

Philosophy And The Mirror Of Nature Richard M Rorty

Richard Rorty is notorious for contending that the traditional, foundation-building and truth-seeking ambitions of systematic philosophy should be set aside in favour of a more pragmatic, conversational, hermeneutically guided project. This challenge has not only struck at the heart of philosophy but has ricocheted across other disciplines, both contesting their received self-images and opening up new avenues of inquiry in the process. Alan Malachowski provides an authoritative overview of Rorty's considerable body of work and a general assessment of his impact both within philosophy and in the humanities more broadly. He begins by explaining the genesis of Rorty's central ideas, tracking their development from suggestions in his early papers through their crystallization in his groundbreaking book, "Philosophy and the Mirror of Nature". Malachowski evaluates some of the common criticisms of Rorty's position and his ensuing pragmatism. The book examines the subsequent evolution of his ideas, focusing particularly on the main themes of his second major work, Contingency, Irony, and Solidarity. The political and cultural impact of Rorty's writings on such diverse fields as feminism, cultural and literary theory, and international relations are also considered, and the author explores why Rorty's work has generally found its warmest reception in these areas rather than among mainstream philosophers.

Tournier treats pairs both lowly and exalted - moving from fork and spoon, horse and bull, cat and dog, to fear and anguish, poetry and prose, body and soul, being and nothingness. Hardly an exhaustive inventory of traditional pairs, his selection nonetheless opens the door to patterns deeply embedded in culture and civilization, speech and writing, memory and habit.

A collection of Rorty's essays complementing two previously published volumes, touches on the work of many of today's most innovative thinkers.

Without doubt, Richard Rorty is one of the most honored, famous and disputed philosophers of our days. All over the world interest in his inspiring and provoking thoughts goes beyond the circles of academic philosophy. The present volume includes "The Brain as Hardware, Culture as Software" and "Philosophy-Envy" of Richard Rorty, essays presented by students of the philosophy department at university of Mnster, and Rorty's responses to and comments on them. Rorty's lecture was publicly presented at the 8. Mnstersche Vorlesungen zur Philosophie in May 2004, followed by students' presentations of their intensively prepared papers. This volume provides an overview of the main topics of his philosophy as well as a detailed analysis of central concepts. "The papers are of very high quality indeed, and the level of discussion during the day I spent with the students was equally high. I have never, in any university, encountered students who combined such detailed knowledge of my writings with such penetrating criticisms of my views."--Richard Rorty Richard Rorty was born in New York in 1931. He completed his B. A. and M. A. in philosophy in Chicago and finished his

Ph. D. at Yale. At Wellesley College he was Instructor and Assistant Professor (1958-61). He has been professor of Humanities at the University of Virginia and professor at Princeton. He currently teaches in the comparative literature department at Stanford. His books include *Philosophy and the Mirror of Nature*, *Consequences of Pragmatism*, *Contingency Irony and Solidarity*, *Philosophical Papers*, Volumes and 1, 2, 3, *Truth and Progress*, *Achieving Our Country*, and *Philosophy and Social Hope*.

