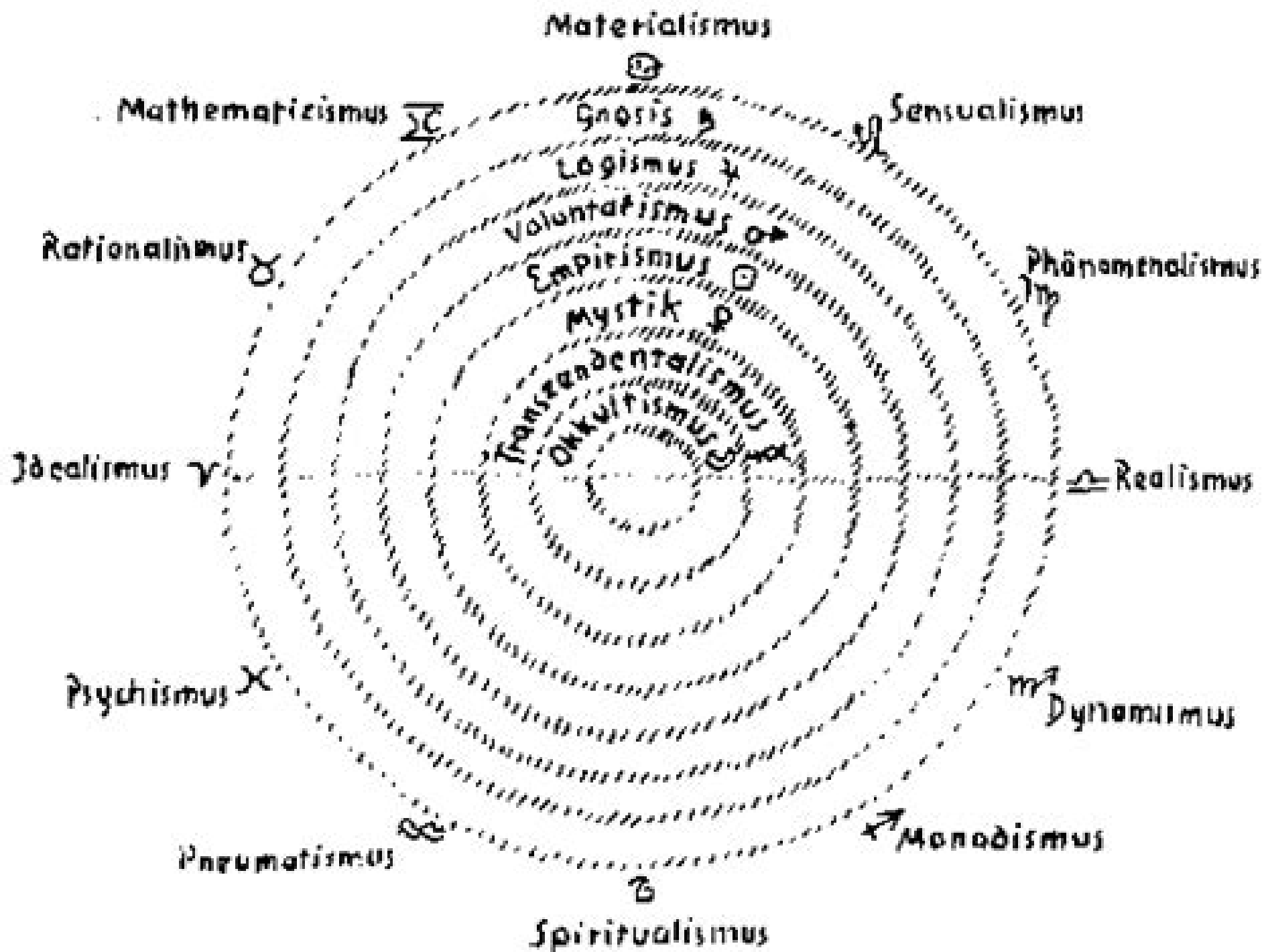




Philosophische Weltanschauung

CH Cherryholmes



Philosophische Weltanschauung:

