

Title	The alienation of man and the thought of human existence
Sub Title	
Author	務台, 理作(Mutai, Risaku)
Publisher	三田哲學會
Publication year	1960
Jtitle	哲學 No.38 (1960. 11) ,p.B2- B2
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00150430-00000038-0315

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

The Alienation of Man and the Thought of Human Existence

Risaku Mutai

The alienation of man is common in various phases of modern life, so much so that the present age is called "the age of man's alienation." Diverse views have been advanced as to what the real cause of this alienation is. In my opinion, these views can be classified into the following three types: (1) The alienation of man is attributed to the limitations and contingency of man. In this view, the alienation of man is the inevitable outcome of the loss of human communion with God or the Absolute. (2) The alienation of man is attributed to the widening gap between human cognition and the rapid advancement in mechanical civilization. (3) The alienation of man is attributed to the social institutions and social organization of our times, which marshal the massive mechanism of civilization of our times. The advancement in technology and the development of machinery, however, are not responsible by themselves for the alienation of man. I think all these three types of views can claim validity in their own spheres. What is most important in our modern situation is, however, that we should recognize the alienation of man as our problem and tackle it in all sincerity. "To tackle it in all sincerity" may admittedly be too colloquial but I use this expression in the meaning of the German verb "sich verhalten zu" or the French verb "s'engager." I believe human existence in existential philosophy must be understood in this context.