

# Ich Und Du Buber

## Martin Buber

**Contemporary Jewish Philosophy** Irene Kajon, 2006 Contemporary Jewish Philosophy offers a comprehensive survey of Jewish philosophy in the twentieth century.

**Martin Buber's Life and Work** Maurice S. Friedman, 1988 Martin Buber's Life and Work is a complete reprint of Maurice Friedman's monumental three-volume biography. Friedman covers Buber's life from his work on I and Thou to the challenges of Nazi Germany and prewar Palestine. He charts Buber's activities on behalf of Jewish-Arab rapprochement, his dialogue with Dag Hammarskjöld, and comments on the philosopher's last years, his death, and his legacy to world Jewry.

**Das Problem des Zwischenmenschlichen bei Martin Buber und Emmanuel Levinas** Adam Galamaga, 2009 Zwischenprungsarbeit aus dem Jahr 2007 im Fachbereich Philosophie - Philosophie des 20. Jahrhunderts / Gegenwart, Note: 2,0, Johann Wolfgang Goethe-Universität Frankfurt am Main (Institut für Philosophie), Sprache: Deutsch, Abstract: Die Grundthese der Philosophie des Dialogs lautet, dass die Beziehung zwischen sprachkompetenten Subjekten unmittelbar und grundlegend ist. Sie kann nicht auf Verstehen reduziert werden, sie ist keine Begrifflichkeit und kein Vorwissen. Der Mensch wird zum Menschen dadurch, dass es einen anderen Menschen gibt, mit dem er in Beziehung tritt. Das Ich wird nicht als Voraussetzung der Interaktion, sondern als deren Produkt aufgefasst. Die prominentesten Vertreter der Dialogphilosophie Martin Buber und Emmanuel Levinas stellen, wenn auch auf durchaus verschiedene Weise, das Problem des Zwischenmenschlichen in den Mittelpunkt ihrer Betrachtungen. Beide vertreten einen in der authentischen Begegnung zwischen Menschen verankerten Humanismus und kritisieren die philosophische Tradition der Neuzeit, die sich auf die Erkundung der Möglichkeiten und Grenzen des autonomen Subjekts konzentrierte und dabei dessen Beziehung zu dem Anderen vergaß. Die beiden Philosophen plädieren für eine Ethik, die nicht systematisch ist: Die Beziehung selbst wird als ethisch gesehen und lässt sich in keiner Formel wie Kants kategorischem Imperativ festlegen. Die meisten theoretischen Probleme werden als praktische Probleme aufgefasst und es wird postuliert, dass Philosophie stets an das Soziale gebunden bleibe.

**I And Thou** Martin Buber, 1970 Martin Buber's I and Thou has long been acclaimed as a classic. Many prominent writers have acknowledged its influence on their work; students of intellectual history consider it a landmark; and the generation born since World War II considers Buber as one of its prophets. The need for a new English translation has been felt for many

years. The old version was marred by many inaccuracies and misunderstandings, and its recurrent use of the archaic thou was seriously misleading. Now Professor Walter Kaufmann, a distinguished writer and philosopher in his own right who was close to Buber, has retranslated the work at the request of Buber's family. He has added a wealth of informative footnotes to clarify obscurities and bring the reader closer to the original, and he has written a long Prologue that opens up new perspectives on the book and on Buber's thought. This volume should provide a new basis for all future discussions of Buber.

**The Austrian Mind** William M. Johnston, 2023-09-01 Part One of this book shows how bureaucracy sustained the Habsburg Empire while inciting economists, legal theorists, and socialists to urge reform. Part Two examines how Vienna's coffeehouses, theaters, and concert halls stimulated creativity together with complacency. Part Three explores the fin-de-siecle world view known as Viennese Impressionism. Interacting with positivistic science, this reverence for the ephemeral inspired such pioneers as Mach, Wittgenstein, Buber, and Freud. Part Four describes the vision of an ordered cosmos which flourished among Germans in Bohemia. Their philosophers cultivated a Leibnizian faith whose eventual collapse haunted Kafka and Mahler. Part Five explains how in Hungary wishful thinking reinforced a political activism rare elsewhere in Habsburg domains. Engage intellectuals like Lukacs and Mannheim systematized the sociology of knowledge, while two other Hungarians, Herzl and Nordau, initiated political Zionism. Part Six investigates certain attributes that have permeated Austrian thought, such as hostility to technology and delight in polar opposites. Part One of this book shows how bureaucracy sustained the Habsburg Empire while inciting economists, legal theorists, and socialists to urge reform. Part Two examines how Vienna's coffeehouses, theaters, and concert halls stimulated creativity together with

