

- wise – just – brave – moderate // obedient – diligent – conscientious – humble // faith – hope – love -

SM 180620e

Religion, Spirituality, Transcendence and Worldview



- qualitative ? – innovative ? – prepared ? – flexible ? – competent ? – value conscious ? -

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Foreword Prof. h.c. Schlecht

for the clarity of terms as a prerequisite for good, trust-building, joint and effective work in the many KSG funding areas. The generic term is our motto Searching for and promoting the GOOD par excellence with the mission of good leadership in business.

3 of the above terms are embodiments of spirituality (spiritual-spiritual). Good leadership is inconceivable without spirituality, also because in the future leaders will have to let the people entrusted to them feel and communicate ethical values because of the failure of the churches.

Prof. Dr. Hemel says...



SPIRITUALITY applies to every human being, because everyone has a relationship to the universe.

Religiousness activates man's ability to be religious, to interpret himself and the world in the horizon of a religious idea such as God.

Ecclesiality expresses the attachment to a religiously constituted community in Christianity. According to Christian understanding faith is a theological concept because it points to the unavailable grace of God.

Faith cannot therefore be produced by hand, but is a gift, a gift of God.

From this context I like to speak of spirituality because it is the most comprehensive term and because it applies to every human being.

In the word "Worldview", "world" refers to the entire living, creative and imaginative space of man (O. Höffe). We have become the type of man living today since the Judeo-Christian commandments for our East-West world were conceived 2500 years ago as the original Enlightenment and documented in writing. They are analogous to other and earlier also eastern value worlds (Golden Rule...Confucius... etc.) for us in the West a confidence-building canon of values - our individually meant UR ethics. Individually because it always says there "Thou shalt...not...". (Therefore also the term "business ethics" is fundamentally wrong and deceptive - see VW scandal). In ancient Judaism the commandments were regarded as "the law".

The commandments became then until today the "embodiment" of the term "GOD" and basis of human dignity, human rights, human duties, laws; of course they are also basis of the company value catalogues important for us. In the East it is "heaven". Because for us western believers we give the FATHER - in heaven imagination - literally prayed in the "Lord's Prayer" more effective for life. Because we and others regularly encounter different interpretations of the above terms while talking about global ethics as the faith-neutral ethical core of the great schools of thought and beliefs, Dr Copray has declared himself willing to give us a brief explanation of this in the sense of constructivism. See the book by Rupert Lay "The Second Enlightenment" Introduction to Constructivism on our website: [http://www.karl-schlecht.de/download/fd FD 150101 - The Second Enlightenment, Rupert Lay --- and there further FD's and SM's \(Stiftungs- Mitteilungen\).](http://www.karl-schlecht.de/download/fd FD 150101 - The Second Enlightenment, Rupert Lay --- and there further FD's and SM's (Stiftungs- Mitteilungen).)

My controversial but honest statement was and always is: **Religion is a means to an end.** Already Tolstoy said that every founder of a religion **gave his teachings to people for their well-being.**

It was interesting to learn from Dr. Copray that there are many people who, for the same reason as known, make their own world view. Only - and this was interesting: they have no need for "transcendence".

What does that mean and what does it mean? Will they then be satisfied and happy?

Do they then find a successful life like good believing people? Can atheists believe? In what, in whom, with what horizon? They find it hard to believe what Erich Fromm writes briefly and easily understandable in his world bestseller: "The art of loving" (not the art of LOVE!).

(see also my website <http://www.karl-schlecht.de/download/> SM 180303 Multi-religious global ethic, many more SM and WD; plus numerous books on FD and at <http://www.karl-schlecht.de/ksg-stiftung/von-anderen-lernen/literatur-videos> <http://www.karl-schlecht.de/ksg-stiftung/von-anderen-lernen/sachbuecher>

Suggestions welcome ! Please use Wikipedia for the explanation of terms - also for the here important overture "spirituality". This is being trained at our LETHOS project in Munich.

Please find our document SM/ FD/ WD mentioned here and many other relevant documents on my deliberately rich website enriched as a knowledge platform, especially on the <http://www.karl-schlecht.de/download/>; esp.. <http://www.karl-schlecht.de/download/fd>.

Dr. Copray heads the Fairness Foundation. <http://www.fairness-stiftung.de/> . With this we are connected by a cooperation agreement and joint work at the Global Ethic Institute for the confidence-building effect of the Global Ethic idea in human profit-oriented business.



