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Hegel and Whitehead presents a careful exploration of the similarities between these two formidable representatives of systematic philosophy. Some of the most distinguished scholars in European and American philosophy converge herein to explore the similarities in Hegel's and Whitehead's contemporary influence, as well as in the content of their respective systems and in their philosophical styles. This volume begins with important critical, comparative, and historical assessments

of the contemporary problems in metaphysics, philosophy of science, philosophy of mind, ethics, social thought, and philosophy of religion, of history, and of culture against the background of the important contributions made to these discussions by both Hegel and Whitehead. The result is a collection of vigorous new essays in systematic philosophy that reflect the enduring contributions of these two philosophers to the contemporary philosophical climate on two continents. Provides an ontological characterization of texts, explores the issues raised by the identity of various texts, and presents a view of the function of authors and audiences, and of their relations to texts. Engages contemporary European thought on a variety of philosophical topics. A comprehensive introduction to the theory of knowledge. Argues that there is an undeniable and essentially historical dimension to logic. The first English translation of Novalis's unfinished notes for a universal science, *Das Allgemeine Brouillon*. Presents a synoptic, compact, and accessible exposition of this influential and interesting sector of twentieth-century American philosophy. Part novella, part philosophy, *Clara* was Schelling's most popular work during his lifetime, and appears here in English for the first time. An intellectual biography of the American philosopher C. I. Lewis. *Reconsidering the Life of Power* examines Chinese perspectives on bodily self-cultivation and explores how these can be resources for working past the ritual scripts of everyday life. In recent decades, European and American thinkers like Michel Foucault and Judith Butler have called attention to the way that people live out ritual scripts in order to be recognized by other people such that they might survive. Philosophers in China, however, have a long history of considering

ritual not just in terms of confining power structures but also in terms of empowering artistic self-cultivation. Out of this convergence, a response to Butler's *The Psychic Life of Power* becomes possible, along with fascinating implications for improving real-world experience. James Garrison looks at art and aesthetics as a way of responding positively to the vicissitudes of everyday life. This means reframing ritual practice in domains like meditation, yoga, tai chi chuan, dance, calisthenics, fashion, and beyond as a kind of work that delves into and unearths society's long-accruing unconscious habits in a way that makes conscious one's everyday speech, comportment, countenance, and presence. The everyday body thus becomes an artwork, speaking in novel ways to the everyday self by revealing an alternative to the programmed ritual scripts through which most of us tend to survive. Reconsidering the *Life of Power* offers a compelling contemporary intercultural perspective on body, art, self, and society that bridges theory and practice by providing an actionable yet deeply philosophical approach to enhancing life. Places the development of Anaximander's thought within social, political, cosmological, astronomical, and technological contexts. This is the culmination of a systematic metaphysics written by a world-class philosopher, demonstrating the need for a renewal of metaphysics. Translated here into English for the first time, F.W.J. Schelling's 1842 lectures on the *Philosophy of Mythology* are an early example of interdisciplinary thinking. According to Advaita-Vedanta, God or Brahman is identical with the inner self (the Atman) of each person, while the rest of the world is nothing but objective illusion (maya). Shankara maintains that there are two primary levels of existence and knowledge: the higher knowledge that is Brahman itself, and the relative, limited knowledge, regarded as the very texture of the universe. Consequently, the task of a human being is to reach the absolute unity and the reality of Brahman--in other words, to reach the innermost self within his or her own being, discarding on the way all temporary characteristics and attributes. A comprehensive anthology of Heidegger's early essays. Explores questions concerning animals from a continental

