

After Philosophy End Or Transformation

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

Clearly written, historically sophisticated, Jewish Philosophy in a Secular Age presents a running dialogue between a rationalist understanding of religion and its many critics, ranging from Descartes and Hume to Kierkegaard, Buber, and Fackenheim. The author confronts such classical problems as divine attributes, creation, revelation, suspension of the ethical, ethics and secular philosophy, the problem of evil, and the importance of the Holocaust. On each issue, the author sets the terms of the debate and works toward a constructive resolution.

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Kant declared that philosophy began in 1781 with his Critique of Pure Reason. In 1806 Hegel announced that philosophy had now been completed. Eckart Förster examines the reasons behind these claims and assesses the steps that led in such a short time from Kant's "(Bbeginning" to Hegel's "(Bend." He concludes that, in an unexpected yet significant sense, both Kant and Hegel were indeed right. The Twenty-Five Years of Philosophy follows the unfolding of a key idea during this exceptionally productive period: the Kantian idea that philosophy can be scientific and, consequently, can be completed. Förster's study combines historical research with philosophical insight and leads him to propose a new thesis. The development of Kant's transcendental philosophy in his three Critiques, Förster claims, resulted in a fundamental distinction between "(Bintellectual intuition" and "(Bintuitive understanding." Overlooked until now, this distinction yields two takes on how to pursue philosophy as science after Kant. One line of thought culminates in Fichte's theory of freedom (Wissenschaftslehre), while the other--and here Förster brings Goethe's significance to the fore--results in Goethe's

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transformation of the Kantian idea of an intuitive understanding in light of Spinoza's third kind of knowledge. Both strands are brought together in Hegel and propel his split from Schelling. Förster's work makes an original contribution to our understanding of the classical era of German philosophy--an expanding interest within the Anglophone philosophical community.

Philosophy and the Maternal Body gives a new voice to the mother and the maternal body which have often been viewed as silent within philosophy. Michelle Boulous Walker clearly shows how some male theorists have appropriated maternity, and suggests new ways of articulating the maternal body and women's experience of pregnancy and motherhood.

This book offers a unique analysis of how ideas about science and technology in the public and scientific imaginations (in particular about maths, logic, the gene, the brain, god, and robots) perpetuate the false reality that values and politics are separate from scientific knowledge and its applications. These ideas are reinforced by cultural myths about free will and individualism. Restivo makes a compelling case for a synchronistic approach in the study of these notoriously 'hard' cases,

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arguing that their significance reaches far beyond the realms of science and technology, and that their sociological and political ramifications are of paramount importance in our global society. This innovative work deals with perennial problems in the social sciences, philosophy, and the history of science and religion, and will be of special interest to professionals in these fields, as well as scholars of science and technology studies.

Wittgenstein and the Practice of Philosophy introduces Wittgenstein's philosophy to senior undergraduates and graduate students. Its pedagogical premise is that the best way to understand Wittgenstein's thought is to take seriously his methodological remarks. Its interpretive premise is that those methodological remarks are the natural result of Wittgenstein's rejection of his early view of the ground of value, including semantic value or meaning, as something that must lie "outside the world." This metaphysical view of meaning is replaced in his transitional writings with a kind of conventionalism, according to which meaning is made possible by the existence of grammatical conventions that are implicit in our linguistic practices.

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The implicit nature of these conventions makes us vulnerable to a special kind of confusion that results from lacking a clear view of the norms that underlie our linguistic practices. This special confusion is characteristic of philosophical problems, and the task of philosophy is the therapeutic one of alleviating confusion by helping us to see our grammatical norms clearly. This development of this therapeutic view of philosophy is traced from Wittgenstein's early Tractatus Logico-Philosophicus through his transitional writings and lectures to his great masterwork, Philosophical Investigations, and his final reflections on knowledge and scepticism in On Certainty. Wittgenstein's discussions of naming, family resemblances, rule-following and private language in Philosophical Investigations are all examined as instances of this sort of method, as is his discussion of knowledge in On Certainty. The book concludes by considering some objections to the viability of Wittgenstein's method and speculating on how it might be extended to a discussion of moral value to which Wittgenstein never explicitly returns.