Here now Dr. Copray's explanations to a) Non-religion / agnosticism / atheism / areligious humanism; b) religion, c) spirituality, d) transcendence, e) world view:

Non-religion / agnosticism / atheism / areligious humanism

According to a representative Eurobarometer survey in 2005, 18% of respondents in European countries believed neither in a god nor in another spiritual force, while 3% of EU citizens were undecided. According to the 15th Shell Youth Study from 2006, 28% believe neither in a god nor in a higher power, while 23% gave more agnostic information.

The Giordano Bruno Foundation is a good example of decidedly non-religious, yet ethical-humanist movements. According to its own statements it has a naturalistic, secular-humanistic and religion-critical orientation and takes the view that religions "influence the cultural evolution of mankind to this day in a disastrous way" (Niels Weidtmann et al., Kosmologie - Evolution - Geschichte. 2013, p. 176).

It demands a "leading culture humanism and enlightenment" in order to oppose both the considerations of a "German (Christian) leading culture" and a politically indifferent multiculturalism (see Michael Schmidt-Salomon, *Jenseits von Fundamentalismus und Beliebigkeit*. In: politik-poker.de. 18 January 2006).

The foundation collects findings of the humanities, social sciences and natural sciences in order to work out their meaning for the humanistic concern of a "peaceful and equal coexistence of people in this world". In this way, the "basic features of a secular, evolutionary-humanistic ethic" are to be developed and made accessible to a broad public (Statutes of the Giordano Bruno Foundation, § 2 Purpose of the Foundation, current version of July 2013).

The philosophy to which the Foundation is committed under the concept of evolutionary humanism can be traced back to Julian Huxley, co-founder of the International Humanist and Ethical Union.

In the meantime, there is also a "Koordinierungsrat säkularer Organisationen (KORSO) e.V.", an umbrella organisation of secular organisations in Germany, which represents the interests of non-denominational organisations in Germany. Member federations are: German Freidenker federation, roof federation of free Weltanschauungsgemeinschaften, Humanistischer federation of Germany (HVD), international federation of the denomination lots and Atheisten, youth consecration Germany (JwD), Giordano Bruno donation, donation liberty of spirit (Hamburg), federation for liberty of spirit Bavaria K. d. ö. R., red tree (Dresden). Thus those are in the view, which want to know morals and/or ethics under no circumstances religiously understood or justified and polemic partly even aggressively against religiously colored ethics and world view.

(On areligious humanism see : Michael Schmidt-Salomon, *Manifesto of Evolutionary Humanism, Plea for a Contemporary Lead Culture*, Aschaffenburg 2005; André Comte-Sponville, *What Does an Atheist Believe? Spirituality without God*, Zurich 2008; Hans Küng's great philosophical adversary on religion: Hans Albert, *Zur Analyse und Kritik der Religionen*, 3. erweiterte Auflage Aschaffenburg 2017; *Das Elend der Theologie. Critical examination of Hans Küng*, 1979, 3rd extended new edition Aschaffenburg 2012.

To Karl Schlecht's question, can people without religion and transcendence become happy, the book by André Comte-Sponville is recommended: *Glück ist das Ziel, Philosophie der Weg*, Zürich 2010. See also attached reviews by me as materials).

This trend will intensify and therefore the Global Ethic idea is challenged to think along with the people united here as well as the non-organized people of the same way of thinking without need for **"transcendence" in the Global Ethic** and not excluding them, as long as they themselves are tolerant towards religions that represent global ethical implications. This is also indicated by the trend that is visible in the 2011 Eurobarometer survey (there are no more recent figures):

When asked which values best represent the EU, 38 percent of the respondents to a Eurobarometer survey in autumn 2010 each named the values "human rights" and "democracy". You will find the chart below: [cc by-nc-nd/3.0/en/](https://ec.europa.eu/eurobarometer/). 35 percent opted for "peace". This was followed by the values "rule of law" (25 percent), "solidarity" (20 percent), "respect for other cultures" (18 percent) and "respect for human life" (14 percent). The values "equality", "freedom of the individual", "tolerance", "self-realization" and "religion" were among the three values that best represented the EU for considerably less than one seventh of the population of the 27 EU states.

