

## Engagement And Metaphysical Dissatisfaction Modality And Value Reprint Edition By Stroud Barry Published By Oxford University Press Usa 2013

Similarity has long been excluded from reality in both the analytical and continental traditions. Because it exists in the aesthetic realm, and because aesthetics is thought to be divorced from objective reality, similarity has been confined to the prison of the subject. In *The Being of Analogy*, Noah Roderick unleashes similarity onto the world of objects. Inspired by object-oriented theories of causality, Roderick argues that similarity is ever present at the birth of new objects. This includes the emergent similarity of new mental objects, such as categories—a phenomenon we recognize as analogy. Analogy, Roderick contends, is at the very heart of cognition and communication, and it is through analogy that we can begin dismantling the impossible wall between knowing and being. This work was published by Saint Philip Street Press pursuant to a Creative Commons license permitting commercial use. All rights not granted by the work's license are retained by the author or authors.

In 2012, philosopher and public intellectual Slavoj Žižek published what arguably is his magnum opus, the one-thousand-page tome *Less Than Nothing: Hegel and the Shadow of Dialectical Materialism*. A sizable sequel appeared in 2014, *Absolute Recoil: Towards a New Foundation of Dialectical Materialism*. In these two books, Žižek returns to the German idealist G. W. F. Hegel in order to forge a new materialism for the twenty-first century. Žižek's reinvention of Hegelian dialectics explores perennial and contemporary concerns: humanity's relations with nature, the place of human freedom, the limits of rationality, the roles of spirituality and religion, and the prospects for radical sociopolitical change. In *A New German Idealism*, Adrian Johnston offers a first-of-its-kind sustained critical response to *Less Than Nothing* and *Absolute Recoil*. Johnston, a leading authority on and interlocutor of Žižek, assesses the recent return to Hegel against the backdrop of Kantian and post-Kantian German idealism. He also presents alternate reconstructions of Hegel's positions that differ in important respects from Žižek's version of dialectical materialism. In particular, Johnston criticizes Žižek's deviations from the secular naturalism and Enlightenment optimism of his chosen sources of inspiration: not only Hegel, but Karl Marx and Sigmund Freud too. In response, Johnston develops what he calls transcendental materialism, an antireductive and leftist materialism capable of preserving and advancing the core legacies of the Hegelian, Marxian, and Freudian traditions central to Žižek.

Der ontologische Status von Möglichkeit und Notwendigkeit ist eines der zentralen Probleme sowohl der klassischen als auch der modernen Metaphysik. In der analytischen Philosophie wird dieses Problem zumeist als Frage der Interpretation von möglichen Welten aufgefasst: ein Konzept, das (unter anderem) auf den amerikanischen Logiker und Sprachphilosophen Saul Kripke zurückgeht. Zur Interpretation dieses Konzepts leistet das vorliegende Buch einen entscheidenden Beitrag, in dem es aus Kripkes vage Andeutungen eine deflationäre Metaphysik möglicher Welten entwickelt und in den Zusammenhang von sprachphilosophischer Referenztheorie, formaler Logik und metaphysischem Essentialismus einbettet. Dabei leistet Sebastian Krebs nicht nur die erste deutschsprachige Einführung in Kripkes Metaphysik, sondern bietet eine ausführliche Auseinandersetzung mit David Lewis' modalem Realismus und anderen wichtigen Positionen der analytischen Metaphysik. Sein modalmetaphysischer Deflationismus klärt schließlich nicht nur das Konzept der möglichen Welten, sondern entwirrt die metaphysisch "aufgeblasene" Debatte um den ontologischen Status von Möglichkeit und Notwendigkeit durch eine konsequente Rückbindung an den gesunden Menschenverstand.

