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*Contemporary
philosopher—analyti
c 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.*

Tugendhat was one

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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,

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*more specifically in
semantics. Only
formal semantics,
according to
Tugendhat, could
answer the questions
left open by
Heidegger. Yet in
doing this, Tugendhat
discovered the latent
"hermeneutic nature
of analytic*

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*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
thought following the
linguistic turn?*

Because of the rift

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philosophers, very
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few studies have been
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written on
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Tugendhat, and he
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has been omitted
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altogether from
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several histories of
philosophy. Now that
these two schools
have begun to*

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*reconcile, Tugendhat
has become an
example 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*

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phenomenological
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studies or for his
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position within
The Methods And
analytic philosophy,
Value Of
and this creates some
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confusion regarding
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his philosophical
Reynolds Jack
propensities. Is
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Tugendhat analytic
or continental? Is he
a follower of
Wittgenstein or

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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 philosophical historiography that is concerned more with dialogue and less

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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.

This forward-thinking collection presents new work

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Has Long Caused

Dissension, Mutual

Distrust, and

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To The Development Of

Common Concerns

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and problems. Rather than rehearsing the causes of the divide, contributors draw upon the problems, methods, and results of both traditions to show what post-divide philosophical work looks like in practice. Ranging from metaphysics

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*and philosophy of
mind to political
philosophy and
ethics, the papers
gathered here bring
into mutual dialogue
a wide range of
recent and
contemporary
thinkers, and
confront leading
problems common to*

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*both traditions,
including
methodology,
ontology, meaning,
truth, values, and
personhood.*

*Collectively, these
essays show that it is
already possible to
foresee a future for
philosophical thought
and practice no*

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*longer determined
neither as "analytic"
nor as "continental,"
but, instead, as a
pluralistic synthesis
of what is best in
both traditions. The
new work assembled
here shows how the
problems, projects,
and ambitions of
twentieth-century*

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*philosophy are
already being taken
up and productively
transformed to
produce new insights,
questions, and
methods for
philosophy today.*

*For more than seven
decades there has
been a broad gap
between how*

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philosophy is

conceived and

practiced. Two ill-

defined but well-

recognized traditions

have developed—the

"analytic" and

"Continental" schools

of philosophy. The

former traces its roots

to philosophers like

Frege, Russell,

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*Moore, Wittgenstein,
and the logical
positivists. The latter
has been heavily
influenced by
Nietzsche, Heidegger,
Merleau-Ponty,
Foucault, and
Derrida, among
others. The aim of
this collection is to
reconsider the often*

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facile
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characterization of
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major thinkers as
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belonging to either
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one or the other
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tradition. The contrib
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utors—philosophers
from both sides of
the divide working in
different countries
and contexts—all

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question the

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problematic

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conception that the

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two traditions are

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incommensurable.

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Each of their articles

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compares individual

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philosophers who

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have had a major

influence on the

analytic and

Continental traditions

analytic and

Continental traditions

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*with a view to
clarifying their
similarities and
dissimilarities of
approach. What this
collection of
thoughtful articles
clearly demonstrates
is that regardless of
approach and
precedents, analytic
and Continental*

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*philosophers are all
doing philosophy,
and there are many
important points of
contact between them.*

The contributors are:

*Richard Rorty
(Stanford
University), whose
thoughtful overview
highlights the salient
points in both*

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*traditions; Barry
Allen (McMaster
University); Babette
E. Babich (Fordham
University); David
Cerbone (West
Virginia University);
Sharyn Clough
(Rowan University);
Jonathan Kaplan
(University of
Tennessee); Richard*

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*Matthews (Memorial
University of
Newfoundland);
Carlos G. Prado
(Queen's University);
Bjorn Torgrim
Ramberg (University
of Oslo); Mike
Sandbothe (Friedrich-
Schiller-University
Jena); Barry Stocker
(Yeditepe University*

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*Istanbul); and Ed
Witherspoon (Colgate
University).*