The present book is devoted to "European connections of Richard Rorty's neopragmatism". Rorty can be connected to numerous controversies, polemics and discussions with European philosophy and within its framework, from Plato to Kant to Hegel to Habermas to Derrida. Rorty gets into European discussions with American freshness and intellectual breadth and therefore he was listened to carefully and read with great interest. His connections with European philosophical tradition are manifold, complicated and diversified; with a part of it he remains in a serious, deep controversy (Plato, Kant), with another part of it he remains in a cheerful agreement (young Hegel from Phenomenology, Nietzsche, the early Heidegger, the late Wittgenstein). It is also the case with his connections with contemporary European philosophy - apart from favorites (Derrida, Habermas) there are those he dislikes (the late Heidegger, Foucault). Rorty as a philosopher of the unprecedented erudition, in his philosophizing takes a stance towards the whole philosophy which, from our perspective of more than twenty five hundred years and Greek origins of philosophical conceptuality is European first and foremost. We refer here to a polemical context of Rorty's writing; it gives us the possibility of showing him from the perspective of others and in comparison with others. The present book never had monographic intentions, it does not want to tell a complete story of its philosophical protagonist in the manner of a German Bildungsroman that presents its hero from the perspective of passing time, nor does it want to present the whole of Rorty's work from a unifying viewpoint or to present particular stages of Rorty's development (particular books), starting with the "early" Rorty, with the "medium" one to the "late" Rorty, if the first would be supposed to be Rorty until *Philosophy and the Mirror of Nature*, the second - Rorty from this book, and the latest - Rorty from *Contingency, Irony, and Solidarity* onwards. The book presented here intentionally is not a monograph, hence its poetics and architecture are different. Rorty is a philosopher who is still writing, and we intended to provide his past writings with a new dimension, presenting recontextualizations and redescriptions of them in the light of what he is thinking at the moment. We have assumed here the following principle: the work consists of chapters followed by "philosophical excursions". The former are focused on Rorty's philosophy, the latter show his philosophy in struggles with other contemporary and past philosophers, providing a more general philosophical background. Philosophers from "excursions" as well as Rorty's polemics with them throw as much light to his philosophy as chapters themselves. But they show it in a slightly different, wider perspective,

necessary in my view for a more general and culturally significant understanding of importance of his philosophy. Thus, heroes of the excursions presented here are Jacques Derrida, Jean-François Lyotard, Michel Foucault, Jürgen Habermas and Zygmunt Bauman, as well as such great past philosophical figures as G.W.F. Hegel and Plato. Why these philosophers rather than others? First of all, due to their importance to the development of Rorty's philosophy - by means of defining its position with reference to their philosophical settlements or by means of philosophical tensions born between them. Two factors were decisive: the role played in Rorty's philosophy as he can see it and the role played in it as we can see it. It is rather excursions that provide most contextual material to Rorty's work, it is them that trace in detail his European connections. The picture that emerges from them is fascinating due to Rorty's versatility because it is something totally different that is at stake in Rorty's struggles for fame and immortality with Derrida (as I am trying to outline the debate here), something else it at stake in his political discussions with Lyotard, and something still else in "merely philosophical", as he calls them, debates with Habermas. Without these contextual pieces I might be afraid that the book would be dry and devoid of the cultural surrounding of postmodernity in which Rorty's work has been written. If Rorty's philosophy takes its life juice from controversies with European philosophy, it is hard to imagine for me to cut them off in the present work; and they are essential in my view to show the significance of Rorty's neopragmatism, they are in tune, I hope, with the Rortyan way of practising philosophy.

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The second volume of Richard Rorty's collected papers discusses recent European philosophy focusing on the work of Heidegger and Derrida.

A philosophical perspective on the relation between Paul Klee's art and his thought. The artist Paul Klee once said that "art does not reproduce the visible but makes visible." In Klee's Mirror John Sallis examines the various ways in which Klee's art makes visible things that ordinarily go unseen. He shows how Klee's art is like a mirror capable of reflecting not only the surface appearance of things, but also their hidden depth and the cosmic setting to which they belong. Tracing the relation of Klee's paintings and drawings to music, poetry, and

philosophy, Sallis also takes account of Klee's own extensive writings, both theoretical and autobiographical, and of the incisive lectures that he presented while teaching at the Bauhaus. Featuring large, high-quality reproductions, Klee's Mirror shows how the painter's theories both are exemplified in his art and, in turn, are enhanced and extended by what his art achieves and reveals. "Klee's Mirror is a masterful interpretation of one of the most inspiring artists in the Western tradition, one that will surely capture the interest of philosophers, art history scholars, as well as students and lovers of Paul Klee's works." — Alejandro A. Vallega, author of *Sense and Finitude: Encounters at the Limits of Language, Art, and the Political* "Paul Klee mused in his diary that his art was a kind of mirror whose aim was not 'to reflect the surface' but rather 'to penetrate inside' such that, for example, his 'human faces are truer than the real ones.' In his exquisite new study, Sallis takes up the complex question of Klee's mysterious mirrors. On the one hand, Klee's works themselves are mirrors of truth, making visible, Sallis tells us, 'what otherwise remains invisible,' reflecting 'what lies beyond the visible surface of things.' On the other hand, Klee's own theoretical writings are extraordinarily articulate and they uniquely mirror his artistic work. Klee's paintings are not, however, illustrations or representations of Klee's ideas. The mirror of Klee's painting demands a new kind of reflective writing. Finally, there is the mirror of Sallis' own work, deftly navigating between Klee's brilliant double mirror play, producing in turn a startlingly and innovative mode of writing that twists free of the dualism of sensibility and intelligibility." — Jason M. Wirth, author of *The Conspiracy of Life: Meditations on Schelling and His Time*

