

# DOWNLOAD PDF CONTEMPORARY DEBATES IN SOCIAL PHILOSOPHY (CONTEMPORARY DEBATES IN PHILOSOPHY)

## Chapter 1 : Contemporary Debates In Philosophy Of Science by Christopher Hitchcock

*Contemporary Debates in Social Philosophy offers engaging and original analyses of some of society's most significant and current concerns, with an international cast of scholars presenting sharply opposing viewpoints across ten debates.*

Subjects Description Debates in Modern Philosophy: Essential Readings and Contemporary Responses provides an in-depth, engaging introduction to important issues in modern philosophy. Did Descartes have a developed and consistent view about how the mind interacts with the body? Was Leibniz an idealist, or did he believe in corporeal substances? Could there be a Berkeleian metaphysics without God? Did Hume believe in causal powers? Each of the thirteen debates consists of a well known article or book chapter from a living philosopher, followed by a new response from a different scholar, specially commissioned for this volume. Every debate is prefaced by an introduction written for those coming upon the debates for the first time and followed by an annotated list for further reading. The volume starts with an introduction that explains the importance and relevance of the modern period and its key debates to philosophy and ends with a glossary that covers terms from both the modern period and the study of the history of philosophy in general. Debates in Modern Philosophy will help students evaluate different interpretations of key texts from modern philosophy, and provide a model for constructing their own positions in these debates. Reviews Debates in Modern Philosophy is a clear and accessible volume that engages the core issues in modern philosophy, from Descartes to Kant. Using a novel format, the editors have fashioned a fascinating conversation between scholars by commissioning new papers in response to classic essays on key topics such as Dualism, Personal Identity, Causation, Mechanism and Idealism. This format provides a model of philosophical debate and interpretation in the history of philosophy, and will prove indispensable both to students and scholars currently working in the field. This collection spans all three, exhibiting the excellence of scholarship and philosophy found in this tradition. It also illustrates some of the changes in position, and in approach, that have occurred in the analytical tradition. We also see in this collection how the analytical study of modern philosophy has come to recognize that analytical philosophy itself, earlier in its history, tended to overestimate the extent to which it had made progress over the philosophers of the seventeenth and eighteenth centuries. There is a lot to be learned from reading this book both about the philosophy of the early modern period and the philosophy of the twentieth and twenty-first centuries. The exchanges here are accessible and provocative, and show just how philosophically productive debate over the interpretation of historical texts can be. The model of one commentator directly engaging the interpretation of another works well, giving students concrete illustrations of reasoned interpretive disagreement and a sense of what is at stake in the construction and assessment of rival readings of historical texts. The topics are well chosen, providing both a representative sample of key issues in modern epistemology and metaphysics, and a range of texts that are ripe for further analysis and debate in the classroom. Descartes on the Consistency of Reason Harry G. Excerpts from Spinoza Michael Della Rocca 6. The Sirens of Elea: Causation, Intentionality, and the Case for Occasionalism8. Lockean Mechanism Edwin McCann Locke on People and Substances William P. Alston and Jonathan Bennett Berkeley Without God Margaret Atherton Objects and Power Galen Strawson Excerpts from Kantian Humility Rae Langton Does History Have a Future? About the Series Key Debates in the History of Philosophy New students to the history of philosophy face a serious risk when first encountering the classic texts of the canon. They often may equate a summary of an important philosopher as the final word on that thinker. Lost in the introductions and primers to the great philosophers are the complexities and range of competing interpretations that result from close readings of the primary texts. Each volume in the series contains 10 to 15 interpretive issues, or sections, with two chapters included in each section. The first chapter is a re-printed well known journal article or book chapter. The second chapter either takes to task or build upon the argument in the first article and is written by a different scholar especially for the volume. A volume introduction and an introduction to each section enable the student to enter the debates more fully informed.

