In this 1989 book, Rorty examines human solidarity and liberalism through literature, philosophy, social theory and literary criticism.

Values, Valuations, and Axiological Norms in Richard Rorty’s Neopragmatism

A leading thinker on Canada’s place in the world contends that our country’s greatest untapped resource may be the three million Canadians who don’t live here. Entrepreneurs, educators, humanitarians: an entire province’s worth of Canadian citizens live outside Canada. Some will return, others won’t. But what they all share is the ability, and often the desire, to export Canadian values to a world sorely in need of them. And to act as ambassadors for Canada in industries and societies where diplomatic efforts find little traction. Surely a country with people as diverse as Canada’s ought to plug itself into every corner of the globe. We don’t, and sometimes not even when our expats are eager to help. Failing to put this desire to work, contends bestselling author and longtime foreign correspondent John Stackhouse, is a grave error for a small country whose voice is getting lost behind developing nations of rapidly increasing influence. The soft power we once boasted is getting softer, but we have an unparalleled resource, if we choose to use it. To ensure Canada’s place in the world, Stackhouse argues in Planet Canada, we need this exceptional province of expats and their special claim on the twenty-first century.

Chapter 1: Expatriate Exports

North American expatriates, argues Stackhouse, are the perfect export. They are the soft power our country needs to project, the invisible diplomats who are already changing the world. As citizens of one state, they are exempted from many of the constraints that make it hard for governments to act. As Canadians, they can be more direct, more personal, more effective. They break down barriers and make deals that governments are too big to consider.

Chapter 2: Soft Power

Soft power is the ability to make others want what you want. It is the ability to attract, not to dictate. And it’s something Canada almost always has. Canadians have a reputation for being polite and helpful, even to people they don’t know. This is something our country can export. It is a soft power that no one else can offer.

Chapter 3: The Soft Power Dynasty

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 4: Soft Power and the Canadian Economy

Soft power is the basis of a new kind of economy. It is the basis of a new kind of trade. It is the basis of a new kind of diplomacy. It is the basis of a new kind of foreign policy. And it is the basis of a new kind of philosophy. Soft power is the basis of a new kind of philosophy.

Chapter 5: Soft Power and the Canadian Mind

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 6: Soft Power and the Canadian Identity

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 7: Soft Power and the Canadian Future

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 8: Soft Power and the Canadian Ideal

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 9: Soft Power and the Canadian Dream

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 10: Soft Power and the Canadian Word

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 11: Soft Power and the Canadian Soul

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 12: Soft Power and the Canadian Spirit

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 13: Soft Power and the Canadian Heart

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 14: Soft Power and the Canadian Mindset

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.

Chapter 15: Soft Power and the Canadian Attitude

Canadians have always been interested in soft power. They have always been interested in influencing the world without being a world power. But they have never been able to do it. The soft power dynasty has always been a Canadian one.
It is argued that the conception of social science emerging today is one that involves a synthesis of radical constructivism and critical realism. The crucial challenge facing social science is a question of its public role: growing reflexivity in society has implications for the social production of knowledge and is bringing into question the separation of expert systems from other forms of knowledge.
Richard Rorty is famous, maybe even infamous, for his philosophical nonchalance. His groundbreaking work not only rejects all theories of truth but also dismisses modern epistemology and its preoccupation with knowledge and representation. At the same time, the celebrated pragmatist believed there could be no universally valid answers to moral questions, which led him to a complex view of religion rarely expressed in his writings. In this posthumous publication, Rorty, a strict secularist, finds in the pragmatic thought of John Dewey, John Stuart Mill, William James, and George Santayana, among others, a political imagination shared by religious traditions. His intent is not to promote belief over nonbelief or to blur the distinction between religious and public domains. Rorty seeks only to locate patterns of similarity and difference so an ethics of decency and a politics of solidarity can rise. He particularly responds to Pope Benedict XVI and his campaign against the relativist vision. Whether holding theologians, metaphysicians, or political ideologues to account, Rorty remains steadfast in his opposition to absolute uniformity and its exploitation of political strength.

Applying contemporary pragmatism to the crucial question of how philosophy can help us live better, Shusterman develops his distinctive aesthetic model of philosophical living that includes politics, somatics, and ethnicity, while critically engaging the rival views of Dewey, Wittgenstein, and Foucault, as well as Rorty, Putnam, Goodman, Habermas, and Cavell.

