

Richard M Rorty Jimmy T

One of America's foremost philosophers challenges the lost generation of the American Left to understand the role it might play in the great tradition of democratic intellectual labor that started with writers such as Walt Whitman and John Dewey.

An enlightening look at the surprising connections between spirituality and progressive thought in the United States. Religious liberalism in America is often associated with an ecumenical Protestant establishment. This book, however, draws attention to the broad diversity of liberal cultures that shapes America's religious movements. The essays gathered here push beyond familiar tropes and boundaries to interrogate religious liberalism's dense cultural leanings by looking at spirituality in the arts, the politics and piety of religious cosmopolitanism, and the interaction between liberal religion and liberal secularism. Readers will find a kaleidoscopic view of many of the progressive strands of America's religious past and present in this richly provocative volume.

This spirited analysis--and defense--of American liberalism demonstrates the complex and rich traditions of political, economic, and social discourse that have informed American democratic culture from the seventeenth century to the present. *The Virtues of Liberalism* provides a convincing response to critics both right and left. Against conservatives outside the academy who oppose liberalism because they equate it with license, James T. Kloppenberg uncovers ample evidence of American republicans' and liberal democrats' commitments to ethical and religious ideals and their awareness of the difficult choices involved in promoting virtue in a culturally diverse nation. Against radical academic critics who reject liberalism because they equate it with Enlightenment reason and individual property holding, Kloppenberg shows the historical roots of American liberals' dual commitments to diversity, manifested in institutions designed to facilitate deliberative democracy, and to government regulations of property and market exchange in accordance with the public good. In contrast to prevailing tendencies to simplify and distort American liberalism, Kloppenberg shows how the multifaceted virtues of liberalism have inspired theorists and reformers from Thomas Jefferson and James Madison through Jane Addams and John Dewey to Martin Luther King, Jr., and then explains how these virtues persist in the work of some liberal democrats today. Endorsing the efforts of such neo-progressive and communitarian theorists and journalists as Michael Walzer, Jane Mansbridge, Michael Sandel, and E. J. Dionne, Kloppenberg also offers a more acute analysis of the historical development of American liberalism and of the complex reasons why it has been transformed and made more vulnerable in recent decades. An intelligent, coherent, and persuasive canvas that stretches from the Enlightenment to the American Revolution, from Tocqueville's observations to

the New Deal's social programs, and from the right to worship freely to the idea of ethical responsibility, this book is a valuable contribution to historical scholarship and to contemporary political and cultural debates.

Richard Rorty is one of the most provocative figures in recent philosophical, literary and cultural debate. This collection brings together those of his writings aimed at a wider audience, many published in book form for the first time. In these eloquent essays, articles and lectures, Rorty gives a stimulating summary of his central philosophical beliefs and how they relate to his political hopes; he also offers some challenging insights into contemporary America, justice, education and love.

The Anthem Companion to Alexis de Tocqueville contains original interpretations of Tocqueville's major writings on democracy and revolution as well as his lesser-known ideas on colonies, prisons, and minorities. The Introduction by Daniel Gordon discusses the process by which Tocqueville was canonized during the Cold War and the need to reassess the place of Tocqueville's voice in the conversation of post-Marxist social theory. Each of the contributors compares Tocqueville's ideas on a given subject to those of other major social theorists, including Bourdieu, Dahl, Du Bois, Foucault, Lévi-Strauss and Marx. This comprehensive volume is based on the idea that Tocqueville was not merely a "founder" or "precursor" whose ideas have been absorbed into modern social science. The broad questions that Tocqueville raised, his comparative vision, and his unique vocabulary and style can inspire deeper thinking in the social sciences today.

DIVAn assessment, by a distinguished panel of experts, on the impact of pragmatism on contemporary thought./div

A major history of American liberalism and the key personalities behind the movement Why is it that nearly every liberal initiative since the end of the New Deal—whether busing, urban development, affirmative action, welfare, gun control, or *Roe v. Wade*—has fallen victim to its grand aspirations, often exacerbating the very problem it seeks to solve? In this groundbreaking work, the first full treatment of modern liberalism in the United States, bestselling journalist and historian Eric Alterman together with Kevin Mattson present a comprehensive history of this proud, yet frequently maligned tradition. In *The Cause*, we meet the politicians, preachers, intellectuals, artists, and activists—from Eleanor Roosevelt to Barack Obama, Adlai Stevenson to Hubert Humphrey, and Billie Holiday to Bruce Springsteen—who have battled for the heart and soul of the nation.