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The section introductions will explain how the interpretive problem arises and why it matters and provide a short range of possible solutions. They also will offer information on important political and social contexts, explain any technical terms, and unpack references to larger arguments. An annotated Suggested Reading List at the end of each section will point the new student to additional scholarship on each debate. Each volume concludes with a glossary of terms germane to both the period and the history of philosophy in general.

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*Contemporary Debates in Philosophy of Science contains sixteen original essays by leading authors in the philosophy of science, each one defending the affirmative or negative answer to one of eight specific questions, including: Are there laws of social science?*

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In art, essentialism is the idea that each medium has its own particular strengths and weaknesses, contingent on its mode of communication. A chase scene, for example, may be appropriate for motion pictures, but poorly realized in poetry, because the essential components of the poetic medium are ill suited to convey the information of a chase scene. Essentialism is attractive to artists, because it not only delineates the role of art and media, but also prescribes a method for evaluating art quality correlates to the degree of organic form. However, considerable criticism has been leveled at essentialism, which has been unable to formally define organic form or for that matter, medium. What, after all, is the medium of poetry? If it is language, how is this distinct from the medium of prose fiction? Is the distinction really a distinction in medium or genre? Questions about organic form, its definition, and its role in art remain controversial. Generally, working artists accept some form of the concept of organic form, whereas philosophers have tended to regard it as vague and irrelevant. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. June Learn how and when to remove this template message

This problem originally arose from the practice rather than theory of art. Marcel Duchamp, in the 20th century, challenged conventional notions of what "art" is, placing ordinary objects in galleries to prove that the context rather than content of an art piece determines what art is. While it is easy to dismiss these assertions, further investigation[ who? For example, if a pianist plays a Chopin etude, but his finger slips missing one note, is it still the Chopin etude or a new piece of music entirely? Most people would agree that it is still a Chopin etude albeit with a missing note, which brings into play the Sorites paradox, mentioned below. If one accepts that this is not a fundamentally changed work of music, however, is one implicitly agreeing with Cage that it is merely the duration and context of musical performance, rather than the precise content, which determines what music is? Hence, the question is what the criteria for art objects are and whether these criteria are entirely context-dependent. Philosophy of language[ edit ] Main article: Counterfactual conditional

A counterfactual statement is a conditional statement with a false antecedent. For example, the statement "If Joseph Swan had not invented the modern incandescent light bulb, then someone else would have invented it anyway" is a counterfactual, because in fact, Joseph Swan invented the modern incandescent light bulb. The most immediate task concerning counterfactuals is that of explaining their truth-conditions. As a start, one might assert that background information is assumed when stating and interpreting counterfactual conditionals and that this background information is just every true statement about the world as it is pre-counterfactual. In the case of the Swan statement, we have certain trends in the history of technology, the utility of artificial light, the discovery of electricity, and so on. We quickly encounter an error with this initial account: Epistemology[ edit ] Epistemological problems are concerned with the nature, scope and limitations of knowledge. Epistemology may also be described as the study of knowledge. Gettier problem

Plato suggests, in his Theaetetus a and Meno 97aâ€”98b, that "knowledge" may be defined as justified true belief. For over two millennia, this definition of knowledge has been reinforced and accepted by subsequent philosophers. In, Edmund Gettier published an article in the journal "Analysis", a peer reviewed academic journal of philosophy, entitled "Is Justified True Belief Knowledge? Finally, if infallibilism is true, that would seem to definitively solve the Gettier problem for good--the idea is that knowledge requires certainty, such that, certainty is what serves to bridge the gap so that we arrive at knowledge, which means we would have an adequate definition of knowledge. Problem of the criterion[ edit ] Main article: Problem of the