The world of yoga is astonishingly rich in its array of schools and practices. Yet, as diverse as they seem, they share a common aim: the discovery of the essence of existence that can be found at the core of our being, and the liberation that comes from that discovery. With this worthy goal in mind, Richard Freeman presents an enlightening overview of the many teachings, practices, and scriptures that serve as the basis for all the schools of yoga—hatha, bhakti, jnana, karma, tantra, and others. He shows how the myriad forms are ultimately related, and can even be perceived to make up a vast, interpenetrating matrix, symbolizing the unity, profundity, and beauty of the ancient tradition. Richard's wide-ranging discussion includes the Upanisads and Samkhya philosophies, the Yoga Sutra of Patanjali, the eight limbs of astanga yoga, the process and purpose of hatha yoga, and much more. He also explores the role of the guru, chanting, meditation, and the yogic imperative of offering service to others. All of this is applied to the actual practice, giving the reader the tools to digest and apply the wealth of information to daily life. *The Mirror of Yoga* will be a welcome resource to all yogis who wish to better practice the profound philosophy underlying their practice.

The definitive collection of the early work of one of the most influential and original philosophers of our time.

When it first appeared in 1979, *Philosophy and the Mirror of Nature* hit the philosophical world like a bombshell. In it, Richard Rorty argued that, beginning in the seventeenth century, philosophers developed an unhealthy obsession with the notion of representation: comparing the mind to a mirror that reflects reality. Rorty's book is a powerful critique of this imagery and the tradition of thought that it spawned. Today, the book remains a must-read and stands as a classic of twentieth-century philosophy. Its influence on the academy, both within philosophy

and across a wide array of disciplines, continues unabated. This edition includes new essays by philosopher Michael Williams and literary scholar David Bromwich, as well as Rorty's previously unpublished essay "The Philosopher as Expert."

Coleridge's relation to his German contemporaries constitutes the toughest problem in assessing his standing as a thinker. For the last half-century this relationship has been described, ultimately, as parasitic. As a result, Coleridge's contribution to religious thought has been seen primarily in terms of his poetic genius. This book revives and deepens the evaluation of Coleridge as a philosophical theologian in his own right. Coleridge had a critical and creative relation to, and kinship with, German Idealism. Moreover, the principal impulse behind his engagement with that philosophy is traced to the more immediate context of English Unitarian-Trinitarian controversy of the eighteenth and nineteenth centuries. The book re-establishes Coleridge as a philosopher of religion and as a vital source for contemporary theological reflection.

Much is known about the grammar of the modistae and about its eclipse; this book sets out to trace its rise. In the late eleventh century grammar became an analytical rather than an exegetical discipline under the impetus of the new theology. Under the impetus of Arab learning the ancient sciences were reshaped according to the norms of Aristotle's Analytics, and developed within a structure of speculative sciences beginning with grammar and culminating in theology. Though the modistae acknowledge Aristotle, Donatus, Priscian and the Arab commentators, their roots also lie in Augustine and Boethius, and they took as much from their scholastic contemporaries as they gave them. This book traces the genesis of a grammar which communicated freely with other speculative sciences, shared their structures and methods, and affirmed its own individuality by defining its object as the causes of language.