Humankind Since 9/11, citizens of all nations have been searching for a democratic public philosophy that provides practical and inspiring answers to the problems of the twenty-first century. Drawing on the wisdom of past and present pragmatist thinkers, Judith M. Green maps a contemporary form of citizenship that emphasizes participation and cooperation and reclaims the critical role of social movements and nongovernmental organizations. Starting with empowering processes of storytelling, truth and reconciliation, and collaborative vision-questing that allow individuals to give voice and new meaning to their loss, anxiety, and hope, Green frames cooperative inquiries to guide transformative actions. From this “second strand” of the democratic experience, leaders and participating citizens can help to shape a more desirable democratic future. In dialogue with Richard Rorty, Judith Butler, James Baldwin, Martin Luther King Jr., Elie Wiesel, Viktor Frankl, Cornel West, and other contemporary thinkers, Green defines the need for deeper understanding and fulfillment of the potentials of the democratic ideal. Drawing insights from Thomas Jefferson, Walt Whitman, William James, John Dewey, Jane Adams, and other earlier thinkers, Green frames a pragmatist understanding of emerging realities and possibilities, growing wells of shared truths, multifaceted histories, and mutually transformative experiences of
Employing examples from America's complex history and from recent world events, Green locates four sites for effective citizen activism: government at all levels, nonprofit organizations, issue-focused campaigns and social movements, and daily urban living. Green shows how citizens can revive social hope and deepen the democratic experience by drawing on their own knowledge and developing their capabilities through inclusive civic participation.

A Companion to Rorty
In Rorty and Pragmatism, this highly influential and sometimes controversial philosopher responds to several of his most prominent critics, representing a wide range of backgrounds and concerns. Each of these critical challenges raises significant questions about Rorty's philosophical outlook. Whether or not one agrees with all of his positions, his replies are consequential. They provide insight into Rorty's thought, its development, and his sense of the future of philosophy.

Pragmatism
American pragmatist Rorty and the French analytic philosopher Engel present their radically different perspectives on truth and its correspondence to reality. "What's the Use of Truth?" is a rare opportunity to experience each side of this impassioned debate clearly and concisely.

The Rorty Reader
"Why should we care about philosophy?" Public philosophy, or 'doing philosophy' in the community, is an important and growing trend revealed not only by the phenomenon of the Parisian philosophy café, but also the contemporary rise of multiple grassroots projects, for example the Philosophy in Pubs movement. This book is the first to offer academic examination of the theoretical contributions and practical applications of community philosophy. Bringing together voices from diverse contexts and subject areas, from activism and political action to religious environments, arts organisations and museums to maximum security prisons, this collection asks key questions about the point of making philosophy available for everyone: 'How do you do philosophy with the public?'; 'Is philosophy in the community the same as academic philosophy?'; 'Why is community philosophy?
Acces PDF Philosophy And Social Hope Richard M Rorty

As a result of the inclusion of contributions from practitioners and researchers from professional philosophy, education, healthcare, and community philosophy, this collection offers perspectives on a growing area of study. It offers a timely and critical introduction to, and analysis of, what philosophy can be when grounded in socially-engaged activities.

Richard Rorty

This volume presents a selection of the philosophical papers which Richard Rorty has written over the past decade, and complements three previous volumes of his papers: Objectivity, Relativism, and Truth, Essays on Heidegger and Others and Truth and Progress. Topics discussed include the changing role of philosophy in Western culture over the course of recent centuries, the role of the imagination in intellectual and moral progress, the notion of 'moral identity', the Wittgensteinian claim that the problems of philosophy are linguistic in nature, the irrelevance of cognitive science to philosophy, and the mistaken idea that philosophers should find the 'place' of such things as consciousness and moral value in a world of physical particles. The papers form a rich and distinctive collection which will appeal to anyone with a serious interest in philosophy and its relation to culture.

