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Franz Eichert

Die Quellen der Mahānārāyana-Upanisad und das Verhältnis der verschiedenen Rezensionen zueinander

Robert Zimmermann, 1913

Verehrt, verklärt, verteuelt? Zur Rezeptionsgeschichte von Konrad Lorenz' Buch 'Das sogenannte Böse. Zur Naturgeschichte der Aggression' (1963) in der BRD zwischen 1963 und 1973 Anja Mayinger, 2011 Magisterarbeit aus dem Jahr 2010 im Fachbereich Weltgeschichte - Allgemeines und Vergleiche, Note: 1,3, Universität Augsburg (Institut für Europäische Kulturgeschichte), Sprache: Deutsch, Abstract: Das mechanistische Konzept vom Menschen als Dampfkessel, der regelmäßig ein Ventil braucht, um Dampf abzulassen, weil sich Wut aufgestaut hat, ist ein fester Bestandteil der Alltagssprache. Das Instinkt-Modell der Aggression des Verhaltensforschers Konrad Lorenz scheint sich als Teil des allgemeinen Weltbildes etabliert zu haben. Das Populärwissenschaftliche Buch *Das sogenannte Böse* (1963), in dem Lorenz sein Konzept vom Aggressionstrieb vorlegte, wurde in den Jahren nach seinem Erscheinen stark beachtet, rege besprochen und gleichermaßen gelobt wie kritisiert. Die Frage nach den Gründen für den Erfolg des Buches wurde bisher noch nicht gestellt. Einen ersten Schritt zur Erforschung der ideengeschichtlichen Voraussetzungen und Folgen der Lorenz'schen Aggressionstheorie in den 1960er- und 1970er-Jahren in der Bundesrepublik Deutschland möchte nun diese Arbeit gehen. Dabei stützt sie sich vorwiegend auf Quellen der wissenschaftlichen Rezeption des Buches. Daneben werden auch exemplarische Buchbesprechungen der allgemeinen Publizistik ausgewertet. Um die Rezeption des Sogenannten Bösen kulturgeschichtlich einordnen zu können, werden auch die geistesgeschichtlichen Rahmenbedingungen der Phase 1963 bis 1973 erläutert: die global-politischen Hauptmerkmale, die Positionen der Anlage-Umwelt-Debatte, biografische Informationen über den Autor und die Kernaussagen seines Buches sowie die Entstehungsgeschichte der Verhaltensforschung. Das Hauptziel dieser Arbeit liegt zwar in der Darstellung und Zusammenschau der Rezensionen aus den unterschiedlichsten wissenschaftlichen Disziplinen: vornehmlich aus den Geistes- und Sozialwissenschaften sowie der Naturwissenschaft. Jedoch ermöglichen die Quellen eine Analyse der mehrdimensionalen Funktionen, die das Buch zu erfüllen in

Die Erzählung des Hexateuch auf ihre Quellen untersucht Rudolf Smend, 1912

Zur Rezeptionsgeschichte von Konrad Lorenz' „Das sogenannte Böse. Zur Naturgeschichte der Aggression“

(1963) in der BRD zwischen 1963 und 1973 Anja Mayinger, 2011-01-17 Magisterarbeit aus dem Jahr 2010 im Fachbereich Weltgeschichte - Allgemeines und Vergleiche, Note: 1,3, Universität Augsburg (Institut für Europäische Kulturgeschichte), Sprache: Deutsch, Abstract: Das mechanistische Konzept vom Menschen als Dampfkessel, der regelmäßig ein „Ventil“ braucht, um „Dampf abzulassen“, weil „sich Wut aufgestaut“ hat, ist ein fester Bestandteil der Alltagssprache. Das Instinkt-Modell der Aggression des Verhaltensforschers Konrad Lorenz scheint sich als Teil des allgemeinen Weltbildes etabliert zu haben. Das Populärwissenschaftliche Buch „Das sogenannte Böse“ (1963), in dem Lorenz sein Konzept vom Aggressionstrieb vorlegte, wurde in den Jahren nach seinem Erscheinen stark beachtet, rege besprochen und gleichermaßen gelobt wie kritisiert. Die Frage nach den Gründen für den Erfolg des Buches wurde bisher noch nicht gestellt. Einen ersten Schritt zur Erforschung der ideengeschichtlichen Voraussetzungen und Folgen der Lorenz'schen Aggressionstheorie in den 1960er- und 1970er-Jahren in der Bundesrepublik Deutschland möchte nun diese Arbeit gehen. Dabei stützt sie sich vorwiegend auf Quellen der wissenschaftlichen Rezeption des Buches. Daneben werden auch exemplarische Buchbesprechungen der allgemeinen Publizistik ausgewertet. Um die Rezeption des „Sogenannten Bösen“ kulturgeschichtlich einordnen zu können, werden auch die geistesgeschichtlichen Rahmenbedingungen der Phase 1963 bis 1973 erläutert: die global-politischen Hauptmerkmale, die Positionen der Anlage-Umwelt-Debatte, biografische Informationen über den Autor und die Kernaussagen seines Buches sowie die Entstehungsgeschichte der Verhaltensforschung. Das Hauptziel dieser Arbeit liegt zwar in der Darstellung und Zusammenschau der Rezensionen aus den unterschiedlichsten wissenschaftlichen Disziplinen: vornehmlich aus den Geistes- und Sozialwissenschaften sowie der Naturwissenschaft. Jedoch ermöglichten die Quellen eine Analyse der mehrdimensionalen Funktionen, die das Buch zu erfüllen in der Lage war: als interdisziplinärer Angriff der Biologie auf die Psychologie, als Ausdruck einer anti-aufklärerischen Tendenz zur Substitution einer Gottesvorstellung durch Wissenschaftsgläubigkeit, als naturwissenschaftlicher Erklärungsansatz sowohl für die NS-Verbrechen als auch für die feindliche Blockbildung im Kalten Krieg sowie als ideologisches Kampfmittel gegen den Kommunismus.

