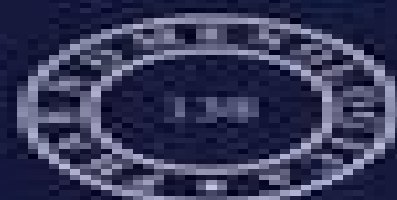


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A Scientific Theology: Reality Alister E. McGrath, 2001 A Scientific Theology is a ground breaking work of systematic theology in three volumes Nature Reality and Theory Written by one of the world s best known theologians these volumes together represent the most extended and systematic exploration of the relation between Christian theology and the natural sciences yet produced Thoroughly ecumenical in approach A Scientific Theology is a significant work for Catholic Orthodox Protestant and evangelical readers Each volume is marked throughout by a sustained and critical engagement with the history and philosophy of the natural sciences and by a passionate commitment to the legitimacy of theology as an academic discipline The three volumes together attempt to present an essentially linear argument from nature to theory so that questions of how reality is represented will be dealt with entirely in the final volume though preliminary discussions of aspects of reality are naturally included in this present volume The second volume in the series thus provides a detailed and thorough examination and defense of theological realism Its themes are set against the backdrop of radical changes in Western philosophy and theology resulting from the collapse of the Enlightenment project and the consequent fragmentation of intellectual discourse Engaging critically with writers such as George Lindbeck and John Milbank McGrath offers a sparkling and sophisticated affirmation of theological realism against its modern and postmodern critics His refutation of the claim that the rise of philosophical nonfoundationalism entails the abandoning of any form of realism is of particular importance as is his application of the highly influential form of critical realism developed by Roy Bhaskar Viewed as a whole Reality represents a sustained engagement with natural theology as the basis of a broader dialogue between the Christian tradition and other religious traditions Book jacket *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 fr her Theorie der Intentionalit t Trotz der gro en historischen Bedeutung dieser Theorie bildet es die erste Monographie zu diesem Thema Das Buch basiert zum gr ten Teil auf den unver ffentlichten Manuskripten in denen man die Formulierungen findet die viel besser artikuliert sind als jene die in den publizierten Standard Werken 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 völlig kohärenten und manchmal sogar konkurrierenden Ideen interpretiert werden soll. Das Buch wendet sich in erster Linie an die Philosophen, die sich für die Philosophie Brentanos für die österreichische Philosophie für die Theorie der Intentionalität und ihre Epistemologie und Ontologie interessieren. Es wird ferner auch für die Phänomenologen und die Forscher im Bereich der cognitive science interessant sein.

Husserl's Position in the School of Brentano Robin D. Rollinger, 2013-06-29 Phenomenology according to Husserl is meant to be philosophy as rigorous science. It was Franz Brentano who inspired him to pursue the ideal of scientific philosophy. Though Husserl began his philosophical career as an orthodox disciple of Brentano, he eventually began to have doubts about this orientation. The *Logische Untersuchungen* is the result of such doubts. Especially after the publication of that work, he became increasingly convinced that in the interests of scientific philosophy, he had to go in a direction which diverged from Brentano and other members of this school, the Brentanists, who believed in the same ideal. An attempt is made here to ascertain Husserl's philosophical relation to Brentano and certain other Brentanists: Carl Stumpf, Benno Kerry, Kasimir Twardowski, Alexius Meinong, and Anton Marty. The crucial turning point in the development of these relations is to be found in the essay which Husserl wrote in 1894, particularly in response to Twardowski, under the title *Intentional Objects*, which is translated as an appendix in this volume. This study will be of interest to historians of philosophy and phenomenology in particular, but also to anyone concerned with the ideal of scientific philosophy.

Geschichte des Husserl-Archivs / History of the Husserl-Archives Husserl-Archiv Leuven, 2007-05-03 This book offers a fascinating view on the foundation and development of this important research institute and of the Husserliana edition. Father Van Breda's personal annotations, which are made public for the first time in English, here paint a captivating picture of the rescue of Husserl's manuscripts and the foundation of the Archives shortly before the second world war.