**Martin Buber's I and Thou** Kenneth Kramer, 2003 Martin Buber's classic philosophy of dialogue, I and Thou, is at the core of Kenneth Paul Kramer's scholarly and impressive Living Dialogue: Practicing Buber's I and Thou. In three main parts, paralleling the three of I and Thou, and focusing upon Buber's key concepts --nature, spirit becoming forms, true community, the real I, the eternal Thou, turning, --and the two fundamental dialogues--the I-Thou and the I-It--the book clarifies, puts into practice and vigorously affirms the moral validity of Buber's philosophy, with its extension to love, marriage, the family, the community, and God, in the conviction that genuine dialogue will effect better relations with one another, the world and God. Well-researched, and replete with a glossary of Buberian terms, practice exercises for true dialoguing, and discussion questions, Living Dialogue emerges as an invaluable guide to I and Thou. Highlights: - A lens through which to see and understand the philosopher and his work anew. - A must-read for undergraduates, as well as relationship counselors, therapists, and general readers, who will benefit from the work's clarity and ease of expression. - Includes a foreword by Maur

**Judaism and the West** Robert Erlewine, 2016-08-08 Grappling with the place of Jewish philosophy at the margin of religious studies, Robert Erlewine examines the work of five Jewish philosophers—Hermann Cohen, Martin Buber, Franz

Rosenzweig, Abraham Joshua Heschel, and Joseph Soloveitchik—to bring them into dialogue within the discipline. Emphasizing the tenuous place of Jews in European, and particularly German, culture, Erlewine unapologetically contextualizes Jewish philosophy as part of the West. He teases out the antagonistic and overlapping attempts of Jewish thinkers to elucidate the philosophical and cultural meaning of Judaism when others sought to deny and even expel Jewish influences. By reading the canon of Jewish philosophy in this new light, Erlewine offers insight into how Jewish thinkers used religion to assert their individuality and modernity.

**Interreligious Theology** Ephraim Meir, 2015-08-17 This book is the first greater attempt to construct a dialogical theology from a Jewish point of view. It contributes to an emerging new theology that promotes the interrelatedness of religions in which encounter, openness, hospitality and permanent learning are central. The monograph is about the self and the other, inner and outer, own and strange; about borders and crossing borders, and about the sublime activities of passing and translating. Meir analyses and critically discusses the writings of great contemporary Jewish dialogical thinkers and argues that the values of interreligious theology are moored in their thoughts. In his view interreligious dialogue supposes attentive listening, humility, a critical attitude towards oneself and others, a good amount of self-relativism and humor. It is about proximity, dialogical reading, engagement and interconnectedness.

**Buber's Way to "I and Thou"** Rivka Horwitz, 1988 Rivka Horwitz's pioneering work traces the development of Martin Buber's 1937 masterpiece, *I and Thou*, from its earliest stages.

*An Introduction to Modern Jewish Philosophy* Norbert M. Samuelson, 2012-02-01 The book is divided into three sections. The first provides a general historical overview for the Jewish thought that follows. The second summarizes the variety of basic kinds of popular, positive Jewish commitment in the twentieth century. The third and major section summarizes the basic thought of those modern Jewish philosophers whose thought is technically the best and/or the most influential in Jewish intellectual circles. The Jewish philosophers covered include Spinoza, Mendelssohn, Hermann Cohen, Martin Buber, Franz Rosenzweig, Mordecai Kaplan, and Emil Fackenheim. The text includes summaries and a selected bibliography of primary and secondary sources.

Martin Buber's Theopolitics Samuel Hayim Brody, 2018-02-16 How did one of the greatest Jewish thinkers of the 20th century grapple with the founding of Israel and the Israeli-Palestinian conflict—one of the most significant political conflicts of his time? Samuel Hayim Brody traces the development of Martin Buber's thinking and its implications for the Jewish religion, for the problems posed by Zionism, and for the Zionist-Arab conflict. Beginning in turbulent Weimar Germany, Brody shows how Buber's debates about Biblical meanings had concrete political consequences for anarchists, socialists, Zionists, Nazis, British, and Palestinians alike. Brody further reveals how Buber's passionate commitment to the rule of God absent an intermediary came into conflict in the face of a Zionist movement in danger of repeating ancient mistakes. Brody

argues that Buber's support for Israel stemmed from a radically rich and complex understanding of the nature of the Jewish mission on earth that arose from an anarchist reading of the Bible.

**Figuren des Messianischen in Schriften deutsch-jüdischer Intellektueller 1900-1933** Elke Dubbels, 2011-10-27

Die Studie untersucht, welche Funktion der Rückgriff auf die messianische Tradition des Judentums bei deutsch-jüdischen Intellektuellen im ersten Drittel des 20. Jahrhunderts hat. Messianische Denkfiguren spielen eine wichtige Rolle im jüdischen Identitätsdiskurs. Sie werden darüber hinaus für allgemeine kulturwissenschaftliche Theoriebildungen produktiv gemacht, insbesondere für die Sprach- und Geschichtsphilosophie sowie für den theologisch-politischen Komplex. Dabei säkularisieren die berücksichtigten Autoren (Benjamin, Bloch, Broch, Buber, Landauer, Rosenzweig, Scholem) alle den jüdischen Messianismus auf die eine oder andere Weise, so dass aus dem Messias etwas „Messianisches“ wird. Das heißt aber, dass man es bei den Figuren des Messianischen nicht nur mit Denkfiguren, sondern auch mit rhetorischen Figuren bzw. Tropen zu tun hat, die von verschiedenen Konstellationen von Sakralität und Säkularität in der Moderne zeugen. Spannungen zwischen Säkularem und Sakralem, aber auch zwischen kultureller Partikularität und Universalität gehören zur modernen Adaption des jüdischen Messianismus genauso wie die Möglichkeit eines dialektischen Umschlags von Kritik in Affirmation von Gewalt.

