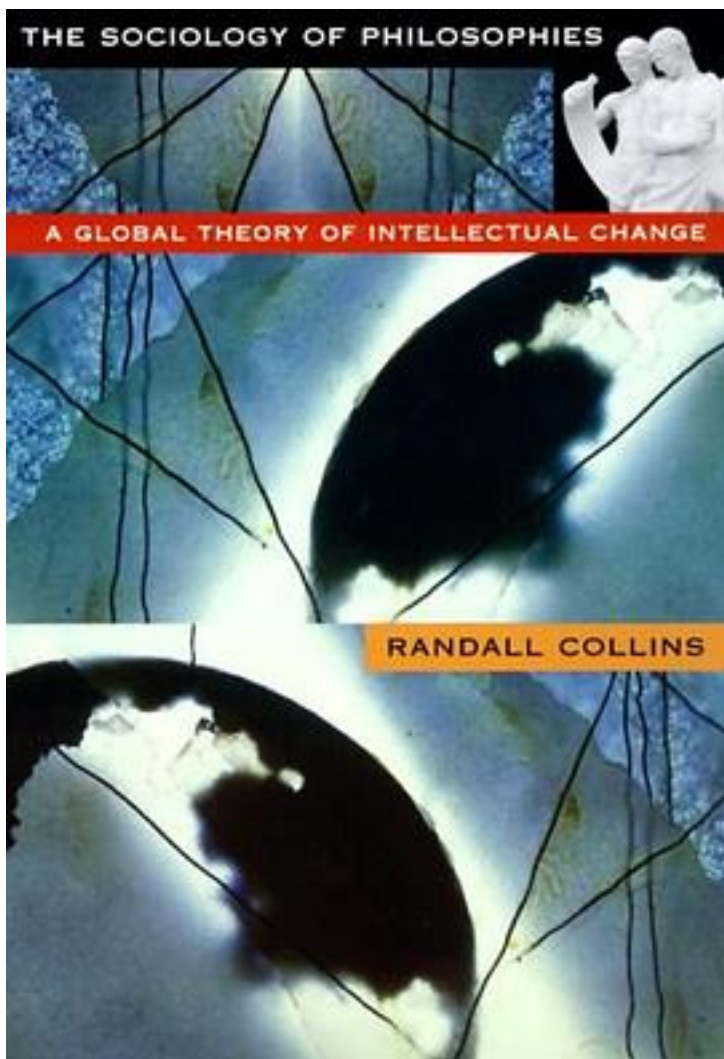


The Sociology of Philosophies



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著者:Randall Collins

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A comprehensive history of world philosophy, this book is also a social history of global intellectual life. Eschewing polemics, it presents a sophisticated view of the multiple cultures of world history, disintegrates stereotypes of regional cultures, and reveals how creativity is driven by a range of conflicting positions in each community. We see what is sociologically universal about Western, Indian, and Asian intellectual life, as well as what combinations of social ingredients have produced their divergent pathways. Through network diagrams and sustained narrative, Randall Collins traces the development of philosophical thought in China, Japan, India, ancient Greece, the medieval Islamic and Jewish world, medieval Christendom, and modern Europe. What emerges from this history is a general theory of intellectual life, one that avoids both the reduction of ideas to the influences of society at large and the purely contingent local construction of meanings. Instead, Collins focuses on the social locations where sophisticated ideas are formed: the patterns of intellectual networks and their inner divisions and conflicts. His theory describes how, when the material bases of intellectual life shift with the rise and fall of religions, educational systems, and publishing markets, opportunities open for some networks to expand while others shrink and close down. It locates individuals - among them celebrated thinkers like Socrates, Aristotle, Chu Hsi, Shankara, Wittgenstein, and Heidegger - within these networks and explains the emotional and symbolic processes that, by forming coalitions within the mind, ultimately bring about original and historically successful ideas. A self-reflexive sociological philosophy of intellectual life, Collins's work aims to open a path beyond relativism and realism.

作者介绍:

柯林斯的這本書以他的互動儀式鏈理論 (Theory of Interaction Ritual Chains) 為基礎。可以合理地認為，該理論是社會科學名家韋伯開創的行動理論的又一個發展。柯林斯對哲學家群體的對峙、師承、和分裂等互動的研究，令人信服地指出了支持這種鏈動的文化資本和情感能量的多樣性和跨文化國家性。哈貝馬斯的抽象的生活世界和知識旨趣的概念，至少在分析知識分子（哲學家）時，可以被柯林斯的哲學家網絡和文化資本等概念所替代。柯林斯對哲學家的網絡分析，實際上補充了以往科學社會學研究的不足。柯林斯的這本書，對哲學史的論述也有讓人耳目一新的感覺。柯林斯認為隻有在20世紀，理解世界歷史才成為可能。Randall Collins: *Sociology of Philosophies*, 哈佛大學出版社1988年初版，1998年、2000年再版。

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标签

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书评

翻译得太烂了。尤其是第二遍亚洲道路的中国部分，译者竟然将晋朝译成陈朝，司马谈译成司马淡，此类错误比比皆是，另外还将close to（接近）译为“关闭”，英文功底几乎为零，稍复杂一点句子就译得逻辑不通，根本不成为句。说他用金山词霸都是侮辱了金山词霸，简直脑子进屎。...

作为常青藤译丛系列的一集，看上去很美，不过翻译确实很生涩。作者在这本巨著当中通过微观互动与结构的建构剖析了全球多个文明的（儒、释、古希腊、印度教、基督教、伊斯兰教）哲学理论、流派变迁，兰德尔·科林斯的博学让人惊叹。是一部社会学角度的学术演变史，通过知...

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