This book examines the social relevance of

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philosophy as this problem is posed in the contemporary Modernism-Postmodernism debate. Manuel P. Arriaga critically investigates the two sides of the debate in their various presuppositions and their equally diverse ramifications in fields ranging from political theory, philosophy of religion, and theory of knowledge, among others. Making use of the problematic of social justice as touchstone in threshing out the issue and aided particularly by the thought of Emmanuel Levinas, Arriaga then presents a view of the social relevance of philosophy that incorporates the good points of the opposing camps of the debate. The Modernist-Postmodernist Quarrel on Philosophy and Justice will interest anyone wishing to ask about the social relevance of what philosophers do. The cross-fruition between analytical philosophy and continental philosophical traditions has stimulated a wide-ranging debate about the role of philosophy and the use of argument and reason in culture. Through a discussion of salient themes in the analytical tradition, in the work of the later Wittgenstein, and in critical theory, Transformative Philosophy articulates a novel conception of philosophy as a transformative care for

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self and others.

[*Philosophy and Its History*](#)

[*Reconfigurations of Philosophy of Religion*](#)

[*Richard Rorty, Liberalism and*](#)

[*Cosmopolitanism*](#)

[*Accepting Wittgenstein's Challenge*](#)

[*Hartshorne, Process Philosophy, and*](#)

[*Theology*](#)

[*Transformative Philosophy*](#)

[*The Oxford Handbook of Japanese Philosophy*](#)

[*Philosophy and Its Others*](#)

[*Nature in American Philosophy \(Studies in*](#)

[*Philosophy and the History of Philosophy,*](#)

[*Volume 42\)*](#)

[*The Routledge Companion to Twentieth*](#)

[*Century Philosophy*](#)

[*The Modernist-postmodernist Quarrel on*](#)

[*Philosophy and Justice*](#)

[*Jewish Philosophy and Psychoanalysis*](#)

[*Philosophy without Foundations*](#)

After Philosophy End Or Transformation? MIT Press

This book is a systematic and comprehensive

treatment of issues involved in philosophical

historiography. It deals with such topics as the

relation of philosophy to its history, the role of value

judgments in historical accounts, the value of the

history of philosophy for philosophy, the nature and

role of texts and their interpretation in the history of

philosophy, historiographical method, and the stages

of development of philosophical progress. The book

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defends two main theses. The first is that the history of philosophy must be done philosophically, that is, it must include philosophical judgments. The second is that one way to bring a rapprochement between Anglo-American and Continental philosophy is through the study of the history of philosophy and its historiography. An extensive bibliography of pertinent materials and detailed indexes close the book.

Philosophy in an African Place shifts the central question of African philosophy from "Is there an African philosophy?" to "What is it to do philosophy in this (African) place?" This book both opens up new questions within the field and also establishes "philosophy-in-place", a mode of philosophy which begins from the places in which concepts have currency and shows how a truly creative philosophy can emerge from focusing on questioning, listening, and attention to difference.

Tracing the historical origin and the critical development of Hellenic philosophy from vague and indeterminate beginnings to its classical maturity and fruition in the minds, words and works of the Athenian philosophers, Socrates, Plato, and Aristotle, this book argues that dignified nobility, respectful critique and unfettered freedom of thought and expression clearly defined the character of Classical Hellenic philosophy and that this distinguishes it from philosophies of different eras.

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Evangelidou examines the historical influence of Hellenic philosophy and its complex global relations to other non-Hellenic philosophies of Africa, Asia and Europe and also considers certain contemporary and sensitive issues, which relate to the nature of Western culture and European philosophy. Radical and revisionary in nature, this work challenges many of the long cherished myths about the influence of Classical Hellenic philosophy on the tradition of Western thought.

The twentieth century was one of the most significant and exciting periods ever witnessed in philosophy, characterized by intellectual change and development on a massive scale. The Routledge Companion to Twentieth Century Philosophy is an outstanding authoritative survey and assessment of the century as a whole. Featuring twenty-two chapters written by leading international scholars, this collection is divided into five clear parts and presents a comprehensive picture of the period for the first time: major themes and movements logic, language, knowledge and metaphysics philosophy of mind, psychology and science phenomenology, hermeneutics, existentialism, and critical theory politics, ethics, aesthetics. Featuring annotated further reading and a comprehensive glossary, The Routledge Companion to Twentieth Century Philosophy is indispensable for anyone interested in philosophy over the last one hundred years, suitable

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for both expert and novice alike.

