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The Idea

Victor Cousin



The Idea:

The Problem of the Idea of Culture in John Paul II John Corrigan, 2019-11-13 In *The Problem of the Idea of Culture in John Paul II* Exposing the Disruptive Agency of the Philosophy of Karol Wojtyla John Corrigan provides a new lens with which to view and understand the philosophy of Karol Wojtyla John Paul II He exposes Wojtyla as a major player in contemporary philosophical debates The work reformulates the problem of experience in light of the questions surrounding our idea of culture Corrigan argues that for Wojtyla the drama of the problem of experience manifests in the apparently divergent accounts of the meaning of human experience as presented by the philosophies of being and of consciousness Solving this conundrum results in an idea of the person capable of explaining human experience in relation to human culture unfolding the experiences of self knowledge conscience and the ontic causal relationship of the person to human culture The first part of the book concerns formal considerations regarding the constitutive aspects of Wojtyla s approach while the second part deals with pragmatic considerations drawn from his comments on culture

The Idea of the Labyrinth from Classical Antiquity through the Middle Ages Penelope Reed Doob, 2019-03-15 Ancient and medieval labyrinths embody paradox according to Penelope Reed Doob Their structure allows a double perspective the baffling fragmented prospect confronting the maze treader within and the comprehensive vision available to those without Mazes simultaneously assert order and chaos artistry and confusion articulated clarity and bewildering complexity perfected pattern and hesitant process In this handsomely illustrated book Doob reconstructs from a variety of literary and visual sources the idea of the labyrinth from the classical period through the Middle Ages Doob first examines several complementary traditions of the maze topos showing how ancient historical and geographical writings generate metaphors in which the labyrinth signifies admirable complexity while poetic texts tend to suggest that the labyrinth is a sign of moral duplicity She then describes two common models of the labyrinth and explores their formal implications the unicursal model with no false turnings found almost universally in the visual arts and the multicursal model with blind alleys and dead ends characteristic of literary texts This paradigmatic clash between the labyrinths of art and of literature becomes a key to the metaphorical potential of the maze as Doob s examination of a vast array of materials from the classical period through the Middle Ages suggests She concludes with linked readings of four labyrinths of words Virgil s *Aeneid* Boethius *Consolation of Philosophy* Dante s *Divine Comedy* and Chaucer s *House of Fame* each of which plays with and transforms received ideas of the labyrinth as well as reflecting and responding to aspects of the texts that influenced it Doob not only provides fresh theoretical and historical perspectives on the labyrinth tradition but also portrays a complex medieval aesthetic that helps us to approach structurally elaborate early works Readers in such fields as Classical literature Medieval Studies Renaissance Studies comparative literature literary theory art history and intellectual history will welcome this wide ranging and illuminating book

Development of the Idea of History in Antiquity Gerald A. Press, 2003-09-10 An extensive scholarly literature written in the past century holds

that in ancient Greek and Roman thought history is understood as circular and repetitive a consequence of their anti temporal metaphysics in contrast with Judaeo Christian thought which sees history as linear and unique a consequence of their messianic and hence radically temporal theology Gerald Press presents a more general view that the Graeco Roman and Judaeo Christian cultures were fundamentally alien and opposed cultural forces and that therefore Christianity's victory over paganism included the replacement or supersession of one intellectual world by another and then shows that contrary to this view there was substantial continuity between pagan and Christian ideas of history in antiquity rather than a striking opposition between cyclic and linear patterns He finds that the foundation of the Christian view of history as goal directed lies in the rhetorical rather than the theological motives of early Christian writers The Idea Exchange ,1946 *The Idea of Tragedy in Ancient and Modern Drama* William Leonard Courtney,1900 **Elements of Psychology**, Victor Cousin,1842

The Collected Works of Eric Voegelin, Volume 26, History of Political Ideas, Volume VIII, Crisis and the Apocalypse of Man Eric Voegelin,1999-07 The Westminster Review ,1872 Spinoza and his environment Benedictus de Spinoza,1886 **Mind** ,1923 School work. with revisions, additions by J.W. Jarvis Frederick John Gladman,1898

Present Day Problems. Studies Chiefly in Aid of the Idea of a Revelation Frank Ernest Spencer,1904 Tractatus de intellectus emendatione, tr. by W.H. White Benedictus de Spinoza,1895 The People's Bible: John Joseph Parker,1893 An Illustrated and Popular Story of the World's First Parliament of Religions ... ,1893 The Independent ,1899

Chambers's Edinburgh journal, conducted by W. Chambers. [Continued as] Chambers's Journal of popular literature, science and arts Chambers's journal,1878 **Music** William Smythe Babcock Mathews,1892 Saturday Review ,1884 Selections from Berkeley George Berkeley,1891

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