

The Philosophy Of Nature A Guide To The New Essentialism

Nature sports such as skiing, climbing, and surfing have had a significant influence on Western popular culture since the mid-twentieth century and participation in such sports continues to grow. Written in a clear and accessible style, this important book provides a comprehensive philosophical analysis of nature sports. Philosophy and Nature Sports offers an engaging inquiry into how nature sports differ from mainstream sports, how these differences are related to their value as human activities, and the role of the environments in which such sports take place. Addressing the claim that the most distinctive feature of nature sports is the relationship between participants and the natural world, the book also examines a wide range of topics, such as ethics, risk, gender construction, the social role of nature sport subcultures and the aesthetic experiences of nature sports athletes. Tying these together is the question of what it is that attracts us to nature sports and why they hold meaning for us.? This is a valuable resource for students and academics in fields such as alternative sports, alternative sport subcultures, sport philosophy, sport and social issues, ethics, and phenomenology. It is also a fascinating read for outdoor educators and practitioners. Why should we believe what science tells us about the world? Observation data, confirmation of theories, and the explanation of phenomena are all considered in an introductory survey of the philosophy of science. Dick Popkin and James Force have attended a number of recent conferences where it was apparent that much new and important research was being done in the fields of interpreting Newton's and Spinoza's contributions as biblical scholars and of the relationship between their biblical scholarship and other aspects of their particular philosophies. This collection represents the best current research in this area. It stands alone as the only work to bring together the best current work on these topics. Its primary audience is specialised scholars of the thought of Newton and Spinoza as well as historians of the philosophical ideas of the late seventeenth and early eighteenth centuries. Hegel's aim in this work is to interpret the varied phenomena of Nature from the standpoint of a dialectical logic. Those who still think of Hegel as a merely a priori philosopher will here find abundant evidence that he was keenly interested in and very well informed about empirical science.

A Theory of Natural Philosophy

The Modeling of Nature

An Introduction to the Philosophy of Science

The Aristotle Commentary Tradition

Ideas for a Philosophy of Nature

Reading the Book of Nature

This is an English translation of Schelling's Ideas for a Philosophy of Nature (first published in 1797 and revised in 1803), one of the most significant works in the German tradition of philosophy of nature and early nineteenth-century philosophy of science. It stands in opposition to the Newtonian picture of matter as constituted by inert, impenetrable particles, and argues instead for matter as an equilibrium of active forces that engage in dynamic polar opposition to one another. In the revisions of 1803 Schelling incorporated this dialectical view into a neo-Platonic conception of an original unity divided upon itself. The text is of more than simply historical interest: its daring and original vision of nature, philosophy, and empirical science will prove absorbing reading for all philosophers concerned with post-Kantian German idealism, for scholars of German Romanticism, and for historians of science.

In Praise of Natural Philosophy argues for a transformation of both science and philosophy, so that these two distinct domains of thought become one: natural philosophy. This in turn has far-reaching consequences for the whole academic enterprise. It transpires that universities need to be reorganized so that they become devoted to seeking and promoting wisdom by rational means – as opposed to just acquiring knowledge. Modern science began as natural philosophy. What today we call science and philosophy, in Newton's time formed one integrated enterprise: to improve our knowledge and understanding of the universe. Profound discoveries were made. And then natural philosophy died. It split into science and philosophy. But the two fragments are defective shadows of the glorious unified endeavour of natural philosophy. Rigour, sheer intellectual good sense, and decisive argument demand that we put the two together again, and rediscover the immense merits of the integrated enterprise of natural philosophy. This requires an intellectual revolution, with profound consequences for how we understand the universe, do both science and philosophy, and tackle global problems. A comprehensive addition to discussions about the purposes of academia, In Praise of Natural Philosophy has dramatic implications for the fate of our world.