This book provides an introduction to Hartshorne's contributions to contemporary philosophy and theology. It also covers some of the current controversies in philosophy and theology that Hartshorne's contributions have generated. The opening chapter is a lucid and penetrating introduction to Hartshorne's thought. Some of the following chapters break new ground on issues that have concerned Hartshorne throughout his career: the nature and methods of metaphysics, the existence and nature of God, and the place of religion and metaphysics in the modern world. Many chapters survey the current state of controversies on those topics. Other chapters relate Hartshorne's work to other traditions and to trends in contemporary philosophy to postmodernism, classical Western theism, Indian philosophy, analytical philosophy, and American pragmatism. This handbook presents a comprehensive introduction to the core areas of philosophy of education combined with an up-to-date selection of the central themes. It includes 95 newly commissioned articles that focus on and advance key arguments; each essay incorporates essential background material serving to clarify the history and logic of the relevant topic, examining the status quo of the discipline with respect to the topic, and discussing the possible futures of the field. The book

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provides a state-of-the-art overview of philosophy of education, covering a range of topics: Voices from the present and the past deals with 36 major figures that philosophers of education rely on; Schools of thought addresses 14 stances including Eastern, Indigenous, and African philosophies of education as well as religiously inspired philosophies of education such as Jewish and Islamic; Revisiting enduring educational debates scrutinizes 25 issues heavily debated in the past and the present, for example care and justice, democracy, and the curriculum; New areas and developments addresses 17 emerging issues that have garnered considerable attention like neuroscience, videogames, and radicalization. The collection is relevant for lecturers teaching undergraduate and graduate courses in philosophy of education as well as for colleagues in teacher training. Moreover, it helps junior researchers in philosophy of education to situate the problems they are addressing within the wider field of philosophy of education and offers a valuable update for experienced scholars dealing with issues in the sub-discipline. Combined with different conceptions of the purpose of philosophy, it discusses various aspects, using diverse perspectives to do so. Contributing Editors: Section 1: Voices from the Present and the Past: Nuraan Davids Section 2: Schools of Thought: Christiane Thompson and Joris Vlieghe Section 3: Revisiting

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Enduring Debates: Ann Chinnery, Naomi Hodgson, and Viktor Johansson Section 4: New Areas and Developments: Kai Horsthemke, Dirk Willem Postma, and Claudia Ruitenberg

This accessible primer explains the basics of Western thought in an easy-to-understand manner for the beginning student of philosophy. Starting with basic questions posed by the ancient Greeks, the book takes readers on an entertaining odyssey through philosophic history. Illustrated.

[How Society Shapes Brains, Gods, Maths, and Logics](#)

[The Philosophy of Charles Taylor in Question](#)

[Contemporary Natural Philosophy and Philosophies - Part 1](#)

[Philosophy for Beginners](#)

[End-of-Art Philosophy in Hegel, Nietzsche and Danto](#)

[Philosophy and Education:](#)

[The Twenty-Five Years of Philosophy](#)

[A Possible Levinasian Mediation](#)

[Contemporary German Legal Philosophy](#)

[Kant's Critique of Judgment and the Project of Aesthetics](#)

[Jewish Philosophy in a Secular Age](#)

[Bioethics, Culture, and Identity](#)

[Adorno, Habermas, and the Problem of Communicative Freedom](#)

There is no consensus in the social and

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cultural sciences on what theory is, and that is as it should be. A consensus would be outright dangerous for the diversity of intellectual life. The perspectives represented in this volume show that theory can be understood as plot, hope, beholding, doxa, heritage, a stalemate, disappointment, personal matter, or family concept. But, even if theory can be defined in many ways, it cannot be defined in any one way. Beyond disciplinary and epistemological differences, theory has the steadfast characteristic of being what academics work with. More than an epistemological matter, the book's title question is an entry into the dynamics of academic practice. The book consists of a multidisciplinary collection of essays that are tied together by a common effort to tell what theory is. These essays are also paired as dialogues between senior and junior researchers from the same, or allied, disciplines to add a trans-generational dimension to the book's multidisciplinary approach. What Is Theory? has been designed for upper division and

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*graduate students in the social sciences and the humanities, but it will also be of interest to anyone who has felt that the question of what theory is can be more easily asked than answered. Contents include: Why Ask What Theory Is? * The History of the Concept of Theory * History of Ideas at the End of Western Dominance * Looking at Theory in Theory in Science * Theory Has No Big Others in Science and Technology Studies * What Social Science Theory Is and What It Is Not * Theory as Hope * Theory Crisis and the Necessity of Theory - The Dilemmas of Sociology * Theory as Disappointment * Theory - A Personal Matter * Theory - A Professional Matter * Economic Theory - A Critical Realist Perspective * For Theoretical Pluralism in Economic Theory * What Is Theory in Political Science? * For a New Vocabulary of Theory in Political Science * Theorizing the Earth * Spatial Theory as an Interdisciplinary Praxis. ****