Judging Appearances E.E. Kleist, 2012-12-06 Kant's Critique of Judgment accounts for the sharing of a common world experienced affectively by a diverse human plurality. In order to appreciate Kant's project, *Judging Appearances* retrieves the connection between appearance and judgment in the Critique of Judgment. Kleist emphasizes the important but neglected idea of a *sensus communis*, which provides the indeterminate criterion for judgments regarding appearance. *Judging Appearances* examines the themes of appearance and judgment against the background of Kant's debt to Leibniz and Shaftesbury. Drawing upon treatments by Husserl, Sartre, Ricoeur, and Arendt, Kleist delineates the proto-phenomenological method through which Kant uncovers the idea of a *sensus communis*. Kleist shows that taste is a discipline of opening oneself to appearance, requiring a subject who dwells in a common world of appearances among a diverse human plurality. This volume will prove valuable for anyone interested in a fresh approach to themes at the heart of

Kant's aesthetics **Truth and Singularity** Rudi Visker, 2000-05-31 In these essays Visker Fund for Scientific Research Institute of Philosophy responds both to those critics of Foucault who place post structuralism in opposition to phenomenology and those who dismiss Foucault's work out of hand as crass relativism The essays consider the relationship between Foucault's work to that of the phenomenologists especially Heidegger the role of intersubjectivity in the works of Foucault and Merleau Ponty and the view of the self that emerges from the writings of Foucault and Levinas Annotation copyrighted by Book News Inc Portland OR Founding Community H.P. Steeves, 1998-02-28 The direction of this text is both phenomenological and prescriptive as it attempts to provide a phenomenological foundation for communitarian ethical theory It argues that the Ego and the Other arise together in sense and we are committed to community in a foundational way 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 *Idealism and Corporeity* J. Dodd, 2012-12-06 In a way the problem of the body in Husserl's writings is relatively straightforward it is an exercise in faithful description and elaboration of a sense or meaning that of the lived body using the tools and methods of intentional analysis What is to be described is nothing exotic but a recognizable familiar element of experience further it is not something limited to any special type of experience but is ever present whether it is in the background or the center of attention Thus the lived body is in a way the most mundane of topics in phenomenology to be duly noted as a matter of course of course we should include the body in the analysis of lived space of course the body is an element in the consciousness of other persons Along with the obviousness of the task is the impression that at least at the outset the problem of the body does not appear to tax the resources of intentional analysis forcing us to raise critical questions about the scope and limits of phenomenological philosophy There is nothing extreme about the problem of the body it demands neither that we discern structures of the end most interior of consciousness as does the study of internal time consciousness nor does it call on us to fix the sense of the normativity that constitutes the logic of the world by grounding it in an absolute foundation **Body, Text, and Science** M. Sawicki, 2013-12-01 What is scientific about the natural and human sciences Precisely this the legibility of our worlds and the

distinctive reading strategies that they provoke That account of the essence of science comes from Edith Stein who as Husserl's assistant 1916-1918 labored in vain to bring his massive *Ideen* to publication and then went on to propose her own solution to the problem of finding a unified foundation for the social and physical sciences Stein argued that human bodily life itself affords direct access to the interplay of natural causality cultural motivation and personal initiative in history and technology She developed this line of approach to the sciences in her early scholarly publications which too soon were overshadowed by her religious lectures and writings and eventually were obscured by National Socialism's ideological attack on philosophies of empathy Today as her church prepares to declare Stein a saint her secular philosophical achievements deserve another look *Die Unruhe Des Anfangs* Tanja Stähler, 2013-03-11 How do we begin to philosophize What are the main features of natural prephilosophical consciousness and what is its relation to philosophical consciousness This study investigates the answers given to these questions in Hegel's *Phenomenology of Spirit* and in Husserl's *phenomenology*

