

Finally, in chapter 5 Hanna discusses the synthetic a priori. There is a very interesting reading of Kant's distinction between real and logical possibility (in which Hanna argues for a notion of relative necessity that is irreducible to metaphysical absolute necessity), and a reconstruction of Kant's argument from 'incongruent counterparts'. Hanna concludes that, *prima facie*, there is a case for the existence of the synthetic a priori, and that therefore the onus of proof lies on its opponents.

Hanna's book contains some interesting and suggestive discussions of Kant, and its 'cognitive-semantic' reading of transcendental idealism certainly deserves further development. On the whole, however, this book is unsatisfying because too many of its interpretive claims lack both detailed textual support and thorough exposition.

A.B. Dickerson

Australian National University

Smyth, Richard A., *Reading Peirce Reading* (Maryland: Rowman and Littlefield, 1997), pp. ix + 327, US\$64.50 (cloth), US\$24.95 (paper).

This erudite, eclectic, and fertile book examines the philosophy of Charles Peirce in the light of the philosophy Peirce himself read. Peirce is a natural choice for this kind of treatment, given his unparalleled use of the history of the Western tradition to craft a unique speculative philosophy which synthesizes key ideas from every era. Smyth is keen to differentiate the aim of this book, however, from the usual scholarly aim of examining a thinker's influences in order to understand their ideas better—that is, from the aim of merely 'reading Peirce'. With 'reading Peirce *reading*', Smyth has something more ambitious and original in mind.

He writes, 'There are many excellent studies ... that will give anyone who desires it a balanced and sensible view of Peirce's own evolving system of thought. What I am concerned with is what Peirce's early essays teach us about philosophers and philosophical ideas, which are (or should be) as important for us as they were for Peirce' (p. vii). Thus he argues that a distinguishing characteristic of the work of a major philosopher is the way it causes us to read the history of thought in new ways or—if the philosopher is major enough—causes us to read in new ways *simpliciter*.

Smyth makes numerous suggestions with respect to original ways in which Peirce read the Western philosophical tradition. Chapter 1 examines Peirce's treatment of figures in later (19th century) British empiricism such as John Stuart Mill, interpreting Peirce's paper 'Questions Concerning Certain Faculties Claimed for Man' as a dialogue with these figures. The dialogue concerns whether human cognition includes any 'intuitions' or unmediated perceptions of the world (Peirce defined an intuition as, 'a cognition not determined by a previous cognition of the same object' (p. 4)). Whereas most of Mill's contemporaries focused their critical mettle on defending intuitions that were rejected by his relatively moderate intuitionism, Smyth argues that Peirce 'sneaked up behind' Mill by arguing that we have no intuitions at all. Smyth suggests that Peirce was enabled to 'see' this position by his close study of the logic of science, and his reading of an older Aristotelian empiricism, by contrast to which the conception of 'experience' of the British empiricists (following Locke's nominalism, embodied in his key claim that general terms stand only for ideas in their users' minds) is crucially impoverished. Through (Smyth's look through) Peirce's eyes, John Stuart Mill's work anticipates surprisingly much of Peirce's phenomenological derivation of his three philosophical categories—most notably in a distinction Mill makes between 'natural' and 'conventional' causation of signs (reminiscent of Peirce's 'secondness' and 'thirdness' respectively).

In chapter 2 Smyth claims that Peirce extracted key themes from neo-Platonism and Romanticism and applied them—with characteristic originality—to logic. (These are decidedly not amongst Peirce's more famous influences, but they were available to him, Smyth argues, through the work of transcendentalists such as Emerson.) The 'Nine neoplatonist conjectures' which Smyth plausibly identifies include 'infinitism in the meta-theory' (i.e. there are uncountably many items of knowledge), 'Plotinian self-identity' (the idea that what is living—and for Peirce this includes signs—cannot be defined by any enumeration of its parts) and a 'romantic fallibilism' according to which self is defined in terms of error; we know that we exist as separate from the world only insofar as we form expectations that are proven false by that world (although surely Romanticism could equally be argued to run in the opposite direction, whereby a truly authentic self is seen as somehow incorrigible).

