"The Value of Philosophy" is one of the most important chapters of Bertrand Russell's magnum opus, The Problems of Philosophy. As a whole, Russell focuses on problems he believes will provoke positive and constructive discussion; he concentrates on knowledge rather than metaphysics: If it is uncertain that external objects exist, how can we then have knowledge of them but by probability. There is no reason to doubt the existence of external objects simply because of sense data.

Human life is conducted within a network of social relations, social groups, and societies. Grasping the implications of that fact starts with understanding social metaphysics. Social metaphysics provides a foundation for social theory, as well as for social epistemology, philosophy of language, philosophy of mind, action theory, ethics, and political philosophy. This volume will interest anyone concerned with mind, action, or the foundations of social theory. Socializing Metaphysics supplies diverse answers, from a broad array of voices, to the basic questions of social metaphysics. What is it for human beings to stand in social relations or form social groups? Do these relations and groups bring about something above and beyond the individuals involved? Is there any sense to the notion of a human being apart from social relations? How can an individual achieve autonomy within a society? In what sense are human kinds like race and gender socially constructed? The answers are found within. 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. 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. This book explores the symbiotic relationship between philosophy and culture. Every philosophy emerges as a reaction to, or as justification for a particular culture and it is
for this reason that philosophy may differ from one culture to another. It argues that philosophy is an essential part of every culture. Philosophy is the means by which every culture provides itself with justification for its values, beliefs and worldview and also serves as a catalyst for progress. Philosophy critically questions and confronts established beliefs, customs, practices, and institutions of a society. As reflective critical thinking, philosophy is linked to a way of life; a form of enquiry intended to guide behaviour; a form of thinking that sharpens and broadens our intellectual horizon, scrutinizes our assumptions, and clarifies the beliefs and values by which we live. Philosophy helps to liberate the individual from the imprisonment of ignorance, prejudice, superstition, narrow-mindedness, and the despotism of custom. Culture constitutes the raw data, the laboratory from which philosophers do their analytic experimentation. Culture is considered as philosophy of the first order activity. The book maintains that any genuine global philosophy must include philosophical traditions from all cultures and regions of the world, as it is by seeking alternative philosophical answers to some of the thorniest problems facing humanity that we are most likely to find more lasting solutions to some global problems. In this commitment to a universal humanity, we cannot afford to depend on solutions from a single culture or from the most influential cultures.
This short treatise looks at how we construct a social reality from our sense impressions; at how, for example, we construct a ‘five-pound note’ with all that implies in terms of value and social meaning, from the printed piece of paper we see and touch. In The Construction of Social Reality, eminent philosopher John Searle examines the structure of social reality (or those portions of the world that are facts only by human agreement, such as money, marriage, property, and government), and contrasts it to a brute reality that is independent of human agreement. Searle shows that brute reality provides the indisputable foundation for all social reality, and that social reality, while very real, is maintained by nothing more than custom and habit.

This monograph focuses on the level of management culture development in organizations attempting to disclose it not only with the help of theoretical insights but also by the approach based on employees and managers. Why was the term "management culture" that is rarely found in literature selected for the analysis? We are quite often faced with problems of terminology. Especially, it often happens in the translation from one language to another. While preparing this monograph, the authors had a number of questions on how to decouple the management culture from organization's culture and from organizational culture, how to separate management culture from managerial culture, etc. However, having analysed a variety of scientific research, it appeared that there is no need to break down the mentioned cultures because they still overlap. Therefore, it is impossible to completely separate the management culture from the formal or informal part of organizational culture. Management culture inevitably exists in every organization, only its level of development may vary.

As a study in the methodology of metaphysics, the book seeks to show that ultimately Reality’s inherent impetus to
lawful order serves also to account for its existence. It unfolds a train of thought to show that Reality both exists and has the nature it does for good reason, and specifically because this is somehow for the best.

Paul Thagard uses new accounts of brain mechanisms and social interactions to forge theories of mind, knowledge, reality, morality, justice, meaning, and the arts. Natural Philosophy brings new methods for analyzing concepts, understanding values, and achieving coherence. It shows how to unify the humanities with the cognitive and social sciences. How can people know what is real and strive to make the world better? Philosophy is the attempt to answer general questions about the nature of knowledge, reality, and values. Natural Philosophy pursues these questions by drawing heavily on the sciences and finds no room for supernatural entities such as souls, gods, and possible worlds. It provides original accounts of the traditional branches of philosophy, including epistemology, metaphysics, ethics, and aesthetics. Rather than reducing the humanities to the sciences, this book displays fertile interconnections that show that philosophical questions and artistic practices can be much better understood by considering how human brains operate and interact in social contexts. The sciences and the humanities are interdependent, because both the natural and social sciences cannot avoid questions about methods and values that are primarily the province of philosophy. This book belongs to a trio that includes Brain-Mind: From Neurons to Consciousness and Creativity and Mind-Society: From Brains to Social Sciences and Professions. They can be read independently, but together they make up a Treatise on Mind and Society that provides a unified and comprehensive treatment of the cognitive sciences, social sciences, professions, and humanities.

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

Contents

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.

