

Would Sextus Skeptizismus Fr Her Heute

A Theory of Intergenerational Justice Joerg Chet Tremmel 2009-12 This highly accessible book provides an extensive and comprehensive overview of current research and theory about why and how we should protect future generations. It exposes how and why the interests of people today and those of future generations are often in conflict and what can be done. It rebuts critical concepts such as Parfitt's non-identity paradox and Beckerman's denial of any possibility of intergenerational justice. The core of the book is the lucid application of a veil of ignorance to derive principles of intergenerational justice which show that our duties to posterity are stronger than is often supposed. Tremmel's approach demands that each generation both consider and improve the well-being of future generations. To measure the well-being of future generations Tremmel employs the Human Development Index rather than the metrics of utilitarian subjective happiness. The book thus answers in detailed, concrete terms the two most important questions of every theory of intergenerational justice: what to sustain? and how much to sustain?

The Epistemology of Fake News Sven Bernecker 2021 Fake news is an important topic of current social concern. This book is the first sustained inquiry into the epistemology of fake news. The chapters examine the meaning of the term 'fake news', discuss practices that generate or promote fake news, and investigate potential therapies for the problems it presents.

The Six Great Themes of Western Metaphysics and the End of the Middle Ages Heinz Heimsoeth 1994 Heimsoeth enters boldly into the historical drama of Western philosophical thought at its deepest level and tells a story focused not so much on actors as on the plot itself: the great metaphysical questions about philosophy and life.

The Immortality of the Soul, So Farre Forth as it is Demonstrable from the Knowledge of Nature and the Light of Reason Henry More 1659

Truth and Predication Donald Davidson 2009-07 This brief book takes readers to the very heart of what it is that philosophy can do well. Completed shortly before Donald Davidson's death at 85, Truth and Predication brings full circle a journey moving from the insights of Plato and Aristotle to the problems of contemporary philosophy. In particular, Davidson, countering many of his contemporaries, argues that the concept of truth is not ambiguous, and that we need an effective theory of truth in order to live well. Davidson begins by harking back to an early interest in the classics, and an even earlier engagement with the workings of grammar; in the pleasures of diagramming sentences in grade school, he locates his first glimpse into the mechanics of how we conduct the most important activities in our life--such as declaring love, asking directions, issuing orders, and telling stories. Davidson connects these essential questions with the most basic and yet hard to understand mysteries of language use--how we connect noun to verb. This is a problem that Plato and Aristotle wrestled with, and Davidson draws on their thinking to show how an understanding of linguistic behavior is critical to the formulating of a workable concept of truth. Anchored in classical philosophy, Truth and Predication nonetheless makes telling use of the work of a great number of modern philosophers from Tarski and Dewey to Quine and Rorty. Representing the very best of Western thought, it reopens the most difficult and pressing of ancient philosophical problems, and reveals them to be very much of our day.

Lectures on the Essence of Religion Ludwig Feuerbach 2018-06-21 This book, translated for the first time into English, presents the major statement of the philosophy of Ludwig Feuerbach. Here, in his most systematic work, Feuerbach's thought on religion and on the philosophy of nature achieves its full maturity. Central to the thought of Feuerbach is the concept that man not God is the creator, that divinities are representations of man's innermost feelings and ideas. Philosophy should turn from theology and speculative rationalism to sound factual anthropology. "My aim in these Lectures," writes Feuerbach, "is to transform friends of God into friends of man, believers into thinkers, worshippers into workers, candidates for the

other world into students of this world, Christians, who on their own confession are half-animal and half-angel, into men--whole men."

