

Armenian History And The Question Of Genocide

Plato and the Question of Beauty
Gadamer and the Question of the Divine
Jean-Luc Nancy and the Question of Community
Sociological Theory and the Question of Religion
Philosophy, Religion, and the Question of Intolerance
Hannah Arendt And The Jewish Question
On the Question of Germany
A Lecture ... on the Question "Has the Parotid Gland Ever Been Extirpated?"
Jews Out of the Question
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Biography and the Question of Literature in France
A Teacher, His Students, and the Great Questions of Life, Second Edition
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drew a hybrid one of continental philosophy's keenest interpreters of Plato takes up the question of beauty in three Platonic dialogues the *Hippias* major symposium and *Phaedrus* what Plato meant by beauty is not easily characterized and Hyland's close readings show that Plato ultimately gives up on the possibility of a definition Plato's failure however tells us something important about beauty that it cannot be reduced to logos exploring questions surrounding love memory and ideal form Hyland draws out the connections between beauty the possibility of philosophy and philosophical living this new reading of Plato provides a serious investigation into the meaning of beauty and places it at the very heart of philosophy

Gadamer and the question of the divine uncovers a neglected side of Gadamer's thought namely his life long concern with the question of the divine not only is this an issue of fundamental importance to philosophical hermeneutics but it also contributes to what Gadamer considered to be the most urgent task of our time a conceptual dialogue among religions new grounds for toleration among communities must be found and Gadamer's study of the divine provides both a model and a starting place for doing so in setting forth a conceptual narrative for global dialogue about religious transcendence Gadamer is the pre eminent twentieth century philosopher of the divine Gadamer's study of the divine is an application of philosophical hermeneutics and phenomenological in its descriptions of temporality and the experience of art Walter Iammi shows how Gadamer provides us with a richly textured study of the divine that finds its bearings in Heidegger and the Greeks and suggests a path to questions of cosmology temporality and religious experience

this book remedies a gap in the on going debate on community by a transparent and thorough analysis of the work of French philosopher Jean Luc Nancy

Religion lies near the heart of the classical sociological tradition yet it no longer occupies the same place within the contemporary sociological enterprise this relative absence has left sociology under prepared for thinking about religion's continuing importance in new issues movements and events in the twenty first century this book seeks to address this lacunae by offering a variety of theoretical perspectives on the study of religion that bridge the gap between mainstream concerns of sociologists and the sociology of religion following an assessment of the current state of the field the authors develop an emerging critical perspective within the sociology of religion with particular focus on the importance of historical background re assessing the themes of aesthetics listening and different degrees of spiritual self discipline the authors draw on ethnographic studies of religious involvement in Norway and the UK they highlight the importance of power in the sociology of religion with help from Pierre Bourdieu Marx and critical discourse analysis this book points to emerging currents in the field and offers a productive and lively way forward not just for sociological theory of religion but for the sociology of religion more generally

Philosophy Religion and the Question of Intolerance is a diverse collection of essays united by a common starting point and theme the awareness that intolerance is a phenomenon encountered in diverse places and circumstances and often handled with limited success the question of toleration together with its cultural social religious and philosophical implications

are addressed by leading authorities who offer insights from an interdisciplinary perspective the book begins with essays by three distinguished scholars robert cummings neville j b schneewind and john mccumber they assess the origins of intolerance the genesis of our concept of toleration and the outlook for the practice of tolerance in contemporary society beyond the opening essays the collection is divided into three sections the first concentrates on the relationship of religious faith and practice to toleration and inquires how religion might either impede or promote toleration the second section deals primarily with questions regarding tolerance in the face of modern political realities the final section discusses ethics namely the philosophical analysis and definition of toleration as a virtue

