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Debating Humanity explores sociological and philosophical efforts to delineate key features of humanity that identify us as members of the human species. After challenging the normative contradictions of contemporary posthumanism, this book goes back to the foundational debate on humanism between Jean-Paul Sartre and Martin Heidegger in the 1940s and then re-assesses the implicit and explicit anthropological arguments put forward by seven leading postwar theorists: self-transcendence (Hannah Arendt), adaptation (Talcott Parsons), responsibility (Hans Jonas), language (Jürgen Habermas), strong evaluations (Charles Taylor), reflexivity (Margaret Archer) and reproduction of life (Luc Boltanski). Genuinely interdisciplinary and boldly argued, Daniel Chernilo has crafted a novel philosophical sociology that defends a universalistic principle of humanity as vital to any adequate understanding of social life.

What existed before the Universe was created? Where does self-worth come from? Do the ends always justify the means? The Philosophy Book answers the most profound questions we all have. It is your visual guide to the fundamental nature of existence, society, and how we think. Discover what it means to be free, whether science can predict the future, or how language shapes our thoughts. Learn about the world's greatest philosophers, from Plato and Confucius to modern thinkers such as Chomsky and Derrida and follow charts and timelines that graphically show the progression of ideas and logic. Written in plain English, with concise explanations of branches of philosophy such as metaphysics and ethics, it untangles complicated theories and makes sense of abstract concepts. It is an ideal reference whether you're a student or a general reader, with simple explanations of big ideas, including the four noble truths, the soul, class struggle, moral purpose, and good and evil. If you're curious about the deeper questions in life, The Philosophy Book is both an invaluable reference and illuminating read.

Decartes' maxim Cogito, Ergo Sum (from his Meditations) is perhaps the most famous philosophical expression ever coined. Joseph Almog is a Descartes analyst whose last book WHAT AM I? focused on the second half of this expression, Sum--who is the "I" who is existing-and-thinking and how does this entity somehow incorporate both body and mind? This volume looks at the first half of the proposition--cogito. Almog calls this the "thinking man's paradox": how can there be, in the the
natural world and as part and parcel of it, a creature that thinks? Descartes' proposition declares that such a fact obtains and he maintains that it is self-evident; but as Almog points out, from the point of view of Descartes' own skepticism, it is far from obvious that there could be a thinking-man. How can it be that a thinking human be both part of the natural world and yet somehow distinct and separate from it? How did "thinking" arise in an otherwise "thoughtless" universe and what does it mean for beings like us to be thinkers? Almog goes back to the Meditations, and using Descartes' own aposteriori cognitive methodology--his naturalistic, scientific, approach to the study of man--tries to answer the question.

It is widely believed that modern philosophers have dismissed the idea of God and opted instead for a secular humanism. Challenging these stereotypes through a careful study of major philosophical texts written since the Enlightenment, Philip Clayton shows how the main thinkers of the modern period have continued to wrestle with the problem of God and to make proposals for understanding the divine. Following up on his award-winning book God and Contemporary Science, Clayton here explores the constructive resources that modern thought offers to those struggling with the notion of God as "infinite" and "perfect." He finds in the narrative of modern thought about God strong support for panentheism, the new theological movement that maintains the transcendence of God while denying the separation of God and the world.

Existentialism Is a Humanism By Jean-Paul Sartre

The Transcendence of the Ego may be regarded as a turning-point in the philosophical development of Jean-Paul Sartre. Prior to the writing of this essay, published in France in 1937, Sartre had been intimately acquainted with the phenomenological movement which originated in Germany with Edmund Husserl. It is a fundamental tenet of Husserl, the notion of a transcendent ego, which is here attacked by Sartre. This disagreement with Husserl has great importance for Sartre and facilitated the transition from phenomenology to the doctrine of Being and Nothingness.