We all have beliefs to the effect that if a certain thing were to happen a certain other thing would happen. We also believe that some things simply must be so, with no possibility of having been otherwise. And in acting intentionally we all take certain things to be good reason to believe or do certain things. In this book Barry Stroud argues that some beliefs of each of these kinds are indispensable to our having any conception of a world at all. That means no one could consistently dismiss all beliefs of these kinds as merely ways of thinking that do not describe how things really are in the world as it is independently of us and our responses. But the unacceptability of any such negative "unmasking" view does not support a satisfyingly positive metaphysical "realism." No metaphysical satisfaction is available either way, given the conditions of our holding the beliefs whose metaphysical status we wish to understand. This does not mean we will stop asking the metaphysical question. But we need a better understanding of how it can have whatever sense it has for us. This challenging volume takes up these large, fundamental questions in clear language accessible to a wide philosophical readership.

*Scientific Metaphysics* collects original essays by leading philosophers of science on the question of whether metaphysics can and should be naturalized—that is, conducted as a part of natural science. Some people think the idea of naturalized metaphysics is a contradiction in terms: metaphysics is by definition about matters that transcend the domain of empirical inquiry. Most of the authors here disagree: they argue that if metaphysics is to hold out any prospect of identifying objective truths, it must be continuous with and inspired by science, or even be of some positive use to science. The essays offer various points of view on the relationship between naturalized metaphysics, more traditional forms of metaphysics, and the wider history of philosophy, and draw on examples from physics, biology, economics, psychology. At stake is the question of whether metaphysics should give way to science and disappear from contemporary inquiry, or continue as an activity that unifies the particular sciences into a single naturalistic worldview.

The role and value of science within sport increases with ever greater professionalization and commercialization. Scientific and technological innovations are devised to increase performance, ensure greater accuracy of measurement and officiating, reduce risks of harm, enhance spectatorship, and raise revenues. However, such innovations inevitably come up against epistemological and metaphysical problems related to the nature of sport and physical competition. This Special Issue identifies and explores key and contemporary philosophical issues in relation to the science of sport and exercise. It is divided into three sections: 1. Scientific evidence, causation, and sport; 2. Science technology and sport officiating; and 3. Scientific influences on the construction of sport. It brings together scholars working on philosophical problems in sport to examine issues related to the values and assumptions behind sport and exercise science and key problems resulting from these and to provide recommendations for improving its practice.

Ludwig Wittgenstein and Martin Heidegger are arguably the two most influential philosophers of the twentieth century. Their work not only reshaped the philosophical landscape, but also left its mark on other disciplines, including political science, theology, anthropology, ecology, mathematics, cultural studies, literary theory, and architecture. Both sought to challenge the assumptions governing the traditions they inherited, to question the very terms in which philosophy's problems had been posed, and to open up new avenues of thought for thinkers of all stripes. And despite considerable differences in style and in the traditions they inherited, the similarities between Wittgenstein and Heidegger are striking. Comparative work of these thinkers has only increased in recent decades, but no collection has yet explored the various ways in which Wittgenstein and Heidegger can be drawn into dialogue. As such, these essays stage genuine dialogues, with aspects of Wittgenstein's elucidations answering or problematizing aspects of Heidegger's, and vice versa. The result is a broad-ranging collection of essays that provides a series of openings and provocations that will serve as a reference point for future work that draws on the writings of these two philosophers.

This book advances our theoretical understanding of the human experience. By overcoming dualities such as the relationship between reflection and action, it allows a more in-depth analysis of how concepts

constitute complementary parts of the complex human thinking to be developed. Presenting texts written by leading philosophers and psychologists, it provides a comprehensive overview of the current state of theoretical elaboration, which is then used to discuss the place and value of reflection in moral and epistemic scenes. These topics are accessible to experts and young scholars in the field alike, and offer scope for further reflections that could improve our understanding beyond the existing models and “-isms”. The novelty of the book is in the dialogue established between several perspectives (e.g. philosophers and psychologists; Europe, America and Asia; etc.). The contributions of philosophers and psychologists establish a fruitful dialogue, so that readers realize that disciplinary divisions are overcome through dialogue and the common object of inquiry: the way human beings reflect and act in their everyday experiences.

Barry Stroud's work has had a profound impact on a very wide array of philosophical topics, but there has heretofore been no book-length treatment of his work. The current collection aims to redress this gap, with 13 essays on Stroud's work, all but one new to this volume.

