

<<现代西方哲学经典著作选读>>

图书基本信息

书名：<<现代西方哲学经典著作选读>>

13位ISBN编号：9787303095650

10位ISBN编号：7303095659

出版时间：2008-11

出版时间：北京师范大学出版社

作者：韩震，李红，田平，王成兵 编

页数：568

版权说明：本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问：<http://www.tushu007.com>

<<现代西方哲学经典著作选读>>

内容概要

哲学本质上不是一种知识体系，而是系统的反思性批判性思维活动，因此，在研究中就不能搞教条主义，也不能在教学中采取知识灌输的方法。

既然哲学应该是“批判的和革命的”，那么只有通过反思和批判，我们才能不断超越现实和自我，推动我们的认识不断达到。

新的水准。

只有这样的哲学才能成为社会发展的理论先导。

哲学教学应该是论辩式的，而不是布道。

教师不是真理的布道师，而是与学生平等的真理追求者。

没有对话和辩论，就等于宣示教条，就不能以哲学的方式进行哲学思维活动，因而就不能让学生进入哲学思考状态。

把反映西方历史中各种观点的文本加以精选，让教师引导学生对不同文本和观点加以比较、分析和评判，锻炼思维能力，凝练思想观念。

本教材是北京师范大学哲学与社会学学院外国哲学与文化研究所的教师们集体工作的成果。

李红、田平、王成兵、和我共同策划和编选了这部选读教材，而且他们做出了更多的贡献。

<<现代西方哲学经典著作选读>>

书籍目录

Part One Analytic Philosophy & Pragmatism Chapter 1 Sense and Reference Chapter 2 On Denoting
Chapter 3 The Elimination of Metaphysics Through Logical Analysis of Language Chapter 4 Philosophical
Investigations Chapter 5 Two Dogmas of Empiricism Chapter 6 What Is a Theory of Meaning? (I)
Chapter 7 Meaning and Reference Chapter 8 Truth and Meaning Chapter 9 How to Make Our Ideas
Clear Chapter 10 Experience and Philosophic Method Part Two Phenomenology & Hermeneutics Chapter
11 Philosophy and the Crisis of European Man Chapter 12 The Necessity, Structure, and Priority of the
Question of Being Chapter 13 Phenomenology of Perception Chapter 14 The Universality of the
Hermeneutical Problem Chapter 15 On Interpretation Part Three Structuralism & Post-Structuralism
Chapter 16 The Archaeology of Knowledge Chapter 17 What Is Philosophy? Chapter 18 Answering the
Question. What Is Postmodernism? Chapter 19 Of Grammatology Part Four Political Philosophy & Philosophy
of History Chapter 20 Two Concepts of Liberty Chapter 21 Justice As Fairness Chapter 22 Atomism
Chapter 23 Theses on the Philosophy of History Chapter 24 The Mode of Emplotment Chapter 25
Modernity's Consciousness of Time and Its Need for Self-Reassurance

章节摘录

Hilary Putnam Unclear as it is, the traditional doctrine that the notion "meaning" possesses the extension/intension ambiguity has certain typical consequences. The doctrine that the meaning of a term is a concept carried the implication that meanings are mental entities. Frege, however, rebelled against this "psychologism". Feeling that meanings are public property—that the same meaning can be "grasped" by more than one person and by persons at different times—he identified concepts (and hence "intensions" or meanings) with abstract entities rather than mental entities. However, "grasping" these abstract entities was still an individual psychological act. None of these philosophers doubted that understanding a word (knowing its intension) was just a matter of being in a certain psychological state (somewhat in the way in which knowing how to factor numbers in one's head is just a matter of being in a certain very complex psychological state). Secondly, the timeworn example of the two terms 'creature with a kidney' and 'creature with a heart' does show that two terms can have the same extension and yet differ in intension. But it was taken to be obvious that the reverse is impossible: two terms cannot differ in extension and have the same intension. Interestingly, no argument for this impossibility was ever offered. Probably it reflects the tradition of the ancient and medieval philosophers, who assumed that the concept corresponding to a term was just a conjunction of predicates, and hence that the concept corresponding to a term must always provide a necessary and sufficient condition for falling into the extension of the term. For philosophers like Carnap, who accepted the verifiability theory of meaning, the concept corresponding to a term provided (in the ideal case, where the term had "complete meaning") a criterion for belonging to the extension (not just in the sense of "necessary and sufficient condition", but in the strong sense of way of recognizing whether a given thing falls into the extension or not) .

编辑推荐

《现代西方哲学经典著作选读(英文版)》：21世纪高等学校研究生教材，哲学专业系列教材。

版权说明

本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问:<http://www.tushu007.com>