What is consciousness? How do physical processes in the brain give rise to the self-aware mind and to feelings as profoundly varied as love or hate, aesthetic pleasure or spiritual yearning? These questions today are among the most hotly debated issues among scientists and philosophers, and we have seen in recent years superb volumes by such eminent figures as Francis Crick, Daniel C. Dennett, Gerald Edelman, and Roger Penrose, all firing volleys in what has come to be called the consciousness wars. Now, in The Conscious Mind, philosopher David J. Chalmers offers a cogent analysis of this heated debate as he unveils a major new theory of consciousness, one that rejects the prevailing reductionist trend of science, while offering provocative insights into the relationship between mind and brain. Writing in a rigorous, thought-provoking style, the author takes us on a far-reaching tour through the philosophical ramifications of consciousness. Chalmers convincingly reveals how contemporary cognitive science and neurobiology have failed to explain how and why mental events emerge from physiological occurrences in the brain. He proposes instead that conscious experience must be understood in an entirely new light--as an irreducible entity (similar to such physical properties as time, mass, and space) that exists at a fundamental level and cannot be understood as the sum of its parts. And after suggesting some intriguing possibilities about the structure and laws of conscious experience, he details how his unique reinterpretation of the mind could be the focus of a new science. Throughout the book, Chalmers provides fascinating thought experiments that trenchantly illustrate his ideas. For example, in exploring the notion that consciousness could be experienced by machines as well as humans, Chalmers asks us to imagine a thinking brain in which neurons are slowly replaced by silicon chips that precisely duplicate their functions--as the neurons are replaced, will consciousness gradually fade away? The book also features thoughtful discussions of how the author's theories might be practically applied to subjects as diverse as artificial intelligence and the interpretation of quantum mechanics. All of us have pondered
One of the most outstanding books ever written on philosophy. It touches the questions of God and the human soul logically and seeks truth in science. This literary piece of art is written with a distinct and carefully chosen voice of narrator which leads the reader through the meditation. Magnificent and incredible!

The process philosophy of Alfred North Whitehead and Charles Hartshorne has made many distinctive contributions to the philosophy of religion. David Ray Griffin now offers the first full-scale philosophy of religion written from this perspective, discussing such topics as the relationship between science and religion, the validity of religious experience, the nature and existence of God, religious pluralism, creation and evolution, and the problem of evil. Griffin's clear and comprehensive book also serves as a valuable introduction to process philosophy itself. In his vigorous defense of a worldview that is fully naturalistic and fully religious, Griffin shows not only how this position reconciles naturalism with freedom, genuine religious experience, and even life after death, but also how its naturalistic theism "reenchants" the world in the sense of providing cosmic support for moral values. Highly original and sometimes controversial, Griffin's book develops its stance in conversation with influential proponents of other philosophical positions, including William P. Alston, Jürgen Habermas, John Hick, Colin McGinn, Alvin Plantinga, Hilary Putnam, Willard Quine, Ninian Smart, Jeffrey Stout, and Bernard Williams.

How do we include and develop understandings of those beyond-the-human aspects of the world in social research? Through fifteen contributions from leading international thinkers, this book provides original approaches to posthumanist research practices in education. It responds to questions which consider the effect and reach of posthuman research.

We are not born into a world. We create one from an infinity of possible worlds. The critic of institutions makes us aware of this. The seventeen essays in this volume comprise investigations into religious, philosophical, racial, gendered, literary, legal, federalist, class-based, historical, and scientific worldmaking. They semiotically inquire into the diverse contexts and contents of worldmaking which define the collective adventure of humanity.

Buddhist philosophy of Anicca (impermanence), Dukkha (suffering), and

Intentionality - the relationship between conscious states and their objects - is one of the most discussed topics in contemporary debates in philosophy of mind, cognitive neuroscience and the study of consciousness. Long a foundational concept in Phenomenology, it has also received considerable coverage in the writings of analytic philosophers. This book is the first study to offer an impartial, well-informed assessment of the two traditions' approaches through an in-depth investigation of the principal thinkers' ideas, so that their positions emerge side-by-side, converging and diverging on certain shared themes. Beginning with a historical discussion of the development of the term in the work of Continental thinkers in the 19th and early 20th centuries, the book considers the work of Brentano and Husserl and subsequent existentialist critiques. From there, it explores how empirical-analytic philosophers took up the topic, drawn as they were to materialist and computer models of the mind. Finally MacDonald presents a new 'hybrid' account of intentionality that will be a crucial work for scholars working on consciousness and the mind.