"This highly original, lively and refreshing book is more than welcome: it is needed....the contributors' insights, passion and diversity fully

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restore the creative value of theorizing as a way to grasp, understand and more importantly shape the world." - Franck Cochoy, Professor of Sociology, U. of Toulouse

This is the first comprehensive evaluation of Charles Taylor's work and a major contribution to the leading questions in philosophy and the human sciences as they face an increasingly pluralistic age. Charles Taylor is one of the most influential moral and political philosophers of our time, and these essays address topics in his thought ranging over the history of philosophy, truth, modernity and postmodernity, theism, interpretation, the human sciences, liberalism, pluralism and difference.

Modern information communication technology eradicates barriers of geographic distances, making the world globally interdependent, but this spatial globalization has not eliminated cultural fragmentation. The Two Cultures of C.P. Snow (that of science–technology and that of humanities) are drifting apart even faster than before, and they themselves

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crumble into increasingly specialized domains. Disintegrated knowledge has become subservient to the competition in technological and economic race leading in the direction chosen not by the reason, intellect, and shared value-based judgement, but rather by the whims of autocratic leaders or fashion controlled by marketers for the purposes of political or economic dominance. If we want to restore the authority of our best available knowledge and democratic values in guiding humanity, first we have to reintegrate scattered domains of human knowledge and values and offer an evolving and diverse vision of common reality unified by sound methodology. This collection of articles responds to the call from the journal Philosophies to build a new, networked world of knowledge with domain specialists from different disciplines interacting and connecting with other knowledge-and-values-producing and knowledge-and-values-consuming communities in an inclusive, extended, contemporary natural-philosophic manner. In this process of synthesis, scientific and

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philosophical investigations enrich each other—with sciences informing philosophies about the best current knowledge of the world, both natural and human-made—while philosophies scrutinize the ontological, epistemological, and methodological foundations of sciences, providing scientists with questions and conceptual analyses. This is all directed at extending and deepening our existing comprehension of the world, including ourselves, both as humans and as societies, and humankind.

Many books have been written about Wittgenstein's philosophy, but this collection of articles on Wittgenstein and education is the first study in book form in this area. There have been several articles in scholarly education journals, but the special cachet of this collection is that the contributors come from six countries. The collection has been edited by Paul Smeyers and Jim Marshall, philosophers of education who live in Belgium and New Zealand, respectively. Each of the chapters represents an original study of Wittgenstein, commissioned by the

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editors from colleagues they know to have written well on Wittgenstein and the implications of his ideas for education. Audience: Teachers, students and academics in the field of philosophy and education. Especially interesting to advanced students in these areas.

Assesses linguistic versus aesthetic visions of critical theory and their capacity to contribute to the analysis of contemporary democratic society. First published in 1999. Routledge is an imprint of Taylor & Francis, an informa company.

The essays brought together in this volume are written from the dual perspectives of philosophy and psychoanalytic theory. Sometimes more weight is given to the one perspective than to the other and vice versa, but always with the conviction that the rational, argumentative and hermeneutic-interpretive approach of philosophy requires the sobering influence of psychoanalytic theory's conception of the human being as a split subject, prone to the laws of the unconscious, no less than to those of reason. Topics

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range from the question concerning the relation between discourse, evil and the agency of the subject to that of the non-relativistic ethical positioning of the psychotherapist; from the problem of overcoming relativism by way of a poststructuralist understanding of language to that of a cogent (Derridean) philosophical response to global 'terrorism'; and from a Lacanian understanding of narrative identity, of human knowledge as 'paranoiac', and of 'trauma literature' to a Kristevan perspective on nature as 'abject' in the light of the degradation of ecosystems globally.

Explores the role language plays in the relationship between reality and utterance.