"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 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.

Jamie Lindsay holds an M.A. from San Francisco State University and an M.Phil. from the Graduate Center, City University of New York, where he is currently working towards his Ph.D. He teaches Political Philosophy, Social Philosophy, and Ethics courses at Hunter College and Brooklyn College, where he has also taught within the SEEK Program and College Now. Dena Shottenkirk, a Lecturer at Brooklyn College, received her Ph.D. from the Graduate Center, City University of New York. She also holds an M.F.A. in visual art from Mason Gross School of the Arts, Rutgers University. Shottenkirk exhibits her artwork and disseminates her writings under the banner of The System Project.

Knowledge, Reality, and Value

A Mostly Common Sense Guide to Philosophy

Arming Americans to defend the truth from today’s war on facts: Disinformation. Trolling. Conspiracies. Social media pile-ons. Campus intolerance. On the surface, these recent
additions to our daily vocabulary appear to have little in common. But together, they are driving an epistemic crisis: a multi-front challenge to America’s ability to distinguish fact from fiction and elevate truth above falsehood. In 2016 Russian trolls and bots nearly drowned the truth in a flood of fake news and conspiracy theories, and Donald Trump and his troll armies continued to do the same. Social media companies struggled to keep up with a flood of falsehoods, and too often didn’t even seem to try. Experts and some public officials began wondering if society was losing its grip on truth itself. Meanwhile, another new phenomenon appeared: “cancel culture.” At the push of a button, those armed with a cellphone could gang up by the thousands on anyone who ran afoul of their sanctimony. In this pathbreaking book, Jonathan Rauch reaches back to the parallel eighteenth-century developments of liberal democracy and science to explain what he calls the “Constitution of Knowledge”—our social system for turning disagreement into truth. By explicating the Constitution of Knowledge and probing the war on reality, Rauch arms defenders of truth with a clearer understanding of what they must protect, why they must do—and how they can do it. His book is a sweeping and readable description of how every American can help defend objective truth and free inquiry from threats as far away as Russia and as close as the cellphone.

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.

The author, one of the first philosophers to advance the notion that the computer is an apt model for the mind, takes a radical view of his own theory of functionalism in this book. "This book provides cutting-edge research on reality, its nature and fundamental structure, represented both by human minds and intelligent machines.--striving to describe a world model and ontology; organized human knowledge; powerful reasoning systems; and secure communication interoperability between human beings and computing reasoning systems promising the profound revolution in human values and ways of life"--Provided by publisher.

Originally published in 1910, this book attempts to
describe knowledge from the point of view of a philosophical psychology. Wodehouse treats the text as a 'psychological preface to metaphysics', and splits her examination into three sections: knowledge as resulting from judgements in the actual world; the philosophical problem of fallible knowledge; and the question of imagination and 'the variousness of reality'. This book will be of value to anyone with an interest in Wodehouse's work or in the overlap of psychology and philosophy.

The Allegory of the Cave, or Plato's Cave, was presented by the Greek philosopher Plato in his work Republic (514a–520a) to compare "the effect of education (????????) and the lack of it on our nature". It is written as a dialogue between Plato's brother Glaucon and his mentor Socrates, narrated by the latter. The allegory is presented after the analogy of the sun (508b–509c) and the analogy of the divided line (509d–511e). All three are characterized in relation to dialectic at the end of Books VII and VIII (531d–534e).

Plato has Socrates describe a group of people who have lived chained to the wall of a cave all of their lives, facing a blank wall. The people watch shadows projected on the wall from objects passing in front of a fire behind them, and give names to these shadows. The shadows are the prisoners' reality.

After lives filled with deep suffering, 74 billion animals are slaughtered worldwide every year on factory farms. Is it wrong to buy the products of this industry? In this book, two college students – a meat-eater and an ethical vegetarian – discuss this question in a series of
dialogues conducted over four days. The issues they cover include: how intelligence affects the badness of pain, whether consumers are responsible for the practices of an industry, how individual choices affect an industry, whether farm animals are better off living on factory farms than not existing at all, whether meat-eating is natural, whether morality protects those who cannot understand morality, whether morality protects those who are not members of society, whether humans alone possess souls, whether different creatures have different degrees of consciousness, why extreme animal welfare positions "sound crazy," and the role of empathy in moral judgment. The two students go on to discuss the vegan life, why people who accept the arguments in favor of veganism often fail to change their behavior, and how vegans should interact with non-vegans. A foreword, by Peter Singer, introduces and provides context for the dialogues, and a final annotated bibliography offers a list of sources related to the discussion. It offers abstracts of the most important books and articles related to the ethics of vegetarianism and veganism. Key Features: Thoroughly reviews the common arguments on both sides of the debate. Dialogue format provides the most engaging way of introducing the issues. Written in clear, conversational prose for a popular audience. Offers new insights into the psychology of our dietary choices and our responsibility for influencing others. The Atlas of Reality: A Comprehensive Guide to Metaphysics presents an extensive examination of the key topics, concepts, and guiding principles of
metaphysics. Represents the most comprehensive guide to metaphysics available today. Offers authoritative coverage of the full range of topics that comprise the field of metaphysics in an accessible manner while considering competing views. Explores key concepts such as space, time, powers, universals, and composition with clarity and depth. Articulates coherent packages of metaphysical theses that include neo-Aristotelian, Quinean, Armstrongian, and neo-Humean. Carefully tracks the use of common assumptions and methodological principles in metaphysics. This work, originally published in 1912, is an introduction to the theory of philosophical enquiry. It gives Russell's views on such subjects as the distinction between appearance and reality and the existence and nature of matter.