Philosophy and Social Hope

This book demonstrates the rich diversity and depth of political philosophy in the twentieth century. Catherine H. Zuckert has compiled a collection of essays recounting the lives of political theorists, connecting each biography with the theorist's life work and explaining the significance of the contribution to modern political thought. The essays are organized to highlight the major political alternatives and approaches. Beginning with essays on John Dewey, Carl Schmitt and Antonio Gramsci, representing the three main political alternatives - liberal, fascist and communist - at mid-century, the book proceeds to consider the lives and works of émigrés such as Hannah Arendt, Eric Voegelin, and Leo Strauss, who brought a continental perspective to the United States after World War II. The second half of the collection contains essays on recent defenders of liberalism, such as Friedrich Hayek, Isaiah Berlin and John Rawls and liberalism's many critics, including Michel Foucault, Jürgen Habermas and Alasdair MacIntyre.

What's the Use of Truth?

Pragmatism is America's best-known native philosophy. It espouses a practical set of beliefs and principles that focus on the improvement of our lives. Yet the split between classical and contemporary pragmatists has divided the tradition against itself. Classical pragmatists, such as John Dewey and William James, believed we should heed the lessons of experience. Neopragmatists, including Richard Rorty, Hilary Putnam, and Jürgen Habermas, argue instead from the perspective of a different understanding.
Acces PDF Philosophy And Social Hope Richard M Rorty

linguistic turn, which makes little use of the idea of experience. Can these two camps be reconciled in a way that revitalizes a critical tradition? Colin Koopman proposes a recovery of pragmatism by way of "transitionalist" themes of temporality and historicity which flourish in the work of the early pragmatists and continue in contemporary neopragmatist thought. "Life is in the transitions," James once wrote, and, in following this assertion, Koopman reveals the continuities uniting both phases of pragmatism. Koopman's framework also draws from other contemporary theorists, including Michel Foucault, Pierre Bourdieu, Bernard Williams, and Stanley Cavell. By reflecting these voices through the prism of transitionalism, a new understanding of knowledge, ethics, politics, and critique takes root. Koopman concludes with a call for integrating Dewey and Foucault into a model of inquiry he calls genealogical pragmatism, a mutually informative critique that further joins the analytic and continental schools.

Pragmatism and Social Hope

On his death in 2007, Richard Rorty was heralded by the New York Times as one of the world's most influential contemporary thinkers. Controversial on the left and the right for his critiques of objectivity and political radicalism, Rorty experienced a renown denied to all but a handful of living philosophers. In this masterly biography, Neil Gross explores the path of Rorty's thought over the decades in order to trace the intellectual and professional journey that led him to that prominence. The child of a pair of leftist writers who worried that their precocious son wasn't rebellious enough, Rorty enrolled at the University of Chicago at the age of fifteen. There he came under the tutelage of polymath Richard McKeon, whose catholic approach to philosophical systems would profoundly influence Rorty's own thought. Doctoral work at Yale led to Rorty's landing a job at Princeton, where his colleagues were primarily analytic philosophers. With a series of publications in the 1960s, Rorty quickly established himself as a strong thinker in that tradition but by the late 1970s Rorty had eschewed the idea of objective truth altogether, urging philosophers to take a relaxed attitude toward the question of logical rigor. Drawing on the pragmatism of John Dewey, he argued that philosophers should instead open themselves up to multiple methods of thought and sources of knowledge an approach that would culminate in the publication of Philosophy and the Mirror of Nature, one of the most seminal and controversial philosophical works of our time. In clear and compelling fashion, Gross sets that surprising shift in Rorty's thought in the context of his life and social experiences, revealing the many disparate influences that contribute to the making of knowledge. As much a book about the growth of ideas as it is a biography of a philosopher, Richard Rorty will provide readers with a fresh understanding of both the man and the course of twentieth-century thought.
Acces PDF Philosophy And Social Hope Richard M Rorty

A definitive, mind-changing history of the October Crisis and the events leading up to it, publishing in paperback for the 50th anniversary of the Crisis. The first bombs exploded in Montreal in the spring of 1963, and over the next seven years there were hundreds more bombings, many bank robberies, six murders and, in October 1970, the kidnappings of a British diplomat and a Quebec cabinet minister. The perpetrators were members of the Front de libération du Québec, dedicated to establishing a sovereign and socialist Quebec. Half a century on, we should have reached some clear understanding of what led to the October Crisis. Instead, too much attention has been paid to the Crisis and not enough to the years preceding it. Most of those who have written about the FLQ have been ardent nationalists, committed sovereigntists or former terrorists. They tell us that the authorities should have negotiated with the kidnappers and contend that Jean Drapeau’s administration and the governments of Robert Bourassa and Pierre Trudeau created the October Crisis by invoking the War Measures Act. Using new research and interviews, D’Arcy Jenish tells the complete story—starting from the spring of 1963. This gripping narrative by a veteran journalist and master storyteller will change forever the way we view this dark chapter in Canadian history.

