

WALTER BIEMEL

*Philosophische Analysen zur Kunst
der Gegenwart*



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Philosophische Analysen Zur Kunst Der Gegenwart

M. Kronegger



Philosophische Analysen Zur Kunst Der Gegenwart:

Philosophische Analysen Zur Kunst Der Gegenwart Walter Biemel, 1969 **Philosophische Analysen zur Kunst der Gegenwart** W. Biemel, 2013-03-07 Die folgenden Analysen stellen einen Versuch dar von der Philosophie her Kunst zu verstehen und zu deuten Die Epoche da der Umgang mit der Kunst sich auf ein sthetisches Betrachten reduzierte ist zu Ende gegangen was allerdings nicht besagt da wir nicht immer wieder in sie zurckfallen knnen weil diese Art des Zugangs sich unmittelbar anzubieten scheint das Nchst liegende ist an den Betrachter die geringsten Anforderungen stellt Die berwindung der sthetischen Kunstbetrachtung geschieht in dem Augenblick da wir die Kunst ernst nehmen in ihr eine Sprache sehen in der nicht auf gewöhnliche Weise Dinge und Situationen einfach genannt werden sondern die Art des herrschenden Weltbezuges selbst offenbar wird allerdings in einer Art Hieroglyphenschrift die der Deutung bedarf um verstehbar zu werden Für diesen Weltbezug der sowohl den Bezug zwischen den Menschen wie den zum nichtmenschlichen Seienden und den Bezug des Menschen zu sich selbst trag wurde der Terminus Nhe eingeführt Nhe heißt hier also keineswegs der räumliche Abstand zwischen Dingen die bestimmte Distanz die messbar und in Zahlen ausdrückbar ist sondern der immer unmeßbar bleibende Grund des Weltverhältnisses der eine bestimmte Epoche auszeichnet *Phenomenology 2010 Volume 4: Selected Essays from Northern Europe, Traditions, Transitions and Challenges* Moran, Dermot, Sepp, Hans Rainer, 2011-01-01 Neu auf introduced **Phenomenology World-Wide** Anna-Teresa Tymieniecka, 2014-11-14 Phenomenology is the philosophy of our times Through the entire twentieth century this philosophy unfolded and flourished following stepwise the intrinsic logic and dynamism of its original project as proposed by its founder Edmund Husserl Now its seminal ideas have been handed over to a new era The worldwide contributors to this volume make it manifest that phenomenological inspiration knows no cultural barriers It penetrates and invigorates not only philosophical disciplines but also most of the sectors of knowledge transforming our way of seeing the world our actions toward others and our lives Phenomenology's universal spread has however oftentimes diluted its original sense even beyond recognition and led to a weakening of its dynamics There is at present an urgent need to retrieve the original understanding of phenomenology to awaken its dormant forces and redirect them This is the aim of the present book resourcement and reinvigoration It is meant to be not only a reference work but also a guide for research and study To restore the authentic vision of phenomenology we propose returning to its foundational source in Husserl's project of a universal science unpacking all its creative capacities In the three parts of this work there are traced the stages of this philosophy's progressive uncovering of the grounding levels of reality ideal structures constitutive consciousness the intersubjective lifeworld and beyond The key concepts and phases of Husserl's thought are here exfoliated Then the thought of the movement's classical figures and of representative thinkers in succeeding generations is elucidated Phenomenology's geographic spread is reviewed We then proceed to the culminating work of this philosophy to the phenomenological life engagements so vigorously advocated by Husserl to the life significant

issues phenomenology addresses and to how it has enriched the human sciences. Lastly the phenomenological project's new horizons on the plane of life are limned horizons with so powerful a draw that they may be said not to beckon but to summon. Here is the movement's vanguard. This collection has 71 entries. Each entry is followed by a relevant bibliography. There is a helpful Glossary of Terms and an Index of Names.

