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Chapter 5.3: Richard
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TURN: How we think
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Chapter 4.4:
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Anthony Thiselton on
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Allowed w/ J. Mishlove

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Whitehead \u0026

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Ricoeur and his core

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gets to clarity \ "Ricœur's
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PHILOSOPHY -

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Repeating Hamman's
move against Kantian
philosophy, Derrida
(1976) subjected
Husserl's
phenomenology, along
with any philosophy of

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Hilary Putnam's work in particular to criticize the linguistic idealism and relativism of the German tradition, which she traces back to the assumption that meaning determines reference. Add to Cart.

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German philosophy was initiated in the eighteenth century in the work of Johann Georg Hamann, Johann Gottfried von Herder, and Wilhelm von Humboldt. It was further developed in this century by Martin Heidegger, and Hans-Georg Gadamer extended its influence to contemporary

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philosophers such as
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By Cristina Lafont.

Cristina Lafont
Cristina Lafont is Associate
Professor of Philosophy
at Northwestern

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University. She is the author of *Heidegger, Language, and World-Disclosure*. Search for other works by this author on: This Site. Google Scholar ...

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A review of Lafont's
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can be read here. Few
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excerpts (related to
issues discussed in some
of the recent posts:
"Lafont is determined to
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communicative
dimension and the
cognitive dimension of
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indeed, she consistently
refers to her central

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Linguistic turn. The expression 'linguistic turn' can be seen as a shorthand for the impact of the focus on the relationship between philosophy and

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language, which began to be significant in the early 20th century. This has challenged the traditional tenets of historical objectivity, which assume that there is a real past which can be described ...

~~Linguistic turn Themes~~
~~Making History~~

The linguistic turn was a major development in

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Western philosophy during the early 20th century, the most important characteristic of which is the focusing of philosophy and the other humanities primarily on the relations between language, language users, and the world.

Very different intellectual movements were associated with the

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"linguistic turn",
although the term itself
is commonly thought to
have been popularised
by Richard Rorty's 1967
anthology *The
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which he discusses

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Sep 08, 2020 Posted By

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hermeneutic tradition

was most firmly

established in germany

and many of the key

texts remain

untranslated into english

the concept of verstehen

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century by Martin
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Georg Gadamer
extended its influence to
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topic of a recent private
(and very brief)
correspondence
concerned (Immanuel)

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Velikovsky and (Julian) Jaynes. The former is famous for his *Worlds in Collision* (1950), the latter for *Origins of Consciousness in the Breakdown of the Bicameral Mind* (1976).

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Cristina Lafont draws upon Hilary Putnam's work in particular to criticize the linguistic idealism and relativism of the German tradition, which she traces back to the assumption that meaning determines reference.

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new imaging
technologies and
scientific instruments
have changed our
notions about ancient
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lunar calendar to the
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from an ancient mummy
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irrigated valleys of
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and students of the
humanities, as well as
anthropologists and
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Contemporary

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philosopher—analytic as
well as continental tend
to feel uneasy about
Ernst Tugendhat, who,
though he positions
himself in the analytic
field, poses questions in
the Heideggerian style.

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Tugendhat was one of
Martin Heidegger's last
pupils and his least
obedient, pursuing a
new and controversial
critical technique.
Tugendhat took
Heidegger's destruction
of Being as presence
and developed it in
analytic philosophy,
more specifically in
semantics. Only formal
semantics, according to

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Tugendhat, could answer the questions left open by Heidegger. Yet in doing this, Tugendhat discovered the latent "hermeneutic nature of analytic philosophy" its post-metaphysical dimension—in which "there are no facts, but only true propositions." What Tugendhat seeks to answer is this: What is the meaning of

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thought following the linguistic turn? Because of the rift between analytic and continental philosophers, very few studies have been written on Tugendhat, and he has been omitted altogether from several histories of philosophy. Now that these two schools have begun to reconcile, Tugendhat has become an example

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of a philosopher who, in the words of Richard Rorty, "built bridges between continents and between centuries."

Tugendhat is known more for his philosophical turn than for his

phenomenological studies or for his position within analytic philosophy, and this creates some confusion

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regarding his hermeneutic philosophical propensities. Is Tugendhat analytic or continental? Is he a follower of Wittgenstein or Heidegger? Does he belong in the culture of analysis or in that of tradition? Santiago Zabala presents Tugendhat as an example of merged horizons, promoting a

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philosophical
historiography that is
concerned more with
dialogue and less with
classification. In doing
so, he places us squarely
within a dialogic culture
of the future and proves
that any such labels
impoverish
philosophical research.

