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that of language (ch. 8), thus reversing the sequence in the Philosophy of Symbolic Forms. In the Essay, too, one sees the other forms of culture· ranged in

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Forms after the chapter on language come those on art, history, and science. Close upon the Essay came the Myth of the State, issued post-;

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Ernst Cassirer believed that all the forms of representation that human beings use—language, myth, art, religion, history, science—are symbolic, and the concept of symbolic forms was the basis of his thinking on these subjects.

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In Philosophy of Symbolic Forms (1923–29) Cassirer argues that man (as he put it in his more popular 1944 book Essay on Man) is a "symbolic animal". Whereas animals perceive their world by instincts and direct sensory perception, humans create a universe of symbolic meanings. Cassirer is particularly interested in natural language and myth.

[Ernst Cassirer - Wikipedia](#)

During these years Cassirer completed his three-volume Philosophy of Symbolic Forms [Cassirer 1923, 1925, 1929b], which broke fundamental new ground beyond the neo-Kantianism of the Marburg School and articulated his own original attempt to unite scientific

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Forms and non-scientific modes of thought ("symbolic forms") within a single philosophical vision. In 1928 Cassirer offered a defense of Weimar [Cassirer 1929a] at the University's celebration of the tenth anniversary of the Republic, and ...

[Ernst Cassirer \(Stanford Encyclopedia of Philosophy\)](#)

The earlier text grounds the philosopher's conception of symbolic forms on a notion of human nature that makes a general distinction between Geist (mind) and life. In the later text, he discusses Basis Phenomena, an original concept not mentioned in any of his previous works, and he compares his own viewpoint with those of other modern philosophers, notably

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The Philosophy of Symbolic Forms: Volume 4: The ...

The second volume of his Philosophy of Symbolic Forms defines the task: to seek "the categories of the consciousness of objects in the theoretical, intellectual sphere, and starts from the assumption that such categories must be at work wherever a cosmos, a characteristic and typical world view, takes form out of the chaos of impressions."

Cassirer and Symbolic Form - Princeton University

...Neo-Kantian theories of the philosophers Ernst Cassirer and Susanne Langer, have suggested that

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Rhythmic structure is a species of symbolic form. Harvey Gross in *Sound and Form in Modern Poetry* (1964) saw rhythmic structure as a symbolic form, signifying ways of experiencing organic processes and the phenomena of nature.

[Ernst Cassirer | German philosopher | Britannica](#)

The *Symbolic Forms* has long been considered the greatest of Cassirer's works. Into it he poured all the resources of his vast learning about language and myth, religion, art, and science--the...

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Taken together, the Philosophy of Symbolic Forms is a grand narrative that expositis how various human experiences evolve out of an originally animalistic and primitive articulation of expressive signs into the complicated and more abstract forms of culture in the twenty-first century.

[Ernst Cassirer | Internet Encyclopedia of Philosophy](#)

Some have called this Essay a "summary" of "the philosophy of symbolic forms," but it cannot quite be regarded as that. For after he had finished in 1929 the third part of the *Symbolischen Formen* Cassirer had gone on to apply its philosophy to scientific subjects, as in his *Determinismus und Indeterminismus in der*

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modernen Physi\ (1936).

By the same author

At his death in 1945, the influential German philosopher Ernst Cassirer left manuscripts for the fourth and final volume of his magnum opus, The Philosophy of Symbolic Forms.

The Philosophy of Symbolic Forms: Volume 4: The ...

During these years Cassirer completed his three-volume Philosophy of Symbolic Forms, his major work. It went far beyond the neo-Kantianism of the Marburg School, attempting to unite scientific and non-scientific modes of thought - "symbolic forms" - within

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a single philosophical vision.

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