Philosophy is a discipline that makes no observations, conducts no experiments, and needs no input from experience. It is an armchair subject, requiring only thought. Yet that thought can advance knowledge in unexpected directions, not only through the discovery of new facts but also through the enhancement of what we already know. Philosophy can clarify our vision of the world and provide exciting ways to interpret it. Of course, philosophy's unified purpose hasn't kept the discipline from splintering into warring camps. Departments all over the world are divided among analytical and continental schools, Heidegger, Hegel, and other major thinkers, challenging the growth of the discipline and obscuring its relevance and intent. Having spent decades teaching in American, Asian, African, and European universities, Michael Dummett has felt firsthand the fractured state of contemporary practice and the urgent need for reconciliation. Setting forth a proposal for renewal and reengagement, Dummett begins with the nature of philosophical inquiry as it has developed for centuries, especially its exceptional openness and perspective—which has, ironically, led to our present crisis. He discusses philosophy in relation to science, religion, morality, language, and meaning and recommends avenues for healing around a renewed investigation of mind, language, and thought. Employing his trademark frankness and accessibility, Dummett asks philosophers to resolve theoretical difference and reclaim the vital work of their practice. In "The Philosophy of Nature," Brian Ellis provides a clear and forthright general summation of, and introduction to, the new essentialist position. Although the theory that the laws of nature are immanent in things, rather than imposed on them from without, is an ancient one, much recent work has been done to revive interest in essentialism and "The Philosophy of Nature" is a distinctive contribution to this lively current debate. Brian Ellis exposes the philosophical and scientific credentials of the prevailing Humean metaphysic as less than compelling and makes the case for new essentialism as an alternative metaphysical perspective in lucid and unambiguous terms. This book develops this alternative metaphysic and considers the consequences for philosophy, and for some other areas of investigation, of working with such a metaphysic. Ellis argues that these consequences are profound and that a new essentialism provides a comprehensive new philosophy of nature for a modern scientific understanding of the world.

First Outline of a System of the Philosophy of Nature

Philosophy of Nature

Rethinking naturalness

An Introduction to Natural Philosophy

The Re-enchantment of the World in the Age of Scientific Reasoning

Merleau-Ponty's Philosophy of Nature

The idea that happiness is a choice accessible to all is far from new; the ancient Greek philosopher Epicurus developed the Natural Philosophy of life over two thousand years ago, providing practical, contemporary guidelines to finding meaning and happiness. Unlike Plato, who valued the divine logic above all, Epicurus argued that the pursuit of ideals produced by logic alone leads to inner conflict, cognitive dissonance, dissatisfaction, and even depression. He suggested that by first embracing our natural desires, then using logic to determine which choices will increase pleasure over time, and using our will to take action, we could learn and change, and achieve happiness. Join the author Haris Dimitriadis on a journey through the history of philosophical thought, as well as an in-depth look at the modern neuroscience, psychology, and astrophysics, and discover why the ancient Epicurean Philosophy of Nature matters as much today as it did two thousand and three hundred years ago!

A wide, accessible representation of the interests, problems, and philosophic issues that preoccupied the great 17th-century scientist, this collection is grouped according to methods, principles, and theological considerations. 1953 edition.

A lively and clearly written introduction to the philosophy of natural science, organized around the central theme of scientific realism.

The Modeling of Nature provides an excellent introduction to the fundamentals of natural philosophy, psychology, logic, and epistemology.

Representing and Intervening

Physics as Natural Philosophy

Reassessing the Mathematization of Natural Philosophy in the Seventeenth Century

Introductory Topics in the Philosophy of Natural Science

Tarner Lectures

The Concept of Nature

Schelling's first systematic attempt to articulate a complete philosophy of nature.

The complete title of one of the most famous works ever written, Isaac Newton's Principia, was actually Philosophiae Naturalis Principia Mathematica, or The Mathematical Principles of Natural Philosophy. Sadly, many contemporary philosophers would be hard-pressed to say just what natural philosophy (or philosophy of nature) is all about. Without question, the philosophy of nature has received relatively less attention than ethics and metaphysics for some time. In Nature, the Soul, and God, Jean W. Rioux has brought together a number of important readings in natural philosophy, from the Pre-Socratic philosophers and Aristotle to the 19th-century entomologist Jean-Henri Fabre. Collectively, they present three ways in which one might conceive of the natural world in a pre-scientific reflection upon the way things are: either the classical materialism of Empedocles, Democritus, and Epicurus, the formalism of Plato, or the hylomorphic view espoused and defended by Aristotle and Thomas Aquinas. In the sections following the consideration of nature are selections from these representative views concerning the immortality of the soul and the existence of God. Through the medium of philosophers both ancient and modern, Rioux makes the point that one's philosophical account of the natural world will have an impact upon how one regards human nature, as well as divinity itself. It all begins with nature.