**An Analytical Interpretation of Martin Buber's I and Thou**, 1975

*The Palgrave Handbook of German Idealism and Existentialism* Jon Stewart, 2020-08-25 This Handbook explores the complex relations between two great schools of continental philosophy: German idealism and existentialism. While the existentialists are commonly thought to have rejected idealism as overly abstract and neglectful of the concrete experience of the individual, the chapters in this collection reveal that the German idealists in fact anticipated many key existentialist ideas. A radically new vision of the history of continental philosophy is thereby established, one that understands existentialism as a continuous development from German idealism. Key Features Operates at both the macro-level and micro-level, treating both the two schools of thought and the individual thinkers associated with them Explores the relations from shifting perspectives by examining how the German idealists anticipated existentialist themes and how the existentialists concretely drew on the work of the idealists Meticulously uncovers and documents many little-known points of contact between the German idealists and the existentialists Includes often neglected figures such as Jacobi and Trendelenburg This Handbook is an essential resource for researchers and advanced students interested in thinking critically about the broad development of continental philosophy. Moreover, the individual chapters on specific philosophers contain a wealth of information that will compel experts in the field to reconsider their views on these figures.

Ich und Du Veronika Elisabeth Schmitt, 1981

*The Existential Philosophy of Etty Hillesum* Meins G. S. Coetsier, 2014-01-09 In *The Existential Philosophy of Etty*

Hillesum Meins G.S. Coetsier breaks new ground by demonstrating the Jewish existential nature of Etty Hillesum's spiritual and cultural life in light of the writings of Martin Buber, Emmanuel Levinas and Dietrich Bonhoeffer. Hillesum's diaries and letters, written between 1941 and 1943, illustrate her struggle to come to terms with her personal life in the context of the Second World War and the Shoah. By finding God under the rubble of the horrors, she rediscovers the divine presence between humankind, while taking up responsibility for the Other as a way to embrace justice and compassion. In a fascinating, accessible and thorough study, Coetsier dispels much of the confusion that assails readers when they are exposed to the bewildering range of Christian and Jewish influences and other cultural interpretations of her writings. The result is a convincing and profound picture of Etty Hillesum's path to spiritual freedom.

**Place and Dream** Thorsten Botz-Bornstein, 2004 This is a book about space. On a first level, it reflects traditional Japanese ideas of space against various items of Western culture. Among these items are Bakhtin's dialogicity, Wittgenstein's Lebensform, and virtual space or globalized space as representatives of the latest development of an alienated, modern spatial experience. Some of the Western concepts of space appear as negative counter examples to basho-like, Japanese places; others turn out to be compatible with the Japanese idea of space. On a second level, the book attempts to synthesize, by constantly transgressing the limits of a purely comparative activity, a quantity which the author believes to be existent in Japanese culture that is called the virtual. Be it Kuki Shûzô's hermeneutics of non-foundation or his ontology of dream, Nishida Kitarô's virtual definition of the body of state, or Kimura Bin's notion of in-between (aida) that is so closely associated with the virtual space of Noh plays: what all these conceptions have in common is that they aim to transcend a flat notion of reality by developing the virtual as a complex ontological unity.

Divided Passions Paul R. Mendes-Flohr, 1991 Paul Mendes-Flohr is emerging as the leading Jewish intellectual historian of the present generation. In particular, he is responsible for a significant amount of the important and pertinent scholarship in the field of German-Jewish intellectual history. No one else is quite as intimately knowledgeable with this material, the ambiguous legacy of one of the most inventive and poignant episodes of creativity in the life of the Diaspora. *Divided Passions* is a collection of published and unpublished essays and articles by Paul Mendes-Flohr from the past decade. In a manner that underscores their continued relevance and significance, Mendes-Flohr writes about the problems that Buber, Rosenzweig, Bloch, Simon, Scholem and others tried to crystallize and resolve. Mendes-Flohr moves with effortless authority among the disciplines of theology, philosophy, literature, history, and sociology. Fitted with these interdisciplinary resources, he enriches his treatment of themes and figures in ways that exceed the scope, to say nothing of the execution, found in other literature. The book conveys a rare metaphysical depth, for questions of faith, identity, and Dasein explored by the intellectual figures of the past are also personal ones for the author as well. Mendes-Flohr's exceptional ability to keep this body of work alive and available provides an outstanding source of commentary on the subjects that dominate the agenda of

modern Jewish studies.

Sein in der Begegnung Dominik A. Becker, 2010

**Information Theory** ,

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