One Hundred Years of Phenomenology D. Zahavi, Frederik Stjernfelt, 2013-04-17. This volume commemorates the centenary of Logical Investigations by subjecting the work to a comprehensive critical analysis. It contains new contributions by leading scholars addressing some of the most central analyses to be found in the book.

The Ontology of Time A. Chernyakov, 2013-03-09. To understand the role of time within the scope of 20th century ontology after the fundamental works of E. Husserl, M. Heidegger, P. Ricoeur and E. Levinas means to develop simultaneously the ontology of time. My aim is to demonstrate that in a definite sense the postmodern ontology is chronology. The argument proceeds and this constitutes its essential novelty within the multidimensional space involving not only the synchronic stratum of current conceptuality in its internal logical relationships but also the diachronic axis of conceptual genesis. I apply different strategies of analysis in order to emphasize that the concept of the human Self, the concept of being and the concept of time are inseparably linked with one another. To this triad I add one more link of a theological nature viz the relationship between God and the human mind as it has been developed in Orthodox apophatic theology and during the Scholastic controversies concerning the problem of visio Dei.

Art Matters K. Harries, 2009-05-10. In recent years there has been a great deal of talk about a possible death of art. As the title of Heidegger's *The Origin of the Work of Art* suggests, the essay challenges such talk just as it in turn is challenged by such talk. Talk that is supported by the current state of the art world. It was Hegel who most profoundly argued that the shape of our modern world no longer permits us to grant art the significance it once possessed. Hegel's proclamation of the end of art in its highest sense shadows this commentary as it shadows Heidegger's essay. Heidegger's problematic turn from the philosopher Hegel to the poet Hölderlin is born of the conviction that we must not allow Hegel to here have the last word. At stake is the future of art. But more importantly if we are to accept Heidegger's argument at stake is the future of humanity. But all who are eager to find in Heidegger's essay pointers concerning where not just art but we should be heading should be made wary by Heidegger's politicizing of art and aestheticizing of politics. Both remain temptations that demand a critical response. This commentary demonstrates the continued relevance of Heidegger's reflections.

Phenomenology 2010 Dermot Moran, 2011.

Handbook of Phenomenological Aesthetics Hans Rainer Sepp, Lester Embree, 2010-03-11. Historically phenomenology began in Edmund Husserl's theory of mathematics and logic, went on to focus for him on transcendental philosophy and for others on metaphysics, philosophical anthropology and theory of interpretation. The continuing focus has thus been on knowledge and being. But if one began without those interests and with an understanding of the phenomenological style of approach, one might well see that art and aesthetics make up the most natural field to be approached phenomenologically.

Contributions to this field have continually been made in the phenomenological tradition from very early on but so to speak along the side. The situation has been similar with phenomenological ethics. A great deal of thought about art and aesthetics has nevertheless accumulated during a century and a handbook like the present one is long overdue. The project of this handbook began in conversations over dinner in Sepp's apartment in Baden-Baden at one evening of the hot European summer in the year 2003. As things worked out, he knew more about whom to ask and how much space to allocate to each entry and Embree knew more about how to conduct the inviting preliminary editing and prodding of contributors who were late returning their criticized drafts and copyedited entries and was able to invest the time and other resources from his endowed chair. That process took longer than anticipated and there were additional unfortunate delays due to factors beyond the editors' control.

Explanation and Value in the Arts Salim Kemal, Ivan Gaskell, 1993-04-15 An interdisciplinary study of explanation and the construction of value regarding works of literature and painting

Phänomenologie der schwachen Phantasie Dieter Lohmar, 2007-11-29 This book is an effort to bring genetic phenomenological analyses in contact with empirical psychology, neurology, cognitive science and research in primate cognition. The conclusion reached is that most higher order achievements of our mind might in fact be accomplished without language in the low level system of phantasmatic imagination. This leads to an inclusive theory of the subject which allows us to understand how higher organized animals like primates can think.

