

Irrational Action A Philosophical Analys

Wish-fulfilment as a singular means of satisfying ineluctable desire is a pivotal concept in classical psychoanalysis. Freud argued that it was the thread that united dreams, daydreams, phantasy, omnipotent thinking, neurotic and some psychotic symptoms such as hallucinations and delusions, art, myth, and religious illusions. The concept's theoretical exploration has been largely neglected within psychoanalysis since, but contemporary philosophers have recognised it as providing an explanatory model for much of the kind of irrational behaviour so problematic for psychiatry, social psychology and the philosophy of mind. Although critically neglected in contemporary psychological and psychoanalytic thought, the concept remains clinically fundamental, under different labels: it encompasses the processes of omnipotent phantasy, symbolic or substitutive satisfaction, actualisation in transference and acting out, symptom formation and defenses such as projective identification. Wish-fulfilment can be shown to be a specifically psychoanalytic compartment of a common-sense psychological theory of action that illuminates not just clinical material but also the paradoxes of irrationality – such as weakness of will and self-deception – that preoccupy philosophers. The first half of this book develops a comprehensive and novel theory of wish-fulfilment, explores its radical implications for the structure of mind, and locates it against the backdrop of both contemporary psychoanalytic and philosophical thought. In the second half, the book applies the theory to illuminate important features of self-deception and delusion, religion, insanity defences, creative writing and the exclusion of mind and intention in the biological drift of modern psychiatry. The

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book will be essential to philosophers of mind, psychoanalysts, psychiatrists, psychologists, social theorists, and students in these disciplines; as well as readers interested in understanding how the mind works in mental illness, self-deception, religion, and creative writing.

The Routledge Encyclopedia of Philosophy is the most ambitious international philosophy project in many years. Edited by Edward Craig and assisted by thirty specialist subject editors, the REP consists of ten volumes of the world's most eminent philosophers writing for the needs of students and teachers of philosophy internationally.

Addiction argues that addiction should be understood not as a disease but as a phenomenon that must be understood on many levels at once. Employing a complex dynamic systems approach and philosophical methodology, Shelby explains addiction as an irreducible neurobiological, psychological, developmental, environmental, and sociological phenomenon.

Contributed articles.

A New Philosophical Analysis

Critical Conversations in Philosophy of Education

International Library of the Philosophy of Education

The Rationality Debate in Philosophy and Cognitive Science

Addiction

Anti-Nietzsche

Among the many practical failures that threaten us, weakness of will or akrasia is often considered to be a paradigm of irrationality. The eleven new essays in this collection, written by an excellent international team of philosophers, some well-established, some younger scholars, give a rich overview of the current debate over weakness of will and practical irrationality more generally. Issues covered include classical questions such as the distinction between weakness and compulsion, the

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connection between evaluative judgement and motivation, the role of emotions in akrasia, rational agency, and the existence of the will. The also include new topics, such as group akrasia, strength of will, the nature of correct choice, the structure of decision theory, the temporality of prudential reasons, and emotional rationality. Because these questions cut across philosophy of mind and ethics, the collection will be essential reading for scholars, postgraduates, and upper-level undergraduates in both these fields.

This collection brings together the latest work of some of the world's leading Marxist philosophers and new young researchers. Based upon work presented at meetings of the Marx and Philosophy Society, it offers a unique snapshot of the best current scholarship on the philosophical aspects and implications of Marx's thought.

The first systematic treatment of Karl Popper's contribution to the philosophy of the social sciences. An in-depth philosophical reference work furnishes clear and reliable guidance on the ideas of philosophers, ranging from antiquity to the present day, and the major philosophical systems around the globe.

*Part II: Biology, Psychology, Cognitive Science and Economics Essays in Honor of Hugues Leblanc
A Philosophical Analysis*

A Critical Survey of Indian Philosophy

The tyranny of desire

Routledge Encyclopedia of Philosophy: Index

Karl Marx and Contemporary Philosophy

Cavell elaborates the view, traceable from Wittgenstein to Davidson, that there is no thought, and thus no meaning, without language, and shows how this concurs with

psychoanalytic theory and practice. Cavell's argument takes up several issues of continuing interest to both philosophers and psychoanalysts, including the explanation of action, especially irrational action, the concept of subjectivity, the minds of children, the genealogy of morals, and narration in "life stories."

