

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

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.

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.

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.

We say "the grass is green" or "lemons are yellow" to state what everyone knows. But are the things we see around us really colored, or do they only look that way because of the effects of light rays on our eyes and brains? Is color somehow "unreal" or "subjective" and dependent on our human perceptions and the conditions under which we see things? Distinguished scholar Barry Stroud investigates these and related questions in *The Quest for Reality*. In this long-awaited book, he examines what a person would have to do and believe in order to reach the conclusion that everyone's perceptions and beliefs about the color of things are "illusions" and do not accurately represent the way things are in the world as it is independently of us. Arguing that no such conclusion could be consistently reached, Stroud finds that the conditions of a successful unmasking of color cannot all be fulfilled. The discussion extends beyond color to present a serious challenge to many other philosophical attempts to discover the way things really are. A model of subtle, elegant, and rigorous philosophical writing, this study will attract a wide audience from all areas of philosophy.

Social Work

The Possibility of Philosophical Understanding

Idealism, Relativism, and Realism

The Cambridge Kant Lexicon

Skepticism as a Rationally Ordered Experience

Modality and Value

Metaphysics or Modernity?

**Towards Non-Being presents an account of the semantics of intentional language - verbs such as 'believes', 'fears', 'seeks', 'imagines'. Graham Priest's account tackles problems concerning intentional states which are often brushed under the carpet in discussions of intentionality, such as their failure to be closed under deducibility. Drawing on the work of the late Richard Routley (Sylvan), it proceeds in terms of objects that may be either existent or non-existent, at worlds that may be either possible or impossible. Since Russell, non-existent objects have had a bad press in Western philosophy; Priest mounts a full-scale defence. In the process, he offers an account of both fictional and mathematical objects as non-existent. The book will be of central interest to anyone who is concerned with intentionality in the philosophy of mind or philosophy of language, the metaphysics of existence and identity, the philosophy of fiction, the philosophy of mathematics, or cognitive representation in AI.**

**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.

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.

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.

**Kant, God and Metaphysics**

**Aquinas's Way to God**

**Reflections on the Thought of Barry Stroud**

**New Essays on Objectivity Beyond the Analytic-Continental Divide**

**Wittgenstein on Colour**

**The Place and Value of Reflection in Philosophy and Psychology**

**Sextus Empiricus' Neo-Pyrrhonism**

*In this book two philosophers, each committed to unambiguous versions of belief and disbelief, debate the central issues of atheism and theism. Considers one of the oldest and most widely disputed philosophical questions: is there a God? Presents the atheism/theism issue in the form of philosophical debate between two highly regarded scholars, widely praised for the clarity and verve of their work. This second edition contains new essays by each philosopher, responding to criticisms and building on their previous work.*

*Kerr examines St Thomas Aquinas's much-neglected proof for the existence of God in 'De Ente et Essentia', Chapter 4. He offers a contemporary presentation and interpretation of this proof as well as a defence. Beginning with the distinction between the key concepts of 'essence' and 'esse' in Aquinas's thought, the book moves from an account of these metaphysical principles to their use by Aquinas in establishing that there is a single unique primary cause from which all that is comes to be. Along the way, important themes in metaphysics are examined from a Thomistic perspective.*

*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.*

*Symbole sind kein Bereich der Wirklichkeit, sondern selbst Bedingung von Wirklichkeit. Damit wird die Beschäftigung mit dem Symbol zum systematischen Zentrum philosophischer Fragestellungen. Es ist sowohl Antwort auf eine starke Lesart der kopernikanischen Wende durch Kant als auch wesentlicher Bestandteil einer Bestimmung des Menschen. Den roten Faden dieser souverän geschriebenen Arbeit, die einen Beitrag zu einer der fundamentalsten Fragen der Philosophie leistet, bilden die Werke von Ernst Cassirer, an denen entlang die doppelte Reflexion auf Anthropologie und Metaphysik entwickelt wird. Am Ende steht die Erläuterung der These, was es zu sagen heißt, der Mensch sei ein »symbolisches Tier«.*

*Kants metaphysische Deduktion der Kategorien*

*Reasons and Recognition*

*Mind, Language and Morality*

*The Cambridge Companion to Wittgenstein*

*The Proof in De Ente Et Essentia*

*Towards Non-Being*

*Substance and Thought*

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.