Intentionalitätstheorie beim frühen Brentano A. Chrudzimski, 2013-06-29 The book is an analytic exposition of Brentano's early theory of intentionality. In spite of the immense influence of this theory it is the first separate monograph on this topic. The book is based in great part on the unpublished manuscripts where one can find substantially better articulated formulations than those expressed in the already published standard works. Our analysis concentrates mainly on the ontological and epistemological problems of Brentano's immanent object. We highlight an interesting ambiguity of this concept and try to outline the inner logic of its evolution. It turns out that Brentano's early philosophy of intentionality should be conceived not as a single well defined theory but rather as a bundle of kindred but not always fully consistent and sometimes even competing ideas. Primary audience for the work are philosophers interested in Brentano's philosophy, theory of intentionality and its epistemology and ontology, phenomenologists and cognitive scientists.

Das Buch bietet eine analytische Darstellung von Brentanos früherer Theorie der Intentionalität. Trotz der großen historischen Bedeutung dieser Theorie bildet es die erste Monographie zu diesem Thema. Das Buch basiert zum größten Teil auf den unveröffentlichten Manuskripten, in denen man die Formulierungen findet, die viel besser artikuliert sind als jene, die in den publizierten Standardwerken Brentanos zu finden sind. Unsere Analyse konzentriert sich in erster Linie auf die ontologischen und epistemischen Probleme des Brentanoschen immanenten Objekts. Wir besprechen eine interessante Mehrdeutigkeit dieses Begriffs und skizzieren die innere Logik seiner Entwicklung. Es stellt sich heraus, dass die frühe Philosophie der Intentionalität Brentanos nicht als eine einheitliche, eindeutig bestimmte Theorie, sondern eher als ein Bündel

von verwandten jedoch nicht immer v llig kohärenten und manchmal sogar konkurrierenden Ideen interpretiert werden soll Das Buch wendet sich in erster Linie an die Philosophen die sich f r die Philosophie Brentanos f r die österreichische Philosophie f r die Theorie der Intentionalität und ihre Epistemologie und Ontologie interessieren Es wird ferner auch f r die Ph nomenologen und die Forscher im Bereich der cognitive science interessant sein *The Inhuman Condition* Rudi Visker, 2006-01-27 At the origin of this volume a simple question what to make of that surprisingly monotonous series of statements produced by our societies and our philosophers that all converge in one theme the importance of difference To clarify the meaning of the difference at stake here we have tried to rephrase it in terms of the two major and mutually competing paradigms provided by the history of phenomenology only to find both of them equally unable to accommodate this difference without violence Neither the ethical nor the ontological approach can account for a subject that insists on playing a part of its own rather than following the script provided for it by either Being or the Good What appears to be from a Heideggerian or Levinasian perspective an unwillingness to open up to what offers to deliver us from the condition of subjectivity is analysed in these pages as a structure in its own right Far from being the wilful indifferent and irresponsible being its critics have portrayed it to be the so called postmodern subject is essentially finite not even able to assume the transcendence to which it owes its singularity This inability is not a lack it points instead to a certain unthought shared by both Heidegger and Levinas which sets the terms for a discussion no longer our own Instead of blaming Heidegger for underdeveloping being with we should rather stress that his account of mineness may be in the light of contemporary philosophy what stands most in need of revision And instead of hailing Levinas as the critic whose stress on the alterity of the Other corrects Heidegger s existential solipsism the problems into which Levinas runs in defining that alterity call for a different diagnosis and a corresponding change in the course that phenomenology has taken since Instead of preoccupying itself with the invisible we should focus on the structures of visibility that protect us from its terror The result An account of difference that is neither ontological nor ethical but m ontological and that can help us understand some of the problems our societies have come to face racism sexism multiculturalism pluralism And in the wake of this an unexpected defence of what is at stake in postmodernism and in the question it has refused to take lightly who are we Finally an homage to Arendt and Lyotard who if read through each other s lenses give an exact articulation to the question with which our age struggles how to think the human condition once one realizes that there is an inhuman side to it which instead of being its mere negation turns out to be that without which it would come to lose its humanity Meaning and Language: Phenomenological Perspectives Filip Mattens, 2010-02-18 The work aims at presenting new in depth research on core topics of Husserl s thinking related to language e g meaning sign ideality supplemented with a variety of original phenomenological reflections on pre linguistic experience concept formation and the limitations of verbal expression In doing so it supplies us the first anthology that focuses on Husserl s thinking in relation to language Most of the contributions to this volume are based on