**Irrational Action A Philosophical
Analysis Routledge**

Tanney challenges not only the cognitivist approach that has dominated philosophy and the special sciences for fifty years, but metaphysical-empirical approaches to the mind in general. Rules, Reason, and Self-Knowledge advocates a return to the world-involving, circumstance-dependent, normative practices where the rational mind has its home.

Critical Conversations in Philosophy of Education presents a series of conversations expressing many of the multiple voices that currently constitute the field of philosophy of education. Philosophy of education as a discipline has undergone several turns--the once marginal perspectives of the various feminisms, critical Marxism, and poststructuralist, postmodernist and cultural theory have gained ground alongside those

of Anglo-analytic and pragmatic thought. Just as Western philosophers in general are coming to terms with the "end of philosophy" pronouncement implicit in postmodernism, so too are philosophers of education faced with similar challenges--challenges to long-held moral, political, aesthetic and epistemological commitments. The contributors take up these challenges through a dialogical structure, expressing differing positions without engaging in destructive critique.

Philosophy of Economics

Karl Popper and the Social Sciences

God's Action in the World

Martin Hollis and the Philosophy of Social Action

Irrational Action

The Psychoanalytic Mind

The Encyclopedia of Classical Philosophy is a reference work on the philosophy of Greek and Roman antiquity. It includes subjects and figures from the dawn of philosophy in Ionia in the 6th century BC to the demise of the Academy in Athens in the 6th century AD. Scholarly study of the texts and philosophical thought of this period has been, during the last half of the 20th century, amazingly productive and has become increasingly sophisticated. The 269 articles in the encyclopedia reflect this development. While the majority of the articles are devoted to individual figures, many of the articles are thematic surveys of broad areas such as

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epistemology, ethics, and political thought. Some articles focus on particular concepts that evoked significant philosophical treatment by the ancients, and have proved central to later thought. Other articles treat fields that are no longer considered part of philosophy proper, such as mathematics and science. There are articles examining areas of intellectual or cultural endeavour, such as poetry or rhetoric, or genres of philosophical expression, such as dialogue and diatribe. Still others describe the historical developments of philosophical schools and traditions. The encyclopedia includes a chronology and guide to further reading. Best Reference Source

This work analyses Marx's philosophy of nature and shows how it is the basis for his practical philosophy. Previous analysis of Marx's philosophy of nature has considered humans as only natural beings and social beings. But, Marx analyzed humans' relationship to the natural world and to themselves as natural, social, and material. This material feature of human action can server as a basis for social critique and as the foundation for a practical analysis. The first chapter of this book analyzes Marx's philosophy of nature from his early to late works and argues that humans are natural beings that use nature to develop new capacities. This consideration is central in Marx's critiques of Hegel and Feuerbach. The second chapter discusses Marx's material critique of social forms and discusses why the distinction between material action and social action is a key component of Marx critique of capitalism. This chapter also discusses industrial history, ideology, wages, justice, and valorization. The third and final chapter builds on Marx's materialist analysis to develop a standard of practical action that takes human's material activity as its basis. This chapter also discusses classical historical materialist claims, liberal ethical theories, and a practical philosophic consideration of

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socialism.

First published in 1997, this volume originated from an article published in *Ratio* and reapproaches Aristotle in an attempt to define what counts as an irrational action, along with a general account of irrationality based on a large number of specific examples. It begins with Aristotle, and never leaves him far behind. Contemplating *akrasia*, will, self-knowledge and commensurability, the author demonstrates that we must allow for the possibility of breakdown in cases where someone may fail to do the rational action through weakness of will and that to make sense of *akrasia* we must be ready to allow for distinct cases.

