



Always recognize that human individuals are
ends, and do not use them as means to your
end.

(Immanuel Kant)

End Of Philosophy

Michael Chase



End Of Philosophy:

The End of Philosophy Martin Heidegger, Joan Stambaugh, 1975 Joan Stambaugh's translations of the works of Heidegger accomplished with his guidance have made key aspects of his thought and philosophy accessible to readers of English for many years. This collection writes Stambaugh contains Heidegger's attempt to show the history of Being as metaphysics combining three chapters from the philosopher's *Nietzsche Metaphysics* as a History of Being Sketches for a History of Being as Metaphysics and *Recollection in Metaphysics* with a selection from *Vortrage und Aufsätze* *Overcoming Metaphysics*. **After Philosophy** Kenneth Baynes, James Bohman, Thomas A. McCarthy, Thomas McCarthy, 1987 *After Philosophy* provides an excellent framework for understanding the most important strains of current philosophical work in North America, England, France, and Germany. The selections from the work of fourteen contemporary philosophers not only display the multiplicity of approaches being pursued since the breakup of any consensus on what philosophy is but also help to clarify this proliferation of views and to spell out today's basic options for doing or not doing philosophy today. With a general introduction delineating what is in dispute between the different parties to the end of philosophy debates, brief introductions to the thought of each author and suggestions for further reading following each selection, *After Philosophy* is ideally suited for use in any course that includes an overview of the bewildering variety of contemporary approaches to philosophy. The major sections and contributors are: I The End of Philosophy Richard Rorty, Jean-François Lyotard, Michel Foucault, Jacques Derrida; II The Transformation of Philosophy: Systematic Proposals Donald Davidson, Michael Dummett, Hilary Putnam, Karl-Otto Apel, Jürgen Habermas; III The Transformation of Philosophy: Hermeneutics, Narrative, Rhetoric Hans Georg Gadamer, Paul Ricoeur, Alasdair MacIntyre, Hans Blumenberg, Charles Taylor. Kenneth Baynes is currently doing postgraduate research at the University of Frankfurt. James Bohman lectures in philosophy at Boston University, and Thomas McCarthy is a professor of philosophy at Northwestern University and the editor of the MIT Press series *Studies in Contemporary German Social Thought*. **The End** Alain Badiou, Giovanbattista Tusa, 2019-09-16 The notion of the end has long occupied philosophical thought. In light of the horrors of the twentieth century, some writers have gone so far as to declare the end of philosophy itself, emphasizing the impossibility of thinking after Auschwitz. In this book, the distinguished philosopher Alain Badiou, in dialogue with Giovanbattista Tusa, argues that we must renounce the pathos of completion and continue to think philosophically. To accept the atrocities of the twentieth century as marking the end of philosophy is intolerable precisely because it buys into the totalizing doctrines of the perpetrators. Badiou contends that philosophical thinking is needed now more than ever to counter the totalizing effects of globalized capitalism, which prescribes no objective for human life other than integration into its system, giving rise to a widespread sense of hopelessness and nihilism. This book will appeal to the many followers of Badiou's work and to anyone interested in contemporary philosophy and radical political theory. **Metaphysics to Metafictions** Paul S. Miklowitz, 1998-08-06 Through close reading and interpretive reflections

Paul Miklowitz examines key dialectics in Hegel's Phenomenology of Spirit in order to come to terms with the undoing of the Hegelian system of totality inaugurated by Nietzsche. In his interpretation of the Phenomenology, Miklowitz shows how Hegel skillfully manipulates narrative structures even while disavowing them. Tracing the self-undermining implications latent in Hegel's strategy of retrospective phenomenological reconstruction through to their coming to self-consciousness in Nietzsche's central character of Zarathustra, Miklowitz argues that Hegel leaves a problematic legacy to philosophers claiming to have achieved comprehensive wisdom in absolute knowing and that Nietzsche responds by undermining the authority of the philosopher. Thus metaphysical questions are reformulated and resolved in narratives self-consciously mediated by irony; they become metafictional philosophic imperatives that expressly acknowledge their own createdness and call into question their universality. In examining Nietzsche's post-apocalyptic and anti-Hegelian perspectivism, Miklowitz focuses on Zarathustra offering a new interpretation of eternal return in light of the problematic character of repetition intrinsic to the narrative structure of metaphysical illumination. Nietzsche's project, unlike Hegel's metaphysics, proposes to serve philosophy not as a uniquely true source of doctrine but rather as an exemplary experiment in metafiction. Finally, Miklowitz also briefly examines some of the postmodern effects of this intellectual history and its consequences for the theoretical discourse of philosophy whose end, in the sense of a telos, was reached in Hegel only to have its end, in the sense of death or destruction, proclaimed by Nietzsche.