Philosophy and the mirror of nature

Richard Rorty's *Philosophy and the Mirror of Nature* is a collection of essays that challenge the idea of philosophy as a mirror of nature. The book is divided into two parts: "The Mirror of Nature" and "The Priority of the Practical." In the first part, Rorty argues that the idea of a mirror of nature is a metaphor that has been used to justify the idea of a neutral, objective philosophy. He argues that this idea is a product of the Cartesian tradition, which sees the mind as a mirror that reflects the world. In the second part, Rorty argues that philosophy should be seen as a form of conversation, rather than as a mirror of nature. He argues that philosophy should be seen as a way of talking that helps us to understand ourselves and the world. The book is a classic of 20th-century philosophy and is widely read and discussed.

30 years ago Richard Rorty argued that philosophers had developed an unhealthy obsession with the notion of representation: comparing the mind to a mirror that reflects reality. The book now stands as a classic of 20th-century philosophy.

Richard Rorty (1931–2007) remains one of the contemporary world's most influential thinkers. He has been a major figure in philosophy ever since the publication of his first important paper, "Mind-Body Identity, Privacy, and Categories" in 1965, but it was the release of his seminal *Philosophy and the Mirror of Nature* (1979) that caused the literature on

his work to expand exponentially, a process which has accelerated since his death in 2007; scores of new articles and books about Rorty appear every year, and even his biography has proved to be an academic bestseller. Rorty's enduring appeal has a number of sources. One is the scope and urgency of his views, for he was never shy about presenting his call for the abandonment of objective truth against the grand backdrop of the cultural progress of the West. Another is that his views were highly controversial, and yet could not be easily dismissed, since Rorty was able to claim with some plausibility that he was simply drawing out the consequences of positions developed by his more conventionally respectable peers. And another is that Rorty applied his views to a wide range of topical concerns outside of academic philosophy. For these and many other reasons, philosophers to this day line up to refute him, students read Rorty before the philosophers he discusses, and non-philosophy academics produce a continuous stream of articles applying his views to their own interests. The daunting quantity (and variable quality) of literature available on Rorty makes it difficult to discriminate the useful from the tendentious, superficial, and otiose. That is why this new title in the highly regarded Routledge series, *Critical Assessments of Leading Philosophers*, is so urgently needed. Edited by James Tartaglia, the author of *Rorty and the Mirror of Nature* (Routledge, 2007), one of the most popular and straightforward books available on Rorty, this new Routledge Major Work is a four-volume collection of the best scholarship from the 1960s to the present day; the collected materials have been carefully selected from a wide range of academic journals, edited collections, and research monographs, many of which are hard to obtain in their original source. The first of the four volumes (*Mind, Language, and Truth*) covers Rorty's eliminative materialism in the philosophy of mind, his Davidsonian rejection of conceptual schemes in the philosophy of language, and his rejection of objective truth. Volume II (*Metaphilosophy and Pragmatism*), meanwhile, assembles the best assessments of his pessimistic metaphilosophy, and his distinctive conception of pragmatism. The third volume (*Philosophers*) brings together the key scholarly work on Rorty's highly original "but endlessly disputed" interpretations of other philosophers, while the final volume in the collection (Volume IV: *Themes*) explores Rorty's views as applied to a diverse range of topics, from feminism to environmentalism and bioethics. The tightly focused organization of this collection will allow scholars quickly and easily to access both established and up-to-date assessments of Rorty's central positions, and will also make for irresistible browsing. With comprehensive introductions to each volume, providing essential background information and relating the various articles to each other, *Richard Rorty* is destined to be an indispensable resource for research and study.

The second volume pursues the themes of the first volume in the context of discussions of recent European philosophy focusing on the work of Heidegger and Derrida. His four essays on Heidegger include "Philosophy as Science, as Metaphor and as Politics" and "Heidegger, Kundera, and Dickens;" three essays on Derrida (including "Deconstruction and Circumvention" and "Is Derrida a Transcendental Philosopher?") are followed by a discussion of the uses to which Paul de Man and his followers have put certain Derridean ideas. Rorty's concluding essays broaden outward with an essay on "Freud and Moral Deliberation" and essays discussing the social theories and political attitudes of various contemporary figures--Foucault, Lyotard, Habermas, Unger, and Castoriadis.