Philosophy of Language F. Von Kutschera 2012-12-06 This book has arisen out of lectures I gave in recent years at the Universities of Munich and Regensburg, and it is intended to serve as a textbook for courses in the Philosophy of Language. In my lectures I was able to presuppose that the students had taken an introductory course in logic. Some knowledge of logic will also be helpful in studying this book - as it is almost everywhere else in philosophy -, especially in Section 3. 2, but it is no prerequisite. I would like to give my sincere thanks to Prof. Terrell for his excellent translation of the book, which is based on the second, revised and enlarged German edition. Regensburg, May 1975 FRANZ VON KUTSCHERA INTRODUCTION Language has become one of philosophy's most important and pressing themes during this century. This preoccupation with language has its origins in the most diverse areas of philosophical inquiry.

Conceptions of Philosophy Anthony O'Hear 2009 The Royal Institute of Philosophy has challenged distinguished philosophers to reflect on the nature, scope and possibility of philosophy.

Hellenistic Philosophy A. A. Long 1986-08-20 The purpose of this book is to trace the main developments in Greek philosophy during the period which runs from the death of Alexander the Great in 323 B.c. to the end of the Roman Republic (31 B.c.). These three centuries, known to us as the Hellenistic Age, witnessed a vast expansion of Greek civilization eastwards, following Alexander's conquests; and later, Greek civilization penetrated deeply into the western Mediterranean world assisted by the political conquerors of Greece, the Romans. But philosophy throughout this time remained a predominantly Greek activity. The most influential thinkers in the Hellenistic world were Stoics, Epicureans and Sceptics. This book gives a concise critical analysis of their ideas and their methods of thought. The last book in English to cover this ground was written sixty years ago. In the interval the subject has moved on, quite rapidly since the last war, but most of the best work is highly specialized. There is a clear need for a general appraisal of Hellenistic philosophy which can provide those who are not specialists with an up-to-date account of the subject. Hellenistic philosophy is often regarded as a dull product of second-rate thinkers who are unable to stand comparison with Plato and Aristotle. This book will help to remove such misconceptions and arouse wider interest in a field which is fascinating both historically and conceptually.

Disgust Winfried Menninghaus 2012-02-01 A volume in the SUNY series, Intersections: Philosophy and Critical Theory Rodolphe Gasche, editor

The Arabic Plotinus Peter Adamson 2017-12-27 The so-called "Theology of Aristotle" is a translation of the Enneads of Plotinus, the most important representative of late ancient Platonism. It was produced in the 9th century CE within the circle of al-Kindī, one of the most important groups for the early reception of Greek thought in Arabic. In part because the "Theology" was erroneously transmitted under Aristotle's authorship, it became the single most important conduit by which Neoplatonism reached the Islamic world. It is referred to by such thinkers as al-Fārābī, in an attempt to demonstrate the agreement between Platonism and Aristotelianism, Avicenna, who wrote a set of comments on the text, and later on thinkers of Safavid Persia including Mullā Ṣadrā. Yet the "Theology" is not just a translation. It may in fact more accurately be described as a creative paraphrase, which takes frequent liberties with the source text and even includes whole paragraphs' worth of new material. Adamson's book offers a philosophical interpretation of the changes introduced in the Arabic version. It is argued that these changes were in part intended to show the relevance of Plotinus' thought for contemporary Islamic culture, for instance by connecting the Neoplatonist theory of the First Principle to theological disputes within Islam over the status of God's attributes. At the same time the paraphrase reflects a tendency to harmonize the various strands of Greek thought, so that a critique by Plotinus of Aristotle's theory of the soul is subtly changed into a defense of Aristotle's theory against a possible misinterpretation. The upshot, or so Adamson argues, is that the "Theology" needs to be read as an original philosophical work in its own right, and understood within the context of the 'Abbāsīd era.

What is Philosophy? C. P. Ragland 2001-01-01 In this stimulating book, six leading philosophers--Karl-Otto Apel, Robert Brandom, Karsten Harries, Martha Nussbaum, Barry Stroud, and Allen Wood--consider the nature of philosophy. Although each of them has a unique perspective, they all seem to agree that philosophy seeks to uncover hidden assumptions and concepts in order to expose them to critical scrutiny. It is thus entirely fitting that philosophers should examine their own assumptions about the nature of their discipline. As they delve into the nature of philosophy, the authors address many fascinating subjects: what makes philosophy different from natural science, religion, and other branches of the humanities; whether philosophy can contribute to political transformation, and if so, how; whether there can ever be an "end of philosophy"; and more. The editors' introduction ties together the contributors' diverse perspectives by noting common themes, similarities, and differences.