research originally presented at the Husserl Arbeitstage which took place at the Husserl Archives Leuven in November 2006 In addition two other articles have been added in order to supplement the themes of the presentations

Husserl and the Question of Relativism G. Soffer, 2012-12-06 The question of relativism is a perennial one and as fundamental and far reaching as the question of truth itself Is truth absolute and universal the same everywhere and for everyone Or is truth historically culturally biologically or otherwise relative varying from one epoch or species to another Although the issues surrounding relativism have attracted especially intense interest of late they continue to spark heated controversies and to pose problems lacking an obvious resolution On the side of one prevalent form of relativism it is argued that we must finally recognize the historical and cultural contingency of our available means of cognition and therefore abandon as naïve the absolute conception of truth dear to traditional philosophy According to this line of thinking even if there were universally valid principles knowledge of them would not be possible for us and thus an absolute conception of truth must be rejected in light of the demands of critical epistemology However when truth is accordingly relativized to some contingent subjective cognitive background new difficulties arise One of the most infamous of these is the logical inconsistency of the resulting thesis of relativism itself Yet an even more serious problem is that the relativization of truth makes truth itself contingent thereby undermining the motivation for preferring one belief or value to another or even to its opposite

The Path of Archaic Thinking Kenneth Maly, 1995-01-01 This is the first anthology of commentary on Sallis that shows what is genuinely unique in his thought the transformative relation of reason and imagination in thinking after Heidegger

Rediscovering Phenomenology Luciano Boi, Pierre Kerszberg, Frédéric Patras, 2007-07-18 This book proposes a new phenomenological analysis of the questions of perception and cognition which are of paramount importance for a better understanding of those processes which underlies the formation of knowledge and consciousness It presents many clear arguments showing how a phenomenological perspective helps to deeply interpret most fundamental findings of current research in neurosciences and also in mathematical and physical sciences

Kunst und Wahrheit Mădălina Diaconu, 2003-01-01

Crisis and Reflection J. Dodd, 2006-01-12 In his last work *Crisis of the European Sciences and Transcendental Phenomenology* Edmund Husserl formulated a radical new approach to phenomenological philosophy Unlike his previous works in the *Crisis* Husserl embedded this formulation in an ambitious reflection on the essence and value of the idea of rational thought and culture a reflection that he considered to be an urgent necessity in light of the political social and intellectual crisis of the interwar period In this book James Dodd pursues an interpretation of Husserl's text that emphasizes the importance of the problem of the origin of philosophy as well as advances the thesis that for Husserl the crisis of reason is not a contingent historical event but a permanent feature of a life in reason generally

Content and Object J. Cavallin, 2013-03-09 This study is a revised version of a book published in February 1990 under the same title as my Ph D thesis at the University of Stockholm Revision of an earlier work poses specific problems some of which deserve mentioning After the appearance of the first version of this

book new literature on related subjects and a new version of the principal Husserl text involved in the discussion have appeared. The newer literature contains both accounts of Twardowski's thought and its relations to Husserl's philosophy though without referring to my study from 1990 largely because the texts concerned were conceived parallel to it though published later or independently of it. It would seem anachronistic in this situation to enter into new and extensive discussions with the authors of this literature. The choice made here has been to update the original study adding references to texts published after my study and to take account of points of views expressed. I have retained the major part of the basic information given in the 1990 version although some of it might now be more familiar to interested students than it was in 1990.

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