The Congressional Record is the official record of the proceedings and debates of the United States Congress. It is published daily when Congress is in session. The Congressional Record began publication in 1873. Debates for sessions prior to 1873 are recorded in *The Debates and Proceedings in the Congress of the United States (1789-1824)*, the *Register of Debates in Congress (1824-1837)*, and the *Congressional Globe (1833-1873)*

If you were looking for a philosopher likely to appeal to Americans, Friedrich Nietzsche would be far from your first choice. After all, in his blazing career, Nietzsche took aim at nearly all the foundations of modern American life: Christian morality, the Enlightenment faith in reason, and the idea of human equality. Despite that, for more than a century Nietzsche has been a hugely popular—and surprisingly influential—figure

in American thought and culture. In *American Nietzsche*, Jennifer Ratner-Rosenhagen delves deeply into Nietzsche's philosophy, and America's reception of it, to tell the story of his curious appeal. Beginning her account with Ralph Waldo Emerson, whom the seventeen-year-old Nietzsche read fervently, she shows how Nietzsche's ideas first burst on American shores at the turn of the twentieth century, and how they continued alternately to invigorate and to shock Americans for the century to come. She also delineates the broader intellectual and cultural contexts within which a wide array of commentators—academic and armchair philosophers, theologians and atheists, romantic poets and hard-nosed empiricists, and political ideologues and apostates from the Left and the Right—drew insight and inspiration from Nietzsche's claims for the death of God, his challenge to universal truth, and his insistence on the interpretive nature of all human thought and beliefs. At the same time, she explores how his image as an iconoclastic immoralist was put to work in American popular culture, making Nietzsche an unlikely posthumous celebrity capable of inspiring both teenagers and scholars alike. A penetrating examination of a powerful but little-explored undercurrent of twentieth-century American thought and culture, *American Nietzsche* dramatically recasts our understanding of American intellectual life—and puts Nietzsche squarely at its heart.

This book features fourteen original essays that critically engage the philosophy of Richard Rorty, with an emphasis on his ethics, epistemology, and politics. Inspired by James' and Dewey's pragmatism, Rorty urged us to rethink the role of science and truth with a liberal-democratic vision of politics. In doing so, he criticized philosophy as a sheer scholastic endeavor and put it back in touch with our most pressing cultural and human needs. The essays in this volume employ the conceptual tools and argumentative techniques of analytic philosophy and pragmatism and demonstrate the relevance of Rorty's thought to the most urgent questions of our time. They touch on a number of topics, including but not limited to structural injustice, rule-following, Black feminist philosophy, legal pragmatism, moral progress, relativism, and skepticism. This book will be of interest to a wide range of scholars across disciplines who are engaging with the work of Richard Rorty.

American pragmatist Rorty and the French analytic philosopher Engel present their radically different perspectives on truth and its correspondence to reality. "What's the Use of Truth?" is a rare opportunity to experience each side of this impassioned debate clearly and concisely.

Though coming from distinct intellectual traditions, Richard Rorty and Gianni Vattimo are united in their criticism of the metaphysical tradition. The challenges they put forward extend beyond philosophy and entail a reconsideration of the foundations of belief in God and the religious life. They urge that the rejection of metaphysical truth does not necessitate the death of religion. Instead it opens new ways of imagining what it is to be religious. This unique collaboration fuses pragmatism (Rorty) and hermeneutics (Vattimo) and recognizes the limits of both traditional religious belief and modern secularism. Rorty discusses Vattimo's work *Belief* and argues that the end of metaphysics paves the way for an anti-essentialist religion. Vattimo explores the surprising congruence between Christianity and hermeneutics in light of the dissolution of metaphysical truth. In a concluding dialogue, both philosophers analyze the future of religion together with the political, social, and historical aspects that characterize our contemporary postmodern, postmetaphysical, and post-Christian world.

