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Rezensionen: CLEMENS KALIBA, Die Welt als Gleichnis des dreieinigen Gottes. Entwurf zu einer trinitarischen Ontologie. In: Schriften zur Triadik und Ontodynamik, Band 4, Hg. v. Heinrich Beck, Frankfurt/Bern/New York/Paris 1991. KATHARINA COMOTH, Quasi Perfectum. Subjektivität im Umkreis der Trinität (Beiträge zur Philosophie: Neue Folge), Carl Winter Universitätsverlag, Heidelberg 1992.

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Symbolon ,2002 **Sub-Versionen** Birgit Wernz,2017-01-27 *Symbolon* Peter Gerlitz,1993-12 Die unserer Erfahrungswelt entliehenen Bilder Chiffren Symbole dienen der Ann herung an ein Geheimnis das sich jedem Begreifen entzieht und vor dem jedes erkl rende Reden sich selbst aufheben muss Alles in der Welt spiegelt und offenbart etwas vom Seinsgrund und verh llt ihn zugleich Diese Definition von Kaspar H rlimann trifft auch auf die Vortr ge der 30 und 31 Jahrestagung der Gesellschaft f r wissenschaftliche Symbolforschung zu die wir mit Symbolon Band 11 vorlegen Im ersten Themenkreis werden Jenseitssymbole auf ihren Sinngehalt untersucht im zweiten Themenkreis wird das Ph nomen der Wegesymbolik mit seinen weiten Ver stelungen und interdisziplin ren Facetten er rtert **Anthropos** ,1976 **Zerstörung von Geschriebenem** Carina Kühne-Wespi,Klaus Peter Oschema,Joachim Friedrich Quack,2019-05-20 Schrifttragende Artefakte sind einer Vielzahl von Praktiken ausgesetzt durch die sie in der einen oder anderen Form besch digt werden Dabei k nnen die Absichten Hintergr nde und Kontexte dieser Praktiken stark variieren sodass durch die Zeiten hindurch in verschiedenen kulturellen Kontexten Situationen und Diskursen vielf ltige Auspr gungen zu beobachten sind Solche F lle sind keineswegs darauf beschr nkt Missbilligung gegen ber Inhalten oder Autoren auszudr cken oder das Andenken an Personen auszul schen Anhand von detailliert aufgearbeiteten Fallbeispielen die vom antiken gypten Mesopotamien und dem Mittelmeerraum ber das alte China das europ ische Mittelalter und die Neuzeit sowie islamische Traditionen bis zum heutigen Bali reichen werden verschiedene Facetten der unterschiedlichen Praktiken und ihrer Motivationen erarbeitet und eine bergreifende Systematik entwickelt Ziel ist es eine an praxeologischen Kriterien orientierte Ph nomenologie von Schriftzerst rung aufzustellen Das Hauptaugenmerk liegt auf Praktiken in non typographischen Gesellschaften also in Kulturen in denen Schriftdokumente nicht mittels Buchdruck und vergleichbaren Verfahren fast beliebig vervielf ltigt sondern von Hand einzeln angefertigt wurden Symbol und soziologische Symboltheorie Dirk Hülst,2013-03-08 Das Buch gibt auf einer breiten systematischen Basis eine bersicht ber haupts chlich soziologische Symboldiskussion und Symboltheorie von Durkheim Mead und Elias bis hin zu Sch tz Bourdieu und Lorenzer **Menschenwürde bei Homer** Günter Dietz,2000 **Zeitschrift für Religions- und Geistesgeschichte** ,1974 Religion Index Two ,1991 **Religion Index Two: Author and editor index** ,1982 **MULS, a Union List of Serials** ,1981 **Zeitschrift für deutsche Philologie** ,1994 **Graphische Symbole in mittelalterlichen Urkunden** Peter Rück,1996 **The British Library General Catalogue of Printed Books to 1975** British Library,1984 *Siegener Periodicum zur internationalen empirischen Literaturwissenschaft* ,1993 **Theologische Revue** ,1994 *Tiere und Tiergestaltge im Märchen* Europäische Märchengesellschaft,1991 **Eine Stadt in Krieg und Frieden** Bernd Roeck,1989 **Handbuch Soziologie** Nina Baur,Hermann Korte,Martina Löw,Markus Schroer,2009-08-07 Vorwort Nina Baur Hermann Korte Martina L w Markus Schroer Am Anfang des 19 Jahrhunderts benutzte Auguste Comte 1798 1857 zum ersten Mal den Begriff

Soziologie für eine neue Sichtweise auf gesellschaftliche Entwicklungen Es war eine Sichtweise die sich weniger an metaphysischen Erklärungen orientierte sondern sich um soziale Kriterien für die Beschreibung und Erklärungen von gesellschaftlichen Zuständen und Prozessen bemühte Comte war der Auffassung dass diese neue Wissenschaft in der Lage sein sollte sich zu aktuellen gesellschaftlichen Problemen zu öffnen Am Ende des 19 Jahrhunderts steht vor allem das Werk Emile Durkheims 1858-1917 für den Versuch die Soziologie als eine Wissenschaft zu begründen die sich mit ihren Fragestellungen und theoretischen Antworten abgrenzt von benachbarten Disziplinen wie Psychologie Geschichte Pädagogik oder Nationalökonomie indem sie soziale Realitäten unabhängig von den einzelnen Individuen zu interpretieren versucht Spätestens seit dieser Zeit stellen sich zentrale Fragen der Theoriebildung immer wieder neu Fragen nach dem Verhältnis von Individuum und Gesellschaft Fragen nach dem wechselseitigen Einfluss gesellschaftlicher Strukturen und des Handelns von Menschen sowie Fragen nach angemessenen Regeln der empirischen Sozialforschung seien es nun quantitative oder qualitative Methoden Bis heute zeichnet sich das Fach Soziologie gerade dadurch aus dass es keine einheitliche allgemein gültige Antwort auf diese Fragen gefunden hat Vielmehr stehen sich Handlungstheorien auf der einen und Struktur bzw Systemtheorien auf der anderen Seite scheinbar ebenso unversöhnlich gegenüber wie quantitative und qualitative Methoden

Pädagogische

Rundschau ,1992

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