

Rudolf Langthaler

Warum Dawkins Unrecht hat

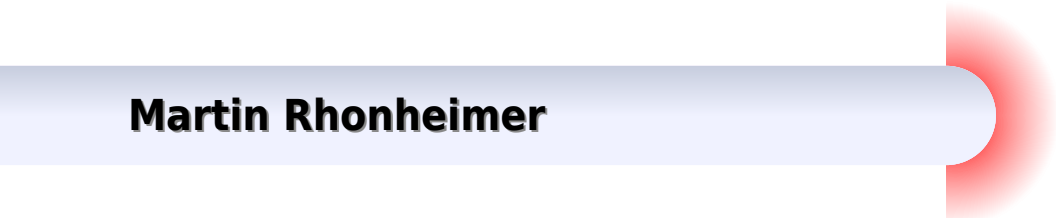
Eine Streitschrift

VERLAG KARL ALBER



Warum Dawkins Unrecht Hat Streitschrift

Martin Rhonheimer



Warum Dawkins Unrecht Hat Streitschrift:

Return from a Distant Country Alister McGrath, 2022-01-04 The work is a summary of Alister McGrath's vision of Christian theology focusing on the distinct role of historical theology the importance of engaging the relation of science and faith the need for theologians to participate in major public debates and the significance of theological education Islam, Aufklärung und Moderne Georg Cavallar, 2017-10-25 In the political supplements of newspapers and in public debates it is often claimed that Islam as such is archaic and poorly developed because in contrast to Europe it has not gone through a phase of Enlightenment But it often remains unclear what the word Enlightenment is being used to mean here This volume recalls the legacy of the European Enlightenment and argues in favour of nuanced and reason based thinking in the style of Immanuel Kant When one follows these principles currents of thought shaped by Islam can indeed be seen to be enlightened as the examples of liberal Muslims today and Arabic thinkers in the past impressively show The author argues in favour of an expanded thinking in the twenty first century that would be capable of safeguarding the legacy of the Enlightenment and in encounters with Islam would show that even today the Enlightenment can still make a vital contribution to understanding others

Homo sapiens: die Krone der Schöpfung Martin Rhonheimer, 2016-04-15 Das Buch handelt von den Herausforderungen der Evolutionstheorie für unser Menschenbild Es möchte darauf Antworten aus der Sicht der Philosophie bieten Grundthese ist dass der Mensch Mittelpunkt und Ziel der Evolution ist Diese These ist nicht nur philosophisch bedeutsam sondern besitzt auch politische Brisanz Gegenüber ihren religiösen Kritikern wird sowohl die Evolutionstheorie wie auch das klassische Menschenbild verteidigt und eine philosophisch reflektierte Konzeption vorgelegt die naturwissenschaftliche metaphysische anthropologische und religionsphilosophische Aspekte kohärent zusammendenkt

Natur - eine Norm der Praxis? Christoph Böhr, 2024-12-20 Ist Natur eine Norm der Praxis Mit anderen Worten gefragt Weist seine Natur dem Menschen einen Weg zum rechten gar zu einem gebotenen Handeln Seit Aristoteles wurde diese für die menschliche Lebensform gewichtige Frage mit einem unmissverständlichen Ja beantwortet Die Neuzeit neigt überwiegend zu einer gegenteiligen Antwort Denn so wird jetzt gefragt Was ist eigentlich Natur Ist sie dem Menschen gleichsam als Mitgift in die Wiege gelegt also seinem Lebensvollzug und seinen Handlungsentscheidungen mit verbindlichem Anspruch vorgegeben Oder ist Natur das Sein des Menschen allein das was der Mensch zwischen Geburt und Tod aus sich selbst macht also bloß ein So und Jetzt Sein Ist der Mensch im Sinne normativer Natürlichkeit möglicherweise ganz und gar unbestimmt Kurzum Wie steht es um die Natur des Menschen und deren Anspruch auf Normativität Dieser Streitfrage die heute im Forum und Wider nicht zuletzt im Blick auf die sich zunehmend verschärfende Herausforderung einer Selbstbehauptung des Humanen angesichts einer immer mächtiger werdenden Bevormundung unserer Lebensvollzüge durch Algorithmen auf das Heftigste in Philosophie wie in Politik verhandelt wird gehen die Beiträge dieses Buches das viele inzwischen maßgeblich gewordene Wortmeldungen zur Sache versammelt nach Ernstfall Freiheit Magnus