What is possible and why? What is the difference between the merely possible and the actual? In Kant's Modal Metaphysics Nicholas Stang examines Kant's lifelong engagement with these questions and their role in his philosophical development. This is the first book to trace Kant's theory of possibility all the way from the so-called 'pre-Critical' writings of the 1750s and 1760s to the Critical system of philosophy inaugurated by the Critique of Pure Reason in 1781. Stang argues that the key to understanding both the change and the continuity between Kant's pre-Critical and Critical theory of possibility is his transformation of the 'ontological' question about possibility--what is it for a being to be possible?--into a question in 'transcendental philosophy'--what is it to represent an object as possible? The first half of Kant's Modal Metaphysics explores Kant's pre-Critical theory of possibility, including his answer to the ontological question about the nature of possibility, his rejection of the traditional ontological argument for the existence of God, and his own argument that God must exist to ground all possibility. The second half examines why Kant reoriented his theory of possibility around the transcendental question, what this question means, and how Kant answered it in the Critical philosophy. Stang shows that, despite this reorientation, Kant's basic scheme for thinking about possibility remains constant from the pre-Critical period through the Critical system. What had been an ontological theory of possible being is reinterpreted, in the Critical system, as a theory of how we must represent possible objects, given the nature of our intellect.

Updated edition of this important book, charting the development of Wittgenstein's philosophy of the mind, language, logic, and mathematics.

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Reasons and Recognition brings together fourteen new papers on an array of topics from the many areas to which philosopher Thomas Scanlon has made path-breaking contributions, each of which develops a distinctive and independent position while critically engaging with central themes from Scanlon's own work in the area.

This volume is the first collection of articles dedicated to Ludwig Wittgenstein's thoughts on colour, focusing in particular on his so-called Remarks on Colour, a piece of writing that has received comparably little attention from Wittgenstein scholars. The book provides the reader with the state of the art in research on Wittgenstein's thoughts on colour and brings out some of the intricate relations between the Remarks on Colour and other works by Wittgenstein. The articles in the book discuss why Wittgenstein wrote so intensively about colour during the last years of his life, what significance these remarks have for understanding his philosophical work in general, as well as the upshot of his thoughts on colour. Contributors to the volume are Andrew Lugg, Joachim Schulte, Gabriele Mras, Richard Heinrich, Herbert Hrachovec, Barry Stroud, Martin Kusch, Frederik Gierlinger and Gary Kemp.

Immanuel Kant is widely recognized as one of the most important Western philosophers since Aristotle. His thought has had, and continues to have, a profound effect on every branch of philosophy, including ethics, metaphysics, epistemology, aesthetics, political philosophy, and philosophy of religion. This Lexicon contains detailed and original entries by 130 leading Kant scholars, covering Kant's most important concepts as well as each of his writings. Part I covers Kant's notoriously difficult philosophical concepts, providing entries on these individual 'trees' of Kant's philosophical system. Part II, by contrast, provides an overview of the 'forest' of Kant's philosophy, with entries on each of his published works and on each of his sets of lectures and personal reflections. This part is arranged chronologically, revealing not only the broad sweep of Kant's thought but also its development over time. Professors, graduate students, and undergraduates will value this landmark volume.

Barry Stroud presents nineteen of his philosophical essays written since 2001, on topics to do with knowing, seeing, and understanding. He discusses the nature of philosophy, sense experience, the possibility of perceptual knowledge, intentional action and self-knowledge, the reality of the colours of things, alien thought and the limits of understanding, moral knowledge, meaning, use, and understanding of language.