Rorty and Beyond

A groundbreaking reference work on the revolutionary philosophy and intellectual legacy of Richard Rorty. A provocative and often controversial thinker, Richard Rorty and his ideas have been the subject of renewed interest to philosophers working in epistemology, metaphysics, analytic philosophy, and the history of philosophy. Having called for philosophers to abandon representationalist accounts of knowledge and language, Rorty introduced radical and challenging concepts to modern philosophy, generating divisive debate through the new form of American pragmatism which he advocated and the renunciation of traditional epistemology which he espoused. However, while Rorty has been one of the most widely-discussed figures in modern philosophy, few volumes have dealt directly with the expansive reach of his thought or its implications for the fields of philosophy in which he worked. The Blackwell Companion to Rorty is a collection of essays by prominent scholars which provide close, and long-overdue, examination of Rorty’s groundbreaking work. Divided into five parts, this volume covers the major intellectual movements of Rorty’s career from his early work on consciousness and transcendental arguments, to the lasting impacts of his major writings, to his approach to pragmatism and his controversial appropriations from other philosophers, and finally to his later work in culture, politics, and ethics. Offers a comprehensive, balanced, and insightful account of Rorty’s approach to philosophy Provides an assessment of Rorty’s more controversial thoughts and his standing as an anti-philosopher’s philosopher Contains new and original exploration of Rorty’s thinking from leading scholars and philosophers Includes new perspectives on topics such as Rorty’s influence in Central Europe Despite the relevance of Rorty’s work for the wider community of philosophers and for those working in fields such as international relations, legal.
and political theory, sociology, and feminist studies, the secondary literature surrounding Rorty's work and legacy is limited. A Companion to Rorty addresses this absence, providing a comprehensive resource for philosophers and general readers.

Planet Canada

This book is open access under a CCBY license. This book investigates child poverty from a philosophical perspective. It identifies the injustices of child poverty, relates them to the well-being of children, and discusses who has a moral responsibility to secure social justice for children.

Defending Rorty

Philosophers on Education offers us the most comprehensive available history of philosopher's views and impacts on the directions of education. As Amelie Rorty explains, in describing a history of education, we are essentially describing and gaining the clearest understanding of the issues that presently concern and divide us. The essays in this stellar collection are written by some of the finest contemporary philosophers. Those interested in history of philosophy, epistemology, moral psychology and education, and political theory will find Philosophers on Education to be both an engaging and fascinating read.

Against Bosses, Against Oligarchies

#1 NEW YORK TIMES BESTSELLER  "Barack Obama's lucid vision of America's place in the world and call for a new kind of politics that builds upon our shared understandings as Americans, based on his years in the Senate  In our dispiriting era, Obama's talent for proposing humane, sensible solutions with uplifting, elegant prose does fill one with hope.  Michael Kazin, The Washington Post  In July 2004, four years before his presidency, Barack Obama electrified the Democratic National Convention with an address that spoke to Americans across the political spectrum. One phrase in particular anchored itself in listeners' minds, a reminder that for all the discord and struggle to be found in our history as a nation, we have always been guided by a dogged optimism in the future, or what Obama called 'the audacity of hope.'  The Audacity of Hope is Barack Obama's call for a different brand of politics a politics for those weary of bitter partisanship and alienated by the endless clash of armies we see in congress and on the campaign trail; a politics rooted in the faith, inclusiveness, and nobility of spirit at the heart of our improbable experiment in democracy.  He explores those forces from the fear of losing to the perpetual need to raise money to the power of the media that can stifle even the best-intentioned politician. He also writes, with surprising intimacy and self-deprecating humor, about settling in as a senator, seeking to balance the demands of public service and family life, and his own
deepening religious commitment. At the heart of this book is Barack Obama’s vision of how we can move beyond our divisions to tackle concrete problems. He examines the growing economic insecurity of American families, the racial and religious tensions within the body politic, and the transnational threats from terrorism to pandemic that gather beyond our shores. And he grapples with the role that faith plays in a democracy where it is vital and where it must never intrude. Underlying his stories is a vigorous search for connection: the foundation for a radically hopeful political consensus. Only by returning to the principles that gave birth to our Constitution, Obama says, can Americans repair a political process that is broken, and restore to working order a government that has fallen dangerously out of touch with millions of ordinary Americans. Those Americans are out there, he writes waiting for Republicans and Democrats to catch up with them.