[Origin and Character](#)

[Philosophy and the Maternal Body](#)

[Ways of Being and Mind](#)

[Rethinking the Communicative Turn](#)

[Linguistic Philosophy](#)

[Rethinking Hegel](#)

[Issues in Philosophical Historiography](#)

[After Philosophy](#)

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Collected Essays

Descartes and Cartesianism

Philosophy in an Age of Pluralism

'Philosophy' – After the End of Philosophy

Now thoroughly updated and revised, this new edition of the highly acclaimed dictionary provides an authoritative and accessible guide to modern ideas in the broad interdisciplinary fields of cultural and critical theory Updated to feature over 40 new entries including pieces on Alain Badiou, Ecocriticism, Comparative Racialization , Ordinary Language Philosophy and Criticism, and Graphic Narrative Includes reflective, broad-ranging articles from leading theorists including Julia Kristeva, Stanley Cavell, and Simon Critchley Features a fully updated bibliography Wide-ranging content makes this an invaluable dictionary for students of a diverse range of disciplines

Contemporary German Legal Philosophy makes the major schools of thought in German legal scholarship since World War II available to an English-speaking audience.

The essays included in this collection deal with a wide and diverse range of problems and issues: namely, Cultural Complexity; Globalization; Glocalization; Relativism; Bullshit; Embodied and Situated Cognition; Capabilities Approach; Moral Universalism; Solidarity; Cosmopolitanism; Pluralism; Human Rights; Justice; and “Philosophy” after the end of Philosophy. This work takes its main title from the last essay, in which the author makes an effort to rethink the nature and purpose of “philosophy” for our times, sketching a proposal for a new beginning for philosophy as “critical philosophy.” Such a philosophy would have a clear and compelling emancipatory thrust. At this point in human history, it would have to be underwritten by an ethical universalism that is pluralistic, historically enlightened and non-ethnocentric. In addition, it would take seriously the consequences of complexity in

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a world that is increasingly interconnected and interdependent, yet still so far apart, and would be prepared to draw the full implications of the embodied and situated cognition paradigm shift which has taken place in the past few decades. It would, furthermore, take aim at the bullshit, in all of its manifestations, that is so pervasive in various quarters throughout the whole of culture and society. Finally, it would effectively contribute to the articulation and elaboration of the kinds of concepts, frameworks, narratives and practices, generally speaking, which could somehow enable humans to rise to the next level in their understanding of the globalizing and glocalizing world in which they live, and which is, as is common knowledge, dramatically confronted by a number of serious challenges, grave risks and threats, dismal shortcomings and failures. This work offers compelling analyses and diagnostics, and makes some sketch-proposals to urgently grapple with them.

After Philosophy provides an excellent framework for understanding the most important strains of current philosophical work in North America, England, France, and Germany. The selections from the work of fourteen contemporary philosophers not only display the multiplicity of approaches being pursued since the breakup of any consensus on what philosophy is, but also help to clarify this proliferation of views and to spell out today's basic options for doing, or not doing, philosophy today. With a general introduction delineating what is in dispute between the different parties to the end-of-philosophy debates, brief introductions to the thought of each author, and suggestions for further reading following each selection, After Philosophy is ideally suited for use in any course that includes an overview of the bewildering variety of contemporary approaches to philosophy. The major sections and contributors are: I. The End of Philosophy. Richard Rorty Jean-François Lyotard, Michel Foucault, Jacques Derrida. II. The Transformation of Philosophy: Systematic Proposals. Donald Davidson, Michael Dummett, Hilary Putnam, Karl-Otto Apel,

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Jürgen Habermas. III. The Transformation of Philosophy: Hermeneutics, Narrative, Rhetoric. Hans-Georg Gadamer, Paul Ricoeur, Alasdair MacIntyre, Hans Blumenberg, Charles Taylor. Kenneth Baynes is currently doing postgraduate research at the University of Frankfurt. James Bohman lectures in philosophy at Boston University, and Thomas McCarthy is a professor of philosophy at Northwestern University and the editor of the MIT Press series Studies in Contemporary German Social Thought. Descartes is well known for his decisive and spectacular break with the philosophical tradition. Indeed, on account of that break, he is frequently reputed to be the “father of modern philosophy.” This reputation, in an important sense, seems deserved. The present collection, however, attempts to reevaluate the currency of this common opinion by attending to the impact of “Cartesianism” on philosophy from its immediate epicenter in 17th century science and metaphysics up to its continuing consequences today. In a larger sense, the volume aims to contribute to efforts underway in contemporary scholarship to arrive at a more accurate and comprehensive understanding of Descartes’ philosophical achievement as such. Accordingly, the essays in Part I address the character of Descartes’ originality with respect to the foundations, method and trajectory of his philosophical project, while those in Part II focus more exclusively on the lasting challenges which issue from that originality. The range and variety of approaches assembled in the collection are intended to reflect the complexity of Descartes’ own thought. The result is a volume which will be of interest to students of metaphysics, epistemology, ethics and the history of philosophy as well as contemporary phenomenology, philosophy of mind and philosophy of language. Explores the place and meaning of philosophy of religion in our current poststructuralist, postsecular, postcolonialist context. This collection addresses, as it exemplifies, an identity crisis in contemporary philosophy of religion. It represents a unique two-way dialogue between philosophers of religion and scholars of