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Overlooking for a moment the complications posed by Gettier problems, philosophy has essentially continued to operate on the principle that knowledge is justified true belief. One must therefore provide a justification for the justification. That justification itself requires justification, and the questioning continues interminably. The conclusion is that no one can truly have knowledge of anything, since it is, due to this infinite regression, impossible to satisfy the justification element. In practice, this has caused little concern to philosophers, since the demarcation between a reasonably exhaustive investigation and superfluous investigation is usually clear. Others argue for forms of coherentist systems, e. Recent work by Peter D. Klein [1] views knowledge as essentially defeasible. Therefore, an infinite regress is unproblematic, since any known fact may be overthrown on sufficiently in-depth investigation. The problem raises fundamental issues in epistemology and the philosophy of mind, and was widely discussed after Locke included it in the second edition of his *Essay Concerning Human Understanding*. His version of the problem, however, dealt mainly with colors rather than shapes. The resolution of this problem is in some sense provided by the study of human subjects who gain vision after extended congenital blindness. In one such study, subjects were unable to immediately link objects known by touch to their visual appearance, and only gradually developed the ability to do so over a period of days or months. According to this argument, the proof of any theory rests either on circular reasoning, infinite regress, or unproven axioms.

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## Chapter 4 : Contemporary Debates in the Philosophy of Science - CaltechAUTHORS

*In this important and engaging volume, international scholars present opposing viewpoints to debate ten of the most important issues in contemporary social philosophy.*

British Journal for the History of Philosophy The Philosophy Documentation Center publishes a well-known "Directory of American Philosophers" which is the standard reference work for information about philosophical activity in the United States and Canada. Since the start of the 21st century, philosophers have also seen the growing utilization of blogs as a means of professional exchange. A few notable milestones in this development include an informal listing of philosophy blogs begun by philosopher David Chalmers which has since become a widely used resource by the profession, [12] the establishment of a partnership between ethics blog PEA Soup and the prominent journal Ethics to post featured articles for online discussion on the blog, [13] and the role of blogs like What is it Like to be a Woman in Philosophy? As a result, most of the serious philosophical work on Rand has appeared in non-academic, non-peer-reviewed journals, or in books, and the bibliography reflects this fact. Achenbach Die reine und die praktische Philosophie. The analytic-continental divide[ edit ] The beginning of the divide[ edit ] Contemporary continental philosophy began with the work of Franz Brentano , Edmund Husserl , Adolf Reinach , and Martin Heidegger and the development of the philosophical method of phenomenology. This development was roughly contemporaneous with work by Gottlob Frege and Bertrand Russell inaugurating a new philosophical method based on the analysis of language via modern logic hence the term "analytic philosophy". Others, such as John Searle , claim that continental philosophy, especially post-structuralist continental philosophy, should be expunged, on grounds that it is obscurantist and nebulous. Analytic and continental philosophy share a common Western philosophical tradition up to Immanuel Kant. Afterwards, analytic and continental philosophers differ on the importance and influence of subsequent philosophers on their respective traditions. For instance, the German idealism school developed out of the work of Kant in the 17th and 18th centuries and culminated in Georg Wilhelm Friedrich Hegel , who is viewed highly by many continental philosophers. Conversely, Hegel is viewed as a relatively minor figure for the work of analytic philosophers. Analytic philosophy The analytic program in philosophy is ordinarily dated to the work of English philosophers Bertrand Russell and G. Moore in the early 20th century, building on the work of the German philosopher and mathematician Gottlob Frege. They turned away from then-dominant forms of Hegelianism objecting in particular to its idealism and purported obscurity [20] [21] and began to develop a new sort of conceptual analysis based on recent developments in logic. In particular, Rorty has argued that analytic philosophers must learn important lessons from the work of continental philosophers. Livingston [26] and Shaun Gallagher contend that there exist valuable insights common to both traditions while others, such as Timothy Williamson , have called for even stricter adherence to the methodological ideals of analytic philosophy: We who classify ourselves as "analytic" philosophers tend to fall into the assumption that our allegiance automatically grants us methodological virtue. According to the crude stereotypes, analytic philosophers use arguments while "continental" philosophers do not. But within the analytic tradition many philosophers use arguments only to the extent that most "continental" philosophers do [ We can make a useful start by getting the simple things right. Much even of analytic philosophy moves too fast in its haste to reach the sexy bits. Details are not given the care they deserve: Williamson himself seems to here distance himself from these stereotypes, but does accuse analytic philosophers of too often fitting the critical stereotype of continental philosophers by moving "too fast" to reach substantial results via poor arguments. Continental philosophy[ edit ] Existentialism is an important school in the continental philosophical tradition. Four key existentialists pictured from top-left clockwise: Kierkegaard , Nietzsche , Kafka , Dostoevsky [28] Main article: Continental philosophy The history of continental philosophy is taken to begin in the early 19th century because its institutional roots descend directly from those of phenomenology. Although, since analytic and continental philosophy have such starkly different

