

Pursuit Of Truth Revised Edition

One of the most striking features of mathematics is the fact that we are much more certain about the mathematical knowledge we have than about what mathematical knowledge is knowledge of. Are numbers, sets, functions and groups physical entities of some kind? Are they objectively existing objects in some non-physical, mathematical realm? Are they ideas that are present only in the mind? Or do mathematical truths not involve referents of any kind? It is these kinds of questions that have encouraged philosophers and mathematicians alike to focus their attention on issues in the philosophy of mathematics. Over the centuries a number of reasonably well-defined positions about the nature of mathematics have been developed and it is these positions (both historical and current) that are surveyed in the current volume. Traditional theories (Platonism, Aristotelianism, Kantianism), as well as dominant modern theories (logicism, formalism, constructivism, fictionalism, etc.), are all analyzed and evaluated. Leading-edge research in related fields (set theory, computability theory, probability theory, paraconsistency) is also discussed. The result is a handbook that not only provides a comprehensive overview of recent developments but that also serves as an indispensable resource for anyone wanting to learn about current developments in the philosophy of mathematics.

- Comprehensive coverage of all main theories in the philosophy of mathematics
- Clearly written expositions of fundamental ideas and concepts
- Definitive discussions by leading researchers in the field
- Summaries of leading-edge research in related fields (set theory, computability theory, probability theory, paraconsistency) are also included

In this collection of original papers, leading international authorities turn their attention to one of the most important questions in theoretical philosophy: what is truth? To arrive at an answer, two further questions need to be addressed in this context: 1) Does truth possess any essence, any inner nature? and 2) If so, what does this nature consist of? The present discussion focuses on the antagonism between substantial or robust theories of truth, with correspondence theory taking the lead, and deflationist or minimalist views, which have been commanding an increasing amount of attention in recent years. Whereas substantial theories proceed from the premise that truth has an essence, and that therefore the objective is to discover this essence, the challenge presented by deflationism is to dispense with this very premise.

The domain of spirituality, separated from its theological overburden, believes in the existence of a spiritual self, presumed to be distinctly separate from the psychological self. The spiritual eternal self, also known as the soul or spirit (sometimes supported by an overarching Spirit), is asserted to be operating behind the ephemeral self. This book takes a contrarian stance; it argues that the premise of the soul concept is obtained through the magic of language, maintained through the marvel of the brain's biochemistry, and sustained

through the mirage of the psychological juggernauts of the brain. The magic, the marvel and the mirage, together, bring about subtle shifts as the linguistic brain suppresses many psychological details, habitually applies mental templates such as inversions and dichotomies, and enhances its language by coining religious and spiritual metaphors. The consequence of these changes is that the usual flickering self begins to be impressed by itself, believing it is buttressed by something transcendental and eternal within: the soul or the spirit. The self, although indoctrinated during its formative years, also begins to assimilate and accept the opinion that the overwhelming weight of religious doctrines and dogmas, the overburden, signifies as the legitimate proof for the eternal soul. "Ecclesiastes, 'the greatest single piece of literature I have known' (Thomas Wolfe) continues to engage readers. The book is so controversial that some of the earliest rabbis sought to exclude it from the Bible in light of its self-contradictions and occasional near-heresies. Fortunately, the depth of thought won out. This commentary confronts the book from a perspective that is literary, while maintaining the highest academic standards. The volume is strikingly new, including the following central reconsideration's: Ecclesiastes was written with empowering the reader in mind. It is not a developed philosophy, but a short novelette, a story of one man's search for verifiable evidence of God's workings in this world (which he does not find). Strikingly, his principal consequent advice is: 'Enjoy.' The book is a retrospective collection, so one finds a plethora of voices from one person the young searcher, the poet, the teacher, the old man obsessed with death, etc. To these, the author adds the slightly dissenting voice of the one presenting the book. This variety turns the novelette into a parallel ongoing dialogue. The presentation as first person speech serves both to make the reader more sympathetic toward the speaker and yet less accepting of his contentions. Many of the 'contradictions' in Ecclesiastes are in fact evidence of growth and change, as observable in the text. The reader is left to judge these as maturity, as the weakness of age, or possibly as the confusions inherent in life. As the speaker turns ever more to advice on how to get along, ultimately recommending no more contemplation, the reader is nevertheless left with more questions than answers. This book does not seek to provide answers to all the challenges, but rather a challenge to all the answers."