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.

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

This book defends a new interpretation of Hegel's theoretical philosophy, according to which Hegel's project in his central *Science of Logic* has a single organizing focus, provided by taking metaphysics as fundamental to philosophy, rather than any epistemological problem about knowledge or intentionality. Hegel pursues more specifically the metaphysics of reason, concerned with grounds, reasons, or conditions in terms of which things can be explained—and ultimately with the possibility of complete reasons. There is no threat to such metaphysics in epistemological or skeptical worries. The real threat is Kant's *Transcendental Dialectic* case that metaphysics comes into conflict with itself. But Hegel, despite familiar worries, has a powerful case that Kant's own insights in the *Dialectic* can be turned to the purpose of constructive metaphysics. And we can understand in these terms the unified focus of the arguments at the conclusion of Hegel's *Science of Logic*. Hegel defends, first, his general claim that the reasons which explain things are always found in immanent concepts, universals or kinds. And he will argue from here to conclusions which are distinctive in being metaphysically ambitious yet surprisingly distant from any form of metaphysical foundationalism,

whether scientific, theological, or otherwise. Hegel's project, then, turns out neither Kantian nor Spinozist, but more distinctively his own. Finally, we can still learn a great deal from Hegel about ongoing philosophical debates concerning everything from metaphysics, to the philosophy of science, and all the way to the nature of philosophy itself.

Essays in Honor of Mark Platts

After Virtue

Philosophy in Physics 1915-1925

The Making of a Philosophical Tradition

Subjectivism and the Metaphysics of Colour

From 1600 to the Present

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.

Judith Butler's new book considers the way in which psychic life is generated by the social operation of power, and how that social operation of power is concealed and fortified by the psyche that it produces. It combines social theory, philosophy, and psychoanalysis in novel ways, and offers a more sustained analysis of the theory of subject formation implicit in her previous books.

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.

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.

Reason in the World

Kripkes Metaphysik möglicher Welten

Wittgenstein and Heidegger

The Varieties of Authorial Intention

The Technological Society

The Logic and Metaphysics of Intentionality

The Bloomsbury Encyclopedia of Philosophers in America

*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.*

*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.*

*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.*

*Engagement and Metaphysical Dissatisfaction Modality and Value Oxford University Press*

*Spinoza's Metaphysics*

*Big Ideas Simply Explained*

*Kant's 'Critique of Pure Reason'*

*Seeing, Knowing, Understanding*

*Literary Theory Beyond the Intentional Fallacy*

*Philosophical Essays*

*Epistemologia*

'This engaging and stimulating book is well placed to become a key text in many student social workers' reading lists' - Journal of Interpersonal Communication  
`[An] excellent book, abounding with conceptual insights, bursting with research and evidence-based reasoning, and pretty comprehensive topics. [It] contains plenty of thought-provoking material in nice sized chunks that challenged me to think about my practice in different ways. I want to find out more. The range of contributors is impressive and students could do a lot worse than digest and reference their work in Professional Social Work` a comprehensive account of the issues related to social workers' personal development and latest developments in practice. I have no doubt that this book will provide an invaluable reference guide for social workers who are interested in the development of the profession' - Social Policy and Social Work (SWAP) `[This] book is put together in an accessible and engaging way, which serves to stimulate posing questions, and creating opportunities for reflecting on the key learning points of each chapter. [It] should be an essential reading list of every social work student and act as a training resource to those training future social workers, and those already established in the field. Health & Social Care in the Community` In recent years, social work has been devalued by politicians and the media. However it requires social workers equipped with key skills to empower individuals and communities and rooted in values which stimulate them to promote social justice. For social work educators are at the forefront of equipping social workers with the skills and values to promote a better society. This book equips minds to achieve these ends' - Bob Holman, former Community Worker and Professor of Social Policy Social Work: A Companion to Learning an exciting and definitive new book that will equip readers with the core knowledge and skills they need to successfully complete their so