*Contemporary
Continental*

*Philosophy steps back
from current debates
comparing*

Continental and

analytic philosophy

and carefully, yet

critically outlines the

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tradition's main
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philosophical views
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on epistemology and
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ontology. Forgoing
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obscure paraphrases,
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D'Amico provides a
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detailed, clear
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account and
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assessment of the
tradition from its
founding by Husserl
and Heidegger to its*

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*challenge by Derrida
and Foucault.*

*Though intended as a
survey of this*

*tradition throughout
the twentieth century,*

*this study's focus is
on the philosophical*

problems which gave

it birth and even now

continue to shape

it. The book

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reexamines Husserl
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as an early critic of
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epistemological
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naturalism whose
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grasp of the
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philosophical
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importance of the
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theory of meaning
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was largely ignored.

Heidegger's
contrasting effort to
revive ontology is

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*analytic versus
examined in terms of
his distinction*

*arguments on
between ontic and
the methods and
ontological questions.*

*value of
philosophy by
In contrast with many
earlier studies, the
author outlines
confusions*

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engendered by the
misappropriation of
the distinct*

philosophical

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*agendas of Husserl
and Heidegger by
such famous figures
as Sartre and
Merleau-Ponty. The
book is also original
in its emphasis on
how social*

*externalism in
epistemology,
inspired by Karl
Mannheim,*

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influenced this

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tradition's

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structuralist and

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defenses of a theory

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of interpretation by

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Gadamer and

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Habermas are closely

examined and

assessed and the

study concludes with

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a a probing yet
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balanced account of
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as critics of
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autonomy. The book
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concludes by
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century-long divide
between the analytic
and Continental
traditions and its*

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*implication for the
future of philosophy.*

A Possible Future

Phenomenology,

Naturalism and

Science

Origins of Analytical

Philosophy

Encounters between

Analytic and

Continental

Philosophy

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*The Legacy of Kant
in Sellars and
Meillassoux
From Kant to
Derrida*

*Contemporary
interest in
realism and
naturalism,
emerging under
the banner of
speculative or*

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*new realism,
has prompted c
ontinentally-
trained
philosophers
to consider a
number of
texts from the
canon of
analytic
philosophy.*

The philosophy

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of Wilfrid Sellars, in particular, has proven remarkably able to offer a contemporary re-formulation of traditional "continental" concerns that is amenable to

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*realist and
rationalist co
nsiderations,
and serves as
an accessible
entry point
into the Anglo-
American
tradition for
continental
philosophers.
With the aim*

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*of appraising
this fertile
theoretical
convergence,
this volume
brings
together
experts of
both analytic
and
continental
philosophy to*

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*discuss the
legacy of*

*Continental
Arguments On
Kantianism in
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contemporary
Value Of
philosophy.*

*The individual
essays explore
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the ways in*

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which Sellars
can be put*

*into dialogue
with the*

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widely
influential
work of
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explaining
how—even
thought their
methods,
language, and
proximal
influences are

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widely different—their philosophical stances can be compared thanks to their shared Kantian heritage and interest in the problem of realism. This

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*book will be
appeal to
students and
scholars who
are interested
in Sellars,
Meillassoux,
contemporary
realist*

*movements in
continental
philosophy,*

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and the analytic-continental debate in contemporary philosophy.
Avrum Stroll
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investigates the "family resemblances" between that impressive breed of

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*thinkers known
as analytic
philosophers.
In so doing,
he grapples
with the point
and purpose of
doing
philosophy:
What is
philosophy?
What are its*

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*tasks? What
kind of
information,
illumination,
and
understanding
is it supposed
to provide if
it is not one
of the natural
sciences?
Sebold*

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*provides a
critique of
the arguments
for anti-
realism in
Continental
philosophy,
engaging
specifically
with Kant,
Hegel,
Nietzsche, and*

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Husserl.

