

Contingency Irony And Solidarity Richard M Rorty

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Erasure Penguin UK

Richard Rorty's "neo-pragmatism" launched a powerful challenge to entrenched philosophical certainties of modernity, articulating a powerful picture of normativity as a distinctive activity of human beings. This "contingentism," with its emphasis on indeterminacy, ambiguity, uncertainty, and chance, depicts normativity as a practical human possibility rather than a metaphysical bottleneck which we must overcome at the cost of repudiating the concrete ways we grant epistemic and ethical meaning to our activities. The book is a critical survey of Rorty's philosophy, in light of contemporary theoretical debates around language, truth, justification, and naturalism, as well as his own resourceful attempts to renew philosophy from within by using the conceptual tools and argumentative techniques of both analytic philosophy and pragmatism.

[Thinking Nature and the Nature of Thinking](#) Cambridge University Press

"Just as philosophy begins with doubt, so also a life that may be called human begins with irony" so wrote Kierkegaard. While we commonly think of irony as a figure of speech where someone says one thing and means the opposite, the concept of irony has long played a more fundamental role in the tradition of philosophy, a role that goes back to Socrates the originator and exemplar of the urbane ironic life. But what precisely is Socratic irony and what relevance, if any, does it have for us today? Bernstein begins his inquiry with a critical examination of the work of two contemporary philosophers for whom irony is vital: Jonathan Lear and Richard Rorty. Despite their sharp differences, Bernstein argues that they complement one another, each exploring different aspects of ironic life. In the background of Lear's and Rorty's accounts stand the two great ironists: Socrates and Kierkegaard. Focusing on the competing interpretations of Socratic irony by Gregory Vlastos and Alexander Nehamas, Bernstein shows how they further develop our understanding of irony as a form of life and as an art of living. Bernstein also develops a distinctive interpretation of Kierkegaard's famous claim that a life that may be called human begins with irony. Bernstein weaves together the insights of these thinkers to show how each contributes to a richer understanding of ironic life. He also argues that the emphasis on irony helps to restore the balance between two different philosophical traditions philosophy as a theoretical discipline concerned with getting things right and philosophy as a practical discipline that shapes how we ought to live our lives.

Richard Rorty BRILL

Deconstruction and pragmatism constitute two of the major intellectual influences on the contemporary theoretical scene; influences personified in the work of Jacques Derrida and Richard Rorty. Both Rortian pragmatism, which draws the consequences of post-war developments in Anglo-American philosophy, and Derridian deconstruction, which extends and troubles the phenomenological and Heideggerian influence on the Continental tradition, have hitherto generally been viewed as mutually exclusive philosophical language games. The purpose of this volume is to bring deconstruction and pragmatism into critical confrontation with one another through staging a debate between Derrida and Rorty, itself based on discussions that took place at the College International de Philosophie in Paris in 1993. The ground for this debate is laid out in introductory papers by Simon Critchley and Ernesto Laclau, and the remainder of the volume records Derrida's and Rorty's responses to each other's work. Chantal Mouffe gives an overview of the stakes of this debate in a helpful preface.

The Rorty Reader John Wiley & Sons

The first complete posthumous reflection on the work of Richard Rorty, one of the most important and influential American philosophers of recent times.

Ironic Life Princeton University Press

In this 1989 book Rorty argues that thinkers such as Nietzsche, Freud, and Wittgenstein have enabled societies to see themselves as historical contingencies, rather than as expressions of underlying, ahistorical human nature or as realizations of suprahistorical goals. This ironic

perspective on the human condition is valuable on a private level, although it cannot advance the social or political goals of liberalism. In fact Rorty believes that it is literature not philosophy that can do this, by promoting a genuine sense of human solidarity. A truly liberal culture, acutely aware of its own historical contingency, would fuse the private, individual freedom of the ironic, philosophical perspective with the public project of human solidarity as it is engendered through the insights and sensibilities of great writers. The book has a characteristically wide range of reference from philosophy through social theory to literary criticism. It confirms Rorty's status as a uniquely subtle theorist, whose writing will prove absorbing to academic and nonacademic readers alike.