Wie hier durch textnahe und argumentative Rekonstruktion erstmals gezeigt wird, entwickelt Kant in der Metaphysischen Deduktion in drei Schritten: (i) einen Begriff des Urteils, auf dem die Tafel logischer Funktionen beruht; (ii) einen Begriff der Synthesis der Anschauung, der die Inhalte der Kategorien erklärt; und (iii) einen Begriff des Verstandes, demzufolge die Kategorien a priori zu demselben Vermögen gehören, durch das wir auch urteilen. Die vorliegende Untersuchung ist eine argumentative Rekonstruktion von Kants Text. Der rekonstruierte Text ist der „Leitfaden der Entdeckung aller reinen Verstandesbegriffe“ auf A 64 bis 83 / B 89 bis 113 der Kritik der reinen Vernunft in ihren beiden Auflagen von 1781 (A) und 1787 (B). Zudem werden andere, für ein Verständnis der Überlegungen in diesem Kapitel erforderliche oder zumindest erhellende Textstellen aus der Kritik herangezogen; aus Schriften, die Kant nach der Kritik geschrieben hat; sowie schließlich aus Kants Nachlass-Notizen und aus Nachschriften zu seinen Vorlesungen jeweils seit der Entstehungszeit der Kritik. Von entscheidender Bedeutung sind dabei vor allem vier weitere Passagen der Kritik selbst: i) die rückblickende Beschreibung der Aufgabe

der Metaphysischen Deduktion auf B 159, ii) die rückblickende Beschreibung des Vorgehens im „Leitfaden“ auf A 299/B 355 f., iii) der Abschnitt „Von den Gründen a priori zur Möglichkeit der Erfahrung“ auf A 95 bis 110 der Transzendentalen Deduktion der Kategorien in der ersten Auflage und schließlich iv) die §§ 15 bis 21 auf B 128 bis 148 der Transzendentalen Deduktion der Kategorien in der zweiten Auflage der Kritik. Vor dem Hintergrund einer umfassenden und detaillierten Analyse des „Leitfadens“, bei Hinzuziehung verwandter Stellen aus dem umgrenzten Textbestand und nicht zuletzt bei Berücksichtigung des Verhältnisses des „Leitfadens“ zu den genannten vier Passagen der Kritik legt sich eine Interpretation der Metaphysischen Deduktion nahe, die sich nur schwer bestreiten lässt, sobald diese Texte einmal gemeinsam betrachtet und auf eine bestimmte Weise zueinander ins Verhältnis gesetzt werden. Dabei kann eine durchgehend wohlwollende, argumentative Rekonstruktion dazu beitragen, auch die philosophische Überzeugungskraft der Position Kants deutlich zu machen.

Donald Davidson (1917-2003) was one of the most prominent philosophers of the second half of the twentieth century. His thinking about language, mind, and epistemology has shaped the views of several generations of philosophers. This book brings together articles by a host of prominent philosophers to provide new interpretations of Davidson's key ideas about meaning, language and thought. The book opens with short commemorative pieces by a wide range of people who knew Davidson well, giving us glimpses into the life of a great philosopher, a beloved husband and father, a colleague, teacher and friend. The chapter by Lepore and Ludwig and the ensuing heated debate with Frederick Stoutland on how to interpret Davidson demonstrate why Davidson's legacy has become a disputed intellectual territory. The chapters by Kathrin Glüer, Peter Pagin, Barry Smith, James Higginbotham and William Child, all eminent philosophers of language, are prime examples of just one strand of this legacy, while the piece by Sophie Gibb gives us an opening to Davidson's enormous contribution to philosophy of mind. Donald Davidson: Life and Words closes with a piece by Davidson himself, first published in 1995 in the International Journal of Philosophical Studies, where he brings together the various strands of his work in a Unified Theory of speech and action. This book comprises key articles first published in the International Journal of Philosophical Studies and previously unpublished commemorative pieces, and serves as a fitting dedication to the work and memory of a great philosopher.