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views of philosophy after Kant, continental philosophy is also often understood in an extended sense to include any post-Kant philosophers or movements important to continental philosophy but not analytic philosophy. The term "continental philosophy", like "analytic philosophy", marks a broad range of philosophical views and approaches not easily captured in a definition. It has even been suggested that the term may be more pejorative than descriptive, functioning as a label for types of western philosophy rejected or disliked by analytic philosophers. Thus continental philosophy tends toward historicism, where analytic philosophy tends to treat philosophy in terms of discrete problems, capable of being analyzed apart from their historical origins. Fourth, continental philosophy has an emphasis on metaphilosophy. This emphasis can also be found in analytic philosophy, but with starkly different results. Another approach to approximating a definition of continental philosophy is by listing some of the philosophical movements that are or have been central in continental philosophy: German idealism, phenomenology, existentialism and its antecedents, such as the thought of Kierkegaard and Nietzsche, hermeneutics, structuralism, post-structuralism, French feminism, and the critical theory of the Frankfurt School and some other branches of Western Marxism.

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## Chapter 6 : Questioning ethics : contemporary debates in philosophy (eBook, ) [calendrierdelascience.com

*Description In this important and engaging volume, international scholars present opposing viewpoints to debate ten of the most important issues in contemporary social philosophy.*

The text begins with an introductory essay that provides an overview of the topics and a discussion of their relevance to social philosophy today. It then moves on to consider a broad range of social and political issues, including the nature of freedom, the limits of religious tolerance, group rights and ethnic identity, affirmative action, conceptions of parenting, the death penalty, privacy laws, world hunger, homosexuality, and abortion. Ideal for university courses, this text offers a balanced range of opinion and perspective, probes the basic questions concerning the nature of a free and just society, and invites the reader to participate in the critical exchange of arguments. *Virtuous Disagreements in Social Philosophy*. Cohen University of Oxford. *The Meanings of Freedom*: Leif Wenar University of Sheffield. *The Good and Bad Family*: Rosalind Hursthouse University of Auckland. *Homosexuality, Harm, and Moral Principles: Homosexual Acts, Morality, and Public Discourse*: Christopher Wolfe Marquette University. *The Fetus in Perspective: The Moral and the Legal*: Anne Fagot-Largeault College of France. *Abortion and Moral Repugnancy*: Laurence Thomas Syracuse University. John Deigh University of Texas at Austin. *In Defense of Religious Toleration*: Thomas Christiano University of Arizona. *Ethnicity, Disunity, and Equality*: Lawrence Blum University of Massachusetts, Boston. *The Future of Racial Integration: Moral Issues in Rationing Scarce Resources: Psychological Violence and Institutional Racism: The Moral Responsibility of Bystanders*: Postow University of Tennessee. Index show more Review quote "Thomas has put renowned scholars in debate with each other and the result is a collection of stimulating debates of the highest order. In these well-written and argued articles, one is treated to the best of scholarly argumentation. One may not agree with all that is said. Lawson, University of Memphis" Volume combines practical ethics and political philosophy in a somewhat unusual way; it has quite a lot of reasonable material on race and affirmative action. He is the author of over fifty articles and four books, *Living Morally*: His articles on moral theory and social philosophy have been widely anthologized.

## Chapter 7 : Contemporary philosophy - Wikipedia

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