The Derrida-Habermas Reader Vernon Press

This is an open access title available under the terms of a CC BY-NC-ND 4.0 International licence. It is free to read at Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations. Why did such highly abstract ideas as truth, knowledge, or justice become so important to us? What was the point of coming to think in these terms? In *The Practical Origins of Ideas* Matthieu Queloz presents a philosophical method designed to answer such questions: the method of pragmatic genealogy. Pragmatic genealogies are partly fictional, partly historical narratives exploring what might have driven us to develop certain ideas in order to discover what these do for us. The book uncovers an under-appreciated tradition of pragmatic genealogy which cuts across the analytic-continental divide, running from the state-of-nature stories of David Hume and the early genealogies of Friedrich Nietzsche to recent work in analytic philosophy by Edward Craig, Bernard Williams, and Miranda Fricker. However, these genealogies combine fictionalizing and historicizing in ways that even philosophers sympathetic to the use of state-of-nature fictions or real history have found puzzling. To make sense of why both fictionalizing and historicizing are called for, this book offers a systematic account of pragmatic genealogies as dynamic models serving to reverse-engineer the points of ideas in relation not only to near-universal human needs, but also to socio-historically situated needs. This allows the method to offer us explanation without reduction and to help us understand what led our ideas to shed the traces of their practical origins. Far from being normatively inert, moreover, pragmatic genealogy can affect the space of reasons, guiding attempts to improve our conceptual repertoire by helping us determine whether and when our ideas are worth having.

[Richard Rorty](#) HarperCollins

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.

[What's the Use of Truth?](#) Princeton University Press

One of the most widely discussed philosophers of the 21st century finds common ground between spiritual and secular ethics in this provocative book. As controversial as he was influential, Richard Rorty developed a brand of philosophical pragmatism that rejects all theories of truth. His groundbreaking work also dismisses modern epistemology and its preoccupation with knowledge and representation. Though he was a strict secularist, Rorty believed there could be no universally valid answers to moral questions. This led him to a surprisingly complex view of religion rarely expressed in his writings. In this posthumous publication, Rorty 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. Rather than promote belief or nonbelief, Rorty seeks 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.

Deconstruction and Pragmatism Routledge

In 'Philosophy and the Mirror of Nature' Richard Rorty presented his provocation and influential vision of the post-philosophical culture, calling upon professional philosophers to accept that epistemology is dead, that the analytic method is a myth, and that philosophy and science are merely forms of literature.

[Truth and Progress](#) Routledge

Analyse: Contient un chapitre sur Ferdinand de Saussure.

Irony in The Twilight Zone Stanford University Press

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.

[Take Care of Freedom and Truth Will Take Care of Itself](#) A&C Black

"Thelonius "Monk" Ellison is an erudite, accomplished but seldom-read author who insists on writing obscure literary papers rather than the so-called "ghetto prose" that would make him a commercial success. He finally succumbs to temptation after seeing the Oberlin-educated author of *We's Lives in da Ghetto* during her appearance on a talk show, firing back with a parody called *My Pafology*, which he submits to his startled agent under the gangsta pseudonym of Stagg R. Leigh. Ellison quickly finds himself with a six-figure advance from a major house, a multimillion-dollar offer for the movie rights and a monster bestseller on his hands. The money helps with a family crisis, allowing Ellison to care for his widowed mother as she drifts into the fog of Alzheimer's, but it doesn't ease the pain after his sister, a physician, is shot by right-wing fanatics for performing abortions. The dark side of wealth surfaces when both the movie mogul and talk-show host demand to meet the nonexistent Leigh, forcing Ellison to don a disguise and invent a sullen, enigmatic character to meet the demands of the market. The final indignity occurs when Ellison becomes a judge for a major book award and *My Pafology* (title changed to *Fuck*) gets nominated, forcing the author to come to terms with his perverse literary joke."--Publisher's description.

[Contingency, Exploitation, and Solidarity](#) Cambridge University Press

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.

[Rorty and His Critics](#) Science Fiction Television

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.

[The Practical Origins of Ideas](#) Duke University Press

Although long considered the most distinctive American contribution to philosophy, pragmatism—with its problem-solving emphasis and its contingent view of truth—lost popularity in mid-century after the advent of World War II, the horror of the Holocaust, and the dawning of the Cold War. Since the 1960s, however, pragmatism in many guises has again gained prominence, finding congenial places to flourish within growing intellectual movements. This volume of new essays brings together leading philosophers, historians, legal scholars, social thinkers, and literary critics to examine the far-reaching effects of this revival. As the twenty-five intellectuals who take part in this discussion show, pragmatism has become a complex terrain on which a rich variety of contemporary debates have been played out. Contributors such as Richard Rorty, Stanley Cavell, Nancy Fraser, Robert Westbrook, Hilary Putnam, and Morris Dickstein trace pragmatism's cultural and intellectual evolution, consider its connection to democracy, and discuss its complex relationship to the work of Emerson, Nietzsche, and Wittgenstein. They show the influence of pragmatism on black intellectuals such as W. E. B. Du Bois, explore its view of poetic language, and debate its effects on social science, history, and jurisprudence. Also including essays by critics of the revival such as Alan Wolfe and John Patrick Diggins, the volume concludes with a response to the whole collection from Stanley Fish. Including an extensive bibliography, this interdisciplinary work provides an in-depth and broadly gauged introduction to pragmatism, one that will be crucial for understanding the shape of the transformations taking place in the American social and philosophical scene at the end of the twentieth century. Contributors: Richard Bernstein, David Bromwich, Ray Carney, Stanley Cavell, Morris Dickstein, John Patrick Diggins, Stanley Fish, Nancy Fraser, Thomas C. Grey, Giles Gunn, Hans Joas, James T. Kloppenberg, David Luban,