On his death in 2007, Richard Rorty was heralded by the *New York Times* as "one of the world's most influential contemporary thinkers." Controversial on the left and the right for his critiques of objectivity and political radicalism, Rorty experienced a renown denied to all but a handful of living philosophers. In this masterly biography, Neil Gross explores the path of Rorty's thought over

the decades in order to trace the intellectual and professional journey that led him to that prominence. The child of a pair of leftist writers who worried that their precocious son “wasn’t rebellious enough,” Rorty enrolled at the University of Chicago at the age of fifteen. There he came under the tutelage of polymath Richard McKeon, whose catholic approach to philosophical systems would profoundly influence Rorty’s own thought. Doctoral work at Yale led to Rorty’s landing a job at Princeton, where his colleagues were primarily analytic philosophers. With a series of publications in the 1960s, Rorty quickly established himself as a strong thinker in that tradition—but by the late 1970s Rorty had eschewed the idea of objective truth altogether, urging philosophers to take a “relaxed attitude” toward the question of logical rigor. Drawing on the pragmatism of John Dewey, he argued that philosophers should instead open themselves up to multiple methods of thought and sources of knowledge—an approach that would culminate in the publication of *Philosophy and the Mirror of Nature*, one of the most seminal and controversial philosophical works of our time. In clear and compelling fashion, Gross sets that surprising shift in Rorty’s thought in the context of his life and social experiences, revealing the many disparate influences that contribute to the making of knowledge. As much a book about the growth of ideas as it is a biography of a philosopher, *Richard Rorty* will provide readers with a fresh understanding of both the man and the course of twentieth-century thought.

"I need an audience—so watch out!" With these James T. Farrell announced his intention of becoming a writer. He was to realize this ambition in manifold ways through his prolificacy, versatility, and his achieved recognition as a formidable figure in American literature. The material contained in this book grew out of initial research for a critical study which disclosed the chaotic state of Farrell's literary affairs and the urgent need for a bibliography. The task was not to be an easy one, for many of Farrell's writings were printed in obscure publications both in the United States and abroad. Edgar M. Branch has ferreted out, producing his compilation with enthusiasm and accuracy. This book is a definitive guide to Farrell's writings published in newspapers, magazines, pamphlets, and books, from the time of his highschool days through 1957. It includes both the fiction (novels, short stories, one poem, and one play) and the nonfiction (essays, articles, statements, manifestoes, newspaper columns, etc.), and in many cases descriptions of these writing are appended when deemed necessary. As a further aid to students and researchers, Branch has listed many reprints and dates of writing for the individual short stories and has provided two appendices giving foreign editions of books and tape recordings of unpublished speeches. This detailed bibliography, the first on Farrell ever printed, is supplemented by a preface by Farrell and a foreword by the author. Edgar Branch has directed his attention to the more inaccessible of Farrell's writings and to the clarification of the voluminous abundance of written material that Farrell has produced. Through this book it is possible to trace Farrell's fluctuating status as a writer, his shifting position among editors, critics, and readers. The data included other clues to the evolution and growth of his ideas and relationships with his contemporaries, providing insight into his changing political affiliations and the motivation and development of his fiction. *A Bibliography of James T. Farrell's Writings* will be a valuable practical aid to scholars and students of literature and Americana, for it makes available a scholarly compilation of the extensive list of writings by one of America's most distinguished and controversial contemporary

writers.

Richard Rorty is famous, maybe even infamous, for his philosophical nonchalance. His groundbreaking work not only rejects all theories of truth but also dismisses modern epistemology and its preoccupation with knowledge and representation. At the same time, the celebrated pragmatist believed there could be no universally valid answers to moral questions, which led him to a complex view of religion rarely expressed in his writings. In this posthumous publication, Rorty, a strict secularist, finds in the pragmatic thought of John Dewey, John Stuart Mill, William James, and George Santayana, among others, a political imagination shared by religious traditions. His intent is not to promote belief over nonbelief or to blur the distinction between religious and public domains. Rorty seeks only to locate patterns of similarity and difference so an ethics of decency and a politics of solidarity can rise. He particularly responds to Pope Benedict XVI and his campaign against the relativist vision. Whether holding theologians, metaphysicians, or political ideologues to account, Rorty remains steadfast in his opposition to absolute uniformity and its exploitation of political strength.