Utilizing
resources from
both the
analytic and
continental
philosophical
traditions, it
provides

realist ways
of reading
those aspects

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*of Continental
anti-realism
that are found
to be
problematic.
A clarifying
examination of
the
differences
and
similarities
between two*

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*philosophical
schools.*

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Century Continental
Philosophy elaborate
s the basic project

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of contemporary
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continental
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philosophy, which
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culminates in a
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movement toward
the outside. Leonard
Lawlor interprets
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key texts by major
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figures in the
continental tradition,
including Bergson,
Foucault, Freud,
Heidegger, Husserl,

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back
immanence,
difference,
multiplicity, and the
overcoming of

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metaphysics. His
conception of
continental
philosophy as a
unified project
enables Lawlor to
think beyond its
European origins
and envision a
global sphere of
philosophical inquiry
that will revitalize
the field.

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This book
interrogates the
temporal differences
between post-
structuralism,
analytic philosophy
and
phenomenology,
suggesting that time
is the
transcendental
matrix of
contemporary

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philosophy and the
means by which
these three major
trajectories
distinguish
themselves from
their competitors. It
also argues that
there are systemic
temporal problems
(chronopathologies)
that afflict each, but
especially the post-

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structuralist tradition
(focusing on the
prophetic future
politics of Gilles
Deleuze and
Jacques Derrida)
and the analytic
tradition, focusing
on philosophical
methodology in
general and the
tendency to oscillate
between forms of

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Routledge
Post-Analytic
Tractatus
establishes
Wittgenstein's early
work in the

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interpretation of the
Tractatus - Conant
and Diamond - with
work by respected
Wittgenstein
commentators such
as Kremer and
Hutto, together with
a reprint of a
relevant and striking
text by Brouwer, this
timely collection
offers a valuable

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resource for
exploring the
Tractatus'
connections to
approaches other
than logical
positivism,
mathematical logic
and formal
semantics.

Examining links with
the work of Leibniz,
Kant, Kierkegaard,

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Schopenhauer,
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Frege, Russell,
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James, Heidegger
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and others, the
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consider key
themes in twentieth-
century philosophy
including symbols
and expression,
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language and
metaphysics,
objects and signs,

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distinguishing sense
and nonsense,
showing and saying
in communication,
mysticism and
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James
Glynn

experience, ethical
and aesthetic value,
the worlds of
solipsism and
religion, philosophy
as an activity and as
a system.

Particularly timely in
establishing the
Tractatus as a
source for
comparable debates
across Continental

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and Analytic
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philosophy, this
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collection will prove
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of value to scholars
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back
philosophy have
become
increasingly

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specialised and
differentiated
fields of
endeavour. This
important
collection of
essays details
some of the more
significant
methodological
and philosophical
differences that

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have separated the two traditions, as well as examining the manner in which received understandings of the divide are being challenged by certain thinkers whose work might best be described as post-analytic

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and meta-
continental.

Together these
essays offer a well-
defined sense of
the field, of its
once dominant
distinctions and of
some of the most
productive new
areas generating
influential ideas

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and controversy.

In an attempt to get to the bottom of precisely what it is that separates the analytic and continental traditions, the essays in this

volume compare and contrast them on certain issues,

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including truth,
time and
subjectivity. The
book engages with
a range of key
thinkers from
phenomenology,
post-structuralism,
analytic

philosophy and
post-analytic
philosophy,

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examines the
strengths and
weaknesses of
each tradition, and
ultimately
encourages
enhanced
understanding,
dialogue and even
rapprochement
between these
sometimes

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analytic versus
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antagonistic
adversaries.

Arguments On
The Methods And
Shows how one of
the standard

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issues of analytic
philosophy -

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realism and anti-
realism - has also

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been at the heart

of continental

philosophy. Using

a framework

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derived from
prominent analytic
thinkers, this book
traces the roots of
anti-realism to
Kant's idea that
the mind actively
organizes
experience.