Persönlichkeit und Weltanschauung Richard Müller-Freienfels, 1923 *Friedrich Ueberwegs Grundriss Der Geschichte Der Philosophie ...* Friedrich Ueberweg, 1923 Scheler's Phenomenology of Community Ernest W. Rancy, 2012-12-06 My own serious study of Max Scheler began in 1958 when I presented a Master's thesis to St Louis University under the direction of Professor Vernon Bourke on Scheler's value theory Three years later when I returned to complete my doctorate work at St Louis University I returned also to the study of Max Scheler In the meantime several more volumes of the *Gesammelte Werke* had appeared several new translations of Scheler were published and the whole area of phenomenology began to be more favorably accepted by the American intellectual community My doctoral dissertation was on Scheler's theory of community under the expert and careful direction of Professor James Collins The bulk of the present work is a direct result of my work at St Louis University I have never regretted the time and effort spent on the study of Scheler He can be classified as nothing short of a genius not only in the breadth of his interests but also in the vitality unity and depth of his thought Most students of Scheler criticize his lack of unity I claim to find strong lines of inner consistency throughout his writings In the second place my study of Scheler has put me into contact with many of the most dominant intellectual influences of the day **Philosophie aus interkultureller Sicht / Philosophy from an Intercultural Perspective**

, 2023-08-14 Was Interkulturelle Philosophie ist und worin ihr besonderer Beitrag zur Philosophie im ganzen bestehen kann das kann sich allein in konkreten Ausarbeitungen erweisen Der vorliegende Band repräsentiert eine breitgefächerte Auswahl sowohl der unterschiedlichen Ansatzpunkte von denen interkulturelles Philosophieren ausgeht als auch der diversen Forschungsgebiete innerhalb der Philosophie die durch interkulturelle Fragestellungen angesprochen sind Die Vielfalt der historischen und systematischen Zugangsweisen reflektiert die Entstehung da Interkulturelle Philosophie kein in sich geschlossenes Lehrgebäude ist und ein solches auch nicht werden kann sondern interkulturelles Philosophieren eine bestimmte Einstellung und eine Haltung darbietet die auf der grundlegenden Annahme beruht da die letzte philosophische Einsicht die Wahrheit im Singular von niemandem allein erlangt worden ist und auch nicht erlangt werden kann *Volume 4: Kierkegaard and the Patristic and Medieval Traditions* Jon Stewart, 2016-12-05 This volume features articles which employ source work research to trace Kierkegaard's understanding and use of authors from the Patristic and Medieval traditions It covers an extraordinarily long period of time from Cyprian and Tertullian in the second century to Thomas Kempis in the fifteenth Despite its heterogeneity and diversity in many aspects this volume has a clear point of commonality in all its featured sources Christianity Kierkegaard's relation to the Patristic and Medieval traditions has been a rather neglected area of research in Kierkegaard studies This is somewhat surprising given the fact that the young Kierkegaard learned about the Patristic authors during his studies at the University of Copenhagen and was clearly fascinated by many aspects of their writings and the conceptions of Christian religiosity found there With regard to the medieval tradition in addition to any

number of theological issues medieval mysticism medieval art the medieval church troubadour poetry and the monastic movement were all themes that exercised Kierkegaard during different periods of his life Although far from uncritical he seems at times to idolize both the Patristic tradition and the Middle Ages as contrastive terms to the corrupt and decadent modern world with its complacent Christianity While he clearly regards the specific forms of this Medieval appropriation of Christianity to be misguided he is nonetheless positively disposed toward the general understanding of it as something to be lived and realized by each individual

Formalism in Ethics and Non-formal Ethics of Values Max Scheler, 1973 A lengthy critique of Kant's apriorism precedes discussions on the ethical principles of eudaemonism utilitarianism pragmatism and positivism