Bibliographie der deutschen Rezensionen, 1916

Frühe Aufsätze und Rezensionen (1828-1834) Franz Anton Staudenmaier, 1974

Grundriss zur Geschichte der deutschen Dichtung aus den Quellen: Bd. Vom siebenjährigen bis zum Weltkriege Karl Goedeke, 1916

Grundriss zur Geschichte der deutschen Dichtung aus den Quellen Karl Goedeke, 1907

Grundriss zur Geschichte der deutschen Dichtung aus den Quellen von K. Goedeke Karl Goedeke, 1916

Grundriss zur Geschichte der deutschen Dichtung aus den Quellen Karl Goedeke, 1916

Apologetik Johann Heinrich August Ebrard, 1880

Central European Pasts Ines Peper, Thomas Wallnig, 2022-07-18 Präsentationsvideo (4. Folge der Reihe 'ÖGE18 Update') Anyone wishing to look beyond the paradigm of Western progress needs to understand how it came into being. In the intellectual culture of the 17th and 18th centuries, the competitive comparison of Ancients and Moderns and their respective relations to civilization and barbarism constituted one of the formative discourses. Yet alternative ideas of time and historicity are encountered not only in cultural contexts outside of Europe but also in the largely forgotten professional knowledge of the Old World: Thomism, Peripatetism, moderate forms of criticism, political theory, and legal practice. This book introduces a broad panorama of such intellectual cultures in Central Europe. It situates theological, historical, and philosophical scholarship in its institutional and epistemological environments: the Church, the Holy Roman Empire, and the emerging Habsburg Monarchy. In doing so, it identifies struggles over competing pasts – Christian, ethnic, legal – as the core of those domains' intellectual development.

Berliner philologische Wochenschrift ,1887 Philologische Wochenschrift (1881)

Der ältere Friedrich Schlegel in beziehung zur philosophie seiner zeit, zur mystik und Catholischen lehre Franziska Boesmillier, Friedrich von Schlegel, 1929

Transnationale Philosophie Stefania Maffei, 2018-12-06 Hannah Arendt und ihre Schriften werden seit jeher als unkonventionell wahrgenommen, als disziplinär schwer einzuordnen. Sie haben breite Anerkennung in vielen verschiedenen Ländern erlangt und scheinen sämtliche fach- wie kulturspezifischen Grenzen zu überschreiten. Diese Studie reflektiert die materiellen Bedingungen jener Wahrnehmungen, ihre performativen Funktionen sowie ihre historischen Transformationen, die sie zwischen Deutschland und den USA von den 1940er-Jahren bis heute durchlaufen haben. Im Zentrum der Rekonstruktion stehen Arendts Begriff des Politischen und damit korrelierend sie selbst als öffentliche Figur. Beide Ideen werden als Subjekte und Ergebnisse der Interaktionsverhältnisse zwischen der Akteurin, ihren sozialen und epistemischen Kontexten sowie der Gemeinschaft ihrer Leserinnen und Lesern wie auch Konkurrentinnen und Konkurrenten betrachtet.

Stimmen aus Maria-Laach ,1913

Analecta Lutherana et Melanthoniana, Tischreden Luthers und Aussprüche Melanths, hauptsächlich nach Aufzeichnungen des J. Mathesius, herausg. und erläutert von G. Loesche Martin Luther, Philipp Melancthon, 1892

Monatshefte für praktische Dermatologie ,1906

Goethes religiöse Entwicklung Eugen Filtsch, 1894

Der Gral Franz Eichert, 1910

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