The problem of God's action in the world is at the heart of debates today on the relationship between science and religion. By analysing the issue through the lens of analytic philosophy, Marek Slomka reveals how philosophy can successfully bridge science and theology to bring greater clarity to divine action. This book identifies essential aspects from various branches of theism, starting with traditional Thomistic approaches, through to their modified forms such as Molinism and contemporary varieties such as free-will theism and probabilistic theism. Analysing crucial elements of God's nature including omnipotence, omniscience, his relation to time and the tension between immanence and transcendence, Slomka reveals the difficulties in proposing a single conception of God through one theistic tradition. Instead of simplistically juxtaposing particular theistic trends, he highlights the value of pluralistic insights that also draw on important scientific theories, including Darwin's evolution, quantum mechanics and cosmology. By taking a renewed stance on theism that takes into account modern scientific knowledge, this book argues for a new presentation of the problem of God's action in the world and justifies the need for further discussion on contemporary manifestations

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of internal and external criticism of theism.

Proceedings of the 42nd International Ludwig Wittgenstein
Symposium

Normativity and Human Action

Sociological and Psychological Perspectives on Science

Vol.5, Nos.1-2

Philosophy of Religion

A New Analysis

International Library of the Philosophy of Education

reprints twenty-four distinguished texts published in this field over the last half-century and includes works by authors such as Reginald D. Archambault, Charles Bailey, Robin Barrow, Norman J. Bull, D. E. Cooper, R. F. Dearden, Kieran Egan, D. W. Hamlyn, Paul H. Hirst, Glenn Langford, D. J. O'Connor, T. W. Moore, D. A. Nyberg, R. W. K. Paterson, R. S. Peters, Kenneth A Strike, I. A. Snook, John and Patricia White, and John Wilson. Themes discussed include: Liberal education, moral education, the aims of education, the education of teachers, adult & continuing education and the philosophical analysis of education.

An anthology of previously published pieces that have proven long term importance to theoretical work in rational action.

Martin Hollis (d.1998) was arguably the most incisive, eloquent and witty philosopher of the social sciences of his time. His work is appreciated and contested here by some of the most eminent of contemporary social theorists. Hollis's philosophy of social action routinely distinguished between understanding (rational) and explanation (causal). He argued that the aptest account of human interaction was to

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be made in terms of the first. Thus he focused upon the human reasons, for, rather than upon the natural causes of, action. This volume, for the first time, brings together important essays on the work of Hollis, from many different perspectives. These include politics, sociology and economics in general; international relations, rational choice theory, constitutionalism and the rule of law as well as current concerns with relativism, Rousseauist contractarianism, 'dirty hands' and 'buck-passing'.

By North-American standards, philosophy is not new in Quebec: the first mention of philosophy lectures given by a Jesuit in the College de Quebec (founded 1635) dates from 1665, and the oldest logic manuscript dates from 1679. In English-speaking universities such as McGill (founded 1829), philosophy began to be taught later, during the second half of the 19th century. The major influence on English-speaking philosophers was, at least initially, that of Scottish Empiricism. On the other hand, the strong influence of the Catholic Church on French-Canadian society meant that the staff of the facultes of the French-speaking universities consisted, until recently, almost entirely of Thomist philosophers. There was accordingly little or no work in modern Formal Logic and Philosophy of Science and precious few contacts between the philosophical communities. In the late forties, Hugues Leblanc was a young student wanting to learn Formal Logic. He could not find anyone in Quebec to teach him and he went to study at Harvard University under the supervision of W. V. Quine. His best friend Maurice L' Abbe had left, a year earlier, for

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Princeton to study with Alonzo Church. After receiving his Ph. D from Harvard in 1948, Leblanc started his professional career at Bryn Mawr College, where he stayed until 1967. He then went to Temple University, where he taught until his retirement in 1992, serving as Chair of the Department of Philosophy from 1973 until 1979.

Its Nature and Justification

Brute Rationality

The Cognitive Turn

Contemporary Approaches

Karl Marx ' s Philosophy of Nature, Action and Society

Weakness of Will and Practical Irrationality

The study of rationality and practical reason, or rationality in action, has been central to Western intellectual culture. In this invigorating book, John Searle lays out six claims of what he calls the Classical Model of rationality and shows why they are false. He then presents an alternative theory of the role of rationality in thought and action. A central point of Searle's theory is that only irrational actions are directly caused by beliefs and desires—for example, the actions of a person in the grip of an obsession or addiction. In most cases of rational action, there is a gap between the motivating desire and the actual decision making. The traditional name for this gap is "freedom of the will." According to Searle, all rational activity presupposes free will. For rationality is possible only where one has a