Over the last few
decades there has
been a

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phenomenal
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growth of interest
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in metaphor as a
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device which
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extends or revises
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our perception of
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the world. Clive
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Cazeaux examines
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the relationship
between
metaphor, art and
science, against

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the backdrop of
modern European
philosophy and, in
particular, the
work of Kant,
Heidegger and
Merleau-Ponty. He
contextualizes
recent theories of
the cognitive
potential of
metaphor within

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modern European
philosophy and
explores the
impact which the
notion of cognitive
metaphor has on
key positions and
concepts within
aesthetics,
epistemology and
the philosophy of
science.

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Arguably Søren
Kierkegaard and
Friedrich
Nietzsche are the
two most
significant moral
philosophers of
the nineteenth
century, their
works showing a
remarkably
trenchant and

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penetrating
awareness of key
ethical issues,
while
demonstrating a
stylistic flair that
is rare in
philosophical
writing. Angier
argues that,
despite the
perceived stylistic

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opacity of these
thinkers, their
work does admit
of comparison and
rigorous analytic
scrutiny which in
turn yields new
and significant
insights into their
philosophy. In this
book Angier
expounds the view

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that Kierkegaard
both anticipated,
and subjected to
detailed critique,
Nietzsche's central
arguments in
moral philosophy,
exposing the
weaknesses of
what were to
become the core
Nietzschean

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positions and
realizing the
powerful
attraction for
people that these
ideas would have.
Angier brings this
critique to our
modern attention
and defends the
prefigured
Kierkegaardian

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critique of
Continental
Nietzsche.
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Being and Time
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A Critique
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Philosophy
Heidegger's
Analysis of

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Husserl and
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This landmark
achievement in
philosophical
scholarship brings
together leading
experts from the
diverse traditions
of Western

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Continental
philosophy in a
common quest to

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illuminate and

The Methods And
explain the most

Value Of
important

philosophical
By

developments

since the Second

World War.
Reynolds back

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Focusing

particularly (but

not exclusively) on

those insights and

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movements that
most profoundly
shaped the
English-speaking
philosophical
world, this volume
bridges the
traditional divide
between 'analytic'
and 'Continental'
philosophy while
also reaching
beyond it. The

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Analytic Versus

result is an authoritative guide to the most important

advances and transformations

that shaped philosophy during

this tumultuous and fascinating period of history, developments that

continue to shape

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the field today. It
will be of interest
to students and
scholars of
contemporary
philosophy of all
levels and will
prove
indispensable for
any serious
philosophical
collection.

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philosophy? How
should we do it?
Why should we
bother to? These
are the kinds of
questions
addressed by
metaphilosophy -
the philosophical
study of the nature
of philosophy
itself. Students of
philosophy today

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are faced with a
confusing and
daunting array of
philosophical
methods,
approaches and
styles and also
deep divisions
such as the
notorious rift
between analytic
and Continental
philosophy. This

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analytic versus
Continental, By
Scientific versus
humanistic, 'pure'
versus applied -
enabling them to
locate and
understand these
different ways of

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various forms in the
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it developed further

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in North America,
in the rest of
Europe, and is now
growing in
influence as the
dominant
philosophical
tradition right
across the world,
from Latin America
to East Asia. In this
Very Short

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introduces some of
the key ideas of the
founders of analytic

philosophy by

exploring certain

fundamental

philosophical

questions and

showing how those

ideas can be used

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why clarity of
thinking, precision
of expression, and
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rightly seen as
virtues of analytic
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Bataille and Ayer,
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time as human
experience.

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designing,
watching
performance, being
baptised, playing
cricket, dancing,
eating, walking or
looking at caves,
each explores the
making of time
through their art,
scholarship and
everyday lives.