Shope presents a unified perspective on meaningfulness, spanning such varied topics as the meaningfulness of linguistic expressions and conventional signs, Freud's conception of the meaningfulness of various mental phenomena and instances of behavior, a person's meaning to do something, meaning in the arts, and even life's having a meaning. Shope's perspective is based upon a 'constitutive' analysis of what it is for one item to represent another. Criticizing the views of philosophers who attempt to analyze such representing in causal terms, or merely in epistemological terms, he shows that a successful analysis needs to invoke both types of considerations.

Quine's efforts to get beyond the confusion begin by rejecting the very idea of

binding together word and thing, rejecting the focus on the isolated word. For him, observation sentences and theoretical sentences are the alpha and omega of the scientific enterprise.

This book offers a comprehensive and accessible introduction to the epistemology of science. It not only introduces readers to the general epistemological discussion of the nature of knowledge, but also provides key insights into the particular nuances of scientific knowledge. No prior knowledge of philosophy or science is assumed by *The Nature of Scientific Knowledge*. Nevertheless, the reader is taken on a journey through several core concepts of epistemology and philosophy of science that not only explores the characteristics of the scientific knowledge of individuals but also the way that the development of scientific knowledge is a particularly social endeavor. The topics covered in this book are of keen interest to students of epistemology and philosophy of science as well as science educators interested in the nature of scientific knowledge. In fact, as a result of its clear and engaging approach to understanding scientific knowledge *The Nature of Scientific Knowledge* is a book that anyone interested in scientific knowledge, knowledge in general, and any of a myriad of related concepts would be well advised to study closely.

1. Metaphors and Logic Metaphors are among the most vigorous offspring of the creative mind; but their vitality springs from the fact that they are logical organisms in the ecology of language. I aim to use logical techniques to analyze the meanings of metaphors. My goal here is to show how contemporary formal semantics can be extended to handle metaphorical utterances. What distinguishes this work is that it focuses intensely on the logical aspects of metaphors. I stress the role of logic in the generation and interpretation of metaphors. While I don't presuppose any formal training in logic, some familiarity with philosophical logic (the propositional calculus and the predicate calculus) is helpful. Since my theory makes great use of the notion of structure, I refer to it as the structural theory of metaphor (STM). STM is a semantic theory of metaphor: if STM is correct, then metaphors are cognitively meaningful and are non-trivially logically linked with truth. I aim to extend possible worlds semantics to handle metaphors. I'll argue that some sentences in natural languages like English have multiple meanings: "Juliet is the sun" has (at least) two meanings: the literal meaning "(Juliet is the sun)LT" and the metaphorical meaning "(Juliet is the sun)MET". Each meaning is a function from (possible) worlds to truth-values. I deny that these functions are identical; I deny that the metaphorical function is necessarily false or necessarily true.

In this book, Kathrin Gluer carefully outlines Donald Davidson's principal claims and arguments, and discusses them in some detail, providing a concise, systematic introduction to all the main elements of Davidson's philosophy.

Truth, Cicovacki says, presupposes neither a dominance of subject or object, but their dynamic and reciprocal interactive relation. The absence of proper interactions leads to various forms of self-projections or illusions. Truth, by contract, exists in a harmonious interaction between its subjective and objective elements. Cicovacki thus locates the value of truth between traditional absolutist claims and contemporary relativism.