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choice among various rational as well as irrational options. Unlike many philosophical tracts, *Rationality in Action* invites the reader to apply the author's ideas to everyday life. Searle shows, for example, that contrary to the traditional philosophical view, weakness of will is very common. He also points out the absurdity of the claim that rational decision making always starts from a consistent set of desires. Rational decision making, he argues, is often about choosing between conflicting reasons for action. In fact, humans are distinguished by their ability to be rationally motivated by desire-independent reasons for action. Extending his theory of rationality to the self, Searle shows how rational deliberation presupposes an irreducible notion of the self. He also reveals the idea of free will to be essentially a thesis of how the brain works. This work is an analysis of the main causes of irrational action. It begins with a discussion of akrasia or incontinence, that is a failure to do what one believes on balance one ought to do. It then considers irrationality that arises from a lack of self knowledge - from various kinds of failures to understand and analyze one's own desires and beliefs. Finally there is a discussion of incommensurability, the extent to which reasons for action can be compared, measured and balanced. The author concludes that there

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are a lot of different cases to which no single or simple solution can possibly accomodate them all.

Bernard Gert's classic work *Morality*, in which he argues his distinctive and comprehensive moral theory, is now in its sixth edition. Gert argues that morality is an informal system that does not provide answers to every moral question but does always limit the range of morally acceptable options and so explains why some moral questions cannot be resolved. Gert describes the two-step procedure that is used in moral decisions and judgments, and he shows that moral rules cannot be understood independently of the system in which they are embedded. Although his moral theory is sophisticated, it is presented with a clarity that will appeal to undergraduate and graduate students alike, as well as anyone with a general interest in applied ethics. In this new edition, Gert perfects the consistency of his views by presenting his argument in greater detail; he also revises the text in light of a critical book and two symposia dedicated to his theory that have surfaced since the book's last publication. This is the definitive edition to the work that has received so much attention and acclaim.

Contemporary deep-reaching changes – whether in financial or real economy, in Europe's

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political conditions, in the context of scientific theories, in the field of global (environmental) security, or gender relations – are also a challenge to philosophy. The volume comprises cutting-edge scholarly articles from renowned philosophers with various geographical backgrounds and from different philosophical strands. Next to investigating general questions as to the relation of philosophy and critique (What is philosophical critique and which philosophical concepts of critique are of importance today? Where do we need it most? Where are its limits?), the articles focus on issues like theories of democracy and modes of election; the roles of emotions in the political realm; challenges from a widespread discontent in society to politics and science; changes to social identities and different theoretical approaches to social identity formation. The book is indispensable for all who are interested in what contemporary philosophy has to say on crucial issues of our time.

Human Action Study Guide

Michael Oakeshott, the Ancient Greeks, and the
Philosophical Study of Politics

Crisis and Critique: Philosophical Analysis and
Current Events

Morality : Its Nature and Justification

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From Freud to Philosophy

Philosophy of Economics: A Contemporary Introduction is the first systematic textbook in the philosophy of economics. It introduces the epistemological, metaphysical and ethical problems that arise in economics, and presents detailed discussions of the solutions that have been offered. Throughout, philosophical issues are illustrated by and analysed in the context of concrete cases drawn from contemporary economics, the history of economic ideas, and actual economic events. This demonstrates the relevance of philosophy of economics both for the science of economics and for the economy. This text will provide an excellent introduction to the philosophy of economics for students and interested general readers alike.

If nothing else, the twelve papers assembled in this volume should lay to rest the idea that the interesting debates about the nature of science are still being conducted by "internalists" vs. "externalists," "rationalists" vs. "arationalists, n or even "normative epistemologists" vs. "empirical sociologists of knowledge. " Although these distinctions continue to haunt much of the theoretical discussion in philosophy and sociology of

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science, our authors have managed to elude their strictures by finally getting beyond the post-positivist preoccupation of defending a certain division of labor among the science studies disciplines. But this is hardly to claim that our historians, philosophers, sociologists, and psychologists have brought about an "end of ideology," or even an "era of good feelings," to their debates. Rather, they have drawn new lines of battle which center more squarely than ever on practical matters of evaluating and selecting methods for studying science. To get a vivid sense of the new terrain that was staked out at the Yearbook conference, let us start by meditating on a picture. The front cover of a recent collection of sociological studies edited by one of us (Woolgar 1988) bears a stylized picture of a series of lined up open books presented in a typical perspective fashion. The global shape comes close to a trapezium, and is composed of smaller trapeziums gradually decreasing in size and piled upon each other so as to suggest a line receding in depth. The perspective is stylized too.

