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STIRNER**

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VON BERND A. LASKA



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Terrell Carver, Smail Raptic



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Parerga, Kritiken, Repliken Max Stirner, 1986 **Max Stirner** Saul Newman, 2011-10-12 Max Stirner was one of the most important and seminal thinkers of the mid nineteenth century He exposed the religiosity behind secular humanism and rationalism and the domination of the individual behind liberal modes of politics This edited collection explores Stirner's radical and contemporary importance as a political theorist **Hegel's Thought in Europe** L. Herzog, 2013-09-25 In a broad interdisciplinary perspective established experts and leading young scholars bring together important currents of Hegelianism in Europe from the 19th to the 21st century to trace the political social and intellectual contexts in which Hegel's philosophy was taken up and inspired very different forms of Hegelianism and Anti Hegelianism *The Radicalism of Departure* Jeff Spiessens, 2018-11-07 To date the philosophy of Max Stirner 1806 1856 has not attracted much academic attention An early critic of Karl Marx and precursor of existentialist thought he is nevertheless remembered as a radical Young Hegelian engaged in an unsuccessful attempt to move beyond Hegel Arguing that this image of Stirner is based on a faulty interpretation of his relationship to Hegelian philosophy this book proposes an entirely new reading of his philosophical magnum opus *Der Einzige und sein Eigentum* In this work traditional philosophy epitomized by Hegel is reduced to the property of the unique or single individual This move must not only be seen a refusal to keep traditional philosophy alive by criticising it but also entails an existentialist inversion of the traditional relation between thinker and idea This exciting new interpretation which is demonstrated here by a detailed analysis of *Der Einzige und sein Eigentum* clears the way for a philosophical rehabilitation of Stirner's ideas *Ruminations, Volume 2, Dawns and Departures* Eric v.d. Luft, 2013-03-21 Essays and other short works on Nietzsche Schopenhauer socialism Stirner Feuerbach Karl Schmidt art religion popular music suicide games humor and general culture **All Things are Nothing to Me** Jacob Blumenfeld, 2018-12-14 Max Stirner's *The Unique and Its Property* 1844 is the first ruthless critique of modern society In *All Things are Nothing to Me* Jacob Blumenfeld reconstructs the unique philosophy of Max Stirner 1806 1856 a figure that strongly influenced for better or worse Karl Marx Friedrich Nietzsche Emma Goldman as well as numerous anarchists feminists surrealists illegalists existentialists fascists libertarians dadaists situationists insurrectionists and nihilists of the last two centuries Misunderstood dismissed and defamed Stirner's work is considered by some to be the worst book ever written It combines the worst elements of philosophy politics history psychology and morality and ties it all together with simple tautologies fancy rhetoric and militant declarations That is the glory of Max Stirner's unique footprint in the history of philosophy Jacob Blumenfeld wanted to exhume this dead tome along with its dead philosopher but discovered instead that rather than deceased their spirits are alive and quite well floating in our presence *All Things are Nothing to Me* is a forensic investigation into how Stirner has stayed alive throughout time **Friedrich Engels for the 21st Century** Terrell Carver, 2022-05-16 This edited volume presents an interdisciplinary and international revaluation of Friedrich

Engels as much more than junior partner to Karl Marx or second fiddle in the Marxist orchestra The nineteen critical essays in this collection are the work of scholars from Germany USA UK Italy China India Mexico and the Philippines Together they present and evaluate archival material and scholarly commentary that covers epistemology political economy political theory gender studies cultural studies political geography philosophy of social science and sociological studies of class conflict Students activists and specialists will find fresh consideration of familiar works such as *The Condition of the Working Class in England* *The Origin of the Family Private Property and the State* and *The Dialectics of Nature* They will also be able to explore Engels's less familiar pamphleteering literary criticism and political commentary through detailed contextualization and careful analysis *Friedrich Engels for the 21st Century Perspectives and Problems* is unique in putting different intellectual and political receptions of Engels's work into productive conversation particularly from non Anglophone scholars translated here into English Readers will appreciate why Engels has been so widely celebrated some two hundred years after his birth