I have been thinking about the philosophical issue of truth for more than two decades. It is one of several fascinating philosophical issues that motivated me to change my primary reflective interest to philosophy after receiving BS in mathematics in 1982. Some serious academic work in this connection started around the late eighties when I translated into Chinese a dozen of Donald Davidson's representative essays on truth and meaning and when I assumed

translator for Adam Morton who gave a series of lectures on the issue in Beijing (1988), which was co-sponsored by my then institution (Institute of Philosophy, Chinese Academy of Social Science). I have loved the issue both for its own sake (as one specific major issue in the philosophy of language and metaphysics) and for the sake of its significant involvement in many philosophical issues in different subjects of philosophy. Having been attracted to the analytic approach, I was then interested in looking at the issue both from the points of view of classical Chinese philosophy and Marxist philosophy, two major styles or frameworks of doing philosophy during that time in China, and from the point of view of contemporary analytic philosophy, which was then less recognized in the Chinese philosophical circle.

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.

Nelson Goodman's disparate writings are often written about only within their own particular discipline, such that the epistemology is discussed in contrast to others' epistemology, the aesthetics is contrasted with more traditional aesthetics, and the ontology and logic is viewed in contrast to both other contemporary philosophers and to Goodman's historical predecessors. This book argues that that is not an adequate way to view Goodman. The separate disciplines of ontology, epistemology, and aesthetics should be viewed as sequential steps within his thought, such that each provides the ground rules for the next section and, furthermore, providing the reasons for limitations on the terms available to the subsequent writing(s). This is true not merely because this is the general chronology of his writing, but more importantly because within his metaphysics lies Goodman's basic nominalist ontology and logic, and it is upon those principles that he builds his epistemology and, furthermore, it is the sum of both the metaphysics and the epistemology, with the nominalist principle as the guiding force, which constructs the aesthetics. At the end of each section of this book, the consequent limitations imposed on his terms and concepts available to him are explicated, such that, by the end of the book, the book delineates the constraints imposed upon the aesthetics by both the metaphysics and the epistemology. This book will benefit not only the professionals in the field of philosophy, but will also help both graduate and upper level undergraduate students understand Goodman's disparate writings within their proper context, and hopefully will also encourage them to view philosophical thinking in a less truncated and departmentalized way.

Feminist philosophy identifies tensions within mainstream theories of knowledge. To create a more egalitarian epistemology, solutions to these problems have been as diverse as the traditions of philosophy out of which feminists continue to emerge. This book considers two equally formidable approaches theorized by Louise Antony and Lynn Hankinson Nelson. The

American philosopher W.V.O. Quine locates knowledge as a branch of empirical science. Shuford shows how both Antony and Nelson use Quine's 'naturalized epistemology' to create empirically robust feminist epistemologies. However, Shuford argues that neither can include physical embodiment as an important epistemic variable. The book argues that John Dewey's theory of inquiry extends beyond Quine's insight that knowledge must be interrogated as an empirical matter. Because Dewey insists that all aspects of experience must be subject to the experimental openness that is the hallmark of scientific reasoning, Shuford concludes that physical embodiment must play an important part in knowledge claims.

"The central aim of *The Parmenidean Ascent* is to reveal the power of an extreme monism of a Parmenidean variety in a more uncompromising manner than has been attempted for many a year. For the Parmenidean monist, there are no distinctions whatsoever, and indeed distinctions are unintelligible. The book not only defends--against the tide of much recent scholarship--the attribution of such a sweeping monism to Parmenides, it also embraces this monism in its own right and expands these monistic results to many of the most crucial areas of philosophy. The topics that come in for this rationalistic, monistic, treatment include being, action, knowledge, meaning, truth, and metaphysical explanation. There is thus no differentiated being, no differentiated action, knowledge, etc. Rather all is being, just as all is action, knowledge, etc. The motive force behind this argument is a combination of a detailed survey of the failures of leading positions (both historical and contemporary) to meet a demand for the explanation of a given phenomenon, and a powerful rationalist, Bradleyan argument against the reality of relations. The result is a rationalist rejection of all distinctions and a skeptical denial of the intelligibility of ordinary, relational notions of being, action, knowledge, etc. A further significant upshot is the rejection of any distinction between philosophy itself and the study of its history. Throughout the book, attention is paid to philosophical methods systems, including especially the method, so popular today, of relying on intuitions and common sense. The historically-minded and rationalist approach throughout this book goes a long way toward demonstrating the ultimate bankruptcy of this prevalent methodology"--

This book brings together leading legal theorists to present original philosophical work on the concept of law - the central question of jurisprudence. It covers five broad topics: firstly it addresses debates concerning the methodology of jurisprudence. In Part II it focuses on the notion of a legal system and its coercive nature, while Part III explores the relationships between law and morality, the traditional point of contention between positivist and non-positivist theories of law. Part IV then examines questions regarding law's normative character and relationships with practical reason. Lastly, the final part introduces two novel theoretical approaches to conceptual jurisprudence.