This book presents an account of normative practical reasons and the way in which they contribute to the rationality of action. Rather than simply 'counting in favour of' actions,

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normative reasons play two logically distinct roles: requiring action and justifying action. The distinction between these two roles explains why some reasons do not seem relevant to the rational status of an action unless the agent cares about them, while other reasons retain all their force regardless of the agent's attitude. It also explains why the class of rationally permissible action is wide enough to contain not only all morally required action, but also much selfish and immoral action. The book will appeal to a range of readers interested in practical reason in particular, and moral theory more generally.

The book is divided into three major parts: the first deals with the nature of education, and discusses the various general aims, such as 'mental health', 'socialization' and 'creativity' which have been thought to characterize it; the second section is concerned with the nature of reason and its relationship to feeling, will and action; finally the development of different aspects of reason in an educational context is considered.

Wish-fulfilment in Philosophy and
Psychoanalysis

Trusting in Reason

An Introduction

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International Journal of Afro-Asian Studies A Historical-developmental Study of Classical Indian Philosophy of Morals A Philosophical Perspective

Are humans rational? Various experiments performed over the last several decades have been interpreted as showing that humans are irrational—we make significant and consistent errors in logical reasoning, probabilistic reasoning, similarity judgements, and risk-assessment, to name a few areas. But can these experiments establish human irrationality, or is it a conceptual truth that humans must be rational, as various philosophers have argued? In this book, Edward Stein offers a clear critical account of the debate about rationality in philosophy and cognitive science. He discusses concepts of rationality—the pictures of rationality that the debate centres on—and assesses the empirical evidence used to argue that humans are irrational. He concludes that the question of human rationality must be answered not conceptually but empirically, using the full resources of an advanced cognitive science. Furthermore, he extends this conclusion to argue that empirical considerations are also relevant to the theory of knowledge—in other words, that epistemology should be naturalized.

A CRITICAL SURVEY OF INDIAN PHILOSOPHY Indian philosophy distinctly exhibits a spiritual bent. The essence of religion is not dogmatic in India. Here, religion develops as philosophy progressively scales higher planes. Some of the fundamentals expressed in the Indian philosophy and the Western philosophy may be similar. However, Indian philosophy differs from the Western philosophy on several

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counts. While the Western philosophy deals with metaphysics, epistemology, psychology, ethics etc. separately Indian philosophy takes a comprehensive view of all these topics. Indian philosophy is distinctive in its application of analytical rigour to metaphysical problems and goes into very precise detail about the nature of reality, the structure and function of the human psyche and how the relationship between the two have important implications for human salvation. Rishis centred philosophy on an assumption that there is a unitary underlying order in the universe which is all pervasive and omniscient. The efforts by various schools were concentrated on explaining this order and the metaphysical entity at its source. The concept of natural law provided a basis for understanding questions of how life on earth should be lived. The sages urged humans to discern this order and to live their lives in accordance with it. This book contains plenty of substance for scholars, but the writing has the verve and clarity to seize and entertain the general reader as well. Contents: • Niskamakarma and Lokasamgraha • Good, Right, Justice • Ethical Cognitivism and Non-Cognitivism • Ethical Realism and Intuitionism • The Formula of the Universal Law of Nature • The Existence of Human Rights

Nietzsche, the philosopher seemingly opposed to everyone, has met with remarkably little opposition himself. He remains what he wanted to be— the limit-philosopher of a modernity that never ends. In this provocative, sometimes disturbing book, Bull argues that merely to reject Nietzsche is not to escape his lure. He seduces by appealing to our desire for victory, our creativity, our humanity. Only by 'reading like a loser' and failing to live up to his ideals can

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we move beyond Nietzsche to a still more radical reevaluation of all values—a subhumanism that expands the boundaries of society until we are left with less than nothing in common. *Anti-Nietzsche* is a subtle and subversive engagement with Nietzsche and his twentieth-century interpreters—Heidegger, Vattimo, Nancy, and Agamben. Written with economy and clarity, it shows how a politics of failure might change what it means to be human.