Principles of the Philosophy of the Future Ludwig Feuerbach 1986-01-01 Principles Of The Philosophy Of The Future by Ludwig Andreas Feuerbach. Translated by Manfred Vogel

The Christianization of Pyrrhonism J.R. Maia Neto 2012-12-06 Augustine's christianization of Plato and Thomas Aquinas's of Aristotle provided the two main foundations of medieval Judeo- Christian philosophy. In The Christianization of Pyrrhonism, José R. Maia Neto shows that Greek scepticism played a similar role in the development of a major strand of modern religious thought. From the Jansenist reaction of Molinism in the early 17th century to Shestov's resistance to the arrival of Kantian enlightenment in Russia in the late 19th century, Greek scepticism was reconstructed in terms of Christian doctrines and used against major secular philosophers who posed threats to religion. At the same time, the ancient sceptics' practical stance was attacked in order that it does not constitute a viable alternative to the modern secular philosophies. The resulting Christianized Pyrrhonism would be the basis for a genuine Christian or Biblical thought, for the first time emancipated from the rationalist assumptions and methods of Greek philosophy. The Christianization of Pyrrhonism is extremely valuable for those interested in the modern developments of ancient scepticism, in the relations between religious and philosophical ideas in modernity, and for scholars and the general public interested in Pascal, Kierkegaard and Shestov.

Quod Nihil Scitur Francisco Sánchez 1988 This is an edition of one of the crucial texts of Renaissance skepticism, Quod nihil scitur, by the Portuguese scholar Francisco Sanches. The treatise, first published in 1581, is a refutation of Aristotelian dialectics and scientific theory in the search for a true scientific method. This volume provides a critical edition of the original text, an English translation (the first ever published), a substantial introduction, and comprehensive annotation.

Göttingische gelehrte Anzeigen 1997

Göttingische Anzeigen von gelehrten Sachen, unter der Aufsicht der Königl. Gesellschaft der Wissenschaften 1996

Sparks Will Fly Andrew Benjamin 2015-02-23 Collected essays consider points of affinity and friction between Walter Benjamin and Martin Heidegger. Despite being contemporaries, Walter Benjamin and Martin Heidegger never directly engaged with one another. Yet, Hannah Arendt, who knew both men, pointed out common ground between the two. Both were concerned with the destruction of metaphysics, the development of a new way of reading and understanding literature and art, and the formulation of radical theories about time and history. On the other hand, their life trajectories and political commitments were radically different. In a 1930 letter, Benjamin told a friend that he had been reading Heidegger and that if the two were to engage with one another, [sparks will fly.] Acknowledging both their affinities and points of conflict, this volume stages that confrontation, focusing in particular on temporality, Romanticism, and politics in their work.

Bibliographie Gert Ueding 2015-12-14 Band 12, der den Abschluss des Historischen Wörterbuches der Rhetorik bildet, bietet eine umfassende Bibliographie zu Quellen und Forschungsliteratur.

Farewell to Matters of Principle Odo Marquard 1989-12-28 This book is the latest addition to the Odéon series, a multidisciplinary series devoted to original works and translations by European writers in the areas of literature, criticism, philosophy, history and politics. An English translation of the German best-seller *Abschied vom Prinzipiellen*, the book offers a series of essays that present a philosophy of human morality critical of philosophical utopianism. Marquard, widely considered the heir of Gadamer, Habermas, and Blumenberg, describes his role as "skeptical philosopher" and discusses the 18th-century formation of such themes and disciplines as aesthetics, philosophical anthropology, philosophy of history, the nature of myth and attempts to account for it, and hermeneutics.