Metaphysics and ontology feature among the traditional and fundamental concerns of philosophers. Gaining a picture of the world and the kind of objects that exist out there is for most philosophers (past and present) a preliminary aim upon which other theoretical activities depend. In fact, it seems that sound conclusions on topics relevant to ethics, aesthetics, psychology, and common and scientific knowledge can be achieved only after one has been given a picture of that sort. What is worth stressing, though, is that from time to time the tribunal of history has managed to put its finger on some flawed conclusions. To take a time-worn example, who would now accept Plato's claim that the spatiotemporal world is just an imperfect copy of a world of abstract objects conceived of as perfect unchanging models of concrete things? The picture Plato gave us is nothing but a myth – an account which is too far away from what common sense and science could accept, too detached from the usual ways of conducting a rational discussion. Therefore, pictures of this kind appear to be supported by nothing but dogmas, i.e. uncompromising principles taken as true without any previous critical analysis. And Plato has no shortage of company. Issues of this kind revolving around metaphysics and ontology are tackled in the essays in this volume, which approach a secular debate in fresh and original ways, providing the necessary tools for clearing the field of unpalatable metaphysical and ontological items.

Das Handbuch bietet erstmals eine Gesamtschau einer der philosophischen Grunddisziplinen seit den antiken Ursprüngen der Philosophie. Die Frage danach, was das „Seiende als Seiendes“ eigentlich sei, und was „Sein“ als erste und fundamentalste Bestimmung der Wirklichkeit ausmacht, hat die abendländische Philosophie vielleicht am tiefgreifendsten geprägt. Geschichtlich sollen in diesem Band deshalb zum einen die wesentlichen Positionen ontologischen Fragens aufgearbeitet und auf ihre Anschlussfähigkeit überprüft werden. Systematisch werden zum anderen die zentralen Problemfelder, Begrifflichkeiten und Frageperspektiven der Ontologie – ebenfalls auch mit Blick auf ihre Aussagekraft für gegenwärtige und zukünftige Forschung – erschlossen sowie die sich mittlerweile etabliert habenden Regionalontologien dargestellt und diskutiert. Das Handbuch will zugleich den verengten Blick der Analytischen Philosophie weiten und mit der sogenannten kontinentalen Philosophie ins Gespräch bringen.

Early Buddhist Metaphysics provides a philosophical account of the major doctrinal shift in the history of early Theravada tradition in India: the transition from the earliest stratum of Buddhist thought to the systematic and allegedly scholastic philosophy of the Pali Abhidhamma movement. Entwining comparative philosophy and Buddhology, the author probes the Abhidhamma's metaphysical transition in terms of the Aristotelian tradition and vis-à-vis modern philosophy, exploits Western philosophical literature from Plato to contemporary texts in the fields of philosophy of mind and cultural criticism.

Highly controversial when it was first published in 1981, Alasdair MacIntyre's *After Virtue* has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the ethical life. More than thirty years after its original publication, *After Virtue* remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

As insightful and wise today as it was when originally published in 1954, Jacques Ellul's *The Technological Society* has become a classic in its field, laying the groundwork for all other studies of technology and society that have followed. Ellul offers a penetrating analysis of our technological civilization, showing how technology—which began innocuously

enough as a servant of humankind—threatens to overthrow humanity itself in its ongoing creation of an environment that meets its own ends. No conversation about the dangers of technology and its unavoidable effects on society can begin without a careful reading of this book. "A magnificent book . . . He goes through one human activity after another and shows how it has been technicized, rendered efficient, and diminished in the process."—Harper's "One of the most important books of the second half of the twentieth-century. In it, Jacques Ellul convincingly demonstrates that technology, which we continue to conceptualize as the servant of man, will overthrow everything that prevents the internal logic of its development, including humanity itself—unless we take necessary steps to move human society out of the environment that 'technique' is creating to meet its own needs."—The Nation "A description of the way in which technology has become completely autonomous and is in the process of taking over the traditional values of every society without exception, subverting and suppressing these values to produce at last a monolithic world culture in which all non-technological difference and variety are mere appearance."—Los Angeles Free Press