Catalog of Copyright Entries. New Series Library of Congress. Copyright Office, 1932 Volume 5, Tome II: Kierkegaard and the Renaissance and Modern Traditions - Theology Jon Stewart, 2016-12-05 The long period from the Renaissance to the nineteenth century supplied numerous sources for Kierkegaard's thought in any number of different fields The present rather heterogeneous volume covers the long period from the birth of Savonarola in 1452 through the beginning of the nineteenth century and into Kierkegaard's own time The Danish thinker read authors representing vastly different traditions and time periods Moreover he also read a diverse range of genres His interests concerned not just philosophy theology and literature but also drama and music The present volume consists of three tomes that are intended to cover Kierkegaard's sources in these different fields of thought Tome II is dedicated to the wealth of theological and religious sources from the beginning of the Reformation to Kierkegaard's own day It examines Kierkegaard's relations to some of the key figures of the Reformation period from the Lutheran Reformed and Catholic traditions It thus explores Kierkegaard's reception of theologians and spiritual authors of various denominations most of whom are known to history primarily for their exposition of practical spirituality rather than theological doctrine Several of the figures investigated here are connected to the Protestant tradition of Pietism that Kierkegaard was familiar with from a very early stage The main figures in this context include the forefather of Pietism Johann Arndt the Reformed writer Gerhard Tersteegen and the Danish author Hans Adolph Brorson With regard to Catholicism Kierkegaard was familiar with several popular figures of Catholic humanism Post Tridentine theology and Baroque spirituality such as François Fénelon Ludwig Blosius and Abraham a Sancta Clara He was also able to find inspiration in highly controversial and original figures of the Renaissance and the early Modern period such as Girolamo Savonarola or Jacob Böhme the latter of whom was at the time an en vogue topic among trendsetting philosophers and theologians such as Hegel Franz von Baader Schelling and Hans Lassen Martensen

Japanese Phenomenology Y. Nitta, H. Tatematsu, 2012-12-06 Philosophies of Christianity Balázs M. Mezei, Matthew Z. Vale, 2020-01-09 This book examines key issues in Christianity from various philosophical points of view It brings together European authors with American theologians and philosophers on an interconfessional basis Coverage combines analytical and continental approaches in a unique way This comprehensive innovative analysis will help readers gain a deep

understanding into a wide range of philosophical approaches to basic Christian problems The novelty of this volume is the unique combination of philosophical and theological approaches It merges these points of view in a rational manner which characterizes segments of Anglo American and Continental thought The scope of the work covers historical issues contemporary problems of atheism and also novel approaches to fundamental notions Readers will learn about questions surrounding the French New Theology Zizek's philosophical sources the notion of revelation and much more As a work produced by European and United States scholars this volume is an important contribution not only to the dialogue between various academic cultures but also to the expression of their fruitful cooperation which grounds and inspires serious academic research The readership of this work begins at an undergraduate level and reaches up to academic researchers and professors interested in borderline problems between philosophy and theology history and contemporary issues

On the Eternal in Man Max Scheler, 2017-07-12 Max Scheler 1874-1928 decisively influenced German philosophy in the period after the First World War a time of upheaval and new beginnings Without him the problems of German philosophy today and its attempts to solve them would be quite inconceivable What was new in his philosophy was that he used phenomenology to investigate spiritual realities The subject of *On the Eternal in Man* is the divine and its reality the originality and non-derivation of religious experience Scheler shows the characteristic quality of that which is religious It is a particular essence that cannot be reduced to anything else It is a sphere that belongs essentially to humankind without it we would not be human If genuine fulfillment is denied it substitutes come into being This religious sphere is the most essential decisive one It determines man's basic attitude towards reality and in a sense the color extent and position of all the other human domains in life It forms the basis for various views about life and thought Scheler was emphatically an intuitive philosopher In Scheler's work the break between being as the almighty but blind rage and value as the knowing but powerless spirit has become complete and makes of each human a split being Personal experiences may be reflected here The development of Scheler's work as a whole was highly dependent on his personal experiences It is this that gives Scheler's work its liveliness and its validity