De Enige en zijn Eigendom Max Stirner, 2008-11-13 Geen invoer **Unchaining Solidarity** Dan Swain, Petr Urban, Catherine Malabou, Petr Kouba, 2021-11-17 The concept of mutual aid is central to the anarchist tradition but also a source of controversy This book's intervention is to consider solidarity and mutual aid at the intersection of politics and biology developing out of the work of Catherine Malabou *Die Junghegelianer* Josef Rattner, Gerhard Danzer, 2005 **Die Selbstermächtigung der Einzigen** Wolf-Andreas Liebert, Werner Moskopp, 2014 **Journal of the History of Philosophy**, 1990 **Nineteenth-century German Writers, 1841-1900** Siegfried Mews, James N. Hardin, 1993 Contains alphabetically arranged entries that provide career biographies of forty two German writers active between 1841 and 1900 each with a list of principal works and a bibliography Includes a cumulative index *Max Stirner als Reform-Pädagoge* Tijana Müller-Sladakovic, 2021-04-19 Max Stirner ist im Vergleich mit den Zeitgenossen seines intellektuellen Umfelds zu denen Karl Marx Ludwig Feuerbach und Moses Hess zählen ein wenig rezipierter Autor In diesem Buch wird dieser unkonventionelle Denker zum ersten Mal als unzeitgemäßer Reformpädagoge und Bildungsphilosoph verstanden Gerade im Hinblick auf seine bildungsphilosophische und kommunikationstheoretische Orientierung kann eine Auseinandersetzung mit Stirner sehr gewinnbringend sein da seine ideologiekritischen und reformpädagogischen Ansätze eine bislang nicht ausgeschöpfte Ressource für heutige pädagogische und bildungsphilosophische Fragen bilden Die in diesem Buch vorgeschlagene Neulektüre Stirners zeigt unter anderem dass seine sprach- und bildungsphilosophische Ideologiekritik zentrale Gemeinsamkeiten mit der aktuellen Framingforschung aufweist *Schätze, an den Himmel verschleudert* David Borgardt, 2023-06-12 Max Stirner ist kein Klassiker der Philosophie und er wird in dieser Arbeit zudem unter einer ungewöhnlichen Fragestellung in den Blick genommen nämlich der der Religionskritik Bekannt ist Stirner für seine Radikalität und seine egoistische Ethik Auch in seiner Religionsphilosophie bezieht Stirner eine Maximalposition Die Religion erscheint nicht nur als falsche Berzeugung sondern als zerstörerische Kraft als tödlichste Krankheit der Seele die alle Bereiche dessen was

ein gutes und gelingendes Leben ausmacht infiziert und vernichtet David Borgardts zeigt in seinem Buch dass sich ein genauerer Blick lohnt denn Stirners Urteile zur christlichen Theologie liegen dieser nicht so fern wie er selbst glaubt Eine Pointe der Kritik Stirners besteht darin dass er die Theologie nicht auf dem Feld der Metaphysik herausfordert sondern vielmehr die Religion in Vollz gen der Heiligsprechung formal bzw praxistheoretisch zu fassen versucht Eine andere besteht wie bei den meisten Junghegelianern in der durchgehend starken Orientierung an der Figur der Entfremdung Stirners Kritik der Heiligkeit nimmt in diesem Zusammenhang eine radikale Position ein indem er aus seiner Religionskritik heraus eine Bestimmung von Nahbeziehungen entwirft die diese einseitig wenn auch wechselseitig in Vollz gen des Aneignens und des Nehmens konstituiert **La legge individuale** Georg Simmel,2001 Archiv für Geschichte der Philosophie ,1990 Vols 1 23 1888 1910 include Jahresberichte ber s mtliche Erscheinungen auf dem Gebiete der Geschichte der Philosophie v 24 41 include section Die neuesten Erscheinungen auf dem Gebiete der Geschichte der Philosophie varies slightly