Pragmatism as a Way of Life

Since Plato most philosophy has aimed at true knowledge, penetrating beneath appearances to an underlying reality. Against this tradition, Richard Rorty convincingly argues, pragmatism offers a new philosophy of hope. One of the most controversial figures in recent philosophical and wider literary and cultural debate, Rorty brings together an original collection of his most recent philosophical and cultural writings. He explains in a fascinating memoir how he began to move away from Plato towards William James and Dewey, culminating in his own version of pragmatism. What ultimately matters, Rorty suggests, is not whether our ideas correspond to some fundamental reality but whether they help us carry out practical tasks and create a fairer and more democratic society. Aimed at a general audience, this volume offers a stimulating summary of Rorty’s central philosophical beliefs, as well as some challenging insights into contemporary culture, justice, education, and love.

Practicing Philosophy

The Audacity of Hope

Mixing American pragmatism and romanticism, Richard Rorty defends liberal democracy as an antiauthoritarian political regime based on liberal civic virtues. The Future of Religion

The Method of Hope examines the relationship between hope and knowledge by investigating how hope is produced in various forms of knowledge - Fijian, philosophical, anthropological. The book participates in ongoing debates in social theory about how to reclaim the category of hope in progressive thought.
In the last sentence of a posthumously published article, Richard Rorty wrote: "individual men and women are more fully human when their memories are amply stocked with verses". Equally, we might say that they are more humane and wide-ranging thinkers when their minds are amply stocked with Rorty's subtle thoughts. We should be grateful for the editors of this anthology for giving us so many.

Philip Kitcher, Columbia University

"Pragmatist," "historicist," "literary," "anti-analytical," "postmodernist," "neo-liberal," "humanist," "ethnocentric" — all these (and many other) terms have been applied to Richard Rorty, both as compliments and as insults. This careful selection from his writings, along with Christopher Voparil's excellent introduction, explains why. It charts Rorty's many philosophical twists and turns and it illuminates the intellectual and political commitments that provide his thinking with a deep continuity. And it brings back, for a broad audience, Rorty's characteristic voice: both simple and sophisticated, witty and passionate, light-handed and erudite, controversial and accommodating, detailed and sweeping, critical and hopeful — above all, unmistakably individual and deeply missed.

Alexander Nehamas, Princeton University

"The Rorty Reader is a remarkable editorial accomplishment. By bringing together a wide variety of Richard Rorty's controversial and yet inspiring writings, Bernstein and Voparil provide an excellent introduction to this important thinker. The addition, their own insightful introductory chapter, makes the collection essential reading for everyone who wants to gain a better understanding of not just the significance of Rorty's philosophical contribution, but that of modern thought in general."

Alan Malachowski, University of Stellenbosch

The Rorty Reader represents the first comprehensive collection of the writings of Richard Rorty, one of the twentieth century's most influential thinkers, best known for the controversial Philosophy and the Mirror of Nature (1979). Gathering together key essays from over four decades of writings, the volume offers an in-depth introduction to the philosopher's life and prolific body of work. Topics addressed include the continuities and transformations that span Rorty's early training in the history of philosophy, his engagement with the analytic tradition, and the 1979 publication that brought him international renown. Particular attention is devoted to his later political writings, including his turn to literature as the vehicle of moral reflection most suitable to democratic life, and his embrace of philosophy as cultural politics. With selections from The Linguistic Turn (1967), Philosophy and the Mirror of Nature (1979), Contingency, Irony, and Solidarity (1989), Achieving Our Country (1998), and his four volumes of philosophical papers, including Philosophy as Cultural Politics (2007), as well as in-depth interviews and revealing autobiographical pieces, The Rorty Reader offers a compelling and representative view of Rorty's relationship with American pragmatism and the overall intellectual trajectory of his philosophical and political thought.