hannah arendt 1906 1975 was one of the most original and interesting political thinkers of the twentieth century in this new interpretation of her career philosopher richard bernstein situates arendt historically as an engaged jewish intellectual and explores the range of her thinking from the perspective of her continuing confrontation with the jewish question bernstein argues that many themes that emerged in the course of arendt s attempts to understand specifically jewish issues shaped her thinking about politics in general and the life of the mind by exploring pivotal events of her life story her arrest and subsequent emigration from germany in 1933 her precarious existence in paris as a stateless jew working for Zionist organizations her internment at gurs and her subsequent escape and finally her flight from europe in 1941 he shows how personal experiences and her responses to them oriented her thinking arendt s analysis of the jews lack of preparation for the vicious political antisemitism that arose in the last decade of the nineteenth century bernstein argues led her on a quest for the ultimate meaning of politics and political responsibility moreover he points out that arendt s deepest insights about politics emerged from her reflections on statelessness and totalitarian domination bernstein also examines arendt s attraction to and break with Zionism and the reasons for her critical stance toward a jewish sovereign state he then turns to the issue that in arendt s opinion needed most to be confronted in the aftermath of world war ii the fundamental nature of evil he traces the nuances of her thinking from radical evil to the banality of evil and finally reexamines eichmann in jerusalem her meditation on evil that caused a storm of protest and led some to question her loyalty to the jewish people

in post holocaust philosophy anti semitism has come to be seen as a paradigmatic political and ideological evil jews out of the question examines the role that opposition to anti semitism has played in shaping contemporary political philosophy elad lapidot argues that post holocaust philosophy identifies the fundamental epistemological evil of anti semitic thought not in thinking against jews but in thinking of jews in other words what philosophy denounces as anti semitic is the figure of the jew in thought lapidot reveals how paradoxically opposition to anti semitism has generated a rejection of jewish thought in post holocaust philosophy through critical readings of political philosophers such as Adorno Horkheimer Sartre Arendt Badiou and Nancy the book contends that by rejecting jewish thought the opposition to anti semitism comes dangerously close to anti semitism itself and at work in this rejection is a problematic understanding of the relations between politics and thought a troubling political epistemology lapidot s critique of this political epistemology is the book s ultimate aim

Russia and the question of world order engages with three sets of questions that cut to the heart of the ongoing debate about Russia's role in the present world order. Firstly, the book asks what are Russia's aims and objectives: is Russia a highly revisionist power bent on overturning established rules and institutions, or is it best understood as a country with limited ambitions? Secondly, contributors ask what factors shape Russia's views on the global order and its foreign policy choices, and finally, they ask what are the consequences of Russia's actions for the existing international order. To answer these questions, the book brings together scholars who analyse Russia's world order policies through the lenses of different theoretical approaches, including the English School, which carries classical realism, social constructivism, and a long durée perspective. Examining Russia's role in the present world order with a special focus on Moscow's relations with the US, China, and the EU, Russia and the question of world order will be of great interest to scholars of international relations and Russian foreign policy. The chapters were originally published as a special issue of *European Politics and Society*.

An analysis of the Turkish position regarding the Armenian claims of genocide during World War I and the continuing debate over this issue, the author offers an equal examination of each side's historical position. The book asks what is genocide and illustrates that although this is a useful concept to describe such evil events as the Jewish Holocaust in World War II and Rwanda in the 1990s, the term has also been overused, misused, and therefore trivialized by many different groups seeking to demonize their antagonists and win sympathetic approbation for them. The author includes the Armenians in this category because although as many as 600,000 of them died during World War I, it was neither a premeditated policy perpetrated by the Ottoman Turkish government nor an event unilaterally implemented without cause. Of course, in no way does this excuse the horrible excesses committed by the Turks.

This book takes a fresh look at the relations between literature and biography by tracing the history of their connections through three hundred years of French literature. The starting point for this history is the eighteenth century when the term biography first entered the French language and when the word literature began to acquire its modern sense of writing, marked by an aesthetic character. Arguing that the idea of literature is inherently open to revision and contestation, Ann Jefferson examines the way in which biographically orientated texts have been engaged in questioning and revising definitions of literature. At the same time, she tracks the evolving forms of biographical writing in French culture and proposes a reappraisal of biography in terms not only of its forms but also of its functions. Although Ann Jefferson's book has powerful theoretical implications for both biography and the literary, it is first and foremost a history offering a comprehensive new account of the development of French literature. Through this dual focus on the question of literature and on the relations between literature and biography, it offers original readings of major authors and texts in the light of these concerns, beginning with Rousseau and ending with life writing. Contemporary authors such as Pierre Michon and Jacques Roubaud are also discussed. Other authors discussed include Mme de Staël, Victor Hugo, Sainte-Beuve, Barbey d'Aurevilly, Baudelaire, Nerval, Mallarmé, Schwob, Proust, Gide, Leiris, Sartre, Genet, Barthes, and Roger Laporte.

