

Mensch Der Alles Verneint

Wilhelm Kaulich

Das speculative System des Johannes Scotus Erigena Wilhelm Kaulich, 1860

Abhandlungen der Königlichen Böhmisches Gesellschaft der Wissenschaften ,1861

Der Herold der Christlichen Wissenschaft ,1919

Abhandlungen der Königlichen Böhmisches Gesellschaft der Wissenschaften Královská česká společnost nauk, 1861

Franz Liszt als Künstler und Mensch Ramann, 1894

Abhandlungen der Königl. Böhmisches Gesellschaft der Wissenschaften Královská Česká Společnost Nauk, 1861

Abhandlungen einer Privatgesellschaft in Böhman Královská česká společnost nauk, 1861

Goethes Faust Gotthard Oswald Marbach, 1881

bd. Der speculative theismus (fortsetzung) Der atheismus. Der antitheistische pantheismus Arthur Drews, 1895

Die deutsche Spekulation seit Kant ,1893

Das Walten der Fürscheidung Gottes in den Schicksalen der Menschen J. G. V. Menden, 1854

Das Maß des Menschen Edwin J. de Sterke, 2022-05-20 Protagoras beansprucht, die Jugend erziehen zu können.

Warum nicht? Wenn «Mensch Maß aller Dinge» ist, kann jeder jeden 'besser' machen... Für Plato geht das nicht auf. Insofern Pädagogik Menschen dazu bringen will, 'bessere' Wesen zu werden, verlangt sie nach Plato ein gesundes Verständnis von 'Sein' überhaupt. Diese Studie untersucht die ontologischen Implikationen des Homo mensura-Satzes, Protagoras' Prämisse, im 'Theaitetos' – einem Dialog, der selten ontologisch gelesen wird. Wenn der protagoräische Prämisse den pädagogischen Anspruch nicht trägt, dürfte der 'Protagoras' gar nicht eigentlich von den erzieherischen Fragen handeln, die diskutiert werden. Es könnte sich herausstellen, dass er einen 'verborgenen' Diskurs enthält... Protagoras claims to be able to educate the young. If «Man is Measure of Everything», anybody can make everybody 'better'... To Plato, this doesn't add up. Insofar as pedagogy aims at making humans become better beings, to Plato it supposes a sound conception of 'being' per se. This study explores the ontological implications of homo mensura, Protagoras' premiss, in the 'Theaetetus' – a dialogue which is rarely read ontologically. If the Protagorean premiss doesn't support the pedagogical claim, the 'Protagoras' might not even be about the educational questions under discussion, but turn out to contain a 'hidden' discourse...

Nietzsche Heinrich Römer, 1921

Über den Satz vom Widerspruch im vierten Buch der aristotelischen Metaphysik Andreas Josef Schlick, 2011

Das Walten der Fürsorge Gottes in dem Schicksalen der Menschen, etc J. G. V. MENDEN, 1854

Sprachlehre der deutschen Theodor Heinsius, 1814

Teut oder theoretisch-praktisches Lehrbuch der gesammten deutschen Sprachwissenschaft Theodor Heinsius, 1817

Das wesen der religion Ludwig Feuerbach, 1908

Friedrich Ueberwegs Grundriss Der Geschichte Der Philosophie Friedrich Ueberweg, 1924

Siloah , 1850

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