This second edition of Women, Knowledge, and Reality continues to exhibit the ways in which feminist philosophers enrich and challenge philosophy. Essays by twenty-five feminist philosophers, seventeen of them new to the second edition, address fundamental issues in philosophical and feminist methods, metaphysics, epistemology, and the philosophies of science, language, religion and mind/body. This second edition expands the perspectives of women of color, of postmodernism and French feminism, and focuses on the most recent controversies in feminist theory and philosophy. The chapters are organized by traditional fields of philosophy, and include introductions which contrast the ideas of feminist thinkers with traditional philosophers. The collected essays illustrate both the depth and breadth of feminist critiques and the range of contemporary feminist theoretical perspectives.

Reality? Knowledge? Philosophy!

Vols. 2-6 include "Theological and Semitic literature for 1898-1901, a
bibliographical supplement to the American journal of theology and the American journal of Semitic languages and literatures. By W. Muss-Arnolt." (Separately paged)

Knowledge and Reality

The Monist

The classic work that redefined the sociology of knowledge and has inspired a generation of philosophers and thinkers. In this seminal book, Peter L. Berger and Thomas Luckmann examine how knowledge forms and how it is preserved and altered within a society. Unlike earlier theorists and philosophers, Berger and Luckmann go beyond intellectual history and focus on commonsense, everyday knowledge—the proverbs, morals, values, and beliefs shared among ordinary people. When first published in 1966, this systematic, theoretical treatise introduced the term social construction, effectively creating a new thought and transforming Western philosophy.

Proceedings of the Meeting of the American Philosophical Association
The world's best introduction to philosophy, Knowledge, Reality, and Value explains basic philosophical problems in epistemology, metaphysics, and ethics, such as: How can we know about the world outside our minds? Is there a God? Do we have free will? Are there objective values? What distinguishes morally right from morally wrong actions? The text succinctly explains the most important theories and arguments about these things, and it does so a lot less boringly than most books written by professors. "My work is all a series of footnotes to Mike Huemer." - Plato

"This book is way better than my lecture notes." - Aristotle

"When I have a little money, I buy Mike Huemer's books; and if I have any left, I buy food and clothes." - Erasmus

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Glossary
Michael Huemer is a professor of philosophy at the University of Colorado, where he has taught since the dawn of time. He is the author of a nearly infinite number of articles in epistemology, metaphysics, ethics, and political philosophy, in addition to seven other amazing and brilliant books that you should immediately buy.
Meaning, Knowledge, and Reality


The Catholic Encyclopedia

Vols. 2 and 5 include appendices.

Cultural Reality

Alvin Plantinga is one of the leading figures in Anglo-American metaphysics, epistemology and philosophy of religion; his work in these areas has been the focus of wide scholarly attention. This collection of essays, all of which were written specifically for this volume in honor of Plantinga’s 70th birthday, ranges broadly over topics in metaphysics and epistemology and includes contributions by some of the best philosophers writing today.
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Women, Knowledge, and Reality

The Problem of Knowledge

Knowledge, Reality, and Values

Encyclopaedia of Religion and Ethics: Suffering-Zwingli

Originally published in 1930, this book presents the outline of a course in metaphysics delivered by Wincenty Lutosławski at a variety of academic institutions from 1890 onwards. Numerous aspects of reality are discussed in an effort to form a unified conception of it, from the material world through to abstract spirituality.

Naturalism and Our Knowledge of Reality

Vols. 2-6 include "Theological and Semitic literature for 1898-1901, a bibliographical supplement to the American journal of theology and the American
Read Book Reality Knowledge And Value A Basic Introduction To Philosophy

journal of Semitic languages and literatures. By W. Muss-Arnolt." (Separately paged)

The Encyclopedia Americana

The Spectator

The Knowledge of Reality

The American Journal of Theology

A weekly review of politics, literature, theology, and art.