An introduction to the philosophy of social science from a well-known author.

Encyclopedia of Classical Philosophy
Rules, Reason, and Self-Knowledge
The Philosophy of Social Science
Rationality in Action

The Oxford Companion to Philosophy
A Contemporary Introduction

In summer 1960, Adorno gave the first of a series of lectures devoted to the relation between sociology and philosophy. One of his central concerns was to dispel the notion, erroneous in his view, that these were two incompatible disciplines, radically opposed in their methods and aims, a notion that was shared by many. While some sociologists were inclined to dismiss philosophy as obsolete and incapable of dealing with the pressing social problems of our time, many philosophers, influenced by Kant, believed that philosophical reflection must remain 'pure', investigating the constitution of

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knowledge and experience without reference to any real or material factors. By focusing on the problem of truth, Adorno seeks to show that philosophy and sociology share much more in common than many of their practitioners are inclined to assume. Drawing on intellectual history, Adorno demonstrates the connection between truth and social context, arguing that there is no truth that cannot be manipulated by ideology and no theorem that can be wholly detached from social and historical considerations. This systematic account on the interconnectedness of philosophy and sociology makes these lectures a timeless reflection on the nature of these disciplines and an excellent introduction to critical theory, the sociological content of which is here outlined in detail by Adorno for the first time.

Keith Yandell's *Philosophy of Religion: A Contemporary Introduction* was one of the first textbooks to explore the philosophy of religion with reference to religions other than Christianity. This new, revised edition explores the logical validity and truth claims of several world religions—Christianity, Judaism, Islam, Hinduism, Buddhism, and Jainism—with updated, streamlined discussions on

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important topics in philosophy of religion such as: Religious pluralism Freedom and responsibility Evidentialist Moral Theism Reformed Epistemology Doxastic Practice Epistemology The problem of evil Ontological and cosmological arguments Other new features include updated Questions for Reflection, and new Annotated Bibliographies for each chapter, as well as an updated Glossary. This exciting new edition, much like its classic predecessor, is sure to be a classroom staple for undergraduate students studying philosophy of religion, as well as a comprehensive introductory read for anyone interested in the subject.

Oxford University Press presents a major new edition of the definitive philosophical reference work for readers at all levels. For ten years the original volume has served as a stimulating introduction for general readers and as an indispensable guide for students; its breadth and depth of coverage have ensured that it is also read with pleasure and interest by those working at a higher level in philosophy and related disciplines. A distinguished international assembly of 249 philosophers contributed almost 2,000 entries, and many of these have now been considerably revised and

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updated; to these are added over 300 brand-new pieces on a fascinating range of current topics. This new edition offers enlightening and enjoyable discussions of all aspects of philosophy, and of the lives and work of the great philosophers from antiquity to the present day.

This book addresses a question fundamental for Oakeshott throughout his life, which is what we are doing when we read and discuss some memorable work in the history of political thought. The approach the book takes to Oakeshott's response to this question is of particular interest in that it explores in detail extensive notes he made on the beginnings of political philosophy in ancient Greece in an unpublished set of notebooks in which he recorded his thoughts on many different subjects throughout his life. In addition, the book gives contemporary significance to Oakeshott's interpretation of the history of political thought by using it to confront a series of contemporary challenges to the study of the history of political thought and to the study of the 'great books.' In particular, Oakeshott's distinction between 'various kinds or levels of political thought' is carefully analyzed, as is also the extent of his agreement and disagreement with Quentin

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Skinner. In the concluding chapter, the author relates Oakeshott's view of the nature of the history of political thought to his well-known description of philosophy as 'conversation', describing it as an introduction to that conversation.

Without Good Reason

Philosophy and Sociology: 1960

Education and the Development of Reason
(International Library of the Philosophy
of Education Volume 8)

Québec Studies in the Philosophy of
Science

Royal Institute of Philosophy Lectures,
vol 4 1969-1970: The Proper Study