Delimitations John Sallis, 2022-05-24 Since Hegel philosophers have declared repeatedly that metaphysics is at an end, a pronouncement that has sparked much contemporary philosophical debate. What exactly does the end or closure of metaphysics mean and what are the implications of this view? John Sallis characterizes the end of metaphysics as a limit or horizon both enclosing metaphysical thought and opening the field of thinking beyond it. He elaborates five areas in which the boundaries of thinking are extended: imagination as an opening power, the radicalizing of phenomenology's injunction to attend to the things themselves, Heidegger's shift of thinking toward an opening or clearing, archaic closure through a return to Plato and Heraclitus, and the nonidentity that takes place in the act of delimitation. This last question is developed in relation to Husserl's project of a pure phenomenology, to the debate between hermeneutics and deconstruction, and to the secluding of ground announced in Schelling's thought.

The End of Philosophy Patrick M. Foster, 2019-10-22 Modern professional Philosophy has had 400 years to provide civilization with a valid, accessible theory of truth and to create a true worldview that is a constraining context for science, society, and the individual. Academic philosophy has failed to do this and has ended up an antiquarian exercise in verbal distinctions and intellectual one-upmanship. It has failed to adequately critique science, religion, hierarchical social systems, and a false, dysfunctional traditional worldview. It has lost its chance to be of any help in solving basic human issues. Professional Philosophy needs to end its pretence to be relevant or even committed to solutions to intellectual problems: worldview, epistemological, metaphysical, ethical, and its elitist and institutionalized status. It should be replaced by a more democratic process of deep thinking, the re-education of the

general populace in core human issues including critiques of our existing institutions in every dimension of life in non jargonish accessible articulation We U S society and world civilization should not leave important philosophical issues to an inaccessible professional elite be it government experts industry scientists traditional economic systems a professional religious priesthood academic professors or professional Philosophers This book is a critique of traditional professional philosophy of our traditional and false worldview and of philosophical ideas that have remained unsolved for millennia It will also point to possible future directions that can be taken after the end of Philosophy The End Alain Badiou, Giovanbattista Tusa, 2019-08-23 The notion of the end has long occupied philosophical thought In light of the horrors of the twentieth century some writers have gone so far as to declare the end of philosophy itself emphasizing the impossibility of thinking after Auschwitz In this book the distinguished philosopher Alain Badiou in dialogue with Giovanbattista Tusa argues that we must renounce the pathos of completion and continue to think philosophically To accept the atrocities of the twentieth century as marking the end of philosophy is intolerable precisely because it buys into the totalizing doctrines of the perpetrators Badiou contends that philosophical thinking is needed now more than ever to counter the totalizing effects of globalized capitalism which prescribes no objective for human life other than integration into its system giving rise to a widespread sense of hopelessness and nihilism This book will appeal to the many followers of Badiou s work and to anyone interested in contemporary philosophy and radical political theory **Wittgenstein and the End of Philosophy** Daniel D. Hutto, 2006-11-10 What is the true worth of Wittgenstein s contribution to philosophy Answers to this question are strongly divided However most assessments rest on certain popular misreadings of his purpose This book challenges both theoretical and therapeutic interpretations In their place it seeks to establish that from beginning to end Wittgenstein regarded clarification as the true end of philosophy It argues that properly understood his approach exemplifies rather than betrays critical philosophy and provides a viable alternative to other contemporary offerings Tragic Thoughts at the End of Philosophy Gerald L. Bruns, 1999-07-21 In this text Bruns investigates the recent phenomenon of philosophers taking an interest in literature and literary theory **The End of Comparative Philosophy and the Task of Comparative Thinking** Steven Burik, 2010-07-02 How do differences in language influence comparative philosophy Although the Orientalism famously described by Edward Said is rare today Steven Burik maintains that comparative philosophy often subtly privileges one tradition over another since certain conceptual schemes are so embedded in Western languages that it is difficult not to revert to them Arguing for a new approach that acknowledges how theory and practice cannot be separated in comparative philosophical endeavors Burik provides nonmetaphysical deconstructionist readings of Heidegger and Derrida and uses these to give a new reading of classical Daoism The ideas of language advanced therein can aid the project of comparative philosophy specifically and philosophies generally in trying to overcome ways of thinking that have dominated Western philosophy for twenty five hundred years and still frustrate intercultural encounters **Lectures on Metaphysics**

and Logic Sir William Hamilton,1878 *The Metaphysics of Sir William Hamilton* Sir William Hamilton,1879