Not surprisingly, the book—particularly chapters 4 and 5—contains much discussion of Peirce's reading of Kant, which was famously thorough. Smyth claims that Peirce took Kant's answer to the great ethical question, 'Why should I behave morally?', and examined it in the light of *logic*. (He

Reading Peirce Reading

J Elliott



Reading Peirce Reading:

Reading Peirce Reading Richard A. Smyth, 1997 The founder of American pragmatism C S Peirce lived as an eccentric but thought as a dedicated communitarian In Reading Peirce Reading Richard Smyth demonstrates that Peirce's early essays presuppose a very distinctive perspective on the history of philosophy One important mark of a major philosopher Smyth argues is that the philosopher causes us to read the history of thought in new ways Smyth shows not only that Peirce passes that test but that Peirce's philosophical practice actually did conform to his communal ideal for inquiry Students and scholars interested in the history of philosophy and pragmatism will want to read this book The Iconic Logic of Peirce's Graphs

Sun-Joo Shin, 2002 A case study of multimodal systems and a new interpretation of Charles S Peirce's theory of reasoning and signs based on an analysis of his system of Existential Graphs At the dawn of modern logic Charles S Peirce invented two types of logical systems one symbolic and the other graphical In this book Sun Joo Shin explores the philosophical roots of the birth of Peirce's Existential Graphs in his theory of representation and logical notation Shin demonstrates that Peirce is the first philosopher to lay a solid philosophical foundation for multimodal representation systems Shin analyzes Peirce's well known but much criticized nonsymbolic representation system She presents a new approach to his graphical system based on her discovery of its unique nature and on a reconstruction of Peirce's theory of representation By seeking to understand graphical systems on their own terms she uncovers the reasons why graphical systems and Existential Graphs in particular have been underappreciated among logicians Drawing on perspectives from the philosophy of mind cognitive science logic and computer science Shin provides evidence for a genuinely interdisciplinary project on multimodal reasoning

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Willis, 2012-09-10 This book challenges traditional sanctioned and official histories of reading comprehension by examining how ideological and cultural hegemony work to reproduce dominant ideologies through education in general and reading comprehension research and testing specifically Willis analyzes the ideological and cultural foundations that underpin concepts theories research tests and interpretations and connects these to the broader social and political contexts within U S history in which reading comprehension research and testing have evolved The reconstruction of a history of reading comprehension research and testing in this way demystifies past and current assumptions about the interconnections among researchers reading comprehension research and standardized reading comprehension tests A promising vision of the future of reading comprehension research and testing emerges one that is more complex multidimensional inclusive and socially just Reading Comprehension Research and Testing in the U S aims to revolutionize how reading comprehension is conceived theorized tested and interpreted for all children This is a critically relevant volume for educational researchers teacher educators school administrators teachers policy makers and all those concerned with school literacy and educational equity

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rhetoical writer begins by discovering an interpretive crux in a familiar text a passage from the Bible for example or a commonplace expression and then proceeds to imagine a fictional situation in which all the meanings of the passage contradictory though they may seem may be realized According to Koelb inventions of reading do not stop with the discovery of the eternal and inevitable deconstructibility of language they somehow generate an urge to put language back together through the invention of a fictional world Among the texts he discusses are writings by Boccaccio Rabelais Goethe Schiller Kleist Hawthorne Hans Christian Andersen Nietzsche Kafka Calvino and Flannery O Connor **Twentieth Century**

Reading Education: Understanding Practices of Today in Terms of Patterns of the Past Gerard Giordano,2021-09-13 This book examines twentieth century reading education Among the major educational issues reviewed are testing diagnosis individualized education textbooks readability multiculturalism bi lingualism disability and technology The book explores attempts by educators and psychologists to answer theoretical as well as practical questions about why only some students developed literacy skills It examines the efforts to prevent reading failure as well as to aid those learners who had not learned to read The four types of remedial programs explored are skills based language based literature based and technology based The book identifies the social emotional physical and cognitive factors that have been linked to remedial reading instruction Based on a review of more than 3000 primary sources from the 1800s to the present extensive quotations have been integrated into the text to give readers a sense of intellectual involvement with the educators who are discussed

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Peirce will have been dead for one hundred years The book will celebrate this extraordinary prolific thinker and the relevance of his idea for semiotics communication and cognitive studies More importantly however it will provide a major statement of the current status of Peirce s work within semiotics The volume will be a contribution to both semiotics and Peirce studies **Learning to Read the Signs** F. Byron (Ron) Nahser,2017-09-08 The PathFinder Lab Journal Field Notebook Appendix III is available here It s not what we know but how we learn This is the key that Learning to Read the

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