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This handbook
brings together
essays in the
philosophy of film
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pictures from
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the spectrum. It
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intersection with
contemporary
social issues, film's
kinship to other art
forms, and the
influence of
historically seminal
schools of thought
in the philosophy of
film. Of emphasis
in many of the
essays is the

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relationship and
overlap of analytic
and continental
perspectives in this
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philosophy of
being according
to three major
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philosophy, the
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Continental, and
the Thomistic.
The origin of the**

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**point of view of
each of these
traditions is
associated with a
seminal figure,
Gottlob Frege,
Immanuel Kant,
and Thomas
Aquinas,
respectively. The
questions
addressed in this**

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constitutional for
the philosophy of
being,
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meaning of
being, the
relationship
between thinking
and being, and
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**access being. On
the one hand, the
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diversity and
pluralism, as it
highlights how
the three
traditions may be
clearly and
distinctly
differentiated
regarding the**

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**philosophy of
being. On the
other hand, it
honors a sense
of solidarity and
ecumenism, as it
demonstrates
how the methods
and focal points
of these
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constitute, and**

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book contributes

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**particular interest
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philosophy and
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of being.**

**Arguing for the
compatibility of
phenomenology
and naturalism,
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refashions each.**

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The opening chapters begin with a methodological focus, which seeks to curb the "over-bidding" characteristic of both traditional transcendental phenomenology and scientific

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naturalism.

Having thus
opened up the
possibility that
the twain might
meet, it is in the
detailed chapters
on matters where
scientific and phe
nomenological
work overlap and
sometimes

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**conflict – on time,
body, and others
– that the book
contests some of
the standard
ways of
understanding
the relationship
between phenom
enological
philosophy and
empirical**

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**science, and
between
phenomenology
and naturalism.
Without invoking
a methodological
move of
quarantine, in
which each is
allocated to their
proper and
separate**

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**domains, the
book outlines the
significance of
the first-person
perspective
characteristic of
phenomenology –
both
epistemically and
ontologically –
while according
due respect to**

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**the relevant
empirical
sciences. The
book thus renews
phenomenology
and argues for its
ongoing
relevance and
importance for
the future of
philosophy.**

Edmund Husserl

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(1859-1938) is

widely regarded

as the principal

founder of

phenomenology,

one of the most

important

movements in

twentieth-century

philosophy. His

work inspired

subsequent

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**figures such as
Martin Heidegger,
his most
renowned pupil,
as well as Jean-
Paul Sartre and
Maurice Merleau-
Ponty, all of
whom engaged
with and
developed his
insights in**

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significant ways.

**His work on
fundamental
problems such as
intentionality,
consciousness,
and subjectivity
continues to
animate**

**philosophical
research and
argument. The**

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**enormous range
of his thought,
The Husserlian
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reading for
students and
scholars of
Husserl,
phenomenology,
and the history of
twentieth-century
philosophy. It will**

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**also be of
interest to those
in related fields in
the humanities,
social sciences,
and psychology
and the cognitive
sciences.**

**Ludwig
Wittgenstein and
Martin Heidegger
are arguably the**

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**two most
influential
philosophers of
the twentieth
century. Their
work not only
reshaped the
philosophical
landscape, but
also left its mark
on other
disciplines,**

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**including political
science,
theology,
anthropology,
ecology,
mathematics,
cultural studies,
literary theory,
and architecture.**

**Both sought to
challenge the
assumptions**

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**governing the
traditions they
inherited, to
question the very
terms in which
philosophy's
problems had
been posed, and
to open up new
avenues of
thought for
thinkers of all**

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**stripes. And
despite
considerable
differences in
style and in the
traditions they
inherited, the
similarities
between**

**Wittgenstein and
Heidegger are
striking.**

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**Comparative
work of these
thinkers has only
increased in
recent decades,
but no collection
has yet explored
the various ways
in which**

**Wittgenstein and
Heidegger can be
drawn into**

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dialogue. As

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answering or

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Heidegger's, and

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vice versa. The result is a broad-ranging collection of essays that provides a series of openings and provocations that will serve as a reference point for future work that draws on the

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writings of these
two
philosophers.