This path-breaking book explores different ways in which writing about poetry can deepen and extend our critical engagement by deploying creatively the manifold resources of poetic language and form.
Through a series of verse-essays, reflective monologues, and inventive variations on topics in literary theory The Winnowing Fan makes a strong case for revising received ideas about the scope and limits of criticism. Norris's poems traverse the full range of European poetic history from Homer's Odyssey, through the work of French symbolists such as Mallarmé, to modern writers such as Yeats, Heaney, Larkin, and Barthes. There are also verse-essays and shorter pieces on philosophers from Hume and Leibniz to Heidegger, Althusser, Derrida, de Man, Rorty, Deleuze, Badiou, and Agamben. In each case Norris seeks to free criticism from conventional academic forms and return it to an active mutual engagement with the practice of literature itself.

Offering a look at psychology's past, this narrative history - from the Ancient Greeks to the present - explores psychology in its philosophical, religious, historical, and literary contexts.

Using Philosophy to Explore the Big Ideas Behind Fitness and Ways to Enjoy Exercise Without Leaving Your Mind Behind It can often seem as though existence is split in two: body and mind, flesh and spirit, moving and thinking. In the office or at study we are ‘mind workers,' with seemingly superfluous bodies. Conversely, in the gym we stretch, run and lift, but our minds are idle. In How to Think About Exercise, author and philosopher Damon Young challenges this idea of separation, revealing how fitness can develop our bodies and minds as one. Exploring exercises and sports with the help of ancient and modern philosophy, he uncovers the pleasures, virtues and big ideas of fitness. By learning how to exercise intelligently, we are contributing to our overall enjoyment of life and enhancing our full humanity. Find out how bestselling author Haruki Murakami quit smoking and took up running, and why the simple act radically changed his whole outlook on life; why Schopenhauer thought that swimming was a sublime act; how Charles Darwin came up with some of his best ideas while exercising; and much more. The School of Life is dedicated to exploring life's big questions: How can we fulfill our potential? Can work be inspiring? Why does community matter? Can relationships last a lifetime? We don't have all the answers, but we will direct you toward a variety of useful ideas— from philosophy to literature, from psychology to the visual arts— that are guaranteed to stimulate, provoke, nourish, and console.

In this path-breaking study Christopher Norris proposes a transformed understanding of the much-exaggerated differences between analytic and continental philosophy. While keeping the analytic tradition squarely in view his book focuses on the work of Jacques Derrida and Alain Badiou, two of the most original and significant figures in the recent history of ideas. Norris argues that these thinkers have decisively reconfigured the terrain of contemporary philosophy and, between them, pointed a way beyond some of those seemingly intractable issues that have polarised debate on both sides of the notional rift between the analytic and continental traditions. In particular his book sets out to show - against the received analytic wisdom - that continental philosophy has its own analytic resources and is capable of bringing some much-needed fresh insight to bear on problems in philosophy of language, logic and mathematics. Norris provides not only a unique comparative account of Derrida's and Badiou's work but also a remarkably wide-ranging assessment of their joint contribution to philosophy's current - if widely resisted - potential for self-transformation.

A new edition of this introduction to Deleuze's seminal work, Difference and Repetition, with new material on intensity, science and action and new engagements with Bryant, Sauvagnargues, Smith, Somers-Hall and de Beistegui.

At a time of ever-increasing debate about orthodox approaches to management education, and their application in the post-industrial era, this innovative book brings together the work of authors actively engaged in developing new forms of education. The introduction contrasts dominant utilitarian and functionalist conceptions of management education with various alternatives. It argues
the need for a critical and pluralistic form of management education whereby participants are introduced to the full diversity of appropriate perspectives and debates. The remainder of the book echoes this commitment by exploring a range of approaches, including those based in psychoanalysis, critical theory and poststructuralism. Throughout t

Neuroscientist and psychologist Michael S. A. Graziano puts forward a groundbreaking new theory on the origin of consciousness. Focusing attention can help an animal find food or flee a predator. It also may have led to consciousness. Tracing evolution over millions of years, Michael S. A. Graziano uses examples from the natural world to show how neurons first allowed animals to develop simple forms of attention: taking in messages from the environment, prioritizing them, and responding as necessary. Then some animals evolved covert attention—a roving mental focus that can take in information apart from where the senses are pointed, like hearing sirens at a distance or recalling a memory. Graziano proposes that in order to monitor and control this specialized attention, the brain evolved a simplified model of it—a cartoonish self-description depicting an internal essence with a capacity for knowledge and experience. In other words, consciousness. In this eye-opening work drawn from his and other scientists’ experiments, Graziano accessibly explores how this sense of an inner being led to empathy and formed us into social beings. The theory may point the way to engineers for building consciousness artificially, and even someday taking the natural consciousness of a person and uploading it into a machine for a digital afterlife. Graziano discusses what a future with artificial conscious might be like, including both advantages and risks, and what AI might mean for our evolutionary future.