Compared to the Eurobarometer survey in spring 2008, there have been only two notable changes in the European averages and ranking: In 2008, the values "solidarity" and "democracy" were mentioned much less frequently than in 2010 (15 per cent compared with 20 per cent in the previous year).

In eleven EU Member States in 2008, the population stated that the EU was best represented by the value **"human rights"**.

(Insertion KS- See: <http://www.karl-schlecht.de/werte/menschenrechte-menschenpflicht> -- unfortunately, few talk about the even more important "human obligations" documented there. They are the secular globally usable translation of the religious commandments)

Human rights" were most frequently mentioned in Belgium (49 percent), Denmark (46 percent), France and Slovakia (45 percent each). In seven EU countries, the list of the most representative values was headed by the value "peace". Peace" was most frequently mentioned in Germany (51 percent), Sweden (50 percent), Luxembourg and Belgium (44 percent each). In a further ten states, "democracy" was the value that best represented the EU according to the data of the respective population - with the most frequent mention in Denmark and Slovakia (49 per cent each) and Cyprus (48 per cent). Bulgaria is the only country where the list is not headed by one of the top 3 European values: for 42 percent of Bulgarians in 2008, "rule of law" was the value that best represented the EU. Only Slovenia and the Netherlands achieved a similarly high share, with 38 and 37 per cent respectively.

For only 3 per cent of the EU population in 2008, "religion" was one of the values that best represented the EU. It is noticeable that the corresponding proportion was also low in those states in which respondents often describe "religion" as an important value for them personally (above all in Cyprus and Malta, but also in Romania and Greece). In the individual states, a maximum of 5 percent of respondents cited "religion" as a value that best represents the EU (e.g. in Belgium, Cyprus, Romania and Slovakia).

Overall, the differences in answering the question as to which values best represent the EU are smaller for respondents in the individual states than for the question as to which values are most important for the respondents personally. In other words, there is greater agreement on the question of which values best represent the EU.

The assessment of the individual values is also influenced by factors such as age or occupational status: for 38 per cent of those surveyed who are 55 years of age or older, "peace" was one of the values that best represents the EU in 2008. Among the under-25s, the corresponding proportion was only 31 percent. In the case of human rights, the ratio is exactly the opposite: 39 per cent of those under 25 were among those best representing the EU - 5 percentage points more than those aged 55 or over. As with the most important personal values, these differences can partly be explained by different life experiences. For example, it can be assumed that the younger generation more often than not presupposes "peace" and therefore does not emphasise it as a special value.

When distinguishing according to professional position, it is noticeable that students (39 percent each), but above all managers (44 and 45 percent respectively), above average rank the values "human rights" and "democracy" among the values that best represent the EU. (Source: European Commission: Eurobarometer 69: 1st Values of Europeans, November 2008, Eurobarometer 74: Public opinion in the European Union, February 2011).

Religion

With Rupert Lay I put here the word of the Dalai Lama in front: "According to my conviction people can manage without religion, **but not ... without ethics**" (FD 170909 R. Lay, Über die Liebe zum Leben, 2017, p. 171).

Lay considers religion consistently in the horizon of ethics and not vice versa. In this respect ethics is the more comprehensive horizon, because every religion, world view, wisdom doctrine and every faith has to face the demands of a biophilistic ethics. In this respect, every religion or world view must be put to the (universalistic, biophilic) ethical test. And beyond that: "All human knowledge that

claims relevance to action must also prove to be dense in reality in action that follows knowledge. Biophilia is also the decisive criterion here" (Lay, *ibid.*, p. 185).

Originally it was about experiences made and processed in the light of a transcendence reference and finally passed on first orally, then in writing. Such religious experiences are raised to an abstract level through reflection and lead to the construct 'religion'. Analogously, this led to an abstract, imageless, monotheistic concept of God of the 'DA'. (cf. Lay., *ibid.*, p. 189f, 197-199).