Naturalism, Reference, and Ontology is a collection of twelve original essays honoring Roger F. Gibson, who has been a leading proponent and defender of W. V. Quine's philosophy for nearly thirty years. The essays address a wide range of topics, including normativity and naturalized epistemology, holism, consciousness, the philosophy of logic, perception, value theory, and the arts. The contributors are an international group of prominent philosophers as well as rising scholars including: Robert Barrett, Lars Bergström, Richard Creath, David Henderson, Terence Horgan, Ernest Lepore, Pete Mandik, Alex Orenstein, Kenneth Shockley, J. Robert Thompson, Josefa Toribio, Joseph Ullian, Josh Weisberg, and Chase B. Wrenn.

Philosophy of language explores some of the fundamental yet most technical problems

in philosophy, such as meaning and reference, semantics, and propositional attitudes. Some of its greatest exponents, including Gottlob Frege, Ludwig Wittgenstein and Bertrand Russell are amongst the major figures in the history of philosophy. In this clear and carefully structured introduction to the subject Gary Kemp explains the following key topics: the basic nature of philosophy of language and its historical development early arguments concerning the role of meaning, including cognitive meaning vs expressivism, context and compositionality Frege's arguments concerning sense and reference; non-existent objects Russell and the theory of definite descriptions modern theories including Kripke and Putnam; arguments concerning necessity, analyticity and natural kind terms indexicality, context and modality. What are indexicals? Davidson's theory of language and the 'principle of charity' propositional attitudes Quine's naturalism and its consequences for philosophy of language. Chapter summaries, annotated further reading and a glossary make this an indispensable introduction to those teaching philosophy of language and will be particularly useful for students coming to the subject for the first time.

The Encyclopedia of American Philosophy provides coverage of the major figures, concepts, historical periods and traditions in American philosophical thought. Containing over 600 entries written by scholars who are experts in the field, this Encyclopedia is the first of its kind. It is a scholarly reference work that is accessible to the ordinary reader by explaining complex ideas in simple terms and providing ample cross-references to facilitate further study. The Encyclopedia of American Philosophy contains a thorough analytical index and will serve as a standard, comprehensive reference work for universities and colleges. Topics covered include: Great philosophers: Emerson, Dewey, James, Royce, Peirce, Santayana Subjects: Pragmatism, Progress, the Future, Knowledge, Democracy, Growth, Truth Influences on American Philosophy: Hegel, Aristotle, Plato, British Enlightenment, Reformation Self-Assessments: Joe Margolis, Donald Davidson, Susan Haack, Peter Hare, John McDermott, Stanley Cavell Ethics: Value, Pleasure, Happiness, Duty, Judgment, Growth Political Philosophy: Declaration of Independence, Democracy, Freedom, Liberalism, Community, Identity

Epistemology or theory of knowledge has always been one of the most important -if not the most important -field of philosophy. New arguments are constantly brought to bear on old views, new variants are marshalled to revive ancient stands, new concepts and distinctions increase the sophistication of epistemological theories. There are a great many excellent textbooks, monographs as well as anthologies consisting of articles in epistemology. Similarly, there are useful philosophical dictionaries which contain a great number of relatively short entries, and general philosophical handbooks which also touch epistemological issues. This volume of 27 essays grew out from the interest to see a handbook which is devoted entirely to the historical roots and systematic development of theory of knowledge. It is not intended to compete but to supplement the already existing literature. It aims at giving both beginners and more advanced students as well as professionals in epistemology and other areas of philosophy an overview of the central problems and solutions of epistemology. The essays are self-contained and still often rather extensive discussions of the chosen aspects of knowledge. The contributions presuppose very little familiarity with previous literature and only a few of them require the mastery of even elementary logical notation. This,

we hope, makes the volume also accessible to the philosophically interested wider audience. The contributors were asked to provide substantial, up-to-date, self-contained and balanced surveys of the various subareas and more specific topics of epistemology, with reference to literature.

