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nonfanatical attitude; C. Man-Who-Speaks Establishes his Existence; 1. Power is intrinsic in language; 2. Man-who-speaks establishes his existence; 3. In what ways is man's establishment of his existence achieved?

3. World Views: Man-Who-Speaks Establishes His Existence in Drafting World ViewsA. The Problem; 1. Terminological vagueness; 2. Existentialist objections; B. Existentialist Concepts of the "World"; 1. Heidegger's concepts of "world" and space; 2. Binswanger's "bome-world"; 3. The "world" of primitive man, according to Van der Leeuw; C. A Variety of "Worlds" and "Views"; 1. "World" or "worlds"?; 2. Can any "view" of or approach to the "world" be said to possess ontological priority?; 3. Three different kinds of "views"; 4. Convictional world views replace convicts

5. In drafting convictional world views man-speaking establishes himself4. Metaphysics: Man-Who-Speaks Is Inclined to Draft Closed Systems; A. Introduction; 1. Meaningless language; 2. The background of the attack on metaphysics; B. Hume; 1. Introduction; 2. Hume's problem in the Dialogues; 3. Agnosticism?; 4. Which God?; C. The Position of Logical Positivism; 1. The attack upon metaphysics changes its form; 2. An example of the argument in its present-day form; 3. Psychological interpretations; D. An Attempt to Reformulate the Problem; 1. The necessity of a reformulation

2. The reformulation

Sommario/riassunto

This original study, published initially in 1959, introduces students of philosophy and of theology to a treatment of religion based upon the methods of modern philosophy - particularly logical empiricism and existentialism. Above and beyond the importance of its point of view, this book is distinguished by its clarity and by its objective and understanding presentation of diverse points of view.
