

# *Reason and Practice*

## *A Modern Introduction to Philosophy*

by [Kai Nielsen](#)

reviewed by [Jim Farmelant](#)

Early last June, I found in a used bookstore Kai Nielsen's 1971 philosophy textbook *Reason and Practice: A Modern Introduction to Philosophy*. As far as I can tell the 1971 edition is the only one ever published.

The book itself is probably the best introductory philosophy textbook that I have ever run across. It is clearly and lucidly written, and does not talk down to the reader. Although it starts out by presenting arguments that are fairly easy to comprehend, as the reader proceeds through the book, she will find herself confronted with increasingly sophisticated argumentation and analysis. Nielsen writes as an analytical philosopher, and finds nothing to be ashamed about on that score. In the first part of the book he takes on what else, but the issue of free will versus determinism. Nielsen, as he himself makes clear, is a determinist and a compatibilist. But in the book he approaches the issue in a Socratic manner, first presenting Holbach's case for hard determinism, then in the following chapter presents Dostoyevsky's case for free will as irrational choice, then in the chapter after that William James' case for free will. In the following chapters, Nielsen argues that determinism, while not conclusively demonstrable, constitutes a genuine hypothesis (that is, it is in principle falsifiable) and states why he considers it to be a reasonable hypothesis. He argues for compatibilism, and uses that to defeat some standard objections to determinism. He discusses the implications of determinism for issues concerning responsibility, including implications for criminal justice.

Indeed, he devotes an entire chapter to assessing the implications of determinism for criminal justice, titled appropriately enough

# Reason And Practice A Modern Introduction To Philosophy

**Université catholique de Louvain  
(1835-1969). Institut supérieur de  
philosophie**

## **Reason And Practice A Modern Introduction To Philosophy:**

**Reason and Practice** Kai Nielsen, 1971      **Reason and Practice** Karl Nielsen, 1971      Dictionary of Modern American Philosophers John R. Shook, 2005-01-01 The Dictionary of Modern American Philosophers includes both academic and non academic philosophers and a large number of female and minority thinkers whose work has been neglected It includes those intellectuals involved in the development of psychology pedagogy sociology anthropology education theology political science and several other fields before these disciplines came to be considered distinct from philosophy in the late nineteenth century Each entry contains a short biography of the writer an exposition and analysis of his or her doctrines and ideas a bibliography of writings and suggestions for further reading While all the major post Civil War philosophers are represented the most valuable feature of this dictionary is its coverage of a huge range of less well known writers including hundreds of presently obscure thinkers In many cases the Dictionary of Modern American Philosophers offers the first scholarly treatment of the life and work of certain writers This book will be an indispensable reference work for scholars working on almost any aspect of modern American thought      **Icons of Unbelief** S. T. Joshi, 2008-10-30 Discusses the ideas and impact of 27 atheists agnostics and secularists whose ideas have shaped society over the last 200 years In the opinion of many critics and philosophers we are entering an age of atheism marked by the waning of Christian fundamentalism and the flourishing of secular thought Through alphabetically arranged entries written by expert contributors this book profiles 27 iconic figures of unbelief whose ideas have shaped American society over the last 200 years Included are entries on influential figures of the past such as Albert Einstein and Voltaire as well as on such contemporary figures as Richard Dawkins and Sam Harris Each entry discusses the ideas and lasting significance of each person or group provides sidebars of interesting information and illuminating quotations and cites works for further reading The volume closes with a selected general bibliography Students in social studies and history classes will welcome this reference as a guide to the ideas central to the American separation of Church and State and to many of the political debates at the heart of society today Each entry discusses the ideas and lasting significance of the person or group provides sidebars of interesting information and quotations and closes with a list of works for further reading The volume ends with a selected general bibliography Students in history and social studies classes will welcome this reference as a guide to the American separation of Church and State and to the ideas central to contemporary political debates      **Catalog of Copyright Entries. Third Series** Library of Congress. Copyright Office, 1976      Does God Exist? Stan W. Wallace, 2020-09-23 This book presents the most recent debates by leading contemporary philosophers of enduring themes and issues concerning the question of God's existence William Craig and Antony Flew met on the 50th anniversary of the famous Copleston Russell debate to discuss the question of God's existence in a public debate The core of this book contains the edited transcript of that debate Also included are eight chapters in which other significant philosophers Paul Draper R Douglas Geivett Michael Martin Keith Parsons William Rowe William Wainwright Keith Yandell