People in the ancient world thought of vision as both an ethical tool and a tactile sense, akin to touch. Gazing upon someone—or oneself—was treated as a path to philosophical self-knowledge, but the question of tactility introduced an erotic element as well. In *The Mirror of the Self*, Shadi Bartsch asserts that these links among vision, sexuality, and self-knowledge are key to the classical understanding of the self. Weaving together literary theory, philosophy, and social history, Bartsch traces this complex notion of self from Plato's Greece to Seneca's

Rome. She starts by showing how ancient authors envisioned the mirror as both a tool for ethical self-improvement and, paradoxically, a sign of erotic self-indulgence. Her reading of the *Phaedrus*, for example, demonstrates that the mirroring gaze in Plato, because of its sexual possibilities, could not be adopted by Roman philosophers and their students. Bartsch goes on to examine the Roman treatment of the ethical and sexual gaze, and she traces how self-knowledge, the philosopher's body, and the performance of virtue all played a role in shaping the Roman understanding of the nature of selfhood. Culminating in a profoundly original reading of *Medea*, *The Mirror of the Self* illustrates how Seneca, in his Stoic quest for self-knowledge, embodies the Roman view, marking a new point in human thought about self-perception. Bartsch leads readers on a journey that unveils divided selves, moral hypocrisy, and lustful Stoics—and offers fresh insights about seminal works. At once sexy and philosophical, *The Mirror of the Self* will be required reading for classicists, philosophers, and anthropologists alike.

The most important work by one of America's greatest twentieth-century philosophers, *Empiricism and the Philosophy of Mind* is both the epitome of Wilfrid Sellars' entire philosophical system and a key document in the history of philosophy. First published in essay form in 1956, it helped bring about a sea change in analytic philosophy. It broke the link, which had bound Russell and Ayer to Locke and Hume--the doctrine of "knowledge by acquaintance." Sellars' attack on the Myth of the Given in *Empiricism and the Philosophy of Mind* was a decisive move in turning analytic philosophy away from the foundationalist motives of the logical empiricists and raised doubts about the very idea of "epistemology." With an introduction by Richard Rorty to situate the work within the history of recent philosophy, and with a study guide by Robert Brandom, this publication of *Empiricism and the Philosophy of Mind* makes a difficult but indisputably significant figure in the development of analytic philosophy clear and comprehensible to anyone who would understand that philosophy or its history.

Lectures delivered as a series at Johns Hopkins University during 1982-83.

Since Plato most philosophy has aimed at true knowledge, penetrating beneath appearances to an underlying reality. Against this tradition, Richard Rorty convincingly argues, pragmatism offers a new philosophy of hope. One of the most controversial figures in recent philosophical and wider literary and cultural debate, Rorty brings together an original collection of his most recent philosophical and cultural writings. He explains in a fascinating memoir how he began to move away from Plato towards William James and Dewey, culminating in his own version of pragmatism. What ultimately matters, Rorty suggests, is not whether our ideas correspond to some fundamental reality but whether they help us carry out practical tasks and create a fairer and more democratic society. Aimed at a general audience, this volume offers a stimulating summary of Rorty's central philosophical beliefs, as well as some challenging insights into contemporary culture, justice, education, and love.

This book examines the social relevance of philosophy as this problem is posed in the contemporary Modernism-Postmodernism debate. Manuel P. Arriaga critically investigates the two sides of the debate in their various presuppositions and their equally diverse ramifications in fields ranging from political theory, philosophy of religion, and theory of knowledge, among others. Making use of the problematic of social justice as touchstone in threshing out the issue and aided particularly by the thought of Emmanuel Levinas, Arriaga then presents a view of the social relevance of philosophy that incorporates the good points of the opposing camps of the debate. *The Modernist-Postmodernist Quarrel on Philosophy and Justice* will interest anyone wishing to ask about the social relevance of what philosophers do.