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*religion and broaches issues pertaining to the philosophy of religion and the philosophical tradition, on the one hand, and religious studies, theology, and the modern academy on the other. While each author manages the current challenges in philosophy of religion differently, one can nonetheless discern a polyphony of interests surrounding a postcritical, postsecular appreciation of religion. In part 1, contributors ask how philosophy of religion can accommodate both the strengths and weaknesses of Western analytic and continental traditions; incorporate developments in ideology critique, gender studies, and Asian philosophies; and negotiate the perceived stalemate in philosophy of religion. Part 2 addresses these questions in terms of a philosophy of religion that is postcolonial in intention and multidisciplinary in orientation and features scholarship from the fields of both religion and theology. An underlying theme is the importance of ushering philosophy of religion into a postphenomenological era of religious studies and theology. This is a neglected dimension in many laudable discussions about philosophy of religion that this volume hopes to emend. “This gathering of important voices and the differences of approach and opinion that they represent invites/provokes reflection, self-examination by philosophers of religion, and further work.” — Jeffrey Dudiak, author of *The Intrigue of Ethics: A Reading of the Idea of Discourse in the Thought of Emmanuel Levinas**

Philosophy of development is a fascinating area of research at the intersection of philosophy, psychology, and education. This book is unique in that it combines a broad sketch of contemporary developmental theory with detailed discussions of its central issues, in order to construct a general framework for understanding and analyzing theories of individual and collective development in various domains ranging from cognitive and moral development to developments in art. Special attention is also given to the rich relations between conceptual development and education.

With its focus on philosophy of nature, this book fills a gap in the

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ongoing reassessment of nineteenth-century American philosophy, and it opens the way to further study of the role played by reflection on nature in the emergence of the American mind.

[*A Possible Future*](#)

[*Wittgenstein and the Practice of Philosophy*](#)

[*A Dictionary of Cultural and Critical Theory*](#)

[*The Recovery of Philosophy in America*](#)

[*Philosophy and Psychoanalytic Theory*](#)

[*Socrates, Wittgenstein, and the Democratic Spirit of Philosophy*](#)

[*The Central Story*](#)

[*Philosophy in an African Place*](#)

[*Kenneth Burke and the Conversation After Philosophy*](#)

[*What is Theory?*](#)

[*Essays in Honor of John Edwin Smith*](#)

[*The Tragedy of Philosophy*](#)

[*In a Globalizing and Glocalizing World*](#)

The 13 essays in this collection are marked by a diversity of philosophical styles and perspectives on art. While some authors focus on specific forms of art, others are more concerned with the interpretation given to art by past and contemporary philosophy. This book examines the little understood end-of-art theses of Hegel, Nietzsche, and Danto. The end-of-art claim is often associated with the end of a certain standard of taste or skill. However, at a deeper level, it relates to a transformation in how we philosophically understand our relation to the 'world'. Hegel, Nietzsche, and Danto each strive philosophically to overcome Cartesian dualism, redrawing the traditional lines between mind and matter. Hegel sees the overcoming of the material in the ideal, Nietzsche levels the two worlds into one, and Danto divides the world into representing and non-representing material. These attempts to overcome dualism necessitate notions of the self that differ significantly from traditional accounts; the redrawn boundaries show that art and philosophy grasp essential but different aspects of human existence. Neither perspective, however, fully grasps the duality. The appearance of

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art ' s end occurs when one aspect is given priority: for Hegel and Danto, it is the essentialist lens of philosophy, and, in Nietzsche ' s case, the transformative power of artistic creativity. Thus, the book makes the case that the end-of-art claim is avoided if a theory of art links the internal practice of artistic creation to all of art ' s historical forms.