Hermeneutics has
frequently been

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dismissed as useful only for literary and textual analysis. Some consider it to be Eurocentric or inherently relativistic and thus unsuited to social critique. Lorenzo C. Simpson offers a persuasive and powerful argument that hermeneutics is a valuable tool not only for critical theory but also for robustly

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addressing many of the
urgent issues of today.

Simpson demonstrates
that hermeneutics

exhibits significant
interpretive advantages
compared to competing
explanatory modalities.

While it shares with
pragmatism a suspicion
of essentialism, an
understanding that
disagreements are
situated, and an

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insistence on the dialogical nature of understanding, it nevertheless resolutely rejects the relativistic accounts of rationality that are often associated with pragmatism. In the tradition of Gadamer, Simpson firmly establishes hermeneutics as a resource for both philosophy and the social sciences. He

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shows its utility for unpacking intractable issues in the philosophy of science,

multiculturalism, social epistemology, and racial and social justice in the global arena. Simpson addresses fraught questions such as why recent claims that "race" has a biological basis lack grounding, whether female genital excision

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can be critically
addressed without
invidious ethnocentrism,
and how to lay the
foundations for
meaningful cross-
cultural dialogue and
reparative justice. This
book reveals how
hermeneutics can be a
worthy partner with
critical theory in
achieving emancipatory
aims.

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In this book,
internationally
recognized scholars in
philosophical
hermeneutics discuss
various aspects of
language and
linguisticity. The
translations of Hans-
Georg Gadamer's two
recent essays provoke a
preliminary discussion
on the philosopher's

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polemic claim in Truth
and Method--"Being
that can be understood
is language." Topics
addressed by the
contributors include the
relationship of rituals to
tradition and the
immemorial; the unity
of the word;
conversation; translation
and conceptuality; and
the interrelationship
between the art of

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writing and
linguisticity. This
work is of critical
importance to anyone
interested in Gadamer's
claims regarding the
boundaries of language,
the transition from the
prelinguistic to
linguistic realms, and
the role of rituals in this
transition.

In the field of

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contemporary
continental ontology,
Speculative Realist
thinkers are now
grappling with the
genealogy of their ideas
in the history of modern
philosophy. The
Speculative Realism
movement prompted a
debate, criticizing the
predominant
postmodernist
orientation in

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philosophy, which located its origins in Kantian
[correlationism] which supposedly ended the period of early modern naive realist metaphysics by showing that the mind and the outside world can only ever be understood as correlates. The debate over a new kind of realism has attracted

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many supporters and critics. In order to refocus its specific interpretation of modern philosophy in general and of the Kantian gesture in particular, this volume brings together major authors working on contemporary ontology and historians of ideas. It underlines and illustrates the fact that

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contemporary
continental philosophy
is rediscovering its past
in original ways by
productively re-
interpreting some of the
key concepts of modern
philosophy. The
perspectives and
accounts of the key
concepts of the history
of philosophy are
different in the views of
individual contributors,

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and sometimes radically so, yet the discussion between contemporary realists and their critics shows that the real battleground of new ideas lies not in developing the philosophical motifs of the end of the 20th century, but rather in rethinking the milestones of modern philosophy.

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Cuts through traditional debates to argue that religious phenomena are cocreated by human cognition and a generative spiritual power.

Highlights the central place of Greek philosophy, particularly Plato, in "Truth and Method" philosopher

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Hans-Georg Gadamer's work, brings out differences between his thought and that of Heidegger and connects him with discussions and debates in pragmatism.

At times of crisis and revolution such as ours, diagnoses of crucial junctures and ruptures □ □turning points□ □ in the

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continuous flow of
history are more
prevalent than ever.

Analysing literary,
cinematic and other
narratives, the volume
seeks to understand the
meanings conveyed by
different concepts of
turning points, the
alternative concepts to
which they are opposed
when used to explain
historical change, and

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those contexts in which they are unmasked as false and oversimplifying constructions. Literature and film in particular stress the importance of turning points as a sensemaking device (as part of a character's or a community's cultural memory), while at the same time unfolding the constructive and hence

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relative character of turning points. Offering complex reflections on the notion of turning points, literary and filmic narratives are thus of particular interest to the present volume.

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