
THE
EFUTATION
OF
CEPTICISM

A. C. Grayling

Refutation Of Scepticism

Oren Ben-Dor



Refutation Of Scepticism:

The Refutation of Scepticism A. C. Grayling, 1985 **Certainty, a Refutation of Scepticism** Peter D. Klein, The Refutation of Scepticism Dafydd Stuttard, 1999 **Certainty** Peter D. Klein, 1981 Stanley Cavell Stephen Mulhall, 1999-01-07 Stephen Mulhall presents the first full length philosophical study of the work of Stanley Cavell best known for his highly influential contributions to the fields of film studies Shakespearian literary criticism and the confluence of psychoanalysis and literary theory It is not properly appreciated that Cavell s project originated in his interpretation of Austin s and Wittgenstein s philosophical interest in the criteria governing ordinary language and is given unity by an abiding concern with the nature and the varying cultural manifestations of the sceptical impulse in modernity This book elucidates the essentially philosophical roots and trajectory of Cavell s work traces its links with Romanticism and its recent turn towards a species of moral perfectionism associated with Thoreau and Emerson and concludes with an assessment of its relations to liberal democratic political theory Christian religious thought and feminist literary studies It will be of interest to anyone concerned with the relationships between Anglo American and Continental philosophy and between philosophy and other disciplines in the humanities an excellent presentation and discussion of Cavell s thought very timely Political Studies Learning to read Mulhall is both a suitable and a worthy first step to learning to read Cavell British Journal of Aesthetics there can be no doubt as to the depth of Mulhall s knowledge of Cavell s writings or to his ability as an advocate The book is also very well written Mulhall s prose is capable of registering the fine grain in a subtle and elusive thinker and while more conventional than Cavell s is no less supple or eloquent Times Literary Supplement Mulhall s explication is careful enough to explain the importance of Cavell s work clarify the subtleties of Cavell s ideas provide a complete overview of Cavell s thought and show the coherence in Cavell s diverse writings invaluable Harvard Review *Scepticism* Neil Gascoigne, 2014-12-18 The history of scepticism is assumed by many to be the history of failed responses to a problem first raised by Descartes While the thought of the ancient sceptics is acknowledged their principle concern with how to live a good life is regarded as bearing little if any relation to the work of contemporary epistemologists In *Scepticism* Neil Gascoigne engages with the work of canonical philosophers from Descartes Hume and Kant through to Moore Austin and Wittgenstein to show how themes that first emerged in the Hellenistic period are inextricably bound up with the historical development of scepticism Foremost amongst these is the view that scepticism relates not to the possibility of empirical knowledge but to the possibility of epistemological theory This challenge to epistemology itself is explored and two contemporary trends are considered the turn against foundationalist epistemology and towards more naturalistic conceptions of inquiry and the resistance to this on the part of non naturalistically inclined philosophers In contextualizing the debate in this way Gascoigne equips students with a better appreciation of the methodological importance of sceptical reasoning an analytic understanding of the structure of sceptical arguments and an awareness of the significance of scepticism to the nature of philosophical

inquiry Levinas: A Guide For the Perplexed Benjamin Hutchens, 2004-09-01 Continuum's Guides for the Perplexed are clear, concise and accessible introductions to thinkers, writers and subjects that students and readers can find especially challenging or indeed downright bewildering. Concentrating specifically on what it is that makes the subject difficult to fathom, these books explain and explore key themes and ideas, guiding the reader towards a thorough understanding of demanding material. Emmanuel Levinas is one of the most influential ethicists of recent times. The importance and relevance of his work has been recognized and celebrated within philosophy, religion, sociology, political theory and other disciplines. His writing, however, undoubtedly presents the reader with a significant challenge. Often labyrinthine, paradoxical and opaque, Levinas's work seeks to articulate a complex ideology and some hard-to-grasp concepts. Levinas: A Guide for the Perplexed is the ideal text for the student, teacher or lay reader who wants to develop a full and effective understanding of this major modern philosopher. Focused upon precisely why Levinas is a difficult subject for study, the text guides the reader through the core themes and concepts in his writing, providing a thorough overview of his work. Valuably, the book also emphasizes Levinas's importance for contemporary ethical problems and thinking.

The Significance of Philosophical Scepticism Barry Stroud, 1984-07-05 This book raises questions about the nature of philosophy by examining the source and significance of one central philosophical problem: how can we know anything about the world around us? Stroud discusses and criticizes the views of such philosophers as Descartes, Kant, J. L. Austin, G. E. Moore, R. Carnap, W. V. Quine and others.

Thinking about Law Oren Ben-Dor, 2007-10-04 What calls for thinking about law? What does it mean to think about law? What is aboutness? Could it be that law, in its essence, has not yet been thought about? In exploring these questions, this book closely reads Heidegger's thought, especially his later poetical writings. Heidegger's transformation of the very notion and process of thinking has destabilising implications for the formation of any theory of law; however critical this theory may be. The transformation of thinking also affects the notions of ethics and morality and the manner in which law relates to them. Interpretations of Heidegger's unique understanding of notions such as essence, thinking, language, truth and nearness come together to indicate the otherness of the essence of law from what is referred to as the legal. If the essence of law has not yet been thought about, what generates deafness to the call for such thinking, thereby entrenching a refuge for legalism? The ambit of the legal is traced to Levinasian ethics, especially to his notion of otherness, despite such a notion being apparently highly critical of the totality of the legal. In entrenching the legal, it is argued that Levinas's notion of otherness does not reflect thinking that is otherwise than ontology but rather radicalises and maintains a derivative ontology. A call for thinking about law is then connected to Heideggerian ontologically based otherness upon which ethical reflection that the essence of law protects is grounded.

Scepticism in the Eighteenth Century: Enlightenment, Lumières, Aufklärung Sébastien Charles, Plínio J. Smith, 2014-07-08 The Age of Enlightenment has often been portrayed as a dogmatic period on account of the veritable worship of reason and progress that characterized Eighteenth Century thinkers. Even today, the philosophes are

considered to have been completely dominated in their thinking by an optimism that leads to dogmatism and ultimately rationalism. However, on closer inspection, such a conception seems untenable not only after careful study of the impact of scepticism on numerous intellectual domains in the period but also as a result of a better understanding of the character of the Enlightenment. As Giorgio Tonelli has rightly observed, the Enlightenment was indeed the Age of Reason, but one of the main tasks assigned to reason in that age was to set its own boundaries. Thus, given the growing number of works devoted to the scepticism of Enlightenment thinkers, historians of philosophy have become increasingly aware of the role played by scepticism in the Eighteenth Century, even in those places once thought to be most given to dogmatism, especially Germany. Nevertheless, the deficiencies of current studies of Enlightenment scepticism are undeniable. In taking up this question in particular, the present volume, which is entirely devoted to the scepticism of the Enlightenment in both its historical and geographical dimensions, seeks to provide readers with a revaluation of the alleged decline of scepticism. At the same time, it attempts to resituate the Pyrrhonian heritage within its larger context and to recapture the fundamental issues at stake. The aim is to construct an alternative conception of Enlightenment philosophy by means of philosophical modernity itself, whose initial stages can be found herein.

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