Since its initial publication in 1990, this book has become a key work of contemporary feminist theory, and an essential work for anyone interested in the study of gender, queer theory, or the politics of sexuality in culture. This is the text where the author began to advance the ideas that would go on to take life as “performativity theory,” as well as some of the first articulations of the possibility for subversive gender practices. Overall, this book offers a powerful critique of heteronormativity and of the function of gender in the modern world.

Alain Badiou’s Being and Event is the most original and significant work of French philosophy to have appeared in recent decades. It is the magnum opus of a thinker who is widely considered to have re-shaped the character and set new terms for the future development of philosophy in France and elsewhere. This book has been written very much with a view to clarifying Badiou’s complex and demanding work for non-specialist readers. It offers guidance on philosophical and intellectual context, key themes, reading the text, reception and influence; and further reading.

In Quantum Anthropologies, the renowned feminist theorist Vicki Kirby contends that some of the most provocative aspects of deconstruction have yet to be explored. Deconstruction’s implications have been curtailed by the assumption that issues of textuality and representation are specific to the domain of culture. Revisiting Derrida’s claim that there is “no outside of text,” Kirby argues that theories of cultural construction developed since the linguistic turn have inadvertently reproduced the very binaries they intended to question, such as those between nature and culture, matter and ideation, and fact and value. Through new readings of Derrida, Husserl, Saussure, Butler, Irigaray, and Merleau-Ponty, Kirby exposes the limitations of theories that regard culture as a second-order system that cannot access—much less be—nature, body, and materiality. She suggests ways of reconceiving language and culture to enable a more materially implicated outcome, one that keeps alive the more counterintuitive and challenging aspects of poststructural criticism. By demonstrating how fields, including cybernetics, biology, forensics, mathematics, and physics, can be conceptualized in deconstructive terms, Kirby fundamentally rethinks deconstruction and its relevance to nature,
An original interpretation of Merleau-Ponty on subjectivity, drawing from and challenging both the continental and analytic traditions.

The Passion of the Western Mind is a complete guide to Western civilisation and the philosophical ideas that have shaped our world view. From Plato to Hegel, from Augustine to Nietzsche, from Copernicus to Freud, Richard Tarnas described profound philosophical concepts simply, but without simplifying them. Ten years in the making, The Passion of the Western Mind was hailed as an instant classic on publication. In it, Tarnas provides a compelling account of the evolution of the Western mind and its changing conception of reality. Advances on several fronts - in philosophy, psychology, religious studies and the history of science - have shed new light on this remarkable evolution and Tarnas draws together these advances to set forth a new perspective for understanding out culture's intellectual and spiritual history. The result is a complete liberal education in a single volume.

One day Sophie comes home from school to find two questions in her mail: "Who are you?" and "Where does the world come from?" Before she knows it she is enrolled in a correspondence course with a mysterious philosopher. Thus begins Jostein Gaarder's unique novel, which is not only a mystery, but also a complete and entertaining history of philosophy.

Key Philosophers in Conversation is a fascinating collection of interviews presenting the ideas of some of the world's leading contemporary philosophers. Each interview features a discussion with a key philosopher looking at philosophical issues such as; the philosophy of mind, ethics, science, political philosophy and the history of philosophy. Those interviewed are; W.V.O Quine, Michael Dummett, Mary Warnock, Hilary Putnam, Alasdair MacIntyre, Daniel Dennett, Martha Nussbaum, Roger Scruton, Bernard Williams, Jean Hampton, Richard Dawkins, Derek Parfit, Peter Strawson, David Gauthier, Hugh Mellor, J ohn Cottingham, A dam M orton, Stefan K orner, Richard Sorabji and Nancy Cartwright. This book offers an excellent insight to contemporary philosophy and is ideal for anyone seeking an introduction to what is happening in Philosophy today.