Reality and Value

Mind, Value, and Reality
Value, Reality, and Desire is an extended argument for a robust realism about value. The robust realist affirms the following distinctive theses. There are genuine claims about value which are true or false - there are facts about value. These value-facts are mind-independent - they are not reducible to desires or other mental states, or indeed to any non-mental facts of a non-evaluative kind. And these genuine, mind-independent, irreducible value-facts are causally efficacious. Values, quite literally, affect us. These are not particularly fashionable theses, and taken as a whole they go somewhat against the grain of quite a lot of recent work in the metaphysics of value. Further, against the received view, Oddie argues that we can have knowledge of values by experiential acquaintance, that there are experiences of value which can be both veridical and appropriately responsive to the values themselves. Finally, these value-experiences are not the products of some exotic and implausible faculty of 'intuition'. Rather, they are perfectly mundane and familiar mental states - namely, desires. This view explains how values can be 'intrinsically motivating', without falling foul of the widely accepted 'queerness' objection. There are, of course, other objections to each of the realist's claims. In showing how and why these objections fail, Oddie introduces a wealth of interesting and original insights about issues of wider interest - including the nature of properties, reduction, supervenience, and causation. The result is a novel and interesting account which illuminates what would otherwise be deeply puzzling
features of value and desire and the connections between them.

Value, Reality, and Desire

This volume collects some of John McDowell's influential papers, written at various times over the last two decades. One group of essays deals mainly with issues in the interpretation of the ethical writings of Aristotle and Plato. A second group of papers contains more direct treatments of questions in moral philosophy that arise naturally out of reflection on the Greek tradition. Some of the essays in the second group exploit Wittgensteinian ideas about reason in action, and they open into the third group of papers, which contains readings of central elements in Wittgenstein's difficult later work. A fourth group deals with issues in the philosophy of mind and with questions about personal identity and the special character of first-personal thought and speech.

The Encyclopaedia Britannica

Written simply yet comprehensively, Molnar's analysis of the history of philosophy and false mysticism leads him to conclude that a return to a moderate realism will save the philosophical enterprise from a series of epistemological and societal absolutes that are embodied in contemporary rationalism and mysticism alike.
Issues that have been systematically excluded from discourse will have to be reintroduced into the discussion of person and providence. Molnar divided the philosophical systems into two groups according to their vision of God, and consequently of reality. One group removes God from the human scope, therefore rendering the world unreal, unknowable, and meaningless. The second group holds that God is immanent in the human soul, thereby emphasizing the human attainment of divine status, and reducing the extra-mental world to a condition of utter imperfection. Either way, the result is a pseudo-mysticism, a denial of the creaturely status of human beings. What is most needed, Molnar claims, is a theory of knowledge whose ideal is not fusion but distinction—between God and Man, subject and object, the self and the society. By thus raising the question of philosophy over against magic, Molnar seeks to awaken the reader from neo-dogmatic assumptions and restore speculative thought to its traditional place.

What Can She Know?

Knowledge

Knowledge and Reality
Dewey's Empirical Theory of Knowledge and Reality

American Journal of Theology

This textbook introduction offers a new way of approaching metaphysics and epistemology - via links to ethical and social questions. It asks questions such as: Fundamentally, what are we? And what, if anything, do we know?

The Encyclopaedia Britannica

This is the second volume of John McDowell's selected papers. These 19 essays collectively report on McDowell's involvement with questions about the interface between the philosophies of language and mind and with issues in general epistemology.

Knowledge, Reality, and Value

"Knowledge, Reality, and Values" provides readings that reflect the history of philosophy as it spread from ancient Greece into the Muslim world of the Middle
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Ages, which in turn influenced the development of philosophy in Medieval and Enlightenment Europe. It presents a broad view of philosophy, including a diversity of viewpoints representing the complexity of both the analytic and continental philosophical traditions, and offers critical perspectives from feminism, postcolonial theory, and critical race studies. "Knowledge, Reality, and Values" introduces philosophy through concise selections representing the diversity of philosophical thought, from ancient Greek philosophy through contemporary work in metaphysics, epistemology, and ethics. The text highlights a variety of contemporary approaches, including analytic philosophy, American pragmatism, and existentialism. Beginning with a section on critical thinking, introducing deductive validity and soundness and inductive reasoning, "Knowledge, Reality, and Values" equips the student with the reasoning skills needed to comprehend and assess the readings. "Knowledge, Reality, and Values" is best suited for introductory undergraduate courses in general philosophy, ethics, and social and political philosophy, as well as for continuing education courses and the interested casual reader.

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School of the Arts, Rutgers University. Shottenkirk exhibits her artwork and disseminates her writings under the banner of The System Project.

The Problems of Philosophy

Throughout his career, Keith Hossack has made outstanding contributions to the theory of knowledge, metaphysics and the philosophy of mathematics. This collection of previously unpublished papers begins with a focus on Hossack's conception of the nature of knowledge, his metaphysics of facts and his account of the relations between knowledge, agents and facts. Attention moves to Hossack's philosophy of mind and the nature of consciousness, before turning to the notion of necessity and its interaction with a priori knowledge. Hossack's views on the nature of proof, logical truth, conditionals and generality are discussed in depth. In the final chapters, questions about the identity of mathematical objects and our knowledge of them take centre stage, together with questions about the necessity and generality of mathematical and logical truths. Knowledge, Number and Reality represents some of the most vibrant discussions taking place in analytic philosophy today.