Seeing the Self Einar Øverenget, 2013-12-01 *die Augen hat mir Husserl eingesetzt* The aim of Twentieth century phenomenology is to provide a non-*T* psychologistic interpretation of subjectivity Husserl agrees with Frege to adopt psychologism is to give up truth But this should not prevent us from investigating the subjective perspective On the contrary Husserl thinks that an appropriate rejection of psychologism must be able to show how propositions are correlated to and grounded in subjective intuitions without thereby reducing them to psychological phenomena Obviously this calls for an interpretation of subjectivity that makes a sharp distinction between the subjective perspective and the psychological realm Phenomenology is devoted to the development of a notion of subjectivity that is in accordance with our experience of the world A fundamental tenet of phenomenology is that philosophy should not dispute this experience but rather account for it Hence phenomenology must avoid a notion of subjectivity in which it becomes a problem to account for how a subject can ever hook up with the world In other words a phenomenological interpretation of subjectivity must radically disassociate itself from what is often referred to as a worldless Cartesian subject a *res cogitans* But neither can an interpretation of *S*ubjectivity consistently advocate a position according to which the human order is described only in the categories appropriate to the physical order Such an interpretation is obviously not compatible with the phenomenal basis for undertaking this very interpretation that is our experience of the world Eugen Fink und die Phänomenologie Alexander Schnell, Cathrin Nielsen, 2022-12-15 Nielsen Cathrin Schnell Alexander *Einleitung* Džanić Denis Husserl and Fink on the Miracle of Phenomenology Chernavin Georgy *Der dogmatische Schlummer nach Fink* Giubilato Giovanni Jan *Breaking the Hermeneutic Circle* Phenomenology as Catastrophe of Man in Fink's Early Thought Lazzari Riccardo *Eugen Fink und das Thema des Wesens der menschlichen Freiheit* Ikeda Yusuke *Fink und Kants Dialektik* Schnell Alexander *Konstruktion und Reflexion Zum transzendentalen Idealismus bei Fink und Fichte* Zorn Daniel Pascal *Philosophen mit denen man denkt* Fink liest Hegel Stanciu Ovidiu *The Power of the Speculative* Fink Hegel and the Horizons of Thinking Coli Anna Luiza Fink's

Hegel Deutung als Leitfaden der Entwicklung seines philosophischen Projekts Bertolini Simona Sein und Mensch
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 der arme H lderlin **Structure and Diversity** E. Kelly, 2013-03-14 FOUNDATIONALISM IN PHILOSOPHY n his
 autobiographical work The Education of Henry Adams this I brooding and disillusioned offspring of American presidents
 confronted at age sixty his own perplexity concerning the new scientific world view that was emerging at the end of the
 century He noted that the unity of things long guaranteed morally by the teachings of Christianity and scientifically by the
 Newtonian world view was being challenged by a newer vision of things that found only incomprehensible multiplicity at the
 root of the world What happened if one dropped the sounder into the abyss let it go frankly gave up Unity altogether What
 was Unity Why was one to be forced to affirm it Here every body flatly refused help Adams got out his Descartes again
 dipped into his Hume and Berkeley wrestled anew with his Kant pondered solemnly over his Hegel and Schopenhauer and
 Hartmann strayed gaily away with his Greeks all merely to ask what Unity meant and what happened when one denied it
 Apparently one never denied it Every philosopher whether sane or insane naturally affirmed it I Adams then approaching
 with heavy pessimism a new century felt instinctively that were one to attack the notion of unity the entire edifice of human
 knowledge would quickly collapse For understanding requires the unification of apparently different phenomena Edmund
 Husserl Bibliography Steven Spileers, 2013-03-09 This bibliography contains the publications of Husserl and the main
 secondary literature on Husserl from Husserl's earliest publication 1887 till today 1997 As the collection of material was
 concluded in June 1997 the list of publications for the year 1997 is of course incomplete In this bibliography publications in
 the following languages have been included German English French Italian Spanish Portuguese and Dutch for both primary
 and secondary literature Since this bibliography has been based primarily on the consultation of the included documents and
 not restricted to copying already existing bibliographies it was not possible to include publications in languages other than
 those mentioned The bibliography has been constructed in the following way 1 The list of Husserl's works and secondary
 literature by individual authors is preceded by a list of all edited volumes in which a text by or on Husserl is published This
 list is ordered chronologically and runs from 1921 till 1997 inclusive Edited volumes of the same year are classified
 according to language and this in the order mentioned above German English French etc Edited volumes with a title in more
 than one language are classified according to the above order of languages this of course concerns only the title of the edited
 volume not the titles of the individual contributions This order is maintained throughout the other parts of the bibliography
Subjekt, System, Diskurs H.B. Schmid, 2013-03-09 Dass Edmund Husserl am Problem der Intersubjektivit t gescheitert ist
 gilt als ausgemacht und ebenso welche Konsequenzen daraus zu ziehen sind Entgegen dem allenthalben pauschal erkl rten