Richard Rorty is one of the most influential, controversial and widely-read philosophers of the twentieth century. In this guidebook to "Philosophy and the Mirror of Nature" Tartaglia analyzes this challenging text and introduces and assesses: Rorty's life and the background to his

philosophy; the key themes and arguments of "Philosophy and the Mirror of Nature"; and, the continuing importance of Rorty's work to philosophy. "Rorty and the Mirror of Nature" is an ideal starting-point for anyone new to Rorty, and essential reading for students in philosophy, cultural studies, literary theory and social science.

Undeniably iconoclastic, and doggedly practical where others were abstract, the late Richard Rorty was described by some as a philosopher with no philosophy. Rorty was skeptical of systems claiming to have answers, seeing scientific and aesthetic schools as vocabularies rather than as indispensable paths to truth. But his work displays a profound awareness of philosophical tradition and an urgent concern for how we create a society. As Michael Brub writes in his introduction to this new volume, Rorty looked upon philosophy as "a creative enterprise of dreaming up new and more humane ways to live." Drawn from Rorty's acclaimed 2004 Page-Barbour lectures, *Philosophy as Poetry* distills many of the central ideas in his work. Rorty begins by addressing poetry and philosophy, which are often seen as contradictory pursuits. He offers a view of philosophy as a poem, beginning with the ancient Greeks and rewritten by succeeding generations of philosophers seeking to improve it. He goes on to examine analytic philosophy and the rejection by some philosophers, notably Wittgenstein, of the notion of philosophical problems that have solutions. The book concludes with an invigorating suspension of intellectual borders as Rorty focuses on the romantic tradition and relates it to philosophic thought. This book makes an ideal starting place for anyone looking for an introduction to Rorty's thought and his contribution to our sense of an American pragmatism, as well as an understanding of his influence and the controversy that attended his work. *Page-Barbour Lectures*

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Deconstruction is no game of mirrors, revealing the text as a play of surface against surface. Its more radical philosophical effort is to get behind the mirror and question the very nature of reflection. *The Tain of the Mirror* explores that gritty surface without which no reflection would be possible.

"In the last sentence of a posthumously published article, Richard Rorty wrote: "...individual men and women are more fully human when their memories are amply stocked with verses". Equally, we might say that they are more humane and wide-ranging thinkers when their minds are amply stocked with Rorty's subtle thoughts. We should be grateful for the editors of this anthology for giving us so many." Philip Kitcher, Columbia University "Pragmatist," "historicist," "literary," "anti-analytical," "postmodernist," "neo-liberal," "humanist," "ethnocentric" ù all these (and many other) terms have been applied to Richard Rorty, both as compliments and as insults. This careful selection from his writings, along with Christopher Voparil's excellent introduction, explains why. It charts Rorty's many philosophical twists and turns and it illuminates the intellectual and political commitments that provide his thinking with a deep continuity. And it brings back, for a broad audience, Rorty's characteristic voice: both simple and sophisticated, witty and passionate, light-handed and erudite, controversial and accommodating, detailed and sweeping, critical and hopeful ù above all, unmistakably individual and deeply missed." Alexander Nehamas, Princeton University "The Rorty Reader is a remarkable editorial accomplishment. By bringing together a wide variety of Richard Rorty's controversial and yet inspiring writings, Bernstein and Voparil provide an excellent introduction to this important thinker. The addition, their own insightful introductory chapter, makes the collection essential reading for everyone who wants to gain a better understanding of not just the significance of Rorty's philosophical contribution, but that of modern thought in general." Alan Malachowski, University of Stellenbosch *The Rorty Reader* represents the first comprehensive collection of the writings of Richard Rorty, one of the twentieth century's most influential thinkers, best known for the controversial *Philosophy and the Mirror of Nature* (1979). Gathering together key essays from over four decades of writings, the volume offers an