Louis Menand, Sidney Morgenbesser, Richard Poirier, Richard A. Posner, Ross Posnock, Hilary Putnam, Ruth Anna Putnam, Richard Rorty, Michel Rosenfeld, Richard H. Weisberg, Robert B. Westbrook, Alan Wolfe

[Reading Rorty](#) Wiley-Blackwell

Richard Rorty is one of the world's most influential living thinkers. He is notorious for contending that the traditional, foundation-building and truth-seeking ambitions of systematic philosophy should be set aside in favor 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 in detail some of the common criticisms of Rorty's position and his ensuing pragmatism. The book goes on to examine 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. As the best available introduction to Rorty's thought, this is the ideal entry point for anyone seeking to learn what he has said and why it has been and continues to be so influential.

The Philosophy of Richard Rorty Page-Barbour Lectures

Undeniably iconoclastic, and doggedly practical where others were abstract, the late Richard Rorty was described by some as a philosopher with no philosophy. Rorty was skeptical of systems claiming to have answers, seeing scientific and aesthetic schools as vocabularies rather than as indispensable paths to truth. But his work displays a profound awareness of philosophical tradition and an urgent concern for how we create a society. As Michael Bérubé writes in his introduction to this new volume, Rorty looked upon philosophy as "a creative enterprise of dreaming up new and more humane ways to live." Drawn from Rorty's acclaimed 2004 Page-Barbour lectures, *Philosophy as Poetry* distills many of the central ideas in his work. Rorty begins by addressing poetry and philosophy, which are often seen as contradictory pursuits. He offers a view of philosophy as a poem, beginning with the ancient Greeks and rewritten by succeeding generations of philosophers seeking to improve it. He goes on to examine analytic philosophy and the rejection by some philosophers, notably Wittgenstein, of the notion of philosophical problems that have solutions. The book concludes with an invigorating suspension of intellectual borders as Rorty focuses on the romantic tradition and relates it to philosophic thought. This book makes an ideal starting place for anyone looking for an introduction to Rorty's thought and his contribution to our sense of an American pragmatism, as well as an understanding of his influence and the controversy that attended his work. Page-Barbour Lectures

Philosophy as Poetry Cambridge University Press

The first comprehensive collection of the work of Richard Rorty (1931-2007), *The Rorty Reader* brings together the influential American philosopher's essential essays from over four decades of writings. Offers a comprehensive introduction to Richard Rorty's life and body of work Brings key essays published across many volumes and journals into one collection, including selections from his final volume of philosophical papers, *Philosophy as Cultural Politics* (2007) Contains the previously unpublished (in English) essay, "Redemption from Egotism" Includes in-depth interviews, and several revealing autobiographical pieces Represents the fullest portrait available today on Rorty's relationship with American pragmatism and the trajectory of his thought

[An Ethics for Today](#) Routledge

Over the course of his career, George Orwell wrote about many things, but no matter what he wrote the goal was to get at the fundamental truths of the world. He had no place for dissemblers, liars, conmen, or frauds, and he made his feelings well-known. In *Orwell on Truth*, excerpts from across Orwell's career show how his writing and worldview developed over the decades, profoundly shaped by his experiences in the Spanish Civil War, and further by World War II and the rise of totalitarian states. In a world that seems increasingly like one of Orwell's dystopias, a willingness to speak truth to power is more important than ever. With *Orwell on Truth*, readers get a collection of both powerful quotes and the context for them.

[The Revival of Pragmatism](#) Stanford University Press

Prescient essays about the state of our politics from the philosopher who predicted that a populist demagogue would become president of the United States Richard Rorty, one of the most influential intellectuals of recent decades, is perhaps best known today as the philosopher who, almost two decades before the 2016 U.S. presidential election, warned of the rise of a Trumpian strongman in America. *What Can We Hope For?* gathers nineteen of Rorty's essays on American and global politics, including four previously unpublished and many lesser-known and hard-to-find pieces. In

these provocative and compelling essays, Rorty confronts the critical challenges democracies face at home and abroad, including populism, growing economic inequality, and overpopulation and environmental devastation. In response, he offers optimistic and realistic ideas about how to address these crises. He outlines strategies for fostering social hope and building an inclusive global community of trust, and urges us to put our faith in trade unions, universities, bottom-up social campaigns, and bold political visions that thwart ideological pieties. Driven by Rorty's sense of emergency about our collective future, *What Can We Hope For?* is filled with striking diagnoses of today's political crises and creative proposals for solving them.