Perspektiven der Philosophie Georges Goedert,Martina Scherbel,2013-11-15 Inhalt Nietzsche Interpretation und Kritik Jutta Georg Frankfurt Main Nietzsche und Wagner Konsonanz und Dissonanz ric Blondel Paris Nietzsche et Wagner Le sujet l identit et la polys mie Christian Niemeyer Dresden Der unbewusste Nietzsche Wer schrieb eigentlich Nietzsches Texte Georges Goedert Luxemburg Nietzsche sa critique g n alogique de la m taphysique Edith D sing K ln Wer wird das Bild des Menschen aufrichten Nietzsches Konzept der Selbstbildung im Dialog mit Sokrates Pascal und Schiller Individuum Orientierung und Selbstbildung Dirk C rsgen Heidelberg Protagoras oder der Irrweg der Demokratie Platons Opposition zum sophistischen Verst ndnis von Politik und Tugend im Protagoras Tim Gollasch W rzburg Das Kind im Manne Platons Bewertung der Leiblichkeit im Hinblick auf die Entwicklung der Seele Andreas Lischewski Bonn Erziehung zwischen Hoffnung und Erf llung Historischsystematische Skizzen zur p dagogischen Mentalit t der Moderne Christian Fernandes W rzburg Mittelpunkt und Eigner dieser Welt Zu Max Stirners Theorie des Menschen Harald Seubert Basel N rnberg Subjektivit t und Memoira Prolegomena zu einer unzeitgem en Philosophie der Erinnerung Edgar Fr chtel M nchen Individuum und Ged chtnis Wie kulturabh ngig ist unser Ged chtnis Paul Janssen K ln Die soziale Welt als ausdifferenziertes Gesellschaftssystem Philosophische Aspekte einiger heutiger Theorien Erkenntnis Vermittlung und Grenze Boris Hogenm ller Karlstein Das Konzept des dogmatischen Beweises am Beispiel der Unsterblichkeit der Seele Melchior Cano De locis theologicis XII 15 Karsten Kleber Dresden Kant Schelling und das bersinnliche Substrat Zwei naturphilosophische Denkfiguren zur Bestimmung des Absoluten Klaus Neugebauer Stuttgart Die Herkulesarbeit mit den Kommentarwerken An Beispielen von Fink Heimsoeth und von Herrmann *Dissoziative Architektur - von Teufelskrallen und Scheinriesen* Sandra Lippert-Vieira,2012 Staat oder Revolution Jörg Finkenberger,2015-07-01 Der Begriff des Staates in der Staatsrechtslehre seit dem 20 Jahrhundert ist gepr gt von der Auseinandersetzung Carl Schmitts mit der Reinen Rechtslehre Hans Kelsens Diese Kontroverse ist keine rein literarische oder wissenschaftliche beide Protagonisten verstehen sie als Ausdruck eines

Gegensatzes im Gegenstand also im Wesen des Staates selbst Kelsen versucht das Recht als Prinzip gesellschaftlicher Synthesis zu begreifen und den Staat als eine Rechtstatsache. Daran hängt in der Tat die Möglichkeit eigenständiger Rechtserkenntnis, die Möglichkeit einer Wissenschaft vom Recht überhaupt. In Schmitts Lehre dagegen, die er in heftigem Konflikt mit Kelsen begründet, steht im Zentrum des Staates dessen Subjekt als oberrechtliches Verhältnis als sein Souverän. Es garantiert die Rechtsordnung, es hebt sie, wenn nötig, auf, wenn der Staat nur so die Ordnung bewahren kann. Und so wenig der Souverän als einfach identisch mit dem Volk auch nur gedacht werden kann, so notwendig muss er es doch werden. Und zuletzt bestimmt sich die Gesellschaft als Volk durch den Krieg nach außen und den Bürgerkrieg gegen den inneren Feind, das heißt nicht nur gegen die Revolution selbst, sondern auch die Parteien, zuletzt den jüdischen Liberalismus. Schmitts Lehre republikanisch, wenn auch konsequent konterrevolutionär, im Anfang geht durch einfache Entwicklung 1933 selbst zum Nationalsozialismus über. Der Staat aber ist ebensowenig wie das Recht einer materialistischen Kritik zugänglich. Im Gegenteil lässt sich zeigen, dass materialistische Kritik der Gesellschaft ohne Staatskritik unvollständig, das heißt falsch, ist. Der Staat bleibt gegenüber der Gesellschaft eine undurchdringliche Besonderung, so lange und nur dann, wenn der Begriff der Gesellschaft nicht selbst als Problem gefasst, das heißt vor kritisch verstanden wird. Dass an dieser Schwierigkeit die linkshegelianische Kritik gescheitert ist, lässt sich zeigen, ob der marxische oder bakuninische Materialismusversuch diesem Scheitern entkommen kann, müsste erst noch gezeigt werden durch einen neuen Anlauf der Kritik. Dieser müsste Konsequenzen daraus ziehen, dass eine konterrevolutionäre Staatslehre sich Politische Theologie nennen kann, wo doch die Kritik der Religion längst im wesentlichen beendet. K. Marx sein sollte.

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