Phenomenological Perspectives Philip Bossert 1975-08-31 Professor H. L. Van Breda had hoped to write this preface, but his recent, unexpected and untimely death has left that task in my hands. Although my remarks will not be as eloquent and insightful as his surely would have been, some few words are clearly in order here; for the phenomenological community has not only lost the leadership of Fr. Van Breda these last years, but also the scholarship and leadership of Aron Gurwitsch and Alden Fisher - both contributors to this volume - as well as that of Dorion Cairns and John Wild. Our leaders are fewer now but Herbert Spiegelberg is still very obviously one of them. This volume thus presents the work of some of the past and presently recognized leaders in phenomenology - e. g. Gurwitsch, Straus, and Fisher - but, more important perhaps, it also presents the work of some of those who are sure to be future leaders of our community of phenomenological philosophers, if in fact they have not already achieved this status. Most, if not all, of the contributors to this volume are in some way or another indebted to Herbert Spiegelberg and his work in phenomenology.

Hegel's Epistemological Realism K.R. Westphal 2012-12-06 The scope of this study is both ambitious and modest. One of its ambitions is to reintegrate Hegel's theory of knowledge into main stream epistemology. Hegel's views were formed in consideration of Classical Skepticism and Modern epistemology, and he frequently presupposes great familiarity with other views and the difficulties they face. Setting Hegel's discussion in the context of both traditional and contemporary epistemology is therefore necessary for correctly interpreting his issues, arguments, and views. Accordingly, this is an issues-oriented study. I analyze Hegel's problematic and method by placing them in the context of Sextus Empiricus, Descartes, Kant, Carnap, and William Alston. I discuss Carnap, rather than a Modern empiricist such as Locke or Hume, for several reasons. One is that Hegel himself refutes a fundamental presupposition of Modern empiricism, the doctrine of "knowledge by acquaintance," in the first chapter of the *Phenomenology*, a chapter that cannot be reconstructed within the bounds of this study.

The Modes of Scepticism Julia Annas 1985-05-23 Although the Hellenistic classic has had an enormous impact on Western thought when rediscovered in the sixteenth century, it has remained neglected in recent times. This new translation should interest laymen as well as professional scholars and philosophers.

Selected papers on Renaissance philosophy and on Thomas Hobbes Karl Schuhmann 2013-03-14 -Selected papers on Renaissance philosophy and on Thomas Hobbes offers the best work in these fields by the acclaimed historian of philosophy, Karl Schuhmann (1941-2003), displaying the extraordinary range and depth of his unique scholarship, -Topics covered include Renaissance philosophy of nature; the development of the notion of time in early modern philosophy; Telesio's concept of space; Hermetic influences on Pico, Patrizi and Hobbes; Hobbes's Short Tract; Spinoza and Hobbes; Hobbes's political philosophy, -This book brings together, in chronological arrangement, twelve papers. Though these were published before in some form, several were not easily accessible so far, -All articles have been edited in accordance with the author's wishes, and incorporate his later additions and corrections

Ignorance Peter Unger 1978-01-04 In this controversial volume (originally published in 1975) Peter Unger suggests that, not only can nothing ever be known, but no one can ever have a reason at all for anything. A consequence of this is that we cannot have any realistic emotional ties: it can

never be conclusively said that someone is happy or sad about anything. Finally he argues that no one can ever say, let alone believe, that anything is the case. In order to get beyond this apparent bind - and this condition of ignorance - Unger proposes a radical departure from the linguistic and epistemological systems we have become accustomed to. Epistemologists, as well as philosophers of mind and language will undoubtedly find in this study of the limitations of language an invaluable philosophical perspective.

Dialogues of Maximus and Themistius Pierre Bayle 2016-06-10 Dialogues of Maximus and Themistius is the first English translation of Pierre Bayle's last book, *Entretiens de Maxime et de Thémiste* (1707), in which Bayle defends his skeptical writings on the problem of evil against Jean Le Clerc and Isaac Jaquelot.