and go on to be an effective practitioner. The text takes a holistic and critical approach, not only enabling students and practitioners to practise social work effectively, but also how to locate this practice within its societal context. Written and edited by leading experts in the field, this chapter skilfully explores key themes, issues, and concepts underpinning social work theory and practice in an engaging, authoritative and accessible way. The selection of topics serves to establish: - the contexts through which social work education can best be understood - the core requirements and processes that characterise social work courses - the issues involved in continuing professional development. The chapters comprise a range of issues, such as communication skills, partnership working, the values of social work, supervision, management, law, and research mindedness. Two unique chapters written exclusively from service users' perspectives. Case studies, interactive questions, key points and further reading are used throughout the book to bring the material to life and aid readers' understanding. Social Work: A Companion to Learning will be a valuable resource for students and practitioners at all levels, providing the most up-to-date and comprehensive companion they will need to help them progress. Mark Lybery has taught social work at the University of Nottingham since 1995. He is the author of Social Work with Older People (2008) published by SAGE. Karen Postle is a lecturer in social work at the University of East Anglia. Both authors have a background as social work practitioners.

Mark Platts is responsible for the first systematic presentation of truth-conditional semantics and for turning a generation of philosophers into Davidsonians. He is also a pioneer in discussions of moral realism, and has made important contributions to bioethics, the philosophy of rights and moral responsibility. This book is a tribute to Platts's pioneering work in these areas, featuring contributions from a number of leading philosophers 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.

What is possible and why? What is the difference between the merely possible and the actual? In Kant's Modal Metaphysics Nicholas Stang traces Kant's lifelong engagement with these questions and their role in his philosophical development. This is the first book to trace Kant's thought 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 philosophy 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 in the Critical philosophy, what this question means, and how Kant answered it in the Critical philosophy. Stang shows that, despite this reorientation, the basic scheme for thinking about possibility remains constant from the pre-Critical period through the Critical system. What had been a 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 knowledge. 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 language. This Lexicon contains detailed and original entries by 130 leading Kant scholars, covering Kant's most important concepts as well as each of his works. Part I covers Kant's notoriously difficult philosophical concepts, providing entries on these individual 'trees' of Kant's philosophical system. Part II, in 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

personal reflections. This part is arranged chronologically, revealing not only the broad sweep of Kant's thought but also its development. Professors, graduate students, and undergraduates will value this landmark volume.

The Quest for Reality

Engagement and Metaphysical Dissatisfaction

Hegel's Metaphysics and Its Philosophical Appeal

Kant's Modal Metaphysics

Urteil und Anschauung

The Secret Thorn

The Reign of Relativity

Kant is widely acknowledged as the greatest philosopher of modern times. He undertook his famous critical turn to save human freedom and morality from the challenge of determinism and materialism. Intertwined with his metaphysical interests, however, he also had theological commitments, which have received insufficient attention. He believed that man is a fallen creature and in need of 'redemption'. He intended to provide a fortress protecting religious faith from the failure of rationalist metaphysics, from the atheistic strands of the Enlightenment, from the new mathematical science of nature, and from the dilemmas of Christian theology itself. Kant was an epistemologist, a philosopher of mind, a metaphysician of experience, an ethicist and a philosopher of religion. But all this was sustained by his religious faith. This book aims to recover the focal point and inner contradictions of his thought, the 'secret thorn' of his metaphysics (as Heidegger once put it). It first locates Kant in the tradition of reflection on the human weakness from Luther to Hume, and then engages in a critical, but charitable, manner with Kant's entire pre-critical work, including his posthumous fragments. Special attention is given to *The Only Possible Ground* (1763), one of the most difficult, interesting and underestimated of Kant's works. The present book takes its cue from an older approach to Kant, but also engages with recent Anglophone and continental scholarship, and deploys modern analytical tools to make sense of Kant. What emerges is an innovative and thought-provoking interpretation of Kant's metaphysics, set against the background of forgotten religious aspects of European philosophy.