in-depth introduction to the philosopher's life and prolific body of work. Topics addressed include the continuities and transformations that span Rorty's early training in the history of philosophy, his engagement with the analytic tradition, and the 1979 publication that brought him international renown. Particular attention is devoted to his later political writings, including his turn to literature as the vehicle of moral reflection most suitable to democratic life, and his embrace of philosophy as cultural politics. With selections from *The Linguistic Turn* (1967), *Philosophy and the Mirror of Nature* (1979), *Contingency, Irony, and Solidarity* (1989), *Achieving Our Country* (1998), and his four volumes of philosophical papers, including *Philosophy as Cultural Politics* (2007), as well as in-depth interviews and revealing autobiographical pieces, *The Rorty Reader* offers a compelling and representative view of Rorty's relationship with American pragmatism and the overall intellectual trajectory of his philosophical and political thought. Christopher J. Voparil is on the Graduate Faculty of Union Institute & University in Cincinnati, OH, where he teaches philosophy and political theory. He is the author of *Richard Rorty: Politics and Vision* (2006), and has published articles in *Contemporary Pragmatism*, *Journal of Speculative Philosophy*, *Philosophy and Social Criticism*, and *Education and Culture*. He is also the current Secretary of the Society for the Advancement of American Philosophy. Richard J. Bernstein is Vera List Professor of Philosophy at the New School for Social Research, New York. His most recent book is *The Pragmatic Turn* (Polity, 2010).

Christopher Peacocke presents a philosophical theory of subjects of consciousness, together with a theory of the nature of first person representation of such a subject of consciousness. He develops a new treatment of subjects, distinct from previous theories, under which subjects were regarded either as constructs from mental events, or fundamentally embodied, or Cartesian egos. In contrast, his theory of the first person integrates with the positive treatment of subjects--and it contributes to the explanation of various distinctive first person phenomena in the theory of thought and knowledge. Peacocke brings his points to bear on the contributions to these issues made by Hume, Kant, Frege, Wittgenstein, and Strawson, and then goes on to distinguish and characterize three varieties of self-consciousness, which are key to explaining features of our knowledge, social relations, and emotional lives. The theses of *The Mirror of the World* are of importance not only for philosophy, but also for psychology, the arts, and anywhere else that the self and self-representation loom large.

Early Christianity faced the problem of the human word versus Christ the Word. Could language accurately describe spiritual reality? *The Mirror of Language* brilliantly traces the development of one prominent theory of signs from Augustine through Anselm of Canterbury, Thomas Aquinas, and Dante. Their shared epistemology validated human language as an authentic but limited index of preexistent reality, both material and spiritual. This sign theory could thereby account for the ways men receive, know, and transmit religious knowledge, always mediated through faith. Marcia L. Colish demonstrates how the three theologians used different branches of the medieval trivium to express a common sign theory: Augustine stressed rhetoric, Anselm shifted to grammar (including grammatical proofs of God's existence), and Thomas Aquinas stressed dialectic. Dante, the one poet included in this study, used the Augustinian sign theory to develop a Christian poetics that culminates in the *Divine Comedy*. The author points out not only the commonality but also the sharp contrasts between these writers and shows the relation between their sign theories and the intellectual ferment of the times. When first published in 1968, *The Mirror of Language* was

recognized as a pathfinding study. This completely revised edition incorporates the scholarship of the intervening years and reflects the refinements of the author's thought. Greater prominence is given to the role of Stoicism, and sharper attention is paid to some of the thinkers and movements surrounding the major thinkers treated. Concerns of semiotics, philosophy, and literary criticism are elucidated further. The original thesis, still controversial, is now even wider ranging and more salient to current intellectual debate.

