

Characteristics Of Modern Philosophy

An innovative, substantial intervention in critical race theory, this book brings together an impressive roster of thinkers to trace the question of race in modern philosophical inquiry and explore its influence on contemporary philosophy. Thirteen lectures by a celebrated American intellect elucidate the author's philosophical idealism and explore its historical framework. Includes readable discussions of works by Descartes, Spinoza, Kant, Hegel, and other important philosophers.

This is the enlarged edition of a Critical History of Modern Philosophy. In this new edition Greek and Medieval Philosophies have been added. The book also includes a critical and comparative account of the major contributions of eight modern thinkers. To this exposition the idealism of Hegel and Bradley has been introduced. Recent discussions concerning Hume, Kant, Hegel and Bradley have also been incorporated. Whilst giving fully an analytic account of topics, the author maintains that philosophy is a holistic enterprise of man, as we find it in Spinoza, Kant, Hegel and Bradley. The book has turned out to be a reliable and useful to the students of the subject throughout India. This thoroughly revised and enlarged edition will prove to be all the more serviceable in general.

Vols. 2 and 5 include appendices.

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1857 edition. Excerpt: ... many, these unfortunate attempts will create a prejudice against what is truly grand in his philosophic career. In the Cours de Philosophic Positive we have the grandest, because on the whole the truest, system which Philosophy has yet produced; nor should any differences, which must inevitably arise on points of detail, make us forget the greatness of the achievement and the debt we owe to the lonely thinker who wrought out this system. CONCLUSION. Modern Philosophy opens with a Method; and ends with a Method; and in each case this method leads to positive Science, and sets Metaphysics aside. Within these limits we have witnessed various efforts to solve the problems of Philosophy; and all those efforts have ended in skepticism. There are two characteristics of Modern Philosophy which may here be briefly touched on. The first is the progressive development of Science, which in ancient speculations occupied the subordinate rank, and which now occupies the highest. The second is the reproduction in Philosophy of all the questions which agitated the Greeks, which also pass through a similar course of development: not only are the questions similar, but their evolutions are so. After the Eleatics had vexed the problems of Existence to no purpose, there came Democritus, Anaxagoras, Plato, and Aristotle, who endeavored to settle the problems of the nature and origin of human knowledge.

So, in modern times, after Descartes and Spinoza, came Hobbes, Locke, Leibnitz, Reid, and Kant. The ancient researches into the origin of knowledge ended in the Sceptics, the Stoics, and the New Academy: that is to say, in Scepticism, Common Sense, and Scepticism again. The modern researches ended in Berkeley, Hume, Reid, and Kant: that is, in Idealism, ..

Descartes, Leibniz, Spinoza, Locke, Berkeley, Hume, and Kant: these are the seven philosophers who stand out from the rest in what is known as the `modern' period in philosophy. Their thought defines the mainstream of classical or early modern philosophy, largely responsible for shaping philosophy as we now know it. In a clear and lively style, Richard Schacht has written a thorough introduction to the work of these seven founding fathers of modern philosophy. The bibliography has been updated for this revised edition to take account of the recent explosion of writings on modern philosophy.

This work examines the unique way in which Benedict de Spinoza (1632–77) combines two significant philosophical principles: that real existence requires causal power and that geometrical objects display exceptionally clearly how things have properties in virtue of their essences. Valtteri Viljanen argues that underlying Spinoza's psychology and ethics is a compelling metaphysical theory according to which each and every genuine thing is an entity of power endowed with an internal structure akin to that of geometrical objects. This allows Spinoza to offer a theory of existence and of action - human and non-human alike - as dynamic striving that takes place with the same kind of necessity and intelligibility that pertain to geometry. Viljanen's fresh and original study will interest a wide range of readers in Spinoza studies and early modern philosophy more generally.

Includes section "Reviews of recent literature."

Provides the first truly general account of Francis Bacon as a philosopher.

Liu, who is identified only as a professor, examines how other Western philosophical ideas besides Marxism are being studied in China. He covers the modern, contemporary, and postmodern; the humanistic trend and pragmatism; studies on western philosophy, and philosophy and modernization. Annotation : 2004 Book News, Inc., Portland, OR (booknews.com).

Since the revolution in philosophic method that began about a century ago, the focus of philosophic attention has been on language as used both in daily conversation and in specialized institutional activities such as science, law, and the arts. But language is an extremely complex and varied means of communication, and the study of it has been increasingly incorporated into such empirical disciplines as linguistics, psycho linguistics, and cognitive psychology. It is becoming less clear what aspects of language remain as proper subjects of philosophical study, what are to be "kicked upstairs" (J. L. Austin's phrase) to the sciences. This work is a study of those logical features of language that remain central to philosophy after completion of kicking up. It conducts this study by describing similarities and differences between signs at differing levels, starting with natural events as primitive signs in the environments of their interpreters, and proceeding to pre linguistic

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signaling systems, elementary forms of language, and finally to the forms of specialized discourse used within social institutions. The investigation of comparative features requires isolating basic mental capacities that are present in the most primitive forms of organisms capable of sign interpretation. The problem then becomes one of tracing the emergence from these capacities of such categories as substance, attribute or quality, and quantity that we apply to natural languages. The study of sign levels is thus the construction of a genealogy of logical categories marking the development of natural languages.