The Philosophical Review
In this lively and accessible book Lorraine Code addresses one of the most controversial questions in contemporary theory of knowledge, a question of fundamental concern for feminist theory as well: Is the sex of the knower epistemologically significant? Responding in the affirmative, Code offers a radical alternative to mainstream philosophy’s terms for what counts as knowledge and how it is to be evaluated. Code first reviews the literature of established epistemologies and unmasks the prevailing assumption in Anglo-American philosophy that "the knower" is a value-free and ideologically neutral abstraction. Approaching knowledge as a social construct produced and validated through critical dialogue, she defines the knower in light of a conception of subjectivity based on a personal relational model. Code maps out the relevance of the particular people involved in knowing: their historical specificity, the kinds of relationships they have, the effects of social position and power on those relationships, and the ways in which knowledge can change both knower and known. In an exploration of the politics of knowledge that mainstream epistemologies sustain, she examines such issues as the function of knowledge in shaping institutions and the unequal distribution of cognitive resources. What Can She Know? will raise the level of debate concerning epistemological issues among philosophers, political and social scientists, and anyone interested in feminist theory.

The Philosophy of Humanism and of Other Subjects
An international journal of general philosophy.

God and the Knowledge of Reality

Originally published in 1937. This book addresses the importance of the theory of values that rests on a general metaphysical understanding founded on a comprehensive view of all aspects of the world. The author speaks against the absolutist theories with a realistic one encompassing a theory of space and time and considering value as an object of immediate intuition. These great philosophical questions feed into discussions of the philosophy of religion and of science. Garnett distinguishes between spiritual and other values on the ground that the spiritual values are not subjective to satiety, while other values are. He contends that our knowledge of mind is as direct and reliable as our knowledge of the physical world. This is an important early book by an influential 20th Century thinker.

Knowledge, Society and Reality

Reality, Knowledge, and Value
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Scope: theology, philosophy, ethics of various religions and ethical systems and relevant portions of anthropology, mythology, folklore, biology, psychology, economics and sociology.

Encyclopædia of Religion and Ethics: Suffering-Zwingli

The ongoing revival of interest in the work of American philosopher and pragmatist John Dewey has given rise to a burgeoning flow of commentaries, critical editions, and reevaluations of Dewey's writings. While previous studies of Dewey's work have taken either a historical or a topical focus, Shook offers an innovative, organic approach to understanding Dewey and eloquently shows that Dewey's instrumentalism grew seamlessly out of his idealism. He argues that most current scholarship operates under a mistaken impression of Dewey's early philosophical positions and convincingly demonstrates a number of key points: that Dewey's metaphysical empiricism remained more indebted to Kant and Hegel than is commonly supposed; that Dewey owed more to the influence of Wundt than is commonly believed; that the influence of Peirce and James was not as significant for the development of Dewey's theories of mind and truth as has been argued in the past; and that Dewey's pragmatic theory of knowledge never really abandoned idealism. Shook's exposition of the unity of Dewey's thought challenges a large scholarly industry devoted to suppressing or explaining away the consistency between Dewey's early thought and his later work. In every respect, Dewey's
Empirical Theory of Knowledge and Reality is a provocative and engaging study that will occupy a unique niche in this field. It is certain to stimulate discussion and controversy, forcing Dewey traditionalists out of habitual modes of thought and transforming our conventional understanding of the development of classical American philosophy.

Theology as an Empirical Science

Philosophical naturalism is taken to be the preferred and reigning epistemology and metaphysics that underwrites many ideas and knowledge claims. But what if we cannot know reality on that basis? What if the institution of science is threatened by its reliance on naturalism? R. Scott Smith argues in a fresh way that we cannot know reality on the basis of naturalism. Moreover, the "fact-value" split has failed to serve our interests of wanting to know reality. The author provocatively argues that since we can know reality, it must be due to a non-naturalistic ontology, best explained by the fact that human knowers are made and designed by God. The book offers fresh implications for the testing of religious truth-claims, science, ethics, education, and public policy. Consequently, naturalism and the fact-value split are shown to be false, and Christian theism is shown to be true.
Knowledge, Number and Reality

The Social Construction of Reality

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