Religion is an epitome which in itself comprises manifold phenomena, experiences, practices and semi-institutional forms. In this respect it contains worldviews based on the respective belief in certain transcendent (supernatural, supernatural, extrasensory) powers, as well as frequently also in sacred objects and ritual processes. Religion exists in a multitude of variants, which may compete with each other, feud, exclude or pursue common concerns (ecumenism, world peace, global ethic) on the basis of an insight into connecting and common roots and motives. Religion(s) can influence values normatively, shape human behaviour, action, thinking and feeling, and in this context fulfil a number of economic, political and psychological functions. And since these comprehensive characteristics of religion carry the risk of the formation of religious ideologies, which in turn can lead to violent excesses or to the suppression of other views and religions, a criticism of religion or of religion and its action-relevant impulses (possibly imperatives) as well as a containment in a global ethic is inevitable and beneficial to humanity.

Religion or religiousness can be recognized by burials and (later) grave goods as early archaeological signs of religious expression, which can be proven from about 120,000 years B.C. in the Middle Palaeolithic both with *Homo sapiens* and with Neanderthals.

Particularly in Christian Protestant theology in the 20th century after Karl Barth, who Hans Küng wrote his doctorate on as a Catholic theologian, faith is often separated from religion. Barth saw religion as man's arbitrary way to God and emphasized that there is a knowledge of God's will only in faith in Jesus Christ. Listening to the Gospel would go beyond all human concepts of God, all ethical aberrations. Dietrich Bonhoeffer adopted the distinction and radicalized it in his question about a Christianity without religion, but differentiated himself from a "revelation positivism" of Barth. Gerhard Ebeling also emphasized the critical power of faith against religious determinations and securities, but saw religion as a living condition of faith.

Religion today is understood as a system of communication, interpretation and symbols consisting of signs, language patterns and interpretations, which makes use of a historically long grown and constantly renewing stock of signs and meanings (cf. Hubert Cancik et al. (ed.): *Handbuch Religionswissenschaftlicher Grundbegriffe*, vol. 1, Stuttgart 1988). Simplified: "Religion is a cultural sign system, which promises gain in life by correspondence to a last reality" (Gerd Theißen, 1988). (Gerd Theißen, *The Religion of the First Christians*. Gütersloh 2008, p. 30).

Rupert Lay writes about "Religious communities":

"Religious communities, once considered a haven of morality. not seldom an own moral theology, whose norms "God" are as well as the infringement of those norms as an insult to the I may punish His Majesty with unending suffering. It would thus be extraordinarily foolish in the sense of an economic morality, to offend against "divine commandment". That such an image of God, who makes him a supernarxissten, fundamentally unchristian I have explained elsewhere. However, since it is still, also in leadership positions in business, gives people who are interested in are that the religions are changing their traditional habit of to proclaim and enforce domesticating morals^,

we would like to refer here to this destructive fact. A good Part of the will of modern people to shape their lives on their own responsibility (i.e. in freedom) is a reaction to such over-sanctioned morality. Freedom) is a reaction to such a over-sanctioned morality, which makes people "in deep bondage and immaturity".
(The Power of Morality, Düsseldorf 1990, p. 15f)

Lay writes about the core of the Christian religion:

"So what does the formula "law and prophets" mean in Jesus? He himself tells us: It is the famous "Golden Rule", the in all great religions and is certainly considered to be the formal standard, which under various circumstances can be considered can lay out very different materials." It reads:
"Everything you expect from others does to them as well".
(Post-church Christianity, Düsseldorf 1995, p. 195)

Rupert Lay sees Buddhism as a "religion without God
(Postchurch Christianity, p. 81).

Prof. Dr. Ulrich Hemel: "Religiosity activates man's ability to be religious, i.e. to interpret himself and the world in the horizon of a religious idea such as God.
Ecclesiality expresses the attachment to a religiously constituted community in Christianity.
According to Christian understanding faith is a theological concept because it points to the unavailable grace of God. Faith is therefore not technically adjustable, but a gift, a gift of God.
From this context I like to speak of spirituality because it is the most comprehensive term and because it applies to every human being.

Spirituality

Here, spirituality is understood in advance as specific manifestations in different religions, cultures and social currents as mindfulness for the dimension of life that goes beyond the individual, surrounds and penetrates the earth and is thus also present in the personal depth of the individual. There is no spirituality in itself, but to be spiritual means to perceive the transcendental dimension of man, community, nature and earth that affects all senses. Spirituality is the experience and practice of the spirituality of a person or a group, insofar as spirit is understood to mean the communicative principle of life present in the person and in groups.