Christopher J. Voparil is on the Graduate Faculty of Union Institute & University in Cincinnati, OH, where he teaches philosophy and political theory. He is the author of Richard Rorty: Politics and Vision (2006), and has published articles in Contemporary Pragmatism, Journal of...
Richard Rorty and Gianni Vattimo are united in their criticism of the metaphysical tradition. The challenges they put forward extend beyond philosophy and entail a reconsideration of the foundations of belief in God and the religious life. They urge that the rejection of metaphysical truth does not necessitate the death of religion; instead it opens new ways of imagining what it is to be religious -- ways that emphasize charity, solidarity, and irony.

In “Anticlericalism and Atheism” Rorty discusses Vattimo’s work Belief and argues that the end of metaphysics paves the way for an anti-essentialist religion. Rorty’s conception of religion, determined by private motives, is designed to produce the gospel’s promise that henceforth God will not consider humanity as a servant but as a friend.

In “The Age of Interpretation,” Vattimo, who is both a devout Catholic and a frequent critic of the church, explores the surprising congruence between Christianity and hermeneutics in light of the dissolution of metaphysical truth. As in hermeneutics, interpretation is central to Christianity, which introduced the world to the principle of interiority, dissolving the experience of objective reality into “listening to and interpreting messages.”

The lively dialogue that concludes this volume, moderated and edited by Santiago Zabala, analyzes the future of religion together with the political, social, and historical aspects that characterize our contemporary postmodern, postmetaphysical, and post-Christian world.
Philosophy And Social Hope
Richard M Rorty

provides new perspective on the past 200,000 years of human history, setting out to prove that we are hardwired for kindness, geared toward cooperation rather than competition, and more inclined to trust rather than distrust one another. In fact this instinct has a firm evolutionary basis going back to the beginning of Homo sapiens. From the real-life Lord of the Flies to the solidarity in the aftermath of the Blitz, the hidden flaws in the Stanford prison experiment to the true story of twin brothers on opposite sides who helped Mandela end apartheid, Bregman shows us that believing in human generosity and collaboration isn't merely optimistic it's realistic. Moreover, it has huge implications for how society functions. When we think the worst of people, it brings out the worst in our politics and economics. But if we believe in the reality of humanity's kindness and altruism, it will form the foundation for achieving true change in society, a case that Bregman makes convincingly with his signature wit, refreshing frankness, and memorable storytelling. Instant New York Times Bestseller. "The Sapiens of 2020." The Guardian "Humankind made me see humanity from a fresh perspective." Yuval Noah Harari, author of the #1 bestseller Sapiens

Longlisted for the 2021 Andrew Carnegie Medal for Excellence in Nonfiction
One of the Washington Post's 50 Notable Nonfiction Works in 2020

Philosophers on Education
Richard Rorty's neopragmatist philosophy marks him as one of the most gifted and controversial thinkers of his time. Antifoundationalism and antirepresentationalism are the guiding motifs in his thought. He wants to jettison a set of philosophical distinctions appearance/reality, mind/body, morality/prudence that have dominated and shaped the history of Western philosophy since the time of Plato. It is a position that has propelled him into a series of heated debates with philosophers who are the most influential of their generation analytic philosophers such as Quine, Davidson, Rawls, and Putnam; as well as Continental philosophers, including Habermas, Derrida, Foucault, and Lyotard. At the same time, Rorty's work has helped to break down the artificial separation between these two wings of Western philosophy by acting as an intellectual bridge between them. This distinctive collection by scholars from around the world focuses upon the cultural, educational, and political significance of his thought. The nine essays which comprise the collection examine a variety of related themes: Rorty's neopragmatism, his view of philosophy, his philosophy of education and culture, Rorty's comparison between Dewey and Foucault, his relation to postmodern theory, and, also his form of political liberalism.