A groundbreaking reference work on the revolutionary philosophy and intellectual legacy of Richard Rorty A provocative and often controversial thinker, Richard Rorty and his ideas have been the subject of renewed interest to philosophers working in epistemology, metaphysics, analytic philosophy, and the history of philosophy. Having called for philosophers to abandon representationalist accounts of knowledge and language, Rorty introduced radical and challenging concepts to modern philosophy, generating divisive debate through the new form of American pragmatism which he advocated and the renunciation of traditional epistemology which he espoused. However, while Rorty has been one of the most widely-discussed figures in modern philosophy, few volumes have dealt directly with the expansive reach of his thought or its implications for the fields of philosophy in which he worked. The Blackwell Companion to Rorty is a collection of essays by prominent scholars which provide close, and long-overdue, examination of Rorty's groundbreaking work. Divided into five parts, this volume covers the major intellectual movements of Rorty's career from his early work on consciousness and transcendental arguments, to the lasting impacts of his major writings, to his approach to pragmatism and his controversial appropriations from other philosophers, and finally to his later work in culture, politics, and ethics. Offers a comprehensive, balanced, and insightful account of Rorty's approach to philosophy Provides an assessment of Rorty's more controversial thoughts and his standing as an "anti-philosopher's philosopher" Contains new and original exploration of Rorty's thinking from leading scholars and philosophers Includes new perspectives on topics such as Rorty's influence in Central Europe Despite the relevance of Rorty's work for the wider community of philosophers and for those working in fields such as international relations, legal and political theory, sociology, and feminist studies, the secondary literature surrounding Rorty's work and legacy is limited. A Companion to Rorty address this absence, providing a comprehensive resource for philosophers and general readers.

This volume collects a number of important and revealing interviews with Richard Rorty, spanning more than two decades of his public intellectual commentary, engagement, and criticism. In colloquial language, Rorty discusses the relevance and

nonrelevance of philosophy to American political and public life. The collection also provides a candid set of insights into Rorty's political beliefs and his commitment to the labor and union traditions in this country. Finally, the interviews reveal Rorty to be a deeply engaged social thinker and observer.

The Library of Living Philosophers has exceeded even Schilpp's expectations, enabling the outstanding philosophers of each generation to do more than clarify, by extending and elaborating their thoughts. A volume in the Library of Living Philosophers is not merely a commentary on a philosopher's work: it is a crucial part of that work. --

Richard Rorty's neopragmatist philosophy marks him as one of the most gifted and controversial thinkers of his time. Antifoundationalism and antirepresentationalism are the guiding motifs in his thought. He wants to jettison a set of philosophical distinctions appearance/reality, mind/body, morality/prudence that have dominated and shaped the history of Western philosophy since the time of Plato. It is a position that has propelled him into a series of heated debates with philosophers who are the most influential of their generation analytic philosophers such as Quine, Davidson, Rawls, and Putnam; as well as Continental philosophers, including Habermas, Derrida, Foucault, and Lyotard. At the same time, Rorty's work has helped to break down the artificial separation between these two wings of Western philosophy by acting as an intellectual bridge between them. This distinctive collection by scholars from around the world focuses upon the cultural, educational, and political significance of his thought. The nine essays which comprise the collection examine a variety of related themes: Rorty's neopragmatism, his view of philosophy, his philosophy of education and culture, Rorty's comparison between Dewey and Foucault, his relation to postmodern theory, and, also his form of political liberalism."

Includes appendices.

In this volume, a host of distinguished scholars examine Richard Rorty's influence on twentieth-century American pragmatism and its commitment to achieving social democracy. Rorty's reclaiming of the pragmatist tradition and his contribution to the discipline of intellectual history are highlighted; at the same time, each essay finds Rorty's pragmatism (most fully enunciated in *Contingency, Irony, and Solidarity*) lacking in its privatist vision of the good life. This criticism is drawn out through explicit comparisons between Rorty and his grandfather Walter Rauschenbusch, William James, John Dewey, Randolph Bourne, Richard J. Bernstein, and other twentieth century pragmatist thinkers. This volume offers the most complete historical treatment of this controversial intellectual to date.