Spirituality is realized in four transcendent dimensions, which together represent a rare full form of spirituality. There is the mystical dimension, classically called *via negativa*. Here man dares to expose himself to darkness, to become empty in order to be fulfilled. Typical figures are mystics, prayers, shamans. There is the aesthetic dimension, traditionally called *via positiva*, in which the invisible becomes visible, which fascinates visionary and sensitive people. The practical dimension, which via creative, escapes many because they are not able to understand artists, birth women, poets and gardeners as spiritual figures who live spiritually through idea-finding and work. And finally, there is the ethical dimension of spirituality, which is realized via *transformativa* by prophets, fighters, protesters, by responding to need and necessity through devotion and commitment.

Spirituality is always a search process or it is not; it is a confrontation with experience: with error, faith, certainty and endangerment, is constant daring and weighing, is always on the boundary of wild and civilized religion, wild and academic philosophy - or it is not. Therefore, spirituality includes

mistakes and deficiencies, upheavals and attempts. Nobody is to be condemned for it. On the contrary: Those who do not search will not be able to find and keep the good. Who wants the pure, unsuspecting, dogma-free Spirituality, that makes any Spirituality the goal.

Decisive is whether Spirituality can be inquired and corrected in view of the full form as critical, regulative ideal, which is striven for. In this respect, spirituality includes the readiness to recognize one's own contradictions, to face them, to accept them and to recognize in them the material from which personal, personal growth is generated. Without contradictions there is no life. No spirituality without knowledge and acceptance of contradictions. Without contradictory spirit and experience there is no experience of connectedness of everything that lives and is. The spirit of man lies in contradiction. In our dialectic our life instinct.

The criteria of a spirituality cannot be derived only from the spiritual experience itself and also not from the (ecclesiastical) tradition of a certain religion or philosophical current. If spirituality can be part or centre of a human way of life, it has to face the criteria of self-, social- and creation compatibility like all other ways of life. But which criteria of spirituality are conceivable, which can be derived from lived forms of spirituality that were convincing for many?

Four criteria seem helpful and reliable:

1. **Salubrity:** spirituality as a life of salutary spirit. Man as a deficient being and as an injured child comes to rest, finds himself, centers himself, puts himself in relation to himself, allows himself to be addressed anew, touched and his injuries calmed, develops stamina in crises, loses fear for himself and for his own self. Through contradictions through healing experience as in a wound healing separate tissue arises anew. The dangers are: self-sufficiency, isolation, cultural autism, transfiguration of illness, healing substitute; confusion of therapy and spirituality; cuddly niches in the long run; even hatred against everything and everyone who endangers it.

2. **Development:** spirituality as a life of creative spirit. Discovering the talents in man, creation and spirituality; perceiving the fullness of life and helping to give birth. To be driven to new shores by contradictions. This means: relating to the fullness of life; communicative, dialogical existence; self-development through encounter; living committed to the promise; creative being; wealth of ideas and leisure. Risks: creation mania; mania; merging into a group, sect, obedience without contradiction.

3. **Preservation:** spirituality as a life of salvific spirit. This means: to see the contingency of life without wasting the chances of sustaining it. To look at contradictions from a distance in the knowledge of a beyond of all contradictions. Seeking, finding and giving security; creating biotopes and oases against death deserts; developing competence to cope with contingency; satisfying the need for belonging; giving a home. Here, too, the crash lurks in the wrong form: standstill and immersion as a hiding place out of fear of death and threat; apocalyptic images stir up to set the salvation of the soul against bodily healing and the salvation of creation; fixation and delusion about one's homeland.

4. **Liberation:** spirituality as life out of the freedom of the spirit. Accepting contradictions as the basic structure of life and transforming contradictions into constructive stepladders. This criterion corresponds to the longing of man and creation for freedom. Self-determination and intrinsic value are given space and practically met. Action and contemplation are not opposites in spirituality, but two of the necessary dimensions that correspond to certain criteria of a holistic spirituality. In the worst case this leads to the division of physical, psychological and social salvation; to the pretence of spiritual freedom and otherness with simultaneous totalitarian authority; to alienation from the world; illusion; anarchy. But then the criterion is already bent and spirituality missed.

Spirituality that does not contribute to human health does not deserve its name. Health does not only include physical and mental well-being, but also social and political recovery ((see also Erich Fromm's writings)). In this respect, the liberation aspect and the development aspect of a responsible spirituality are closely connected with the salvation aspect.