Contingency, Irony, and Solidarity
A scientist friend asked Bruno Latour point-blank: Do you believe in reality? Taken aback by this strange query, Latour offers his meticulous response in Pandora's Hope. It is a remarkable argument for understanding the reality of
In this book, Latour, identified by Richard Rorty as the new bête noire of the science worshipers, gives us his most philosophically informed book since Science in Action. Through case studies of scientists in the Amazon analyzing soil and in Pasteur's lab studying the fermentation of lactic acid, he shows us the myriad steps by which events in the material world are transformed into items of scientific knowledge. Through many examples in the world of technology, we see how the material and human worlds come together and are reciprocally transformed in this process. Why, Latour asks, did the idea of an independent reality, free of human interaction, emerge in the first place? His answer to this question, harking back to the debates between Might and Right narrated by Plato, points to the real stakes in the so-called science wars: the perplexed submission of ordinary people before the warring forces of claimants to the ultimate truth.

The Method of Hope

Richard Rorty is notorious for contending that the traditional, foundation-building and truth-seeking ambitions of systematic philosophy should be set aside in favour of a more pragmatic, conversational, hermeneutically guided project. This challenge has not only struck at the heart of philosophy but has ricocheted across other disciplines, both contesting their received self-images and opening up new avenues of inquiry in the process. Alan Malachowski provides an authoritative overview of Rorty's considerable body of work and a general assessment of his impact both within philosophy and in the humanities more broadly. He begins by explaining the genesis of Rorty's central ideas, tracking their development from suggestions in his early papers through their crystallization in his groundbreaking book, “Philosophy and the Mirror of Nature”. Malachowski evaluates some of the common criticisms of Rorty's position and his ensuing pragmatism. The book examines the subsequent evolution of his ideas, focusing particularly on the main themes of his second major work, Contingency, Irony, and Solidarity. The political and cultural impact of Rorty's writings on such diverse fields as feminism, cultural and literary theory, and international relations are also considered, and the author explores why Rorty's work has generally found its warmest reception in these areas rather than among mainstream philosophers.

Richard Rorty

One of America's foremost philosophers challenges the lost generation of the American Left to understand the role it might play in the great tradition of democratic intellectual labor that started with writers such as Walt Whitman and John Dewey.

Take Care of Freedom and Truth Will Take Care of Itself
For better or worse, Rorty has shaped the trajectory of academic philosophy. A decade after his passing, his legacy is ever present, especially in context of the growth of the far right, the struggle over the meaning of justice and equity, and the ecological crises we face. Edited by Randall Auxier, Eli Kramer, and Krzysztof Piotr Skowroński, Rorty and Beyond brings together leading international philosophers from the United States and Europe to reevaluate Rorty’s legacy and explore what lies beyond his life and work. This collection covers a diverse territory, exploring Rorty’s legacy regarding theories of truth, accounts of nature and naturalism, the historical situation of professional philosophy, the private and public aspects of religion, the place of literature in cultural politics, and points beyond Rorty, such as what we may hope for after his critical attack on certainty and ultimacy. Scholars, specialists, and those new to Rorty will all find insight, useful criticism, and edification in this volume.

Philosophy and Social Hope

Nystrom and Puckett’s pamphlet gives us the most comprehensive picture available of Richard Rorty’s political views. This is Rorty being avuncular, cranky, and straightforward: his arguments on patriotism, the political left, and philosophy as usual, unusual are worth pondering. This pamphlet will appeal to all those interested in Rorty’s distinct brand of pragmatism and leftist politics in the United States.

Pragmatism as Transition

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.

Richard Rorty

Hilary Putnam has been at the center of contemporary debates about the nature of the mind and of its access to the world, about language and its relation to reality, and many other metaphysical and epistemological issues. In this book he turns to pragmatism - and confronts the teachings of James, Peirce, Dewey, and Wittgenstein - not solely out of an interest in theoretical questions, but above all to respond to the questions of whether it is possible to find an alternative to corrosive moral skepticism, on the one hand, and to moral authoritarianism on the other.

Radical Hope

Page 14/15
Presents the story of Plenty Coups, the last great Chief of the Crow Nation. This title contains a philosophical and ethical inquiry into a people faced with the end of their way of life.

Richard Rorty is one of the most provocative figures in recent philosophical, literary and cultural debate. This collection brings together those of his writings aimed at a wider audience, many published in book form for the first time. In these eloquent essays, articles and lectures, Rorty gives a stimulating summary of his central philosophical beliefs and how they relate to his political hopes; he also offers some challenging insights into contemporary America, justice, education and love.

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