The author of the world wide best-seller, *Small Is Beautiful*, now tackles the subject of *Man, the World, and the Meaning of Living*.

Schumacher writes about man's relation to the world. man has obligations -- to other men, to the earth, to progress and technology, but most importantly himself. If man can fulfill these obligations, then and only then can he enjoy a real relationship with the world, then and only then can he know the meaning of living. Schumacher says we need maps: a "map of knowledge" and a "map of living." The concern of the mapmaker--in this instance, Schumacher--is to find for everything its proper place. Things out of place tend to get lost; they become invisible and their proper places end to be filled by other things that ought not be there at all and therefore serve to mislead. *A Guide for the Perplexed* teaches us to be our own map makers. This constantly surprising, always stimulating book will be welcomed by a large audience, including the many new fans who believe strongly in what Schumacher has to say.

This 2006 volume provides the broadest and deepest introduction to Kant currently available.

A Short History of Modern Philosophy is a lucid, challenging and up-to-date survey of the philosophers and philosophies from the founding father of modern philosophy, René Descartes, to the most important and famous philosopher of the twentieth century, Ludwig Wittgenstein. Roger Scruton has been widely praised for his success in making the history of modern philosophy cogent and intelligible to anyone wishing to understand this fascinating subject. In this new edition, he has responded to the explosion of interest in the history of philosophy by substantially rewriting the book, taking account of recent debates and scholarship.

In this *Handbook* twenty-six leading scholars survey the development of philosophy between the middle of the sixteenth century and the early eighteenth century. The five parts of the book cover metaphysics and natural philosophy; the mind, the passions, and aesthetics; epistemology, logic, mathematics, and language; ethics and political philosophy; and religion. The period between the publication of Copernicus's *De Revolutionibus* and Berkeley's reflections on Newton and Locke saw one of the most fundamental changes in the history of our way of thinking about the universe. This radical transformation of worldview was partly a response to what we now call the Scientific Revolution; it was equally a reflection of political changes that were no less fundamental, which included the establishment of nation-states and some of the first attempts to formulate a theory of international rights and justice. Finally, the Reformation and its aftermath undermined the apparent unity of the Christian church in Europe and challenged both religious beliefs that had been accepted for centuries and the interpretation of the Bible on which they had been based. The *Handbook* surveys a number of the most important developments in the philosophy of the period, as these are expounded both in texts that have since become very familiar and in other philosophical texts that are undeservedly less well-known. It also reaches beyond the philosophy to make evident the fluidity of the boundary with science, and to consider the impact on philosophy of historical and political events—explorations, revolutions and reforms, inventions and discoveries. Thus it not only offers a guide to the most important areas of recent research, but also offers some new questions for historians of philosophy to pursue and to have indicated areas that are ripe for further exploration.

Simon Critchley's *Very Short Introduction* shows that Continental philosophy encompasses a distinct set of philosophical traditions and

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practices, with a compelling range of problems all too often ignored by the analytic tradition. He discusses the ideas and approaches of philosophers such as Kant, Hegel, Nietzsche, Husserl, Heidegger, Sartre, Habermas, Foucault, and Derrida, and introduces key concepts such as existentialism, nihilism, and phenomenology by explaining their place in the Continental tradition. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Reproduction of the original: History of Modern Philosophy by Richard Falckenberg

This book provides a reasoned, comprehensive understanding of what religion is as well as a clear and critical assessment of whether, in the light of modern developments in philosophy, contemporary thinking people can responsibly maintain religious belief in God. The book is divided into three major sections: the first deals with what all religions may be said to have in common; the second discusses theistic religion and the issue of intellectually responsible belief in God; the third examines current developments within a particular theistic religion, Christianity. Originally published in 1968, the book is basic, both in the nature of the issues it discusses and in the clarity and comprehensiveness of its presentation; it is varied in the arguments and perspectives dealt with; it provides an introduction to philosophical thinking through the problems of philosophy of religion; and it deals seriously with controversial movements in theology.

Collection of original essays by leading researchers on current approaches to moral philosophy.

Stephen Daniel presents a study of the philosophy of George Berkeley in the intellectual context of his times, with a particular focus on how, for Berkeley, mind is related to its ideas. Daniel does not assume that thinkers like Descartes, Malebranche, or Locke define for Berkeley the context in which he develops his own thought. Instead, he indicates how Berkeley draws on a tradition that informed his early training and that challenges much of the early modern thought with which he is often associated. Specifically, this book indicates how Berkeley's distinctive treatment of mind (as the activity whereby objects are differentiated and related to one another) highlights how mind neither precedes the existence of objects nor exists independently of them. This distinctive way of understanding the relation of mind and objects allows Berkeley to appropriate ideas from his contemporaries in ways that transform the issues with which he is engaged. The resulting insights—for example, about how God creates the minds that perceive objects—are only now starting to be fully appreciated.

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