Person und Dasein Manfred S. Frings, 2013-12-11 Es sei an dieser Stelle Frau Maria Scheler für die von ihr erhaltenen Einblicke in den Nachlass ihres Mannes gedankt insbesondere für die langen und eingehenden Gespräche die mir für die Erkenntnis der wahren Intentionen Max Schelers unerlässlich gewesen sind Ich danke nochmals Herrn Professor Dr Martin Heidegger für die wertvollen Hinweise bezüglich Max Schelers Aufnahme von Sein und Zeit Für einige Berichtigungen in der deutschen Ausdrucksweise die dem Verfasser durch seine langjährige Tätigkeit in Amerika einerseits und durch den deutschen Sprachgebrauch Max Schelers und Martin Heideggers andererseits erschwert wurde danke ich Herrn Professor Dr Wilhelm Dupré De Paul University Chicago und Frau Dr Ingeborg Schüssler von der Universität Köln Für einige technische Hilfe danke ich Herrn Professor Dr Henry J. Koren St. Leo College Florida und Herrn Professor Dr K. H. Volkmann Schluck Universität Köln Chicago im Februar 1966 M. S. F.

EINLEITUNG Das Nichtgesagte eines Fragmentes gehört zu dem was es sagt

Zu dem was das Fragment Sein und Zeit SZ sagt geht das Offenbleiben einer Reihe von Fragen Eine dieser Fragen lautet Was besagt ontologisch Wert Auf dem Boden der materialen Wertethik versteht sich diese Frage als eine nach der sittlichen Seinsweise der Person Dies nicht nur weil die Person ein aus gezeichneter Träger von bestimmten Wertarten ist sondern weil zum Menschen überhaupt gleich wie man ihn ontologisch freilegt personales Wertsein geht Jede Ontologie vom Menschen muss deshalb dem Personsein und seiner sittlichen Seinsart Rechnung tragen **Catalogue of Copyright Entries** Library of Congress. Copyright Office,1931 Person and Dignity in Edith Stein's Writings Jadwiga Guerrero van der Meijden,2019-07-08 Edith Stein is widely known as a historical figure a victim of the Holocaust and a saint but still unrecognised as a philosopher It was philosophy however that constituted the core of her life Today her complete writings are available to scholars and therefore her thinking can be properly investigated and evaluated Who is a human person And what is his or her dignity according to Edith Stein Those are the two leading questions investigated in this volume The answer is presented based on the complete writings of the 20th c phenomenologist and moreover compared to the traditional Christian understanding of human dignity present in the writings of the Church Fathers and the Doctors of the Church as well as Magisterial Documents of the Catholic Church In the final parts of the book the author shows how Stein's ideas are relevant today in particular to the ongoing doctrinal and legal debates over the concept of human dignity Vom Gesichtspunkt der Phänomenologie Rudolph Boehm,1968-07-01 Es ist nicht abzusehen wozu Husserl Studien dienen sollen wenn nicht von der Phänomenologie im Sinne Husserls eine Hilfe zu erwarten ist einen Einblick zu gewinnen in das was ist Ein Versuch Einblick zu gewinnen in das was ist so jedenfalls wird die erste berechtigte Antwort auf die Frage Was ist Phänomenologie lauten müssen wenn die Beschäftigung mit Phänomenologie und insbesondere mit Husserl Studien nicht eben eine bloße Beschäftigung sein soll Ist die Phänomenologie nun ein Versuch Einblick zu gewinnen in das was ist so heißt das ein Versuch neben anderen mehr unter diesen ein eigenartiger gegenüber diesen ein neuer Was ist das Eigentliche dieses neuen Versuchs des Versuchs Einblick zu gewinnen in das was ist auf dem Wege einer Phänomenologie Was wäre der neue und eigentliche Gesichtspunkt von dem aus diese einen Einblick in das was ist zu gewinnen sucht Husserl gibt die klare Auskunft Der Gesichtspunkt der Funktion ist der zentrale der Phänomenologie die von ihm ausstrahlenden Untersuchungen umspannen so ziemlich die ganze phänomenologische Sphäre und schließlich treten alle phänomenologischen Analysen irgendwie in ihren Dienst als Bestandteile oder Unterstufen 1 denn die allergründlichsten Probleme sind die funktionellen Probleme bzw die der Konstitution der Bewusstseinsgegenständlichkeiten 2 Der zentrale Gesichtspunkt der Phänomenologie welcher ihr eigentlich ist ist derjenige der die Probleme der Konstitution der Bewusstseinsgegenständlichkeiten sichtbar macht Was sind das für Probleme 1 Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie I 1913 S 176 2 Ebenda **The Natural World as a Philosophical Problem** Jan Patocka,2016-08-15 The first text to critically discuss Edmund Husserl's concept of the life world The Natural World as a Philosophical Problem reflects Jan Patocka's youthful

