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Four Decades of Student-Friendly Philosophy About Philosophy is an introductory text that covers all the major fields of philosophy in an easy-to-read language, interspersed with short selections from the major philosophers. It has been a best-selling leader in the field for more than forty years and it is written by an internationally recognized author of more than twenty books. Teaching and Learning Experience Personalize Learning - MyPhilosophyLab delivers proven results in helping students succeed, provides engaging experiences that personalize learning, and comes from a trusted partner with educational expertise and a deep commitment to helping students and instructors achieve their goals. Improve Critical Thinking - Each chapter ends with a Contemporary Application feature. This feature helps students connect the philosophy of the chapter to a current issue or problem being discussed widely in America. Engage Students - Each chapter starts with a brief biography and discussion of a great philosopher who has contributed to the field of philosophy. Support Instructors - Teaching your course just got easier! You can create a Customized Text or use our Instructor's Manual, Electronic "MyTest" Test Bank or PowerPoint Presentation Slides. NEW! Pearson's Reading Hour Program for Instructors Interested in reviewing new and updated texts in Philosophy? Click on the below link to choose an electronic chapter to preview! Settle back, read, and receive a Penguin paperback for your time! <http://www.pearsonhighered.com/readinghour/philosophy>

What is Philosophy? is the last instalment of a remarkable twenty-year collaboration between the philosopher Gilles Deleuze and the psychoanalyst Félix Guattari. This hugely important text attempts to explain the terms of their collaboration and to define the activity of philosophy in which they have been engaged. A major contribution to contemporary Continental philosophy, it nevertheless remains distinctly challenging for readers faced for the first time with Deleuze and Guattari's unusual and somewhat allusive style. Deleuze and Guattari's 'What is Philosophy?: A Reader's Guide offers a concise and accessible introduction to this hugely important and yet challenging work. Written specifically to meet the needs of students coming to Deleuze and Guattari for the first time, the book offers guidance on: - Philosophical and historical context - Key themes - Reading the text - Reception and influence - Further reading

This is the first comprehensive evaluation of Charles Taylor's work and a major contribution to the leading questions in philosophy and the human sciences as they face an increasingly pluralistic age. Charles Taylor is one of the most influential moral and political philosophers of our time, and these essays address topics in his thought ranging over the history of philosophy, truth, modernity and postmodernity, theism, interpretation, the human sciences, liberalism, pluralism and difference.

In mid-nineteenth-century London, destitute Ivy, whose main asset is her red hair, comes to the attention of a painter of the pre-Raphaelite school who, with the connivance of her family, is determined to make her his model and muse.

Korean: A Comprehensive Grammar is a reference to Korean grammar, and presents a thorough overview of the language, concentrating on the real patterns of use in modern Korean. The book moves from the alphabet and pronunciation through morphology and word classes to a detailed analysis of sentence structures and semantic features such as aspect, tense, speech styles and negation. Updated and revised, this new edition includes lively descriptions of Korean grammar, taking into account the latest research in Korean linguistics. More lower-frequency grammar patterns have been added, and extra examples have been included throughout the text. The unrivalled depth and range of this updated edition of Korean: A Comprehensive Grammar makes it an essential reference source on the Korean language.

Plato's dialogues show Socrates at different ages, beginning when he was about nineteen and already deeply immersed in philosophy and ending with his execution five decades later. By presenting his model philosopher across a fifty-year span of his life, Plato leads his readers to wonder: does that time period correspond to the development of Socrates' thought? In this magisterial investigation of the evolution of Socrates' philosophy, Laurence Lampert answers in the affirmative. The chronological route that Plato maps for us, Lampert argues, reveals the enduring record of philosophy as it gradually took the form that came to dominate the life of the mind in the West. The reader accompanies Socrates as he breaks with the century-old tradition of philosophy, turns to his own path, gradually enters into a deeper understanding of nature and human nature, and discovers the successful way to transmit his wisdom to the wider world. Focusing on the final and most prominent step in that process and offering detailed textual analysis of Plato's Protagoras, Charmides, and Republic, How Philosophy Became Socratic charts Socrates' gradual discovery of a proper politics to shelter and advance philosophy.

Saint Paul and Sir Isaac Newton advised that we look for God in His works. But twentieth century science has revolutionized our understanding of the physical and biological universe. How should our changed understanding affect traditional thought about God? This book seeks to answer this question. The first part of the book is a general portrayal of the universe, guided by what science says about it. In the second part traditional arguments for the existence of God are considered in relationship to the contemporary cosmological panorama. In separate concluding chapters the authors set forth alternative opinions as to whether or not the cosmos is indeed God's work.

What is the state of philosophy today, and what might it be tomorrow? With What Philosophy Is For, Michael Hampe answers these questions by exploring the relationships among philosophy, education, science, and narrative, developing a Socratic critique of philosophical doctrines. Philosophers generally develop systematic theories that lay out the basic structures of human experience, in order to teach the rest of humanity how to rightly understand our place in the world. This [scientific] approach to philosophy, Hampe argues, is too one-sided. In his magnum opus of an essay, Hampe aims to rescue philosophy from its current narrow claims of doctrine and to remind us what it is really for/to productively disillusion us into clearer thinking. Hampe takes us through twenty-five hundred years of intellectual history, starting with Socrates. That archetype of the philosophical teacher did not develop strict doctrines and rules, but rather criticized and refuted doctrines. With the Socratic method, we see the power of narration at work. Narrative and analytical disillusionment, Hampe argues, are the most helpful long-term enterprises of thought, the ones most worth preserving and developing again. What Philosophy Is For is simultaneously an introduction, a critique, and a call to action. Hampe shows how and why philosophy became what it is today, and, crucially, shows what it could be once more, if it would only turn its back on its pretensions to dogma: a privileged space for reflecting on the human condition.

Kant declared that philosophy began in 1781 with his Critique of Pure Reason. In 1806 Hegel announced that philosophy had now been completed. Eckart Förster examines the reasons behind these claims and assesses the steps that led in such a short time from Kant's "(B)eginning" to Hegel's "(B)end." He concludes that, in an unexpected yet significant sense, both Kant and Hegel were indeed right. The Twenty-Five Years of Philosophy follows the unfolding of a key idea during this exceptionally productive period: the Kantian idea that philosophy can be scientific and, consequently, can be completed. Förster's study combines historical research with philosophical insight and leads him to propose a new thesis. The development of Kant's transcendental philosophy in his three Critiques, Förster claims, resulted in a fundamental distinction between "(B)intellectual intuition" and "(B)intuitive understanding." Overlooked until now, this distinction yields two takes on how to pursue philosophy as science after Kant. One line of thought culminates in Fichte's theory of freedom (Wissenschaftslehre), while the other—and here Förster brings Goethe's significance to the fore—results in Goethe's transformation of the Kantian idea of an intuitive understanding in light of Spinoza's third kind of knowledge. Both strands are brought together in Hegel and propel his split from Schelling. Förster's work makes an original contribution to our understanding of the classical era of German philosophy—an expanding interest within the Anglophone philosophical community.

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