

Gesamtausgabe Phnomenologie Des Religisen Lebens

Collective Behavior and Social Movements
Culturgeschichte in ihrer natürlichen Entwicklung bis zur Gegenwart
Die Voraussetzungen für den Religionsunterricht in den Berufs- und Berufsfachschulen in Marbug an der Lahn sowie Anregungen für seine Gestaltung (aufgezeigt an einer Befragung von 1000 Marburger Berufs- und Berufsfachschülern)
Sinai
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Literarisches Centralblatt für Deutschland
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Israelitische Wochen-Schrift für die religiösen und socialen Interessen des Judenthums (und Jüdisches Familien-Blatt). Redakteur A. Treuenfels. [With] Das Jüdische Literaturblatt, herausg. als Beilage von M. Rahmer
Friedrich Engels
Bothe fÃ¼r Tirol und Vorarlberg
Für Prediger
Mohammed ☞ ☞ ☞ ☞ ☞ ☞ ☞ ☞ ☞ ☞ Programm der italienischen modernisten
Zeitschrift für die Alterthumswissenschaft
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Jadwigi Conrad-Martius i Edyty Stein
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Bd. Das 19. Jahrhundert und die Gegenwart
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Gustav Mayer
Tirol
Heinrich August Schott
Tilman Nagel [Anonymus AC10217983]
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Stein Das Leid Bd. Das 19. Jahrhundert und die Gegenwart *Russell L. Curtis Friedrich von Hellwald Helmut Böhm Pieter ter Keurs
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since the 1980s the study of material culture has become a central focus in cultural anthropology this book explores the philosophical roots and reviews recent studies of this anthropological discourse based on his own experience of working intensively with museum collections throughout the world pieter ter keurs proposes a new approach towards material objects it is now generally acknowledged that material objects are dynamic entities in culture in this study the author suggests that this flexible approach towards form and meaning is however not useful without fully recognizing the materiality of the object he argues that the inherent static nature of matter is crucial in shaping cultural realities objects are best seen as items in which reality is materialized or condensed apart from condensation he looks at the opposite process of evaporation namely of extracting meanings from their material bases when viewed in different contexts the concrete ethnographic examples illustrating this model come from papua new guinea the siassi islands and indonesia enggano island on the siassi islands extensively decorated wooden bowls play a major role in local ritual life and in the trade with neighbouring people the designs on the bowls can be interpreted as being part of the mariam complex a system of mythical beings that was of crucial importance in pre christian siassi the mariam beings no longer appear during rituals but their presence is secured condensed in the carvings the siassi people still make on enggano island the main designs used in the woodcarvings represent images of slain enemies in former ritual life the carvings were meant to secure the welfare of society and to stimulate fertility of the people and the soil nowadays the people of enggano no longer remember much of their old culture in jakarta their woodcarvings have acquired a new meaning in the sense that they are found for sale as tourist items representing indigenous primitive objects the author introduces the concept evaporation to indicate that although the materiality of the objects is similar they look the same their meanings have completely changed

es ist die zärtlichkeit der völker die im selbstmord attentat resultiert versöhnung mit kerneuropa denn die shoah ist der kern europas der einzelne der sich opfert um möglichst viele menschen zu töten verwirklicht die zeitgemäße form von gemeinschaft er opfert sich für

einen realen oder imaginären Staat vollführt in privatisierter Form was nun einmal Sache der Volksgemeinschaft ist Vernichtung um ihrer selbst willen nicht dieses Unbegreifliche ist zu begreifen aber dessen Unbegreiflichkeit philosophieren heißt sterben lernen sagt Montaigne *que philosopher c'est apprendre à mourir* gegen diese Bestimmung die alles offen läßt wendet sich die deutsche Ideologie vom Sein zum Tode und der Freiheit des Opfers mit der Heidegger jeden zum Verhängnis bestimmt so ist auch das Selbstmordattentat dem Freitod genau entgegengesetzt für den einzelnen kann die Zerstörung des eigenen Körpers der letzte Ausweg sein Angst Leere und Schmerz zu beenden in diesem rein negativen Sinn ist der Selbstmord die Freiheit des Individuums ihn zum Mittel zu machen für Vernichtung der alles zum Mittel wird weil sie allein um ihrer selbst willen erfolgt verkehrt diese Freiheit in ihr Gegenteil Vollendung der politischen Gewalt in einer Gesellschaft die wesentlich auf der Überflüssigkeit des einzelnen beruht

von Legenden überwuchert durch Sprachregelungen entstellt von Denkverboten verdunkelt so zeigt sich dem Wissbegierigen das Bild Mohammeds ist er überhaupt eine historische Gestalt er ist es so lautet das Ergebnis langjähriger Forschungsarbeit die nicht nur die muslimischen Standardquellen einer kritischen Prüfung unterzogen hat sondern auch die vielschichtige Nebenüberlieferung Mohammed erweist sich als der Exponent einer im 4. Jahrhundert einsetzenden hochreligiösen Durchdringung des arabischen Heidentums die sich nicht nur im Koran niedergeschlagen hat der historische Mohammed kämpfte zunächst vergeblich um die Macht in Mekka und setzte dann von Medina aus eine Eroberungswelle in Gang die durch die politischen Verhältnisse der Zeit begünstigt wurde zwei Jahrzehnte nach seinem Tod kam sie zum ersten Mal zum Stillstand die übergroßen Erwartungen der Beteiligten wurden enttäuscht der Blick zurück verklärte nun die Zeit in der Mohammed unter den Lebenden geweiht hatte der Islam untrennbar verknüpft mit der idealisierten Gestalt des Propheten betrat die Bühne der Geschichte mir kommt es in meinen Büchern Mohammed Leben und Legende und Allahs Liebling Ursprung und Erscheinungsformen des Mohammedglaubens nicht auf eine Abbildung der muslimischen Biographie Mohammeds an sondern auf die geschichtswissenschaftliche Erfassung seiner Gestalt und seines Wirkens vor dem Hintergrund der spätantiken Vorderasiatischen Ereignisgesellschafts und Religionsgeschichte sowie auf die Schilderung der Genese und Weiterentwicklung des muslimischen Mohammedglaubens Tilman Nagel

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