For scholars working on almost any aspect of American thought, *The Bloomsbury Encyclopedia to Philosophers in America* presents an indispensable reference work. Selecting over 700 figures from the *Dictionary of Early American Philosophers* and the *Dictionary of Modern American Philosophers*, this condensed edition includes key contributors to philosophical thought. From 1600 to the present day, entries cover psychology, pedagogy, sociology, anthropology, education, theology and political science, before these disciplines came to be considered distinct from philosophy. Clear and accessible, each entry contains a short biography of the writer, an exposition and analysis of his or her doctrines and ideas, a bibliography of writings and suggestions for further reading. Featuring a new preface by the editor and a comprehensive introduction, *The Bloomsbury Encyclopedia to Philosophers in America* includes 30 new entries on twenty-first century thinkers including Martha Nussbaum and Patricia Churchland. With in-depth overviews of Waldo Emerson, Margaret Fuller, Noah Porter, Frederick Rauch, Benjamin Franklin, Thomas Paine and Thomas Jefferson, this is an invaluable one-stop research volume to understanding leading figures in American thought and the development of American intellectual history.

Mark Platts is responsible for the first systematic presentation of truth-conditional semantics and for turning a generation of philosophers on to the Davidsonian program. He is also a pioneer in discussions of moral realism, and has made important contributions to bioethics, the philosophy of human rights and moral responsibility. This book is a tribute to Platts's pioneering work in these areas, featuring contributions from number of leading scholars of his work from the US, UK and Mexico. It features replies to the individual essays from Platts, as well as a concluding chapter reflecting on his philosophical career from Oxford to Mexico City. *Mind, Language and Morality* will be of interest to philosophers across a wide range of areas, including ethics, moral psychology, philosophy of law, and philosophy of language.

How do we know what we know? In this stimulating and rigorous book, Mark McBride explores two sets of issues in contemporary epistemology: the problems that warrant transmission poses for the category of basic knowledge; and the status of conclusive reasons, sensitivity, and safety as conditions that are necessary for knowledge. To have basic knowledge is to know (have justification for) some proposition immediately, i.e., knowledge (justification) that doesn't depend on justification for any other proposition. This book considers several puzzles that arise when you take seriously the possibility that we can have basic knowledge. McBride's analysis draws together two vital strands in contemporary epistemology that are usually treated in isolation from each other. Additionally, its innovative arguments include a new application of the safety condition to the law. This book will be of interest to epistemologists—both professionals and students.

The iconoclastic Brazilian anthropologist and theoretician Eduardo Viveiros de Castro, well known in his discipline for helping initiate its "ontological turn," offers a vision of anthropology as "the practice of the permanent decolonization of thought." After showing that Amazonian and other Amerindian groups inhabit a radically different conceptual universe than ours—in which nature and culture, human and nonhuman, subject and object are conceived in terms that reverse our own—he presents the case for anthropology as the study of such "other" metaphysical schemes, and as the corresponding critique of the concepts imposed on them by the human sciences. Along the way, he spells out the consequences of this anthropology for thinking in general via a major reassessment of the work of Claude Lévi-Strauss, arguments for the continued relevance of Deleuze and Guattari, dialogues with the work of Philippe Descola, Bruno Latour, and Marilyn Strathern, and inventive treatments of problems of ontology, translation, and transformation. Bold, unexpected, and profound, *Cannibal Metaphysics* is one of the chief works marking anthropology's current return to the theoretical center stage.

He author argues that the sceptical thesis is motivated by a persistent philosophical problem that calls the very possibility of knowledge about the external world into question, and that the sceptical thesis is the only acceptable answer to this problem as traditionally posed.

Several debates of the last years within the research field of contemporary realism – known under titles such as "New Realism," "Continental Realism," or "Speculative Materialism" – have shown that science is not systematically the ultimate measure of truth and reality. This does not mean that we should abandon the notions of truth or objectivity all together, as has been posited repeatedly within certain currents of twentieth century philosophy. However, within the research field of contemporary realism, the concept of objectivity itself has not been adequately refined. What is objective is supposed to be true outside a subject's biases, interpretations and opinions, having truth conditions that are met by the way the world is. The volume combines articles of internationally outstanding authors who have published on either Idealism, Epistemic Relativism, or Realism and often locate themselves within one of these divergent schools of thought. As such, the volume focuses on these traditions with the aim of clarifying what the concept objectivity nowadays stands for within contemporary ontology and epistemology beyond the analytic-continental divide. With articles from: Jocelyn Benoist, Ray Brassier, G. Anthony Bruno, Dominik Finkelde, Markus Gabriel, Deborah Goldgaber, Iain Hamilton Grant, Graham Harman, Johannes Hübner, Andrea Kern, Anton F. Koch, Martin Kusch, Paul M. Livingston, Paul Redding, Sebastian Rödl, Dieter Sturma.