Striet, 2018-03-20 Seit geraumer Zeit gibt es Unruhe in der katholischen Kirche und diese spiegelt sich auch in Auseinandersetzungen im Bereich der Theologie wider. Der Grund hierfür ist benennbar. Bis heute nicht ausgestanden ist die Frage, was der Begriff der Freiheit meint, schreier noch, ob sich die Kirche auf das Denken einer Moderne einlassen kann, die sich vom Gedanken des Rechts auf individuelle Selbstbestimmung leiten lässt. Das Buch reagiert auf eine im Jahr 2017 erschienene Streitschrift von Karl Heinz Menke mit dem Titel „Macht die Wahrheit frei oder die Freiheit wahr“. Die Frage ist prekär, denn sie greift nicht nur tief in die kumenischen Debatten ein, sondern wirft auch die Frage auf, ob ein freiheitlicher, sularer Rechtsstaat überhaupt aus sich heraus legitimierbar ist. Die Antwort des Autors dieser Gegenstreitschrift ist eindeutig: Autonomiefreiheit muss theologisch als Prinzip anerkannt werden, und die katholische Kirche sollte endlich eine auf Freiheit setzende Moderne für ein dringend benötigtes neues Selbstverständnis nutzen. So geht es in diesem Buch nicht um irgendeinen Streit, sondern um sehr grundsätzliche Fragen.

Warum Dawkins Unrecht hat Rudolf Langthaler, 2015 Mit seinen Büchern „Der Gotteswahn“ 2006 und „Die Schöpfungslüge“ 2009 ist der englische Evolutionsbiologe Richard Dawkins zweifellos zum prominentesten Vertreter und Wortführer des Neuen Atheismus geworden. In Berufung auf die Aufklärung und auf die Ergebnisse der modernen Naturwissenschaften, vor allem der an Darwin orientierten Evolutionstheorie, will er den Nachweis erbringen, dass es mit an Sicherheit grenzender Wahrscheinlichkeit Gott nicht gibt. Es ist nicht zu übersehen, dass seine einschlägigen Auffassungen zum Teil durch Medien wirksam unterstützt, auch im akademisch-universitären Bereich nach wie vor ein bemerkenswertes Echo finden. Besteht jedoch Dawkins' temperamentvolle Kritik zu Recht, und kann er sich dabei legitimerweise auf das Erbe der Aufklärung berufen? In dieser Streitschrift soll zunächst gezeigt werden, dass Dawkins' naturalistisches Menschenbild auf ein reduktionistisches Verständnis des Menschen hinausläuft und, überdies, in mancher Hinsicht widersprüchlich ist. Ebenso soll nachgewiesen werden, weshalb sein Plädoyer, die Gottesthematik als eine naturwissenschaftliche Hypothese anzusehen, auf einer grundsätzlichen Problemverkennung beruht. Auch soll deutlich gemacht werden, dass der von Dawkins unermüdlich geäußerte Vorwurf einer Schöpfungslüge ein grobes Missverständnis darstellt und weshalb nicht zuletzt auch seine von ihm beanspruchte kritische Prüfung der traditionellen Gottesbeweise, den darin leitenden Fragestellungen überhaupt nicht gerecht zu werden vermag, sondern lediglich schlechte Karikaturen anbietet. Gezeigt werden soll also, weshalb die mit Dawkins' Position verbundenen Ansprüche einer philosophischen Kritik in keiner Weise standhalten.

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