Metaphysics and the End of Philosophy H.O. Mounce,2007 An important new monograph offering a new vision of philosophy and defending its classical conception **Take Care of Freedom and Truth Will Take Care of Itself** Richard Rorty,Eduardo Mendieta,2006 This volume collects a number of important and revealing interviews with Richard Rorty spanning more than two decades of his public intellectual commentary engagement and criticism In colloquial language Rorty discusses the relevance and nonrelevance of philosophy to American political and public life The collection also provides a candid set of insights into Rorty s political beliefs and his commitment to the labor and union traditions in this country Finally the interviews reveal Rorty to be a deeply engaged social thinker and observer **Rhetoric, Sophistry, Pragmatism** Steven Mailloux,1995-05-18 The anti sceptical relativism and self conscious rhetoric of the pragmatist tradition which began with the Older Sophists of Ancient Greece and developed through an American tradition including William James and John Dewey has attracted new attention in the context of late twentieth century postmodernist thought At the same time there has been a more general renewal of interest across a wide range of humanistic and social science disciplines in rhetoric itself language use writing and speaking persuasion figurative language and the effect of texts This book written by leading scholars explores the various ways in which rhetoric sophistry and pragmatism overlap in their current theoretical and political implications and demonstrates how they contribute both to a rethinking of the human sciences within the academy and to larger debates over cultural politics **Gadamer's Hermeneutics and the Art of Conversation** Andrzej Wierciński,2011 Gadamer s Hermeneutics and the Art of Conversation covers the nature of dialogue and understanding in Hans Georg Gadamer s linguistically oriented hermeneutics and its relevance for contemporary philosophy This timely collection of essays stresses the fundamental significance of the other for a further development of Heidegger s analytics of Dasein By recognizing the priority of the other over oneself Gadamerian hermeneutics founds a culture of dialogue sorely needed in our multi cultural globalized community The essays solicited for this volume are presented in three thematic blocks Hermeneutic Conversation Hermeneutics Aesthetics and Transcendence Hermeneutic Ethics Education and Politics The volume proposes a dynamic understanding of hermeneutics as putting into practice the art of conversation Paths in Heidegger's Later Thought Günter Figal,Diego D'Angelo,Tobias Keiling,Guang Yang,2020-03-10 If one takes Heidegger at his word then his philosophy is about pursuing different paths of thought rather than defining a single set of truths This volume gathers the work of an international group of scholars to present a range of ways in which Heidegger can be read and a diversity of styles in which his thought can be continued Despite their many approaches to Heidegger their hermeneutic orientation brings these scholars together The essays span themes from the ontic to the ontological from the specific to the speculative While the volume does not aim to present a comprehensive interpretation of Heidegger s later thought it covers much of the terrain of his later thinking and presents new directions for how Heidegger should and should not be read today Scholars of

Heidegger's later thought will find rich and original readings that expand considerations of Heidegger's entire oeuvre

Language and Production Gyorgy Markus, 2012-12-06 In *Language and Production* Gyorgy Markus presents us with a profound critique of contemporary social theory of the philosophy and methodology of the social sciences of the philosophy of language of hermeneutics and critical theory and finally of Marx and of Marxism. The sweep of Markus' project is complemented by the extraordinary detail of his analysis and the elaborately developed argument which gives the work its clear logical structure. It is a dialectical work. Markus begins with a critique of the paradigm of language and of that scientific rationality modeled on language as frameworks for the understanding of social reality and for a rational science of society. After revealing what he takes to be the essential failure of that paradigm in its positivist version in the work of Sir Karl Popper, who he argues remains within the positivist framework despite his differences with other positivists, Markus examines the alternative interpretations of that paradigm in the hermeneutic tradition from Dilthey through Heidegger and Gadamer and then in the structural anthropology of Claude Lévi-Strauss and in the philosophy of language of Ludwig Wittgenstein. In all of these approaches Markus sees a systematic flaw in the attempt to frame human action as one or another form of linguistic practice or even to read human self-constitution as essentially linguistic. *Ammonius: Interpretation of*

Porphyry's Introduction to Aristotle's Five Terms Michael Chase, 2019-09-05 One of his six introductions to philosophy widely used by students in Alexandria, Ammonius' lecture on Porphyry was recorded in writing by his students in the commentary translated here. Along with five other types of introductions, three of which are translated in the *Ancient Commentators on Aristotle* volume, Elias and David, *Introductions to Philosophy with Olympiodorus' Introduction to Logic*, it made Greek philosophy more accessible to other cultures. These introductions became standard in Ammonius' school and included a popular set of five or more definitions of philosophy, some of them drawn from commentaries on quite different works. Ammonius' lecture expounded the most celebrated and discussed previous introduction written by Porphyry 200 years earlier, which was devoted to five main technical terms of Aristotle's logic. Ammonius was sympathetic to Porphyry because they both sought to harmonise the views of Plato and Aristotle with each other, arguing in different ways that the two philosophers did not disagree about the nature of universals. Porphyry's introduction was a hugely influential work for centuries after its composition, and this commentary by Ammonius served to maintain its position at the centre of later schools of philosophy. This English translation of Ammonius' work is the latest volume in the *Ancient Commentators on Aristotle* series and makes this philosophical work accessible to a modern readership. The translation is accompanied by an introduction, comprehensive commentary, notes, bibliography, glossary of translated terms, and a subject index. *Beyond Objectivism and Relativism* Richard J. Bernstein, 2011-09-16 Drawing freely and expertly from Continental and analytic traditions, Richard Bernstein examines a number of debates and controversies exemplified in the works of Gadamer, Habermas, Rorty, and Arendt. He argues that a new conversation is emerging about human rationality, a new understanding that emphasizes its practical

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