The Socratic Movement Paul A. Vander Waerdt 1994 14 essays which examine the efforts of Socrates' associates to preserve his speeches for posterity. The papers place particular emphasis on the non-Platonic tradition.

The Middle Platonists, 80 B.C. to A.D. 220 John M. Dillon 1996 Table of Contents Preface Abbreviations 1 The Old Academy and the Themes of Middle Platonism 1 2 Antiochus of Ascalon: The Turn to Dogmatism 52 3 Platonism at Alexandria: Eudorus and Philo 114 4 Plutarch of Chaeroneia and the Origins of Second-Century Platonism 184 5 The Athenian School in the Second Century A.D. 231 6 The 'School of Gaius': Shadow and Substance 266 7 The Neopythagoreans 341 8 Some Loose Ends 384 Bibliography 416 Afterword 422 General Index 453 Index of Platonic Passages 458 Modern Authorities Quoted 459.

Philostratus and Eunapius Philostratus (the Athenian) 1922

In Defense of the Accidental Odo Marquard 1991 The seven essays collected in this book address the history of modern ideas and contemporary cultural issues. The first is the discourse of Marquard's acceptance of the Sigmund Freud prize; the second addresses the equivalence of modernity and the theodicee; the third confronts the idea of "meaning"; the fourth considers the notion of world history; the fifth addresses world alienation; the sixth deals with the human sciences; and the seventh is a meditation on chance and luck as essential aspects of the human condition. "

Ethno-Epistemology Masaharu Mizumoto 2020-05-17 This volume features new perspectives on the implications of cross-linguistic and cultural diversity for epistemology. It brings together philosophers, linguists, and scholars working on knowledge traditions to advance work in epistemology that moves beyond the Anglophone sphere. The first group of chapters provide evidence of cross-linguistic or cultural diversity relevant to epistemology and discuss its possible implications. These essays defend epistemic pluralism based on Sanskrit data as a commitment to pluralism about epistemic stances, analyze the use of two Japanese knowledge verbs in relation to knowledge how, explore the Confucian notion of justification, and surveys cultural differences about the testimonial knowledge. The second group of chapters defends "core monism"—which claims that despite the cross-linguistic diversity of knowledge verbs, there is certain core epistemological meaning shared by all languages—from both a Natural Semantic Metalanguage (NSM) and skeptical perspective. The third cluster of essays considers the implications of cultural diversity for epistemology based on anthropological studies. These chapters explore real disparities in folk epistemology across cultures. Finally, the last two chapters discuss methods or perspectives to unify epistemology despite and based on the diversity of folk intuitions and epistemological concepts. Ethno-Epistemology is an essential resource for philosophers working in epistemology and comparative philosophy, as well as linguists and cultural anthropologists interested in the cultural-linguistic diversity of knowledge traditions.

The American Pragmatists Cheryl Misak 2013-02-21 Presents a history of the American philosophical tradition of pragmatism from its inception in the Metaphysical Club (Cambridge, MA) of the 1870s to present.

Roman Literary Culture Elaine Fantham 2013-07-18 This edition includes a new preface and an updated bibliography.

Outlines of Pyrrhonism Sextus (Empiricus.) 1990 Throughout history philosophers have sought to define, understand, and delineate concepts important to human well-being. One such concept is "knowledge." Many philosophers believed that absolute, certain knowledge, is possible--that the physical world and ideas formulated about it could be given solid foundation unaffected by the varieties of mere opinion. Sextus Empiricus stands as an example of the "skeptical" school of thought whose members believed that knowledge was either unattainable or, if a genuine possibility, the conditions necessary to achieve it were next to impossible to satisfy. In other words, in the absence of complete knowledge, one must make do with the information provided by an imperfect world and conveyed to the mind through sense impressions that can often deceive us. Throughout his life Sextus Empiricus entered into intellectual combat with those who confidently claimed to possess indubitable knowledge. For skeptics, the best one can hope to achieve is a reasonable suspension of judgment--remaining ever mindful that claims to knowledge require careful scrutiny, thoughtful analysis, and critical review if we are to prevent ourselves and others from plunging headlong into mistaken notions.