However, it is not about liberation from contradictions, but about a salutary handling of contradictions in order to go through the contradictions like through a fire. This is the spiritual, existential fire-walk without trance and esoteric orientation<< (from: Copray, *An Widersprüche wachsen*, Oberursel 2015, p. 82ff).

Prof. Dr. Ulrich Hemel: "Spirituality applies to everyone, because everyone has a relationship to the universe".

Transcendence

What is meant is what goes beyond the empirical, meaningful horizon, even though there are impulses and points of connection from immanence to transcendence, if someone accepts them. Dietrich Bonhoeffer's dialectical relationship with his theorem on transcendence in immanence took the dialectic relationship to extremes. According to a theory and terminology that has been pronounced since the early 13th century - in the rereading of Plato's idealism - principles such as the good, the true, the beautiful, and the like apply to everything that exists as such; they therefore "transcend" the Aristotelian categories and are therefore called "transcendentalia".

Finally, through intermediate stages, Kant developed the idea from the scholasticism of the Middle Ages and the philosophy of early modern times: the transcendent is that which lies beyond human experience and of which no theoretical knowledge is possible. In the Critique of Pure Reason Kant examines the limits of what can be grasped by human cognitive faculty. These are determined by the "conditions of the possibility" of human experience (Kant's transcendental philosophy). In contrast to the transcendent, that which underlies and precedes the cognitive faculty is the transcendental. What lies beyond this cognitive faculty, the transcendent, cannot be the object of knowledge, but only of faith.

Kant says about this: "So I had to abolish knowledge in order to get space for faith. Transcendent - and thus merely regulative ideas - are for Kant, for example, the ideas of God, freedom and eternal life. These ideas are not nonsensical, but one can only assume them, one can only "postulate" that there is God, freedom or an immortal soul. The purpose of the critique of pure reason is that "the roots of materialism, fatalism, atheism, free-spiritual disbelief, enthusiasm and superstition, which can become generally harmful, lastly also idealism and scepticism, which are more dangerous to schools and can hardly pass into the public sphere, are cut off themselves.

Transcendence as a religious horizon of faith is to be distinguished from transcendence as a horizon of knowledge, as far as it is about the afterlife, the supernatural, the meta-physical, from transcendence as a horizon of knowledge, as far as it means the horizon on which every inquiring, curious and searching person reaches out and which he must mean, because in this process of knowledge and search he always has to recognize, think beyond and, if necessary, practically overcome existing boundaries. In this sense, "die and become" always has a transcendence reference, so that every human, social, ethical and global development can only be understood in such a transcendence reference. In the religions it is then interpreted religiously and systematized; outside religions it is understood anthropologically-psychologically-moral.

Worldview

Is a romantic epitome of all the physical, biological, psychological, social, political, economic, religious, etc., and the basis of the truth. Reality related interpretations and understanding of meaning (overall view and unified interpretation), which can be expressed in a set X of true sentences.

A worldview is a construct that aims at the whole of a perceived reality, including its own embedding in an even broader horizon. The fact that this is ultimately only conceivable as an impossible possibility, ultimately as a paradox, is a problem of epistemology and logic, which, however, is only of limited relevance in everyday language use. Worldviews are partly socio-culturally determined, and are therefore bound to tradition, and partly shaped by transcultural philosophical or religious ideas as well as scientific progress and new discoveries. Weltanschauung refers predominantly to the systematic, principled or ethically determined aspects, the application of which to the world then results in an image of the world, the worldview.

Whereas in the late 19th and early 20th centuries there was often talk of a "scientific world view", today the concept of the scientific world view is often preferred, but this is problematic because there can be no purely scientific world view with a unique selling point. In this respect, plural worldviews and worldviews can always be assumed.

Every human being has his individual world view or his personal world view in this respect, everyone has his own construct.

(Rupert Lay in his book "Die Zweite Aufklärung" (LD 150101) with the word attributed to Heinrich Heine: "With every human being a world is born; with every human being a world perishes". This demands reverence also for the other - no matter according to which religion or ideology he lives his life. It is important that he thereby becomes "human" and in today's global-social coexistence wins and becomes happy for himself and others.

The background is the assumption that worldviews always also contain normative and metaphysical (possibly religious) assumptions that lie beyond the realm of empirical research.