

# Philosophical Occasions 1912–1951

Philosophical Occasions, 1912–1951 The Possibility of Discussion Wittgenstein's Art of Investigation Wittgenstein in Exile Ludwig Wittgenstein Wittgenstein Versus Anscombe on How to Live After Wittgenstein, St. Thomas Wittgenstein and Pragmatism Philosophical Writings The Human as the Other Bitter Knowledge Bulletin Lingua Franca International Journal of Contemporary Sociology Wittgenstein and the Method of Philosophy Business Ethics and Strategy Prolegomena to Wittgenstein's Tractatus The Review of Rabbinic Judaism Fitzgerald, Hemingway, and the Twenties Philosophy of Mind, Volume 21 Ludwig Wittgenstein Hugo Strandberg Beth Savickey James C. Klagge Ludwig Wittgenstein Duncan Richter Roger Pouivet Anna Boncompagni Matthew Rukgaber Thomas D. Eisele International Federation for Documentation Sami Pihlstrom Alan E. Singer John Christian Holbo Ronald Berman John Hawthorne

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fifteen selections that span the development of Wittgenstein's thought his wide range of interests and his methods of philosophical investigation offer subtle insights into the character and personality of their author

answering the question how is fruitful discussion possible this book addresses the central philosophical issue of how reason shall be understood and how it is limited this study argues that the understanding of discussion according to which it necessarily starts from putative universal norms and rules for argumentation is problematic among other reasons since such rules are unfruitful in contexts where

there are vast disagreements such as religion inspired by wittgensteinian ideas strandberg develops instead a new way of understanding discussion truth and rationality which escapes these problems and shows how this solution can be used to answer the accusation against wittgensteinian philosophy for being conservative and resulting in fideism

wittgenstein s art of investigation is one of the first to focus on and provide an original and detailed analysis of wittgenstein s grammatical investigations beth sarkey offers us new insight into the historical context and influences on method which will help students understand the intricacies and depth of his work

a new way of looking at wittgenstein as an exile from an earlier cultural era ludwig wittgenstein s tractatus logico philosophicus 1922 and philosophical investigations 1953 are among the most influential philosophical books of the twentieth century and also among the most perplexing wittgenstein warned again and again that he was not and would not be understood moreover wittgenstein s work seems to have little relevance to the way philosophy is done today in wittgenstein in exile james klagge proposes a new way of looking at wittgenstein as an exile that helps make sense of this wittgenstein s exile was not despite his wanderings from vienna to cambridge to norway to ireland strictly geographical rather klagge argues wittgenstein was never at home in the twentieth century he was in exile from an earlier era oswald spengler s culture of the early nineteenth century klagge draws on the full range of evidence including wittgenstein s published work the complete nachla□ correspondence lectures and conversations he places wittgenstein s work in a broad context along a trajectory of thought that includes job goethe and dostoyevsky yet klagge also writes from an analytic philosophical perspective discussing such topics as essentialism private experience relativism causation and eliminativism once we see wittgenstein s exile klagge argues we will gain a better appreciation of the difficulty of understanding wittgenstein and his work

in the safety of his manuscripts ludwig wittgenstein was free to endlessly revise rework and reframe his philosophical thoughts thus his published work yields a glimpse of just a small portion of wittgenstein s philosophical thought the portion that eventually appeared in print yet for wittgenstein philosophy was an on going activity a process only in his dialog with the philosophical community and in his private moments does wittgenstein s philosophical practice fully come to light those public and private occasions are collected here in private occasions co editor alfred nordmann presents wittgenstein s diaries from the 1930s to an english audience for the first time they are accompanied by wittgenstein s letters to and