and David Yandell critique the debate and address the issues raised. Their substantial and compelling insights complement and further the debate helping the reader delve more deeply into the issues that surfaced. In the two final chapters Craig and Flew respond and clarify their positions taking the debate yet one step further. The result of these many contributions is a book which provides the reader with a summary of the current discussion and allows one to enter into the dialogue on this central question in the philosophy of religion. The Modern Schoolman, 1993. Modernity, Civilization and the Return to History Anthony F. Shaker, 2020-10-06. The modern concept and study of civilization have their roots not in western Europe but in the spirit of scientific investigation associated with a self-conscious Islamicate civilization. What we call modernity cannot be fathomed without this historical connection. We owe every major branch of science known today to the broad tradition of systematic inquiry that belongs to a region of being as Heidegger would say whose theoretical, practical and institutional dimensions the philosophy of that civilization played an unprecedented role in creating. This book focuses primarily on the philosophical underpinnings of questions relating to civilization, personhood and identity. Contemporary society and thinking in western Europe introduced new elements to these questions that have altered how collective and personal identities are conceived and experienced. In the age of globalization, expressions of identity, individual, social and cultural survive precariously outside their former boundaries just when humanity faces perhaps its greatest challenges: environmental degradation, policy inertia, interstate bellicosity and a growing culture of tribalism. Yet the world has been globalized for at least a millennium, a fact dimmed by the threadbare but still widespread belief that modernity is a product of something called the West. One is thus justified in asking as many people do today if humanity has not lost its initiative. This is more a philosophical than an empirical question. There can be no initiative without the human agency that flows from identity and personhood, i.e. the way we, the acting subject, live and deliberate about our affairs. Given the heavy scrutiny under which the modern concept of identity has come, Dr Shaker has dug deeper, bringing to bear a wealth of original sources from both German thought and Islamic philosophy, the latter based on material previously unavailable to scholars. Posing the age-old question of identity anew in the light of these two traditions whose special historical roles are assured may help clear the confusion surrounding modernity and hopefully our place in human civilization. Proximity to Scholasticism and therefore Islamicate philosophy lent German thought up to Heidegger a unique ability to dialogue with other thought traditions. Two fecund elements common to Heidegger: *Qanaw* and *Mulladr* are of special importance. *Logos*, utterance, speech as the structural embodiment at once of the primary meaning, essential reality of a thing and of divine manifestation and the idea of unity in difference which *adr* finally formulated as the substantial movement of existence. But behind this complexity is the abiding question of who *Man* is which cannot be answered by theory alone. Heidegger, who occupies a good portion of this study, questioned the modern ontology at a time of social collapse and deep spiritual crisis not unlike ours. Yet that period also saw the greatest breakthroughs in modern physics and social science. The concluding chapters take up more specifically

identity renewal in Western literature and Muslim reformism The renewal theme reflects a point of convergence between the Eurocentric worldview in which modernism has its secular aesthetics roots and a current originating in Ibn Taymiyyah's reductionist epistemology and skeptical fundamentalism It expresses a hopeless longing for origin in a historically pristine golden age an obvious deformation of philosophy's millennial concern with the commanding creative oneness of the Being of beings

**The Publishers' Trade List Annual**, 1990     *A Manual of Modern Scholastic Philosophy* Désiré Mercier, 1916

The Dictionary of Modern American Philosophers: K-Q John R. Shook, Richard T. Hull, 2005 This biographical dictionary contains around 900 entries on philosophers and other intellectuals who impacted philosophical thought in America from 1860 to the present i e 2005

**Why be Moral?** John Frederick Van Ingen, 1994 Simplistic accounts of egoism have encouraged incomplete and superficial answers to the question Why should I be moral This work defends an interpretation of the question as a genuine and fundamental question of practical importance Detailed description of the egoist's planning language use and reason giving provide a strongest case analysis of the amoral egoistic option in the spirit of Plato's account of the perfectly unjust man The framework for an answer is offered which draws out key theoretical assumptions and practical consequences of an egoistic system whose potential adaptability has been consistently underestimated

Reason's Inquisition Christopher A. Colmo, 2023-08-29 Reasons Inquisition On Doubtful Ground is an exploration in the literature of political philosophy before and after Alfarabi and ranging from Thucydides to Leo Strauss and Eric Voegelin These studies most of them previously unpublished open inquiries into theory and practice reason and revelation and the relation between thinkers ancient and modern Readers may be surprised to see the Platonist Alfarabi presented as a critic of Plato's theory in the name of practice while Alfarabi and Hobbes are shown to have a common interest in a theory commensurate with action Strauss Voegelin and Lucien Febvre all explore the problem of reason and revelation in relation to the limits of human knowledge An ambitious study of Shakespeare's Macbeth explores the ambiguity of both nature and knowledge in relation to male and female good and evil present and future The contrast between ancients and moderns is explicit in questions of the modern aspects of Marlowe's Doctor Faustus and of Rousseau's reversal of Plato Kierkegaard and Heidegger bring radical modernity into focus against a Platonic background in the closing essay These diverse essays attempt to follow the thinkers and themes explored in turning a critical gaze upon reason itself

**A History of Modern Political Thought** Gary K. Browning, 2016 How are we to understand past political thinkers Is it a matter simply of reading their texts again and again Do we have to relate past texts of political thought to the contexts in which ideas were composed and in which the aims of past thinkers were formulated Or should past political theories be deconstructed so as to uncover not what their authors maintain but what the texts reveal In this book theories of interpreting past political thinkers are examined and the interpretive methods of a range of theories are reviewed including those of Hegel Marx Oakeshott Collingwood the Cambridge School Foucault Derrida and Gadamer The application of these theories of interpretation to notable modern

political theorists Machiavelli Hobbes Locke Rousseau Kant Hegel Marx Bentham Mill Nietzsche and Beauvoir is then used as a way of understanding modern political thought and of assessing interpretive theories of past political thought The result is a book which sees the history of modern political thought as more than a procession of political theories but rather as a reflection on the meaning of past political thought and its interpretation It provides a way of reading the history of modern political thought in which the question of interpretation matters both for understanding how we interpret the past but also for considering what it means to undertake political thinking