Kant's monumental book the *Critique of Pure Reason* was arguably the most conceptually revolutionary work in the history of philosophy and its impact continues to be felt throughout philosophical debates today. However, it is a notoriously difficult work whose basic meaning and lasting philosophical significance are both subject to ongoing controversy. In this *Critical Guide*, an international team of leading Kant scholars addresses the challenges, clarifying Kant's basic terms and arguments and engaging with the debates that surround this central text. Providing compact explanations along with cutting-edge interpretations of nearly all of the main themes and arguments in Kant's *Critique*, this volume provides well-balanced arguments on such controversial topics as the interpretation of Kant's transcendental idealism, conceptualism and non-conceptual content in perception, and the soundness of his transcendental arguments. This volume will engage readers of Kant at all levels.

Develops a new reading of the Metaphysical Foundations and articulates an original perspective of Kant's critical philosophy as a whole.

Gaven Kerr provides the first book-length study of St. Thomas Aquinas's much neglected proof for the existence of God in *De Ente et Essentia* Chapter 4. He offers a contemporary presentation, interpretation, and defense of this proof, beginning with an account of the metaphysical principles used by Aquinas and then describing how they are employed within the proof to establish the existence of God. Along the way, Kerr engages contemporary authors who have addressed Aquinas's or similar reasoning. The proof developed in the *De Ente* is, on Kerr's reading, independent of many of the other proofs in Aquinas's corpus and resistant to the traditional classificatory schemes of proofs of God. By applying a historical and hermeneutical awareness of the philosophical issues presented by Aquinas's thought and evaluating such philosophical issues with analytical precision, Kerr is able to move through the proof and evaluate what Aquinas is saying, and whether what he is saying is true. By means of an analysis of one of Aquinas's earliest proofs, Kerr highlights a foundational argument that is present throughout the much more commonly studied Thomistic writings, and brings it to bear within the context of analytical philosophy, showing its relevance to the contemporary reader.

For the first time in English, Glyn Williams draws together current debates in linguistics and social theory, and provides the first study in English of the principles and theories of French discourse analysis.

Perhaps the most important aesthetics of the twentieth century appears here newly translated, in English that is for the first time faithful to the intricately demanding language of the original German. The culmination of a lifetime of aesthetic investigation, *Aesthetic Theory* is Adorno's major work, a defense of modernism that is paradoxical in its defense of illusion. In it, Adorno takes up the problem of art in a day when "it goes without saying that nothing concerning art goes without saying." In the course of his discussion, Adorno revisits such concepts as the sublime, the ugly, and the beautiful, demonstrating that concepts such as these are reservoirs of human experience. These experiences ultimately underlie aesthetics, for in Adorno's formulation "art is the sedimented history of human misery." Robert Hullot-Kentor's translation painstakingly, yet fluently, reproduces the nuances and particularities of the original. Long awaited and significant, *Aesthetic Theory* is the clarifying lens through which the whole of Adorno's work is best viewed, providing a framework within which his other major writings cohere. *Everything Must Go* argues that the only kind of metaphysics that can contribute to objective knowledge is one based specifically on contemporary science as it really is, and not on philosophers' a priori intuitions, common sense, or simplifications of science. In addition to showing how recent metaphysics has drifted away from connection with all other serious scholarly inquiry as a result of not heeding this restriction, they demonstrate how to build a metaphysics compatible with current fundamental physics ('ontic structural realism'), which, when combined with their metaphysics of the special sciences ('rainforest realism'), can be used to unify physics with the other sciences without reducing these sciences to physics itself. Taking science metaphysically seriously, Ladyman and Ross argue, means that metaphysicians must abandon the picture of the world as composed of self-subsistent individual objects, and the paradigm of causation as the collision of such objects. *Everything Must Go* also assesses the role of information theory and complex systems theory in attempts to explain the relationship between the special sciences and physics, treading a middle road between the grand synthesis of thermodynamics and information, and eliminativism about information. The consequences of the author's metaphysical theory for central issues in the philosophy of science are explored, including the implications for the realism vs. empiricism debate, the role of causation in scientific explanations, the nature of causation and laws, the status of abstract and virtual objects, and the objective reality of natural kinds.