The volume results from a seminar sponsored by the 'Foundation for Intellectual History' at the Herzog August Bibliothek, Wolfenbüttel, in 1992. Starting with the theory of regressus as displayed in its most developed form by William Wallace, these papers enter the vast field of the Renaissance discussion on method as such in its historical and systematical context. This is confined neither to the notion of method in the strict sense, nor to the Renaissance in its exact historical limits, nor yet to the Aristotelian tradition as a well defined philosophical school, but requires a new scholarly approach. Thus - besides Galileo, Zabarella and their circles, which are regarded as being crucial for the 'emergence of modern science' in the end of the 16th century - the contributors deal with the ancient and medieval origins as well as with the early modern continuity of the Renaissance concepts of method and with 'non-regressive' methodologies in the various approaches of Renaissance natural philosophy, including the Lutheran and Calvinist traditions.

The Tarner Lectures delivered in Trinity College November 1919.

Selections from His Writings

The Nature and Future of Philosophy

Newton's Philosophy of Nature

The Language of Nature

Philosophy of Natural Therapeutics

This book describes how natural philosophy and exact mathematical sciences joined together to make the Scientific Revolution possible.

The Philosophy of NatureA Guide to the New EssentialismRoutledge

Galileo's dictum that the book of nature "is written in the language of mathematics" is emblematic of the accepted view that the scientific revolution hinged on the conceptual and methodological integration of mathematics and natural philosophy. Although the mathematization of nature is a distinctive and crucial feature of the emergence of modern science in the seventeenth century, this volume shows that it was a far more complex, contested, and context-dependent phenomenon than the received historiography has indicated, and that philosophical controversies about the implications of mathematization cannot be understood in isolation from broader social developments related to the status and practice of mathematics in various commercial, political, and academic institutions. Contributors: Roger Ariew, U of South Florida; Richard T. W. Arthur, McMaster U; Lesley B. Cormack, U of Alberta; Daniel Garber, Princeton U; Ursula Goldenbaum, Emory U; Dana Jalobeanu, U of Bucharest; Douglas Jesseph, U of South Florida; Carla Rita Palmerino, Radboud U, Nijmegen and Open U of the Netherlands; Eileen Reeves, Princeton U; Christopher Smeenk, Western U; Justin E. H. Smith, U of Paris 7; Kurt Smith, Bloomsburg U of Pennsylvania.

Leading international environmental philosophers further the debate about the environment and the metaphysical, ethical, social and international implications.

The Books of Nature and Scripture

Philosophy and the Natural Environment

The Natural Philosophy of Leibniz

Jonathan Edwards's Philosophy of Nature

Essays in Honor of Laszlo Tisza

A Systematic Treatise on the Causes and Laws of Natural Phenomena

When Laszlo Tisza first came to MIT in 1941, he had already made significant contributions to physics. In the years since, he has consolidated his position as one of the most important theoreticians of his time. Tisza's major areas of activity, closely reflected in these twenty-three essays, have included studies of quantum liquids (in particular, the remarkable properties of liquid helium and the nature of superfluidity and superconductivity), irreversible thermodynamics and the statistical thermodynamics of equilibrium, phase transitions and critical phenomena, and the application of group theory to molecular spectroscopy. Tisza has also given long and close attention to the philosophy and history of his science, to a degree rarely attained by an active research physicist. His special contribution has been his insights into the logical and conceptual structure of physics. This aspect of Tisza's work is less well known than his technical contributions, and the book has been structured to right the balance by revealing Tisza the natural philosopher who collaborates with Tisza the physicist. Written by Tisza's colleagues and former students, the essays are grouped under five headings: Foundations of Probability and Thermodynamics; Condensed Matter Physics; Quantum Mechanics and Relativity; Biological Systems; and History and Philosophy of Science. Abner Shimony, Professor of Philosophy and Physics at Boston University, has contributed a closing evaluation of Tisza's philosophy of science, and Herman Feshbach, Head of the Department of Physics at MIT, has contributed an opening recollection of Tisza's scientific style.