The Court of Reason Beatrix Himmelmann, Camilla Serck-Hanssen, 2021-11-08 The Proceedings present the contributions to the 13th International Kant Congress which was held at the University of Oslo August 6-9 2019 The congress which hosted speakers from more than thirty countries and five continents was dedicated to the topic of the court of reason The idea that reason stands before itself as a tribunal characterizes the whole of Kant's critical project Without such a court reason falls into conflict with itself With such a court in place however it may succeed in establishing the possibility and limits of metaphysics ethics aesthetics law and science The idea of reason being its own judge is not only pivotal to a proper understanding of Kant's philosophy but can also shed light on the burgeoning fields of meta philosophy and philosophical methodology The 2019 Kant Congress put special emphasis on Kant's methodology his account of conceptual critique and the relevance of his ideas to current issues in especially political philosophy and the philosophy of law Additional sections discussed a wide range of topics in Kant's philosophy The Proceedings will provide anyone who is interested in exploring the variety of present day work on Kant and Kantian themes with a wealth of fruitful inspiration

**Books and Pamphlets, Including Serials and Contributions to Periodicals** Library of Congress. Copyright Office, 1976

A Manual of Modern Scholastic Philosophy Université catholique de Louvain (1835-1969). Institut supérieur de philosophie, 1923

**Learning Directory**, 1972

*Critique of Halakhic Reason* Yonatan Y. Brafman, 2024 Critique of Halakhic Reason challenges prevalent ways of thinking about religion by revealing how religious traditions and communities reason about their practices It examines the reasoning operative in the justification and jurisprudence of the Jewish commandments through fresh studies of twentieth century Jewish thinkers It then constructs a novel account of the relation between Jewish thought and law in view of contemporary moral philosophy and legal theory It then develops its consequences for theology the study and philosophy of religion as well as for moral legal and political philosophy

Justified Faith without Reasons? Valentin Teodorescu, 2023-11-06 This study intends to show that the answer to the question whether faith can be justified without proofs can be resolved by importing ideas from Søren Kierkegaard's and Alvin Plantinga's affirmative take on the matter There is a deep similarity between the way they understand belief in God and belief in Christianity The authors share the modern idea that there is an objective truth combining it with the postmodern stance that no method exists which would guarantee access to it One can see at both authors not only a deep commonality of ideas but also a remarkable way in which their understandings augment each other

Whereas Kierkegaard comes to the provocative conclusion that if a person wants to live authentically she will meet Christ on her life's journey without needing any proof Plantinga's inquiry contributes to the rational plausibility of this Justified Faith without Reasons project

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## **Table of Contents Reason And Practice A Modern Introduction To Philosophy**

1. Understanding the eBook Reason And Practice A Modern Introduction To Philosophy
  - The Rise of Digital Reading Reason And Practice A Modern Introduction To Philosophy
  - Advantages of eBooks Over Traditional Books
2. Identifying Reason And Practice A Modern Introduction To Philosophy
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Reason And Practice A Modern Introduction To Philosophy
  - User-Friendly Interface
4. Exploring eBook Recommendations from Reason And Practice A Modern Introduction To Philosophy
  - Personalized Recommendations
  - Reason And Practice A Modern Introduction To Philosophy User Reviews and Ratings
  - Reason And Practice A Modern Introduction To Philosophy and Bestseller Lists



5. Accessing Reason And Practice A Modern Introduction To Philosophy Free and Paid eBooks
  - Reason And Practice A Modern Introduction To Philosophy Public Domain eBooks
  - Reason And Practice A Modern Introduction To Philosophy eBook Subscription Services
  - Reason And Practice A Modern Introduction To Philosophy Budget-Friendly Options
6. Navigating Reason And Practice A Modern Introduction To Philosophy eBook Formats
  - ePub, PDF, MOBI, and More
  - Reason And Practice A Modern Introduction To Philosophy Compatibility with Devices
  - Reason And Practice A Modern Introduction To Philosophy Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Reason And Practice A Modern Introduction To Philosophy
  - Highlighting and Note-Taking Reason And Practice A Modern Introduction To Philosophy
  - Interactive Elements Reason And Practice A Modern Introduction To Philosophy
8. Staying Engaged with Reason And Practice A Modern Introduction To Philosophy
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Reason And Practice A Modern Introduction To Philosophy
9. Balancing eBooks and Physical Books Reason And Practice A Modern Introduction To Philosophy
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Reason And Practice A Modern Introduction To Philosophy
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Reason And Practice A Modern Introduction To Philosophy
  - Setting Reading Goals Reason And Practice A Modern Introduction To Philosophy
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Reason And Practice A Modern Introduction To Philosophy
  - Fact-Checking eBook Content of Reason And Practice A Modern Introduction To Philosophy
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

### **14. Embracing eBook Trends**

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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