The Dimensions of Hegel's Dialectic Nectarios G. Limnatis 2011-10-20 The Dimensions of Hegel's Dialectic examines the epistemological import of Hegelian dialectic in the widest sense. In modern philosophy, German idealism, Hegel in particular, is said to have made significant innovative steps in redefining the meaning, scope and use of dialectic. Indeed, it is dialectic that makes up the very core of Hegel's position, yet it is an area of his thought that is widely neglected by the available literature despite the increased interest in Hegel's philosophy in recent years. This book brings together an international team of expert contributors in a long-overdue discussion of Hegelian dialectic. Twelve specially commissioned essays address the task of making sense and use of Hegel's dialectic, which is fundamental not only for historical and hermeneutic reasons, but also for pragmatic ones; a satisfactory response to this challenge has the power to clarify Hegel's legacy in the current debate. The essays situate the dialectic in the context of German idealism with a clear-sighted elucidation of the problems that Hegel's dialectic is called upon to solve.

The Second Sophistic Timothy Whitmarsh 2005-09 Explores the various ways in which modern scholarship has approached the oratorical culture of the Early Imperial period.

General Theory of Knowledge M. Schlick 2012-12-06 to that goal, and it is hoped that it will incorporate further works dealing in an exact way with interesting philosophical issues. Zürich, April 1973 Mario Bunge From the Preface to the First Edition It may seem odd that a series of works devoted to the natural sciences should include - indeed begin with - a volume on philosophy. Today, of course, it is generally agreed that philosophy and natural science are perfectly compatible. But to grant the theory of knowledge such a prominent position implies not only that these two fields are compatible, but that there is a natural connection between them. Thus the inclusion of this book in the series can be justified only if such an intimate relation of mutual dependence and interpenetration really does exist. Without anticipating what is to come, the author would like first to explain his point of view on the relationship between epistemology and the sciences, and in so doing make dear at the outset the method to be followed in this book. It is my view - which I have already expressed elsewhere and which I never tire of repeating - that philosophy is not a separate science to be placed alongside of or above the individual disciplines. Rather, the philosophical element is present in all of the sciences; it is their true soul, and only by virtue of it are they sciences at all.

The Development of the Monist View of History Georgii Valentinovich Plekhanov 2002 The "father of Russian Marxism", George Plekhanov (1857-1918) directed most of his writings against the Russian "populist" movement to which he once belonged. He insisted that although, in principle, in semi-feudal societies such as the Russian, the first revolution would of necessity have to be a "capitalist" one. However, he noted that bourgeoisie was too weak to bring it about and thus it fell upon the proletariat to conduct "both" revolutions. However, he condemned the methods of Lenin and the Bolsheviks soon after 1917. In books such as *Socialism and the Political Struggle* (1883), *Our Differences* (1884) and *On the*

Development of the Monist View of History (1895), Plekhanov argued that a successful Marxist revolution could only take place after the development of capitalism. According to Plekhanov, it was the industrial proletariat who would bring about a socialist revolution. Plekhanov was strongly opposed to the political views of people who argued that it would be possible for a small group of dedicated revolutionaries to seize power from the Tsar. Plekhanov warned that if this happened, you would replace one authoritarian regime with another and that a "socialist caste" would take control who would impose a system of "patriarchal authoritarian communism.

Scepticism Or Platonism? Harold Tarrant 2007-05-31 Dr Tarrant builds a most impressive reconstruction of Philo of Larissa's brand of Platonism. The Original Sceptics Myles Burnyeat 1997-01-01 This is a collection of five essays debating the nature and scope of ancient scepticism, and providing an introduction to the thought of the original sceptics. The book seeks to shed new light on how their thought relates to sceptical arguments in modern philosophy.

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