This volume dispels the idea that Platonism was an otherworldly enterprise which neglected the study of the natural world. Leading scholars examine how the Platonists of late antiquity sought to understand and explain natural phenomena: their essays offer a new understanding of the metaphysics of Platonism, and its place in the history of science.

The concept of naturalness has largely disappeared from the academic discourse in general but also the particular field of environmental studies. This book is about naturalness in general - about why the idea of naturalness has been abandoned in modern academic discourse, why it is important to explicitly re-establish some meaning for the concept and what that meaning ought to be. Arguing that naturalness can and should be understood in light of a dispositional ontology, the book offers a point of view where the gap between instrumental and ethical perspectives can be bridged. Reaching a new foundation for the concept of 'naturalness' and its viability will help raise and inform further discussions within environmental philosophy and issues occurring in the crossroads between science, technology and society. This topical book will be of great interest to researchers and students in Environmental Studies, Environmental Philosophy, Science and Technology Studies, Conservation Studies as well as all those generally engaged in debates about the place of 'man in nature'.

Plato's dialogue the Timaeus-Critias presents two connected accounts, that of the story of Atlantis and its defeat by ancient Athens and that of the creation of the cosmos by a divine craftsman. This book offers a unified reading of the dialogue. It tackles a wide range of interpretative and philosophical issues. Topics discussed include the function of the famous Atlantis story, the notion of cosmology as 'myth' and as 'likely', and the role of God in Platonic cosmology. Other areas commented upon are Plato's concepts of 'necessity' and 'teleology', the nature of the 'receptacle', the relationship between the soul and the body, the use of perception in cosmology, and the work's peculiar monologue form. The unifying theme is teleology: Plato's attempt to show the cosmos to be organised for the good. A central lesson which emerges is that the Timaeus is closer to Aristotle's physics than previously thought.

Laws of Nature

Philosophies of Nature After Schelling

The Philosophy of Nature

Being Part Two of the Encyclopedia of the Philosophical Sciences (1830), Translated from Nicolin and Pöggeler's Edition (1959), and from the Zusätze in Michelet's Text (1847)

Nature, the Soul, and God

Readings in the Philosophy of Nature

This book offers a fresh approach to the problem of the philosophy of nature. Written by a specialist whose competence is unquestionable, the book aims at simplicity without sacrificing profundity. The important problems raised by modern science with respect to the philosophy of nature are treated in such a way as to be understandable even to those whose knowledge of physical science is rather limited. Careful considerations is given to historical factors which have in the past so often led to confusion of philosophy and science and which even in the present time remain a source of conflict between scientist and philosophers.

Philosopher, physicist, and anarchist Paul Feyerabend was one of the most unconventional scholars of his time. His book Against Method has become a modern classic. Yet it is not well known that Feyerabend spent many years working on a philosophy of nature that was intended to comprise three volumes covering the period from the earliest traces of stone age cave paintings to the atomic physics of the 20th century – a project that, as he conveyed in a letter to Imre Lakatos, almost drove him nuts: “Damn the ,Naturphilosophie.” The book’s manuscript was long believed to have been lost. Recently, however, a typescript constituting the first volume of the project was unexpectedly discovered at the University of Konstanz. In this volume Feyerabend explores the significance of myths for the early period of natural philosophy, as well as the transition from Homer’s “aggregate universe” to Parmenides’ uniform ontology. He focuses on the rise of rationalism in Greek antiquity, which he considers a disastrous development, and the associated separation of man from nature. Thus Feyerabend explores the prehistory of science in his familiar polemical and extraordinarily learned manner. The volume contains numerous pictures and drawings by Feyerabend himself. It also contains hitherto unpublished biographical material that will help to round up our overall image of one of the most influential radical philosophers of the twentieth century.