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James Chase and
Jack Reynolds
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**Analytic Versus
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The Hermeneutic
Nature of
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Contemporary
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The book contributes to the refutation of the separation of philosophy in the 20th century into analytic and continental. It is shown that Edmund Husserl was seriously concerned with issues of so-called analytic

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philosophy, that
there are strict
parallelisms between
Husserl's treatment
of philosophical
subjects and those of
authors in the
analytic tradition,
and that Husserl had
a strong influence on
Rudolf Carnap's
'Aufbau'.

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Throughout much of the twentieth century, the relationship between analytic and continental philosophy has been one of disinterest, caution or hostility.

Recent debates in philosophy have highlighted some of

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the similarities
between the two
approaches and even
envisaged a post-
continental and post-
analytic philosophy.
Opening with a
history of key
encounters between
philosophers of
opposing camps
since the late

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nineteenth century -
from Frege and
Husserl to Derrida
and Searle - the book
goes on to explore in
detail the main
methodological
differences between
the two approaches.

This covers a very
wide range of topics,
from issues of style

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and clarity of
exposition to formal
methods arising
from logic and
probability theory.

The final section of
this book presents a
balanced critique of
the two schools'

approaches to key
issues such as time,
truth, subjectivity,

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mind and body,
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"Analytic versus
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analysis of both
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philosophy,
examining the limits
and possibilities of
each. It provides a

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clear overview of a
much-disputed
history and, in
highlighting the
strengths and
weaknesses of both
traditions, also offers
future directions for
both continental and
analytic philosophy.

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Carol White

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articulates a vision
of Martin
Heidegger's work
which grows out of a
new understanding
of what he was
trying to address in
his discussion of
death.

Acknowledging that
the discussion of this
issue in Heidegger's

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major work Being
and Time is often far
from clear, White
presents a new
interpretation of
Heidegger which
short-circuits many
of the traditional
criticisms. White
claims that we are all
in a better position to
understand

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Heidegger's insights
after fifty years
because they have
now become a part
of the conventional
wisdom of common
opinion. His view
shows up in
accounts of

knowledge in the
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the assumptions of

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the social sciences,
in art and film, even
in popular culture in
general, but does so
in ways ignorant of
their origins. Now
that these insights
have filtered down
into the culture at
large, we can make
Heidegger
intelligible in a way

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that perhaps he
himself could not.

White presents the
best possible case
for Heidegger,
making him more
intelligible to those
people with a long
acquaintance with

his work, those with
a long aversion to it
and in particular to

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those just starting to pursue an interest in it. White places the problems with which Heidegger is dealing in the context of issues in contemporary Anglo-American

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audience. The
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thought for the
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is roughly a hundred

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force within Western

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sustained attempt to

elucidate what it

currently amounts

to, and how it differs

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that analytic

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philosophy is a loose

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movement held

together both by ties

of influence and by

various 'family

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resemblances'. He considers the pros and cons of various definitions of analytic philosophy, and tackles the methodological, historiographical and philosophical issues raised by such definitions. Finally, he explores the

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wider intellectual
and cultural
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between analytic and
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book is an
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anyone seeking to
understand analytic
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century The
year is 1919.

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his academic
career, living
hand to mouth
as a critic.

Wittgenstein, by
contrast, has
dramatically
decided to
divest himself of
the monumental
fortune he
stands to

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inherit, in search
of spiritual
clarity.

Meanwhile,
Heidegger,
having managed
to avoid combat
in war by
serving as a
meteorologist, is
carefully
cultivating his

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career. Finally,
Cassirer is
working
furiously on the
margins of
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applying himself
to his writing
and the
possibility of a
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quartet will
converge as
they become
world historical
figures. But as
the Second
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looms on the
horizon, their
fates will be
very different.
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and Maimon,
and his readers
Schiller and
Schlegel - who
shaped much of
the subsequent
reception of
Kant in art,
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aesthetics - as
well as
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whose unique
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France, shaping
the thought of
such figures as
Saint-Simon,
Fourier, and
Proudhon,
whose work
would prove
decisive for
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tradition, on the
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academy on the
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