Yitzhak Melamed here offers a new and systematic interpretation of the core of Spinoza's metaphysics. In the first part of the book, he proposes a new reading of the metaphysics of substance in Spinoza: he argues that for Spinoza modes both inhere in and are predicated of God. Using extensive textual evidence, he shows that Spinoza considered modes to be God's *propria*. He goes on to clarify Spinoza's understanding of infinity, mereological relations, infinite modes, and the flow of finite things from God's essence. In the second part of the book, Melamed relies on this interpretation of the substance-mode relation and the nature of infinite modes and puts forward two interrelated theses about the structure of the attribute of Thought and its overarching role in Spinoza's metaphysics. First, he shows that Spinoza had not one, but two independent doctrines of parallelism. Then, in his final main thesis, Melamed argues that, for Spinoza, ideas have a multifaceted (in fact, infinitely faceted) structure that allows one and the same idea to represent the infinitely many modes which are parallel to it in the infinitely many attributes. Thought turns out to be coextensive with the whole of nature. Spinoza cannot embrace an idealist reduction of Extension to Thought because of his commitment to the conceptual separation of the attributes. Yet, within Spinoza's metaphysics, Thought clearly has primacy over the other attributes insofar as it is the only attribute which is as elaborate, as complex, and, in some senses, as powerful as God.

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.

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.

Scientific Metaphysics

Donald Davidson: Life and Words

Thinking About Oneself

Early Buddhist Metaphysics

Bedeutung und Wirklichkeit

Theories in Subjection

Contributions to the Bamberg Summer School 2012

*Universally recognized as bringing about a revolutionary transformation of the notions of space, time, and motion in physics, Einstein's theory of*

*gravitation, known as "general relativity," was also a defining event for 20th century philosophy of science. During the decisive first ten years of the theory's existence, two main tendencies dominated its philosophical reception. This book is an extended argument that the path actually taken, which became logical empiricist philosophy of science, greatly contributed to the current impasse over realism, whereas new possibilities are opened in revisiting and reviving the spirit of the more sophisticated tendency, a cluster of viewpoints broadly termed transcendental idealism, and furthering its articulation. It also emerges that Einstein, while paying lip service to the emerging philosophy of logical empiricism, ended up siding de facto with the latter tendency. Ryckman's work speaks to several groups, among them philosophers of science and historians of relativity. Equations are displayed as necessary, but Ryckman gives the non-mathematical reader enough background to understand their occurrence in the context of his wider philosophical project.*

*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.*

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

*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.*

*The Psychic Life of Power*

*Atheism and Theism*

*The Proof in De Ente et Essentia*

*Der Mensch als "animal symbolicum"*

*The Philosophy Book*

*Essays on the Philosophy of T.M. Scanlon*

*A Companion to Learning*

*This book offers a comprehensive interpretation of Sextus Empiricus based on his own view of what he calls the distinctive character of skepticism. It focuses on basic topics highlighted by this ancient philosopher concerning Pyrrhonism, a kind of skepticism named for Pyrrho: its concept, its principles, its reason, its criteria, its goals. In the first part, the author traces distinct phases in the life and philosophical development of a talented person, from the pre-philosophical phase where philosophy was perceived as the solution to life's disturbing anomalies, through his initial philosophical investigation in order to find truth where the basic experience is that of a huge disagreement between philosophers, to the final phase where he finally recognises that his experience is similar to that of the skeptical school and adheres to skepticism. The second part is devoted to explain the nature of his skepticism. It presents an original interpretation, for it claims that the central role in Sextus Neo-Pyrrhonism is played by a skeptical logos, a rationale or way of reasoning. This is what unifies and articulates the skeptical orientation. The skeptic goes on investigating truth, but in a new condition, for he is now tranquil, and he has a skeptical method of his own. He has also acquired a special ability in order to balance both sides of an opposition, which involves a number of different skills. Finally, the author examines the skeptical life generated by this philosophical experience where he lives a life without opinions and dogmas; it is an engaged life, deeply concerned with our everyday actions and values. Readers will gain a deeper insight into the philosophy of Pyrrhonism as presented by Sextus Empiricus, as well as understand the meaning of anomalia, zetesis, epokhe, ataraxia, and other important ideas of this philosophy.*

*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.*

*Metaphysics and Ontology Without Myths*