The present reissue of Wallace's translation of Hegel's Philosophy of Mind includes the Zusätze or lecture-notes which, in the collected works, accompany the first section entitled "Subjective Mind" and which Wallace omitted from his translation. Professor J. N. Findlay has written a Foreword and this replaces Wallace's introductory essays.

Jonathan Edwards's Philosophy of Nature: The Re-Enchantment of the World in the Age of Scientific Reasoning analyses the works of Jonathan Edwards (1703-1758) on natural philosophy in a series of contexts within which they may best be explored and understood. Its aim is to place Edwards's writings on natural philosophy in the broad historical, theological and scientific context of a wide variety of religious responses to the rise of modern science in the early modern period - John Donne's reaction to the new astronomical philosophy of Copernicus, Kepler and Galileo, as well as to Francis Bacon's new natural philosophy; Blaise Pascal's response to Descartes' mechanical philosophy; the reactions to Newtonian science and finally Jonathan Edwards's response to the scientific culture and imagination of his time.

Philosophy of Science and Philosophy of Nature in Synthesis

Plato's Natural Philosophy

A Guide to the New Essentialism

Hegel's Philosophy of Nature

A Revolution for Thought and Life

Philosophy and Nature Sports

A lucid and crucial account of Schelling's major works in the philosophy of nature, now available in paperback.

In this book, Toadvine demonstrates how Maurice Merleau-Ponty's phenomenology has a special power to address such a crisis: a philosophical power far better suited to the questions than other modern approaches, with their over-reliance on assumptions drawn from the natural sciences."

John Carroll undertakes a careful philosophical examination of laws of nature, causation, and other related topics. He argues that laws of nature are not susceptible to the sort of philosophical treatment preferred by empiricists. Indeed he shows that empirically pure matters of fact need not even determine what the laws are. Similar, even stronger, conclusions are drawn about causation. Replacing the traditional view of laws and causation requiring some kind of foundational legitimacy, the author argues that these phenomena are inextricably intertwined with everything else.

In this general summation of the theory Brian Ellis, at the forefront of developing the new essentialism, introduces students and generalists to an emerging metaphysical perspective that provides a comprehensive new philosophy of nature.

A History of Natural Philosophy

In Praise of Natural Philosophy

Method and Order in Renaissance Philosophy of Nature

Neoplatonism and the Philosophy of Nature

Epicurus And The Pleasant Life

The Philosophy of Living Nature

Zdenek Kratochvil's publication focuses on the approach of the Western philosophical tradition to physis, or nature. The scholar reveals, on a philosophical level, the roots of today's environmental crisis, calling his text "an attempt to descend to the uncertain and rich lands of nature's experience, to the lands of natural experience." The introduction presents an etymological explanation of the notion of "nature," analyzing its aspects. The scholar points out that neglecting the appreciation of nature results in harm to the world. It is therefore necessary to focus on the world and its plurality - as the background for phenomena and the context of things, as a unity of horizons, as a paradigm for understanding nature. However, the natural world exists not merely as a philosophical problem, but also one concerning real life. Kratochvil also explains the categories related to the perception of the world: matter, space and time. Other chapters deal with living nature (he asks about the identity of a living organism, about the relation of life and being), evolution (he attempts to provide "a description of evolutionary events based on experience, analyzes Darwin and neo-Darwinian evolutionism) and the epistemological issues (of the ability to know the living). He discusses the paradigms of the reality, while focusing on modern paradigms.

A Study of the Timaeus-Critias

Hegel's Philosophy of Mind

Recent Essays on Natural Philosophy, Theology and Biblical Criticism in the Netherlands of Spinoza's Time and the British Isles of Newton's Time

Philosophy and the Mirror of Nature

From the Ancient World to the Nineteenth Century