit des menschlichen Geistes vertritt Zum Begriff der Negativität bei Schelling und Hegel Friedrich W. Schmidt, 2024-09-12 Commentar zu Kants Kritik der reinen Vernunft, 1892 **Kants Kritik der reinen Vernunft** Hans Vaihinger, 1892 **Wörterbuch Der Philosophischen Begriffe, Historischquellenmässig Bearb. Von Dr. Rudolf Eisler** Rudolf Eisler, 1910 *Die christliche Dogmatik aus dem christologischen Princip dargestellt* Liebner, 1849 Zweiter Bericht über das Königliche Lehrer-Seminar zu Oschatz Julius Gustav Elterich, Hermann Günther, 1884 **Die christliche Dogmatik aus dem christologischen Princip** Carl Theodor Albert Liebner, 1849

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