Throughout much of his long life (1897?1993), Kenneth Burke was recognized as a leading American intellectual, perhaps the most significant critic writing in English since Coleridge. From about 1950 on, rhetoricians in both English and speech began to see him as a major contributor to the New Rhetoric. But despite Burke's own claims to be writing philosophy and some notice from reviewers and critics that his work was philosophically significant, Timothy W. Crusius is the first to access his work as philosophy. Crusius traces Burke's commitment and contributions to philosophy prior to 1945, from Counter-Statement (1931) through The Philosophy of Literary Form (1941). While Burke might have been a late modernist thinker, Crusius shows that Burke actually starts from a position closely akin to such postmodern figures as Michel Foucault and Richard Rorty. Crusius then examines Burke's work from A Grammar of Motives (1945) up to his last published essays, drawing most heavily on A Rhetoric of Motives, The Rhetoric of Religion, and uncollected essays from the 1970s. This part concerns Burke's contributions to human activities always closely associated with rhetoric-hermeneutics, dialectic, and praxis. Burke's highly developed notion of our species as the "symbol-using animal," argues Crusius, draws together the various strands of his later philosophy?his concern with interpretation, with dialectic and dialogue, with a praxis devoted to awareness and control of the self-deceiving and potentially self-destructive motives inherent in language itself.

Richard Rorty was one of the most controversial and influential philosophers of the late twentieth century. McClean re-evaluates Rorty ' s work in the light of his liberal cosmopolitan outlook,

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showing how it can be applied to a range of social and political issues.

This collection of essays by leading American philosophers honors John E. Smith, a major figure in the struggle for the American profession of philosophy to redefine itself and return to its grander traditions.

What distinguishes one human from another? What exactly does it mean to discover your true self? In *Jewish Philosophy and Psychoanalysis*, Michael Oppenheim adds a modern twist to the age old theories of psychoanalyst Sigmund Freud by interjecting Jewish philosophy. Oppenheim examines the theories and studies of Erik Erikson, British analysts Melanie Klein, W. R. D. Fairbairn, and D.W. Winnicott along with renowned feminist thinker, Luce Irigaray to reassess the relationship between the self and others. The ideas of these psychoanalysts are contrasted with those of Franz Rosenzweig, Martin Buber, and Emmanuel Levinas, twentieth century Jewish philosophers. Through dialogue between Jewish philosophy and post-Freudian psychoanalysis theories Oppenheim guides the reader through the interhuman in search of the self. *Philosophy and its Others* responds to the widespread sense that philosophy must renew its intellectual community with other significant ways of being and mind. The author articulates philosophy's community of mind with the aesthetic, the religious, and the ethical, without losing any of its own distinctive voice. He develops an original and constructive position between these extremes: the Hegelian extreme which reduces the plurality of others to a dialectical totality and the Wittgensteinian and deconstructive options that celebrate plurality, but without a proper sense of the connectedness of philosophy and its others.

Reframes philosophical understanding of, and engagement with, tragedy. In *The Tragedy of Philosophy* Andrew Cooper challenges the prevailing idea of the death of tragedy, arguing that this assumption reflects a problematic view of both tragedy and philosophy—one that stifles the profound contribution that tragedy

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could provide to philosophy today. To build this case, Cooper presents a novel reading of Immanuel Kant ' s Critique of Judgment. Although this text is normally understood as the final attempt to seal philosophy from the threat of tragedy, Cooper argues that Kant ' s project is rather a creative engagement with a tragedy that is specific to philosophy, namely, the inevitable failure of attempts to master nature through knowledge. Kant ' s encounter with the tragedy of philosophy turns philosophy ' s gaze from an exclusive focus on knowledge to matters of living well in a world that does not bend itself to our desires. Tracing the impact of Kant ' s Critique of Judgment on some of the most famous theories of tragedy, including those of G. W. F. Hegel, Friedrich Nietzsche, Martin Heidegger, and Cornelius Castoriadis, Cooper demonstrates how these philosophers extend the project found in both Kant and the Greek tragedies: the attempt to grasp nature as a domain hospitable to human life.

[Narrating the Interhuman](#)

[Philosophy and Art](#)

[Answers from the Social and Cultural Sciences](#)

[A Philosophical Disease](#)

[Reading Silence](#)

[Reconstructing the Foundations of Human Development and Education](#)

[End Or Transformation?](#)

[Philosophy of Development](#)

[International Handbook of Philosophy of Education](#)

[Sociology, Science, and the End of Philosophy](#)

[Hellenic Philosophy](#)