Throughout history, philosophers have attempted to unravel the mystery of life. People from

many diverse traditions have been invited to sit face to face at the table of philosophy to engage in analytical and critical reflection in what dr john morgan calls the great questions of life this book invites students to explore the meaning of life in an easy and understandable manner through the infamous character professor plotimus the antics of professor plotimus make philosophy interesting uncomplicated and easy to grasp while deeply compelling it allows our minds to wonder and listen to the wisdom of the ages that life has meaning and purpose if we only loosen the chains of dogma and venture out of our caves as we attempt to see life in a fresh way from the preface by linda lewis riccardi adjunct professor of humanities and philosophy reading area community college

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handy revision aids

in this book victor preller examines the logical status of religious language in the light of recent developments in american analytic philosophy the problem inherent in religious language is presented in terms of the referential status of the word god the author argues that the significance of any referential term is dependent upon the ability of that term to play a significant role within a unified conceptual system the problem is shown to transcend the epistemological dogmas of positivism and conceptual empiricism and to be inherent in any intelligible epistemology including that of thomas aquinas whose theological treatises serve as a model of religious language for the thesis of this book according to professor preller divine science aquinas term for what we now call natural theology results from a reflection upon the limitations encountered by the intellect in its attempt to render intelligible the objects of human experience in the science of god aquinas term for that mode of knowing engendered by faith the unknown meta empirical referent of divine science becomes the object of the human intellect while this study develops out of the discussions inaugurated by flew and mcintyre in new essays in philosophical theology it rejects the excessively empirical approach of most other studies in that tradition it applies post positivistic analysis to specifically catholic theological language but it obviously applies to the theological language involved in any form of theism

most people have wondered whether anything really matters some have temporarily thought that nothing really matters and some philosophers have defended the view that nothing really matters however if someone thinks that nothing matters if they are a nihilist about value then it seems that it is irrational for them to care about anything it seems that nihilism about value mandates total indifference this is the problem of nihilism allan hazlett addresses in the epistemology of desire and the problem of nihilism hazlett argues that the problem of nihilism arises because desire and thus caring is a species of evaluation that admits of irrationality this contradicts the influential humean view that desire does not admit of irrationality which has a ready solution to the problem of nihilism since desire does not admit of irrationality it cannot be irrational to care about something that you believe does not matter however following g e anscombe hazlett argues that desire has the same relationship to goodness as belief has to truth just as truth is the accuracy condition for belief goodness is the accuracy condition for desire this reveals desire as an appropriate target of epistemological inquiry in the same way that belief is an appropriate target of epistemological inquiry desires can amount to knowledge in the same way that beliefs can amount to knowledge and crucially for the problem of nihilism desire admits of irrationality in the same way that belief admits of irrationality nevertheless although it is obviously irrational to believe something that you believe is not true hazlett argues that it is not irrational to desire something you believe is not good despite the fact that goodness is the accuracy condition for desire this provides a solution to the problem of nihilism and shows that nihilism about value can coherently be combined with the anti humean view that desire is a species of evaluation

arithmetic is one of the foundations of our educational systems but what exactly is it numbers are everywhere in our modern societies but what is our knowledge of numbers really about

this book provides a philosophical account of arithmetical knowledge that is based on the state of the art empirical studies of numerical cognition it explains how humans have developed arithmetic from humble origins to its modern status as an almost universally possessed knowledge and skill central to the account is the realisation that while arithmetic is a human creation the development of arithmetic is constrained by our evolutionarily developed cognitive architecture arithmetic is a sophisticated cultural development but it is ultimately based on abilities with numerosities that we already possess as infants and share with many non human animals therefore arithmetic is not purely conventional an arbitrary game akin to chess instead arithmetic is deeply connected to our basic cognitive capacities

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