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THE
Categorial Structure
of the World

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The Categorial Structure Of The World:

   The Categorial Structure of the World Reinhardt Grossmann,1981   <u>Philosophy and the Modern Mind</u> E. Maynard Adams,2018-08-25 In this unique philosophical critique of modern Western civilization Adams argues that contemporary culture is deranged by false assumptions about the human mind He sees a growing gap between the subjectivistic culture and the structure of reality which has not only produced Originally published 1975 A UNC Press Enduring Edition UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print These editions are published unaltered from the original and are presented in affordable paperback formats bringing readers both historical and cultural value   **Religion and Cultural Freedom** Elie Maynard Adams,1993 Citing his personal quest to reconcile the contradictions among biblical religion democratic liberalism and modern science E M Adams explores the foundations of religion and its role in the culture He asks What would constitute a responsible religion in our time And he determines that for a religion to be credible its tents must be reconcilable with scientific beliefs the historical record the accepted worldview and the creative spiritual and ethical dimensions of human experience In Religion and Cultural Freedom Adams focuses on Judeo Christian religion in Western civilization and draws on literary historical ethical and philosophical examples Maintaining that religion is logically accountable in its belief system to the culture of which it is a part he illustrates how at different points in history religious beliefs have been altered or reinterpreted in response to cultural tensions and conflicts This interplay between religion and culture is an essential part of Adams s definition of a responsible religion While he does not think that religion needs to yield to conflicting sectors in the culture he insists that it has a responsibility to work for coherence and intellectual respectability within a free culture During his discussion Adams offers a realistic theory of the language of the humanities and lived experience especially the language of value and meaning and on the basis of this theory he reconstructs the intellectual enterprise and interprets meaning and truth in religious discourse Interested in what he takes to be a negative turn in religious consciousness and the fate of religion in modern Western civilization Adams concludes that the time may be ripe for a humanistic revolution that would create a fully accountable and intellectually credible religion Author note E M Adams is Kenan Professor of Philosophy Emeritus at the University of North Carolina at Chapel Hill He has published ten previous books including The Metaphysics of Self and World Temple   **Language and Ontology** Kanti Lal Das,Anirban Mukherjee,2008 The book highlights the concept of ontology relationship between language and ontology the distinction between ontology and reality the role of linguistic philosophers in dealing with ontology etc Apart from these the eminent scholars address themselves with the ontology behind the value of valuation exclusion and discrimination inter religious dialogue Indian theories of language values in cinema poetic language etc   **Issues and Images in the Philosophy of Science** D. Ginev,Robert S. Cohen,2012-12-06 Azarya Polikarov was born in Sofia on October 9 1921 Through the many stages of politics economy and

culture in Bulgaria he maintained his rational humanity and scientific curiosity He has been a splendid teacher and an accomplished critical philosopher exploring the conceptual and historical vicis situdes of physics in modern times and also the science policies that favor or threaten human life in these decades Equally and easily at home both within the Eastern and Central European countries and within the Western world Polikarov is known as a collaborating genial colleague a working scholar not at all a visiting academic tourist He understands the philosophy of science from within in all its developments from the classical beginnings through the great ages of Galilean Newtonian Maxwellian science to the times of the stunning discoveries and imaginative theories of his beloved Einstein and Bohr of the twentieth century Moreover his understanding has come along with a deep knowledge of the scientific topics in themselves Looking at our Appendix listing his principal publications we see that Polikarov s public research career after years of science teaching and popular science writing began in the fifties in Bulgarian Russian and German journals   *The Philosophy of P.F. Strawson* Lewis Edwin Hahn,1998 The twenty sixth volume in the highly acclaimed Library of Living Philosophers series is devoted to the work of British philosopher of logic and metaphysician P F Strawson Following the Library of Living Philosophers series format the volume contains an intellectual autobiography twenty critical and descriptive essays by leading philosophers from around the world Strawson s replies to the essays and a bibliography of Strawson s works Born in 1919 Strawson was a leading proponent of ordinary language philosophy He is the author of the early and extremely influential paper On Referring in which he criticized Russell s theory of definite descriptions His most influential book Individuals helped to raise the status of metaphysics as a philosophical enterprise Themes first addressed in this book continued to be of concern to him in his later work including the possibility of objective knowledge the subject predicatedistinction the ontological status of persons and the problem of individuation Contributors to the book include Ruth Garrett Millikan Susan Haack E M Adams Panayot Butchvarov Richard Behling John McDowell Simon Blackburn Tadeusz Szubka David Frederick Haight Joseph S Wu Andrew G Black David Pears Robert Boyd Hilary Putnam Paul F Snowdon Arindam Chakrabarti Wenceslao J Gonzalez Ernest Sosa Chung M Tse John R Searle P F Strawson   The Principles and Problems of Philosophy Roy Wood Sellars,1926
     Philosophy, Theory and Action ,1980 Festschrift honoring Surendra Sheodas Barlingay b 1919 professor of philosophy on his sixty first birthday comprises contributed articles chiefly on Indian philosophy   The Review of Metaphysics ,2001
     Ultimate Reality and Meaning ,1982   **The Pakistan Philosophical Journal** ,1967   **Metaphysics in the Post-metaphysical Age** ,1999   **Scientific Knowledge as a Cultural and Historical Process** Vladimir Aleksandrovich Zviglyanich,1993 Using the analytic tools of philosophy methodology culturology of science and applied philosophy the author documents an approach enabling one to treat the process of the social and cultural determination of cognition in the unity of its synchronic and diachronic aspects to justify the culturally produced types of scientific and theoretic activity in the process of its genesis and to elucidate ways of knowledge realization in meaningful forms of human vital activity as an

intrinsic component of its development **Knowledge, Belief, and Transcendence** James Hall,1975 If there is anything true in this book it is surely common sense The author s intentions are to produce enough light for the reader to see the issues and find his own way out **Existence, Knowing, and Philosophical Systems** David L. Harbert,1982-11-08 Proposes an original existential phenomenological theory of knowledge philosophical systems and theory of the world The theory is developed through a critical analysis of the epistemology and metaphysics of C I Lewis and is built around the idea of interpersonal understanding and poetic language The author also attempts to clarify the logic and theory of transcendental argument which underlies all personal involvement and reflection and thus all existential phenomenology Good supplementary reading for courses in existentialism phenomenology and metaphysics *The University of Western Ontario Series in Philosophy of Science* ,1984 *Philosophy as Higher Enlightenment* Ash Gobar,1994 This work is a study in integrative thinking it contributes some paradigms toward a new worldview from the perspective of dialectical realism Its central idea is that philosophical thinking leads to a higher enlightenment illuminating the foundations of our beliefs as well as the horizon of our praxis Hence the disparate interests of philosophical inquiry its theoretical interest and its existential interest find a dialectical integration here The role of philosophy as a cultural healer is then articulated as a consequence **The Monist** Paul Carus,1963 Vols 2 and 5 include appendices **Boston Studies in the Philosophy of Science** ,1997 Possible Worlds in Humanities, Arts and Sciences Nobelstiftelsen,1989 The Symposium was held as part of the bicentenary celebration of the Swedish Academy in August 1986 Thirty six contributions approach the theme from the fields of philosophy linguistics literature and art and natural science The discussion is of the fundamental questions of whether a possible world created by art can be an instrument for understanding the actual world and conversely whether scientific theories and models can be regarded as fictional in some way No subject index Annotation copyrighted by Book News Inc Portland OR

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