Quine is one of the twentieth century's most important and influential philosophers. The essays in this collection are by some of the leading figures in their fields and they touch on the most recent turnings in Quine's work. The book also features an essay by Quine himself, and his replies to each of the papers. Questions are raised concerning Quine's views on knowledge: observation, holism, truth, naturalized epistemology; about language: meaning, the indeterminacy of translation, conjecture; and about the philosophy of logic: ontology, singular terms, vagueness, identity, and intensional contexts. Given Quine's preeminent position, this book must be of interest to students of philosophy in general, Quine aficionados, and most particularly to those working in the areas of epistemology, ontology, philosophies of language, of logic, and of science. *The Life of the Mind* presents an original and striking conception of the mind and its place in nature. In a spirited and rigorous attack on most of the orthodox positions in contemporary philosophy of mind, McCulloch connects three of the orthodoxy's central themes - externalism, phenomenology and the relation between science and common-sense psychology - in a defence of a thoroughly anti-Cartesian conception of mental life. McCulloch argues that the life of the mind will never be understood until we properly understand the subject's essential embodiment and immersion in the world, until we give up the idea that intentionality and phenomenology must be understood separately. The product of over twenty years' thinking on these issues, McCulloch's book is a bold and significant contribution to philosophy.

Willard Van Orman Quine is one of the most influential analytic philosophers of the latter half of the twentieth century. This work offers an analysis of his writings and ideas in those areas of philosophy to which he contributed. It sets his work in its intellectual context, illuminating his connections to Russell, Carnap and logical positivism.

There is considerable debate amongst philosophers as to the basic philosophical problem Wittgenstein is attempting to solve in *Philosophical Investigations*. In this bold and original work, Meredith Williams argues that it is the problem of "normative similarity". In *Blind Obedience* Williams demonstrates how Wittgenstein criticizes traditional, representationalist theories of language by employing the 'master/novice' distinction of the learner, arguing that this distinction is often overlooked but fundamental to understanding philosophical problems about mind and language. The book not only provides revealing discussions of Wittgenstein's corpus but also intricate analyses of the work of Brandom, Dummett, Frege, Sellars, Davidson, Cavell and others. These are usefully compared in a bid to better situate Wittgenstein's non-intellectualist, non-theoretical approach and to highlight its unique features.

Pursuit of Truth

Markus Seidel provides a detailed critique of epistemic relativism in the sociology

of scientific knowledge. In addition to scrutinizing the main arguments for epistemic relativism he provides an absolutist account that nevertheless aims at integrating the relativist's intuition.

Does reading poetry make you a better clinician? Can euthanasia be understood in terms of the meaning of a life? What is the moral and existential significance of life-threatening experiences? Australian surgeon, poet, philosopher and humanist, Miles Little addresses these and other fascinating questions in this collection of papers. Miles Little is one of the most original and engaging voices in contemporary medical ethics and philosophy. He ranges across the sciences and the humanities, creating hybrid fields of inquiry ("ethonomics"), interrogating orthodoxies and engaging different fields of human knowledge and experience. The papers in this collection were chosen by his readers, who also engage here with Miles Little's work in a short commentary that follows each paper. The range of the commentators reflects the breadth of Little's appeal and influence: academics and clinicians, philosophers and ethicists, novelists, public health practitioners and cancer survivors - each reflects, agrees or disagrees. Like Little's work itself, this Reader is an open and unfolding dialogue that includes many different perspectives. Commentators include: Murray Bail, Robin Downie, Nancy Dubler, Stan Goulston, Jill Gordon, Paul Komesaroff, Steve Leeder, Paul McNeill, Gavin Mooney and Bernadette Tobin

In *On Truth and the Representation of Reality*, Dan Neshier develops a new theory of truth in the framework of pragmatist theory of representation. Using the pragmatist theory of perception for the basis of his epistemological explanation of our confrontation with external Reality and how it's represented, Neshier shows that in our perceptual operations we quasi-prove the truth of our perceptual judgments. He explains how- through our proving the truth of our propositions and theories, we know that they correspond to Reality, and through our proving their falsity, we know that they don't correspond to it.