from friend ludwig h̄nsel together they reveal a great deal about wittgenstein who himself says the movement of thought in my philosophizing should be discernible also in the history of my mind in public occasions james klagge collects wittgenstein s papers and speeches some newly published from a number of forums including his lectures at cambridge and his involvement with the cambridge moral science club much of wittgenstein s philosophical work came through or in the form of dialogs making these public encounters particularly valuable the result of this collaboration ludwig wittgenstein public and private occasions is a thorough look at the philosophy of one of the 20th century s greatest thinkers that goes beyond a mere study of his published work

this book is a unique exploration of philosophical ethics through the writings and lives of two of the twentieth century s greatest philosophers it contrasts ludwig wittgenstein and elizabeth anscombe inviting the reader to decide which if either is the better role model

this book investigates the conflicts concerning pragmatism in wittgenstein s work on certainty through a comparison with the pragmatist tradition as expressed by its founding fathers charles s peirce and william james it also describes wittgenstein s first encounters with pragmatism in the 1930s and shows the relevance of frank ramsey in the development of his thought offering a balanced critical and theoretical examination the author discusses issues such as doubt certainty common sense forms of life action and the pragmatic maxim while highlighting the objective convergences and divergences between the two approaches the volume makes links to ongoing debates on relativism foundationalism scepticism and objectivity it will be of interest to anyone searching for new perspectives on wittgenstein s philosophy

philosophical anthropology investigates what makes us human but it has produced accounts that exclude some members of our species it relies often on non naturalistic philosophies of consciousness that locate humanity in the cognitive capacity to objectively represent things to reason teleologically and use tools to use symbols and language or to be self conscious and question existence this work pursues an alternative thoroughly naturalistic philosophical anthropology by combining arnold gehlen s theory of our behaviorally detached and institutionally structured impulses with maurice merleau ponty s views on intersubjectivity affect sexuality and social institutions it locates the human within the unique structure of our capacity for feeling which produces an inclusive account of the human as the other or homo alter humans are deeply and thoroughly dependent on affective

bodily communicative bonds in which other humans appear as sources of pleasure communicative meaning institutional norms and interpersonal approbation and disapprobation however this socio biological account of the human denies that human nature alone can prescribe the necessary form of institutions such as the home which is a criticism of any potential political anthropology a result of this focus on our social and affective natures is a novel account of shame as a response to institutional and interpersonal exclusion failing to recognize humanity within our dependency on others and the structure of feeling is a widespread problem in philosophy and society in general that contributes to the social and metaphysical exclusion of disabled persons who might lack certain forms of consciousness and cognition reimagining philosophical anthropology as the study of the unique way that human beings are socially present to one another this work challenges such dehumanization

bitter knowledge examines the socratic method in three fundamental platonian dialogues *protagoras* *meno* and *theaetetus* contending that the method is really a cyclical one of disillusionment and renewal

a noted scholar offers fresh ways of looking at two legendary american authors both f scott fitzgerald and ernest hemingway came into their own in the 1920s and did some of their best writing during that decade in a series of interrelated essays ronald berman considers an array of novels and short stories by both authors within the context of the decade s popular culture philosophy and intellectual history as berman shows the thought of fitzgerald and hemingway went considerably past the limits of such labels as the jazz age or the lost generation both fitzgerald and hemingway were avid readers alive to the intellectual currents of their day especially the contradictions and clashes of ideas and ideologies both writers for example were very much concerned with the problem of untenable belief and also with the need to believe in this light berman offers fresh readings of such works as fitzgerald s *the great gatsby* *bernice bobs her hair* and *the diamond as big as the ritz* and hemingway s *the killers* *a farewell to arms* and *the sun also rises* berman invokes the thinking of a wide range of writers in his considerations of these texts including william james alfred north whitehead walter lippman and edmund wilson berman s essays are driven and connected by a focused line of inquiry into fitzgerald s and hemingway s concerns with dogma both religious and secular with new and old ideas of selfhood and particularly in the case of hemingway with the way we understand explain and transmit experience

philosophical perspectives an annual aims to publish original essays by foremost thinkers in their fields with each volume confined to a main area of philosophical research

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