perspective. This book is an ethic of inclusion leading from gender and sexual difference through the social world of race and culture to the natural world. People commonly think that animals are psychologically like themselves (anthropomorphism), and describe what animals do in narratives (anecdotes) that support these psychological interpretations. This is the first book to evaluate the significance and usefulness of the practices of anthropomorphism and anecdotalism for understanding animals. Diverse perspectives are presented in thoughtful, critical essays by historians, philosophers, anthropologists, psychologists, behaviorists, biologists, primatologists, and ethologists. The nature of anthropomorphism and anecdotal analysis is examined; social, cultural, and historical attitudes toward them are presented; and scientific attitudes are appraised. Authors provide fascinating in-depth descriptions and analyses of diverse species of animals, including octopi, great apes, monkeys, dogs, sea lions, and, of course, human beings. Concerns about, and proposals for, evaluations of a variety of psychological aspects of animals are discussed, including mental state attribution, intentionality, cognition, consciousness, self-consciousness, and language. A critical introduction to Hegel's metaphysics and philosophy of nature. In explaining his individuality thesis, Michael T. Ghiselin provides extended discussions of such philosophical topics as definition, the reality of various kinds of groups, and how we classify traits and processes. He develops and applies the implications for general biology and other sciences and makes the case that a better understanding of species and of classification in general puts biologists and paleontologists in a much better position to understand nature in general, and such processes as extinction in particular. Explores the meanings of subjectivity in continental philosophy in the wake of post-structuralism and critical theory. A bold and original work in ecocosmology and metaphysics. Leading scholars address Heidegger's 1924 lecture course, "Basic Concepts of Aristotelian Philosophy." Argues that the environmental crisis is symptomatic of much deeper crises in modern civilization. Reflections on the enigma and secret of "literature." This translation of Lyotard's first book, *La Phenomenologie*,

supplies an important link to Lyotard's more recent works. Phenomenology presents a commentary on the phenomenological movement. From the dual perspectives of a work on, and of, phenomenology, Lyotard's text profiles the different aspects of phenomenology, focusing particularly on the writings of Hegel, Husserl, Merleau-Ponty, and Tran Duc Thao. Phenomenology marks a particular episode in Lyotard's reflections on the "philosophical project" and is emblematic of his critical reflections on philosophy's involvements in routine, daily commitments. Like Merleau-Ponty, in this work Lyotard eliminates philosophy as a "separate existence." Beyond offering an account of certain phenomenological themes, Lyotard's commentary explicates phenomenology's relevance to psychology, sociology, and history. Beginning with the origins of Western philosophy, the profound creation of the Hellenic genius, Reale presents an appreciation of the Naturalists, the Sophists, Socrates, and the Minor Socratics. Special attention is paid to the Eleatics because their problems decisively mark Platonic and Aristotelian philosophy. Interpretation of the Sophists benefits from the recent reevaluation of their thought. Socrates himself would be inconceivable without the Sophists since he is one of them. Socrates is given major prominence. Plato, Aristotle, and all of Hellenistic philosophy are deeply impregnated with his words and spirit. The teachings of the Minor Socratics are interpreted as one-sided reductions of the pluralistic values of Socratic thought and as anticipations of some issues that explode later in the Hellenistic Age. There are two appendices. The first concerns Orphism and contains a series of documents indispensable for the comprehension of some aspects of pre-Socratic and Platonic thought. The second explains the key to understanding the message of the Greeks—the message of [theorein]. Demonstrates the significance of the concepts of madness and death for the history of philosophy. Michel Haar argues that Heidegger went too far in transferring all traditional properties of man to being. Haar examines what is left, after this displacement, not only of human identity, but perhaps more importantly, of nature, life, embodiment - of the flesh of human existence. This sensitive yet critical reading of Heidegger

raises such issues in relation to questions of language, technology, human freedom, and history. In doing so, it provides a compelling argument for the need to rethink what it means to be human. A comprehensive introduction to the life and work of Aristotle. Process theism, in a variety of manifestations and modifications stemming from Whitehead's original suggestions, dominates discussions of philosophical and natural theology in Europe and America. In *Transforming Process Theism* Ford argues that subsequent modifications of Whitehead's original line of thought mask a fundamental and unresolved aporia in that original proposal: since only past or "objectified" determinate events can influence present experiences and since God, as conceived by Whitehead, is never fully determinate or objectifiable as a "past event", it is difficult to see how this divine persuasive power can have any influence on the present as a source of creativity and genuinely new possibilities for enactment. Ford meticulously reconstructs and evaluates Whitehead's own versions of theism, and he critically appraises the most influential subsequent modifications of these unrecognized variants by other process thinkers. He recovers the original trajectory of Whitehead's continuous revision of his conception of God, and forges an appropriate solution to this central aporia. He concludes that -- consistent with Whitehead's overarching metaphysical principles, there is another kind of causal influence that does not require objectification, and is the opposite of past determinateness. The future, conceived as active, offers an account of subjectivity which is both universal and transcendent. God, according to Ford's revisions, must be understood as this particular but indefinite creativity or universal activity of the future, bestowing subjectivity on each present occasion of experience without ever becoming determinate. A revised translation of Heidegger's most important work.

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