This volume discusses some crucial ideas of the founders of the analytic philosophy: Gottlob Frege, Bertrand Russell and Ludwig Wittgenstein, or the 'golden trio'. The book shows how these 'old' ideas are still present and influential in the current philosophical debates and to what extent these debates echo the original ideas. The collection aim is twofold: to better understand these fruitful ideas by placing them in the original setting, and to systematically examine these ideas in the context of the current debates animating philosophical discussions today. Divided into five sections, the book first sets the stage and offers a general introduction to the background influences, as well as delimitations of the initial foundational positions. This first section contains two papers dedicated to the discussion of realism and the status of science at that time, followed by two papers that tackle the epistemic status of logical laws. The next three sections constitute the core of the volume, each being dedicated to the most important figures in the early analytic tradition: Frege, Russell, and Wittgenstein. The last section gathers several essays that discuss either the relation between two or more analytic thinkers, or various important concepts such as 'predicativism' and 'arbitrary function', or the principles of abstraction and non-contradiction.?

Provides a series of essays interpreting and critically evaluating the philosophy of Paul Feyerabend.

This book offers a novel account of the relationship of experience to knowledge. The account builds on the intuitive idea that our ordinary perceptual judgments are not autonomous, that an interdependence obtains between our view of the world and our perceptual judgments. Anil Gupta shows in this important study that this interdependence is the key to a satisfactory account of experience. He uses tools from logic and the philosophy of language to argue that his account of experience makes available an attractive and feasible empiricism.

Professor Donald Davidson is one of the most innovative and influential recent philosophers. Ranging over a variety of topics in the philosophy of language, philosophy of mind and epistemology, his system of thought is unified by his inquiries into the nature of interpretation and understanding the speech and behavior of others. Together with its introduction, *Language, Mind and Epistemology* examines Davidson's unified stance towards philosophy by joining American and European authors within a collection of essays, published here for the first time. The authors discuss the central topics in Davidson's latest philosophy: his holistic truth-theoretic stance towards meaning and understanding, the epistemology of interpretation and translation, the externalist viewpoint in epistemology, the anti-Cartesian approach in accounting for first person authority, the thesis of anomalous monism, and the holistic conception of the mental.

This book is the first comprehensive treatment of Quine's brief yet memorable foray into ethics. It defends Quine against his most formidable critics, corrects misconceptions in the reception of his outlook on ethics as a philosophical enterprise and morality as a social institution, and restores emphasis on observationality as the impetus behind his momentous intervention in metaethics. The central focus is on Quine's infamous challenge to ethical theory: his thesis of the methodological infirmity of ethics as compared with science. The book ultimately demonstrates that the challenge is not only valid but also valuable in its identification of opportunities for reformation in ethical reasoning and moral justification.

Mark Richard presents an original picture of meaning according to which a word's meaning is analogous to the biological lineages we call species. His primary thesis is that a word's meaning - in the sense of what one needs to track in order to be a competent speaker - is the collection of assumptions its users make in using it and expect their hearers to recognize as being made. Meaning is something that is spread across a population, inherited by each new generation of speakers from the last, and typically evolving in so far as what constitutes a meaning changes in virtue of the interactions of speakers with their (linguistic and social) environment. In *Meanings as Species* he develops and defends the analogy between the biological and the linguistic, and includes a discussion of the senses in which the processes of meaning change are and are not like evolution via natural selection. The book also contains insightful discussions of a wide range of topics in the philosophy of language, including: relations between meaning and philosophical analysis, the project of 'conceptual engineering', the senses in which meaning is and is not compositional, the degree to which referential meaning is indeterminate, and what such indeterminacy might tell us about propositional attitudes like belief and assertion.

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