The unremitting explosion of reality television across the schedules has become a sustainable global phenomenon generating considerable popular and political fervour. The zeal with which television executives seize on the easily replicated formats is matched equally by the eagerness of audiences to offer themselves up as television participants for others to watch and criticise. But how do we react to so many people breaking down, fronting up, tearing apart, dominating, empathising, humiliating, and seemingly laying bare their raw emotion for our entertainment? Do we feel sad when others are sad? Or are we relieved by the knowledge that our circumstances might be better? As reality television extends into the experiences of the everyday, it makes dramatic and often shocking the
mundane aspects of our intimate relations, inviting us as viewers into a volatile arena of mediated morality. This book addresses the impact of this endless opening out of intimacy as an entertainment trend that erodes the traditional boundaries between spectator and performer demanding new tools for capturing television's relationships with audiences. Rather than asking how the reality television genre is interpreted as 'text' or representation the authors investigate the politics of viewer encounters as interventions, evocations, and more generally mediated social relations. The authors show how different reactions can involve viewers in tournaments of value, as women viewers empathise and struggle to validate their own lives. The authors use these detailed responses to challenge theories of the self, governmentality and ideology. A must read for both students and researchers in audience studies, television studies and media and communication studies.

Knowledge and Reality brings together a selection of Colin McGinn's philosophical essays from the 1970s to the 1990s, whose unifying theme is the relation between the mind and the world. McGinn defends a realist view, but emphasizes the epistemological problems that come with it. He has written a new postscript to each essay, placing it in its philosophical context and offering his current reflections on the topic. 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.

The state is often ascribed a special sort of authority, one that obliges citizens to obey its commands and entitles the state to enforce those commands through threats of violence. This book argues that this notion is a moral illusion: no one has ever possessed that sort of authority.

In this book, first published in 1979, Kevin Harris explores the idea that in capitalist liberal democracies formal education functions essentially not to reveal reality, but rather to transmit to each new generation a structured misrepresentation of reality. In defence of this controversial and thought-provoking view, the author argues that all knowledge of the world is theory-laden and that a neutral, detached, objective description of the world is impossible. This title will be of interest to students of the philosophy of education.

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.

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.

How does science work? Does it tell us what the world is “really” like? What makes it different from other ways of understanding the universe? In Theory and Reality, Peter Godfrey-Smith addresses these questions by taking the reader on a grand tour of more than a hundred years of debate about science. The result is a completely accessible introduction to the main themes of the philosophy of science. Examples and asides engage the beginning student, a glossary of terms explains key concepts, and suggestions for further reading are included at the end of each chapter. Like no other text in this field, Theory and Reality combines a survey of
recent history of the philosophy of science with current key debates that any beginning scholar or critical reader can follow. The second edition is thoroughly updated and expanded by the author with a new chapter on truth, simplicity, and models in science. Hailed for its lucid presentation, TSK blends reasoning and experiential inquiry to offer a unique path of transformation. A deeply exhilarating book, TSK gives readers a language to ask the questions that conventional training teaches us to ignore. Thirty-five exercises reunite philosophy with direct experience. How to account for the peculiar attraction of certain photos? How to deal with the specific use of images in particular contexts? Monika Schwärzler presents a variety of photographic case studies exploring visual phenomena from the point of view of media analysis as well as from sociological, aesthetic, and psychoanalytic perspectives. The topics range from a new reading of Thomas Struth's street photographs to CERN photos with their charged rhetoric, from the assault of photographic close-ups to speculations on an anonymous slide collection featuring a woman with an ever-present white handbag. The book is intended for an audience receptive to the analytical appeal of images, prepared to go beyond what can be taken at face value. XIV The stability of a philosophical construction will depend not only upon the solidity of the blocks, of the pillars and architravves that make it up, but also upon the way in which all these parts are connected. Of course, it will not be possible to argue for every single part of a philosophical building: to do so would mean to embark in a virtually endless enterprise.
Accordingly, some of the parts of a philosophical building will have to be taken from the literature on the subject as 'ready made' or 'semi-finished' elements, while others will be argued for in the course of building. This is what happened in my work too. In some cases (for instance, in the case of epistemic relativism), my concern was to illustrate theses which I believed to be sufficiently consolidated, rather than to argue for them. In other cases - where I was directly engaged in building the theory that I want to formulate - I did exactly the opposite. This is what I have tried to achieve, for example, for those proper architraves of my construction, viz. the connection between scepticism and metaphysical realism, and the thesis of the nonnative value of the fundamental epistemological notions (truth, objectivity, and rationality).

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.

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.
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. 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?

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