Abschied vom Subjekt spricht aber vieles dafür dass es in der gegenwärtigen Sozialtheorie eher um eine Reformulierung transzendentaler Subjektivität geht Diese Interpretationsthese wirft ein neues Licht auf den sozialtheoretischen Diskurs der im deutschen Sprachraum in den vergangenen dreissig Jahren vom Gegensatz von Jürgen Habermas und Niklas Luhmanns Theorien bestimmt war Diskurs und System erscheinen als gegensätzliche Versuche Subjektivität und Interit in ein theoretisch befriedigendes Verhältnis zu setzen Wenn aber so die kritische These dieses Buches weder die Reformulierung von Subjektivität als Interit noch die Reformulierung von Subjektivität ohne Interit das Problem der Intersubjektivität überzeugend löst ist dies ein Grund neuerlich in eine direkte Auseinandersetzung mit Husserls Theorie transzendentaler Subjektivität einzutreten Dabei stellt sich heraus dass Husserls vielkritisierte und skandalisierte Versuch den Sinn Anderer im Eigenen zu fundieren in der transzendentalphänomenologischen Subjekttheorie durch ein umgekehrtes Begründungsverhältnis konterkariert wird Bei aller Problematik dieser Theorieanlage welche nur in Gegenwendung zu den Gewohnheiten der Husserl Interpretation vor allem aber auch zu Husserls Selbstinterpretation in den Blick kommt zeigt sich dass der phänomenologische Begriff des transzendentalen Subjekts seinen Reformulierungen als Diskurs und als System in mancher Hinsicht berlegen ist

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

Phenomenology of Time Toine Kortooms, 2012-12-06 Edmund Husserl occupied himself with the analysis of time consciousness throughout his life In this book the three stages that may be distinguished in Husserl's occupation with this theme are discussed in their interrelationship The first stage consists of a lecture manuscript from 1905 the second stage consists of the so called Bernau manuscripts research manuscripts that were written in 1917 and 1918 and the final stage consists of the so called C manuscripts research manuscripts that were written in the late 1920s and the early 1930s Central themes in the discussion of Husserl's phenomenology of time in this book are the connection between the analysis of time consciousness and the analysis of phantasy consciousness and image consciousness Husserl's position in the debate between A Meinong and W Stern concerning the possibility of the perception of time the self constitution of absolute time consciousness the influence of Husserl's development of genetic phenomenology on his analysis of time consciousness and the question of the intentional character of time consciousness

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.

Phänomenologie als Platonismus Thomas Arnold, 2017-04-24. Husserl beruft sich immer wieder programmatisch auf Platon als den Grundvater der europäischen Philosophie; arbeitet jedoch die Bezüge der Phänomenologie zum Platonismus nie auf, obwohl er die historische Rückbesinnung auf die Urstiftung seines Denkens als wesentlichen Bestandteil der Selbstbesinnung auf ein Selbstverständnis dessen hin worauf man eigentlich hinaus will, als der man ist, als historisches Wesen. Husserl VI S. 73 charakterisiert die vorliegende Arbeit, will diese Reflexion leisten. Ihr Gegenstand ist mithin die Transformation platonischer Gedanken in Husserls Phänomenologie. Dabei werden sechs Problemgebiete thematisiert: A Philosophie als Wissenschaft, B Philosophie als Ethik, C Philosophie als Polemik, D Philosophie und das Ende der Lebenswelt, E Philosophie und das Eigenrecht des Eidetischen, F Philosophie und das Absolute. Den Abschnitten folgen jeweils kritische Erwägungen zu den Spannungen, die vor dem platonischen Hintergrund innerhalb der Phänomenologie sichtbar werden. Die Arbeit zeigt, dass die Phänomenologie tatsächlich als eine eigenwillige Endstiftung des Platonismus betrachtet werden kann, wodurch sich eine neue Perspektive auf ihre programmatische und systematische Grundkonfiguration ergibt.

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