Actuality and potentiality, substantial form and prime matter, efficient causality and teleology are among the fundamental concepts of Aristotelian philosophy of nature. *Aristotle's Revenge* argues that these concepts are not only compatible with modern science, but are implicitly presupposed by modern science. Among the many topics covered are the metaphysical presuppositions of scientific method; the status of scientific realism; the metaphysics of space and time; the metaphysics of quantum mechanics; reductionism in chemistry and biology; the metaphysics of evolution; and neuroscientific reductionism. The book interacts heavily with the literature on these issues in contemporary analytic metaphysics and philosophy of science, so as to bring contemporary philosophy and science into dialogue with the Aristotelian tradition.

This book explores the logic and historical origins of a strange taboo that has haunted literary critics since the 1940s, keeping them from referring to the intentions of authors without apology. The taboo was enforced by a seminal article, "The Intentional Fallacy," and it deepened during the era of poststructuralist theory. Even now, when the vocabulary of "critique" that has dominated the literary field is under sweeping revision, the matter of authorial intention has yet to be reconsidered. This work explains how "The Intentional Fallacy" confused different kinds of authorial intentions and how literary critics can benefit from a more up-to-date understanding of intentionality in language. The result is a challenging inventory of the resources of literary theory, including implied readers, poetic speakers, omniscient narrators, interpretive communities, linguistic indeterminacy, unconscious meaning, literary value, and the nature of literature itself.

Touch may well be one of the least understood or talked about subjects in the helping professions. A discussion on the importance and ethics of positive, caring, and appropriate touch in professions such as teaching, nursing and counselling is long overdue. *Touch in the Helping Professions* delivers just that, weaving together scholarly evidence, research and clinical practice from a wide range of perspectives encompassing philosophy, theology, psychology, and anthropology to challenge assumptions about the role of touch in the helping professions. The contributors to the volume focus not only on the overarching roles of gender, age, culture and life experience, but go beyond to encompass canine-assisted therapy, touch deprivation, sacred objects, as well as key ethical considerations. The prevailing lack of dialogue, due to fear of contravening ethical boundaries, has stood in the way of an open and responsible discussion on the use of touch in therapy. *Touch in the Helping Professions* is a welcome and much needed contribution to the field—a window onto a fundamental need. This book is published in English. - Cet ouvrage offre un ensemble de données probantes et de résultats cliniques à l'appui du toucher dans le développement physique et émotionnel. Il est structuré selon trois axes : la théorie sur le toucher; la pratique du toucher dans un contexte de thérapie, et les questions éthiques. Il aborde la question du rôle du genre, de l'âge, de la culture et de l'expérience de vie, des sujets comme la zoothérapie, la privation sensorielle, des objets sacrés, et des considérations d'ordre éthique. Les approches variées – philosophie, théologie, psychologie, anthropologie – remettent en question les présuppositions, offrent un contexte historico-culturel professionnel, et font appel à des données primaires. Les collaborateurs soutiennent que le toucher sain et non sexuel n'est pas suffisamment enseigné dans le cadre de la formation professionnelle. Cette absence de dialogue – engendrée par la crainte de dépasser des bornes éthiques, fait en sorte

qu'une discussion ouverte et responsable sur l'utilisation du toucher dans un cadre thérapeutique ne peut avoir lieu, alors même qu'elle contribuerait aux balises théoriques de notre compréhension de cet enjeu fondamental. Ce livre est publié en anglais.

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