On his death in 2007, Richard Rorty was heralded by the New York Times as “one of the world’s most influential contemporary thinkers.” Controversial on the left and the right for his critiques of objectivity and political radicalism, Rorty experienced a renown denied to all but a handful of living philosophers. In this masterly biography, Neil Gross explores the path of Rorty’s thought over the decades in order to trace the intellectual and professional journey that led him to that prominence. The child of a pair of leftist writers who worried that their precocious son “wasn’t rebellious enough,” Rorty enrolled at the University of Chicago at the age of fifteen. There he came under the tutelage of polymath Richard McKeon, whose catholic approach to philosophical systems would profoundly influence Rorty’s own thought. Doctoral work at Yale led to Rorty’s landing a job at Princeton, where his colleagues were primarily analytic philosophers. With a series of publications in the 1960s, Rorty quickly established himself as a strong thinker in that tradition—but by the late 1970s Rorty had eschewed the idea of objective truth altogether, urging philosophers to take a “relaxed attitude” toward the question of logical rigor. Drawing on the pragmatism of John Dewey, he argued that philosophers should instead open themselves up to multiple methods of thought and sources of knowledge—an approach that would culminate in the publication of *Philosophy and the Mirror of Nature*, one of the most seminal and controversial philosophical works of our time. In clear and compelling fashion, Gross sets that surprising shift in Rorty’s thought in the context of his life and social experiences, revealing the many disparate influences that contribute to the making of knowledge. As much a book about the growth of ideas as it is a biography of a philosopher, *Richard Rorty* will provide readers with a fresh understanding of both the man and the course of twentieth-century thought.

Neil Gascoigne provides the first comprehensive introduction to Richard Rorty’s work. He demonstrates to the general reader and to the student of philosophy alike how the radical views on truth, objectivity and rationality expressed in Rorty’s widely-read essays on contemporary culture and politics derive from his earliest work in the philosophy of mind and language. He avoids the partisanship that characterizes much discussion of Rorty’s work whilst providing a critical account of some of the dominant concerns of contemporary thought. Beginning with Rorty’s early work on concept-change in the philosophy of mind, the book traces his increasing hostility to the idea that philosophy is cognitively privileged with respect to other disciplines. After the publication of *Philosophy and the*

Mirror of Nature, this led to a new emphasis on preserving the moral and political inheritance of the enlightenment by detaching it from the traditional search for rational foundations. This emerging project led Rorty to champion 'ironic' thinkers like Foucault and Derrida, and to his attempt to update the liberalism of J. S. Mill by offering a non-universalistic account of the individual's need to balance their own private interests against their commitments to others. By returning him to his philosophical roots, Gascoigne shows why Rorty's pragmatism is of continuing relevance to anyone interested in ongoing debates about the nature and limits of philosophy, and the implications these debates have for our understanding of what role the intellectual might play in contemporary life. This book serves as both an excellent introduction to Rorty's work and an innovative critique which contributes to ongoing debates in the field. A philosophical look at the twisted, high-tech near-future of the sci-fi anthology series Black Mirror, offering a glimpse of the darkest reflections of the human condition in digital technology Black Mirror?the Emmy-winning Netflix series that holds up a dark, digital mirror of speculative technologies to modern society—shows us a high-tech world where it is all too easy to fall victim to ever-evolving forms of social control. In Black Mirror and Philosophy, original essays written by a diverse group of scholars invite you to peer into the void and explore the philosophical, ethical, and existential dimensions of Charlie Brooker's sinister stories. The collection reflects Black Mirror's anthology structure by pairing a chapter with every episode in the show's five seasons—including an interactive, choose-your-own-adventure analysis of Bandersnatch—and concludes with general essays that explore the series' broader themes. Chapters address questions about artificial intelligence, virtual reality, surveillance, privacy, love, death, criminal behavior, and politics, including: Have we given social media too much power over our lives? Could heaven really, one day, be a place on Earth? Should criminal justice and punishment be crowdsourced? What rights should a "cookie" have? Immersive, engaging, and experimental, Black Mirror and Philosophy navigates the intellectual landscape of Brooker's morality plays for the modern world, where humanity's greatest innovations and darkest instincts collide.

In 'Philosophy and the Mirror of Nature' Richard Rorty presented his provocation and influential vision of the post-philosophical culture, calling upon professional philosophers to accept that epistemology is dead, that the analytic method is a myth, and that philosophy and science are merely forms of literature.

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