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A critical history of Greek philosophy, : Amazon.co.uk ... Philosophy of history is the philosophical study of history and its discipline. The term was coined by French philosopher Voltaire. In contemporary philosophy a distinction has developed between speculative philosophy of history and critical philosophy of history, now referred to as analytic. The former questions the meaning and purpose of the historical process whereas the latter studies the foundations and implications of history and the historical method. The names of these are derived from C

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Critical Theory | University of Essex
of Christianitythe story that before creating human beings of Xesh and blood God created3 See vol. i, p. 43. PHILOSOPHY AND FAITH6 A NEW HISTORY OF WESTERN PHILOSOPHY volume 11Medieval Philosophy anthonykennyCLARENDON ... The City of God sets Jesus, the cruciWed King of the Jews, atthe apex of the idealized city-state of pagan philosophy. Like Aristotle in his Metaphysics.

Presents a fresh perspective that explores the development of psychology as both a human and a natural science.

Virtually every aspect of the modern Western worldview has its roots in the remarkably diverse body of philosophy that emerged from a small patch of land in the Mediterranean thousands of years ago. This volume offers an overview of the highlights of ancient Greek philosophy, as well as an historical account of the lives of many of the scholars and thinkers who helped shaped it.

This is the enlarged edition of a Critical History of Modern Philosophy. In this new edition Greek and Medieval Philosophies have been added. The book also includes a critical and comparative account of the major contributions of eight modern thinkers. To this exposition the idealism of Hegel and Bradley has been introduced. Recent discussions concerning Hume, Kant, Hegel and Bradley have also been incorporated. Whilst giving fully an analytic account of topics, the author maintains that philosophy is a holistic enterprise of man, as we find it in Spinoza, Kant, Hegel and Bradley.The book has turned out to be a reliable and useful to the students of the subject throughout India. This thoroughly revised and enlarged edition will prove to be all the more serviceable in general.

Ever since Plato made the case for the primacy of ideas over names, philosophy has tended to elevate the primacy of its ideas over the more common understanding and insights that are circulated in the names drawn upon by the community. Commencing with a critique of Plato's original philosophical decision, Cristaudo takes up the argument put forward by Thomas Reid that modern philosophy has generally continued along the 'way of ideas' to its own detriment. His argument identifies the major paradigmatic developments in modern philosophy commencing from the new metaphysics pioneered by Descartes up until the analytic tradition and the anti-domination philosophies which now dominate social and political thought. Along the way he argues that the paradigmatic shifts and break-downs that have occurred in modern philosophy are due to being beholden to an inadequate sovereign idea, or small cluster of ideas, which contribute to the occlusion of important philosophical questions. In addition to chapters on Descartes, and the analytic tradition and anti-domination philosophies, his critical history of modern philosophy explores the core ideas of Locke, Berkeley, Malebranche, Locke, Hume, Reid, Kant, Fichte, Hegel, Schelling, Marx, Kierkegaard, Schopenhauer, Nietzsche, Husserl and Heidegger. The common thread uniting these disparate philosophies is what Cristaudo calls 'idealism' (sic.). Rather than expanding our reasoning capacity, 'idealism' contributes to philosophers imposing dictatorial principles or models that ultimately occlude and distort our understanding of our participative role within reality. Drawing upon thinkers such as Pascal, Vico, Hamann, Herder, Franz Rosenzweig, Martin Buber and Eugen Rosensock-Huessy Cristaudo advances his argument by drawing upon the importance of encounter, dialogue, and a more philosophical anthropological and open approach to philosophy.

This volume begins with the rise of German Idealism and Romanticism, traces the developments of naturalism, positivism, and materialism and of later-century attempts to combine idealist and naturalist modes of thought. Written by a team of leading international scholars this crucial period of philosophy is examined from the novel perspective of themes and lines of thought which cut across authors, disciplines, and national boundaries. This fresh approach will open up new ways for specialists and students to conceptualise the history of 19th-century thought within philosophy, politics, religious studies and literature.

A masterful survey of the history of Marxist philosophy of science Sheehan retraces the development of a Marxist philosophy of science through detailed and highly readable accounts of the debates that shaped it. Skilfully deploying a large cast of characters, Sheehan shows how Marx and Engel's ideas on the development and structure of natural science had a crucial impact on the work of early twentieth-century natural philosophers, historians of science, and natural scientists. With a new afterword by the author.

Available in paperback for the first time, this landmark volume examines the course of Western philosophy over the past 2,500 years. A Critical History of Western Philosophy focuses on the most significant thinkers and philosophical movements while emphasizing key ideas of permanent interest and relevance. Arranged chronologically from early Greece to the twentieth century, this comprehensive work includes expert histories of all major figures from Socrates and Plato to G.E. Moore and Bertrand Russell, and of every important school from the Epicureans to the Existentialists.

A study of the emergence in post-Kantian continental philosophy of a focus on the lived experience of temporality. The project of all philosophy may be to gain reconciliation with time, even if not every philosopher has dealt with time expressly. A confrontation with the passing of time and with human finitude runs through the history of philosophy as an ultimate concern. In this genealogy of the concept of temporality, David Hoy examines the emergence in a post-Kantian continental philosophy of a focus on the lived experience of the "time of our lives" rather than on the time of the universe. The purpose is to see how phenomenological and poststructuralist philosophers have tried to locate the source of temporality, how they have analyzed time's passing, and how they have depicted our relation to time once it has been—in a Proustian sense—regained. Hoy engages with competing theoretical tactics for reconciling us to our fleeting temporality, drawing on work by Kant, Heidegger, Hegel, Husserl, Merleau-Ponty, Nietzsche, Gadamer, Sartre, Bourdieu, Foucault, Bergson, Deleuze, Žižek, and Derrida. Hoy considers four existential strategies for coping with the apparent flow of temporality, including Proust's passive and Walter Benjamin's active reconciliation through memory, Žižek's critique of poststructuralist politics, Foucault's confrontation with the temporality of power, and Deleuze's account of Aion and Chronos. He concludes by exploring whether a dual temporalization could be what constitutes the singular "time of our lives."

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