Cosmopolitan visions Terry A. Cooney traces the evolution of the *Partisan Review*--often considered to be the most influential little magazine ever published in America--during its formative years, giving a lucid and dispassionate view of the magazine and its luminaries who played a leading role in shaping the public discourse of American intellectuals. Included are Lionel Trilling, Philip Rahv, William Phillips, Dwight Macdonald, F. W. Dupee, Mary McCarthy, Sidney Hook, Harold Rosenberg, and Delmore Schwartz, among others. "An excellent book, which works at each level on which it operates. It succeeds as a straightforward narrative account of the *Partisan Review* in the 1930s and 1940s. The magazine's leading voices--William Phillips, Philip Rahv, Dwight MacDonald, Lionel Trilling, and all the rest--receive their due. . . . Among the themes that engage Cooney. . . . are: how they dealt with 'modernism' in culture and radicalism in politics, each on its own and in combination; how Jewishness played a complex and fascinating role in many of the thinkers' lives; and, especially, how 'cosmopolitanism' best explains what the *Partisan Review* was all about."--Robert Booth Fowler, *Journal of American History*

Examining Dewey's evolving conception of liberalism, David Fott illuminates his subject's belief in democracy more fully than has ever been

before. By comparing and contrasting Dewey's thought with that of Socrates, Fott convincingly casts doubt on claims that Dewey offers a defensible middle ground between moral absolutism and moral relativism.

In this 1989 book, Rorty examines human solidarity and liberalism through literature, philosophy, social theory and literary criticism.

An engagement between Confucianism and the philosophy of Richard Rorty.

This volume of essays explores the interaction between Enlightenment ideals and American religion.

In this sweeping volume of comparative philosophy and intellectual history, Barry Allen reassesses the values of experience and experiment in European and world traditions. His work traces the history of empirical philosophy from its birth in Greek medicine to its emergence as a philosophy of modern science. He surveys medical empiricism, Aristotlean and Epicurean empiricism, the empiricism of Gassendi and Locke, logical empiricism, radical empiricism, transcendental empiricism, and varieties of anti-empiricism from Parmenides to Wilfrid Sellars. Throughout this extensive intellectual history, Allen builds an argument in three parts. A richly detailed account of history's empiricisms in Part One establishes a context in Part Two for reconsidering the work of the radical empiricists--William James, Henri Bergson, John Dewey, and Gilles Deleuze, each treated in a dedicated chapter.

What is "radical" about them is their effort to return empiricism from epistemology to the ontology and natural philosophy where it began. In Part Three, Allen sets empirical philosophy in conversation with Chinese tradition, considering technological, scientific, medical, and alchemical sources, as well as selected Confucian, Daoist, and Mohist classics. The work shows how philosophical reflection on experience and a profound experimental practice coexist in traditional China with no interaction or even awareness of each other, slipping over each other instead of intertwining as they did in European history, a difference Allen attributes to a different understanding of the value of knowledge. Allen's book recovers empiricism's neglected, multi-textured contexts, and elucidates the enduring value of experience, to arrive at an idea of what is living and dead in philosophical empiricism.

Nystrom and Puckett's pamphlet gives us the most comprehensive picture available of Richard Rorty's political views. This is Rorty being avuncular, cranky, and straightforward: his arguments on patriotism, the political left, and philosophy—as usual, unusual—are worth pondering. This pamphlet will appeal to all those interested in Rorty's distinct brand of pragmatism and leftist politics in the United States.

Undeniably iconoclastic, and doggedly practical where others were abstract, the late Richard Rorty was described by some as a philosopher with no philosophy. Rorty was skeptical of systems claiming to have answers, seeing scientific and aesthetic schools as vocabularies rather than as indispensable paths to truth. But his work displays a profound awareness of philosophical tradition and an urgent concern for how we create a society. As Michael Bérubé writes in his introduction to this new volume, Rorty looked upon philosophy as "a creative enterprise of dreaming up new and more humane ways to live." Drawn from Rorty's acclaimed 2004 Page-Barbour lectures, *Philosophy as Poetry* distills many of the central ideas in his work. Rorty begins by addressing poetry and philosophy, which are often seen as contradictory pursuits. He offers a view of philosophy as a poem, beginning with the ancient Greeks and rewritten by succeeding generations of philosophers seeking to improve it. He goes on to examine analytic

philosophy and the rejection by some philosophers, notably Wittgenstein, of the notion of philosophical problems that have solutions. The book concludes with an invigorating suspension of intellectual borders as Rorty focuses on the romantic tradition and relates it to philosophic thought. This book makes an ideal starting place for anyone looking for an introduction to Rorty's thought and his contribution to our sense of an American pragmatism, as well as an understanding of his influence and the controversy that attended his work. Page-Barbour Lectures

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