conversations with the founder of phenomenology and two of his closest disciples Eugen Fink and Ludwig Landgrebe Now available in English for the first time this translation includes an introduction by Landgrebe and two self critical afterwords added by Patocka in the 1970s Unique in its extremely broad range of references the work addresses the views of Russell Wittgenstein and Carnap alongside Husserl and Heidegger in a spirit that considerably broadens the understanding of phenomenology in relation to other twentieth century trends in philosophy Even eighty years after first appearing it is of great value as a general introduction to philosophy and it is essential reading for students of the history of phenomenology as well as for those desiring a full understanding of Patocka s contribution to contemporary thought **Theonome**

Anthropologie? F. Hammer,2012-12-06 Die Absicht vorliegender Studie ist zunächst eine kritische Priifung der philosophischen Anthropologie Max Schelers Die Zeit von vierzig Jahren seit Schelers Tod wahrend der die Ent wicklung der philosophischen Bemiihung urn Wesen und Wirk Abstand lichkeit des Menschen nicht stillstand diirfte geniigend bieten fUr eine niichterne person und sachgerechte Bewaltigung dieser Aufgabe Leitender Gesichtspunkt sind dabei die christ lichen bzw theologischen Implikationen im Schelerschen Men schenbild Nach der philosophischen Gotteslehre ist die philo sophische Anthropologie wohl am meisten aus der stet en Aus einandersetzung mit christlichem Gedankengut gewachsen Seitdem das Christentum in die Welt getreten ist hat es im Abendland kein Nachdenken iiber Wesen und Wert des mensch lichen Daseins gegeben das von dem EinfluB der christlichen Gedankenwelt v611ig unberiihrt geblieben ware l Kaum ein anderer anthropologisch orientierter Denker un seres J ahrhun derts entspricht mehr dieser Diagnose als Max Scheler mit dessen Namen die philosophische Anthropologie im engeren Sinn un 16sbar verbunden bleibt Die Tatsache der starken christlich theologischen Beeinflus sung Schelers machte es notwendig daB in unserer Arbeit immer wieder auch theologische Fragestellungen mitberiicksichtigt wer den muBten Dies geschah sooft die Sache es erforderte jedoch unbeschadet der philosophischen Grundabsicht vorliegender Ab handlung Wenn von christlichen bzw theologischen Implikationen in Schelers Menschdeutung die Rede ist dann werden darunter 1 Th Litt Mensch u Welt Grundlinien einer Philosophie d Geistes Heidelberg 2 61 II **Pamphlets** ,1874 **Dictionary of Philosophy and Psychology** James Mark Baldwin,1903

Akademische Monatsschrift ,1853

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