Re-Thinking the Cogito seeks to combine a strongly naturalistic with a distinctively rationalist perspective on some nowadays much-discussed issues in philosophy of mind. Against the common view that they involve downright incompatible conceptions of mind, knowledge and ethics it seeks to unite a naturalism that draws on recent advances in neurophysiology and cognitive science with an outlook that gives full weight to those normative values at the heart of rationalist thought. True to the book's constructive spirit, Norris offers various detailed proposals for bringing the two approaches into a mutually enhancing - though also mutually provocative - relationship. He finds that claim strikingly prefigured in Spinoza's working-out of a non-reductive yet metaphysically uncompromising mind/body monism. Moreover he suggests how a thoroughly naturalised approach might yet become a locus of productive engagement with the work of an ultra-rationalist thinker such as Alain Badiou. Thus Norris puts the case that physically embodied human thought has cognitive, intellectual and creative powers that cannot and need not be accounted for in terms of conscious (let alone self-conscious) reflection.

Solomon and Higgins's engaging text covers philosophy's central ideas in an accessible, approachable manner. You'll explore timeless big questions about the self, God, justice, and other meaningful topics, gaining the context you need for an understanding of the foundational issues, as well as the confidence to establish your own informed positions on these big questions. Available with
Two countervailing trends mark the intellectual tenor of our age – the spread of naturalistic worldviews and religious orthodoxies. Advances in biogenetics, brain research, and robotics are clearing the way for the penetration of an objective scientific self-understanding of persons into everyday life. For philosophy, this trend is associated with the challenge of scientific naturalism. At the same time, we are witnessing an unexpected revitalization of religious traditions and the politicization of religious communities across the world. From a philosophical perspective, this revival of religious energies poses the challenge of a fundamentalist critique of the principles underlying the modern West's postmetaphysical understanding of itself. The tension between naturalism and religion is the central theme of this major new book by Jürgen Habermas. On the one hand he argues for an appropriate naturalistic understanding of cultural evolution that does justice to the normative character of the human mind. On the other hand, he calls for an appropriate interpretation of the secularizing effects of a process of social and cultural rationalization increasingly denounced by the champions of religious orthodoxies as a historical development peculiar to the West. These reflections on the enduring importance of religion and the limits of secularism under conditions of postmetaphysical reason set the scene for an extended treatment the political significance of religious tolerance and for a fresh contribution to current debates on cosmopolitanism and a constitution for international society.

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 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 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.

Continental philosophy has entered a new period of ferment. The long deconstructionist era was followed with a period dominated by Deleuze, which has in turn evolved into a new situation still difficult to define. However, one common thread running through the new brand of continental positions is a renewed attention to materialist and realist options in philosophy. Among the leaders of the established generation, this new focus takes numerous forms. It might be hard to find many shared positions in the writings of Badiou, DeLanda, Laruelle, Latour, Stengers, and i ek, but what is missing from their positions is an obsession with the critique of written texts. All of them elaborate a positive
ontology, despite the incompatibility of their results. Meanwhile, the new generation of continental thinkers is pushing these trends still further, as seen in currents ranging from transcendental materialism to the London-based speculative realism movement to new revivals of Derrida. As indicated by the title The Speculative Turn, the new currents of continental philosophy depart from the text-centered hermeneutic models of the past and engage in daring speculations about the nature of reality itself. This anthology assembles authors, of several generations and numerous nationalities, who will be at the centre of debate in continental philosophy for decades to come.

This volume of uncollected essays by Barry Stroud explores central issues and ideas in the work of individual philosophers, ranging from Descartes, Berkeley, Locke, and Hume to Quine, Burge, McDowell, Goldman, Fogelin, and Sosa in our own day. Seven of the essays focus on David Hume, and examine the sources and implications of his 'naturalism' and his 'scepticism'. Three others deal with the legacy of that 'naturalism' in the twentieth century. In each case Stroud moves beyond providing a description of historical contexts and developments, and confronts the philosophical issues as they present themselves to the philosophers in question.

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