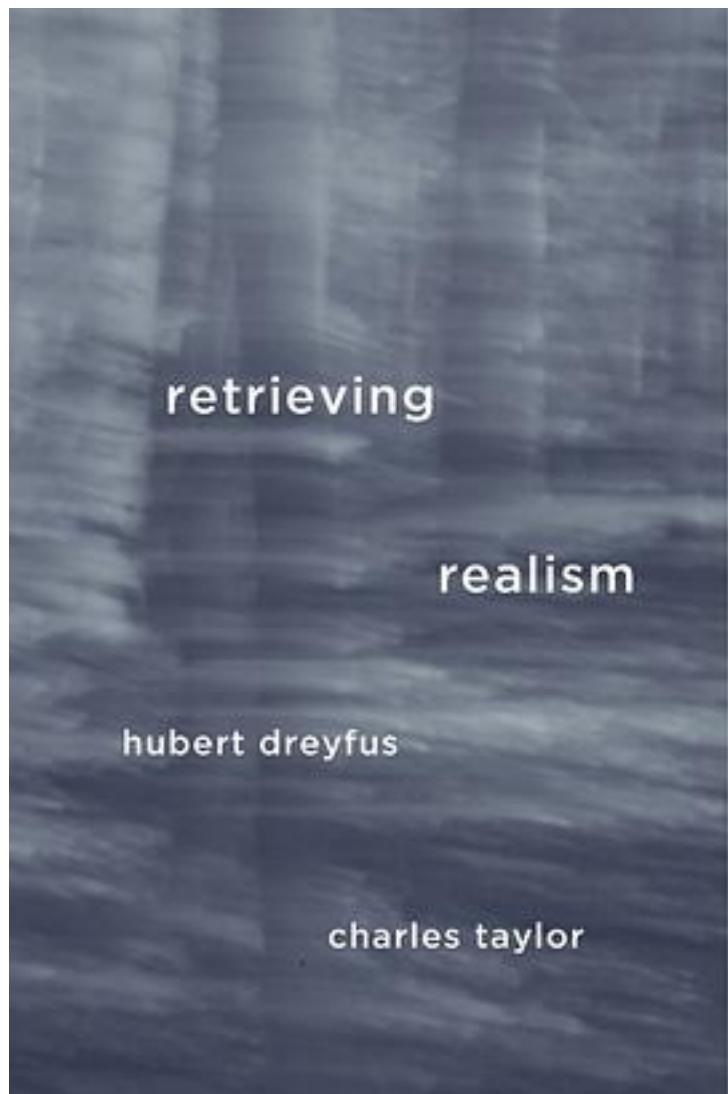


Retrieving Realism



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著者:Hubert Dreyfus

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“A picture held us captive,” writes Wittgenstein in the *Philosophical Investigations*, describing the powerful image of mind that underlies the modern epistemological tradition from Descartes onward. *Retrieving Realism* offers a radical critique of the Cartesian epistemic picture that has captivated philosophy for too long and restores a realist view affirming our direct access to the everyday world and to the physical universe.

According to Descartes, knowledge exists in the form of ideas in the mind that purportedly represent the world. This “mediational” epistemology—internal ideas mediating external reality—continues to exert a grip on Western thought, and even philosophers such as Quine, Rorty, and Davidson who have claimed to refute Descartes remain imprisoned within its regime. As Hubert Dreyfus and Charles Taylor show, knowledge consists of much more than the explicit representations we formulate. We gain knowledge of the world through bodily engagement with it—by handling things, moving among them, responding to them—and these forms of knowing cannot be understood in mediational terms. Dreyfus and Taylor also contest Descartes’ s privileging of the individual mind, arguing that much of our understanding of the world is necessarily shared.

Once we deconstruct Cartesian mediationalism, the problems that Hume, Kant, and many of our contemporaries still struggle with—trying to prove the existence of objects beyond our representations—fall away, as does the motivation for nonrealist doctrines. We can then begin to describe the background everyday world we are absorbed in and the universe of natural kinds discovered by science.

作者介绍:

Hubert Dreyfus is Professor Emeritus of Philosophy at the University of California, Berkeley.

Charles Taylor is Professor Emeritus of Philosophy at McGill University.

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标签

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Critical_Theory

评论

虽然读过了，但是不知道怎么评价。这本书里头延续了太多英语世界从上个世纪70年代开始的对话，罗蒂、麦克道威尔、戴维森，这些声音都是我不熟悉或没有把握的。这样的书译出来有人乐意看吗？我倒是可以保证翻译质量

为了写作业硬着头皮看，愣是不懂，这里涉及太多历史渊源了，例如作者和Mcdowell的掐点。作者本人核心论点是an embodied agent, embedded in a society, and at grips with the world。哲学专著，怕了，怕了，以后不敢乱碰了。

多元强健实在论？既要坚持为现代自然科学（西方所主导）辩护，又要为文化间对话留下余地，真是为难他们俩了。前一个任务是为了避免价值相对主义，后一个任务是为了摆脱文化霸权主义的嫌疑。总体感觉“多元”的论证是一个已经有很多论证资源可以利用的命题，所以相对于“强健”的论证要更成功。强健的科学观在他们这本书中的描述还是过于粗糙。

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