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experiments with
Nietzsche and Adorno
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proponents of early
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reconstructing the
philosophies of
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thinkers and their
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identity thinking, this book develops a notion of philosophical praxis that is grounded in the ethical dimension of thinking.

Modern philosophy of science has paid great attention to the understanding of scientific 'practice', in contrast to

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concentration on scientific 'method'. Paul Feyerabend's acclaimed work, which has contributed greatly to this new emphasis, shows the deficiencies of some widespread ideas about the nature of knowledge. He argues that the only feasible explanations of scientific successes

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are historical
explanations, and that
anarchism must now
replace rationalism in
the theory of
knowledge. The third
edition of this classic
text contains a new
preface and additional
reflections at various
points in which the
author takes account
both of recent
debates on science

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and on the impact of scientific products and practices on the human community.

While disavowing populism or relativism, Feyerabend continues to insist that the voice of the inexpert must be heard. Thus many environmental perils were first identified by non-experts against

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prevailing
assumptions in the
scientific community.

Feyerabend's
challenging
reassessment of
scientific claims and
understandings are as
pungent and timely as
ever.

The truth of the
spectacle -- The
speculative of the

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spectacle -- The value
of the spectacle --
The reflection of the
spectacle -- The
essence of the
spectacle -- The
concept of the
spectacle --
Conclusion: A
nightmarish baroque.

Common Ground
explores the
philosophical

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relationship between collectivity, individuality, affect and agency in the neoliberal era. Jeremy Gilbert argues that individualism is forced upon us by neoliberal culture, fatally limiting our capacity to escape the current crisis of democratic politics. The book asks how forces and

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ideas opposed to neoliberal hegemony, and to the individualist tradition in Western thought, might serve to protect some form of communality, and how far we must accept assumptions about the nature of individuality and collectivity which are the legacy of an elitist tradition. Along the

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way it examines
different ideas and
practices of
collectivity, from
conservative notions
of hierarchical and
patriarchal
communities to the
politics of
'horizontality' and 'the
commons' which are
at the heart of radical
movements today.

Exploring this

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fundamental faultline
in contemporary
political struggle,
Common Ground
proposes a radically
non-individualist
mode of imagining
social life, collective
creativity and
democratic possibility.

This book discusses
two of the oldest and
hardest problems in

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both science and philosophy: What is matter?, and What is mind? A reason for tackling both problems in a single book is that two of the most influential views in modern philosophy are that the universe is mental (idealism), and that the everything real is material (materialism).

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Most of the thinkers who espouse a materialist view of mind have obsolete ideas about matter, whereas those who claim that science supports idealism have not explained how the universe could have existed before humans emerged. Besides, both groups tend to

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ignore the other levels

of
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existence—chemical,
biological, social, and

technological. If such
levels and the

concomitant

emergence processes

are ignored, the physi

calism/spiritualism

dilemma remains

unsolved, whereas if

they are included, the

alleged mysteries are

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shown to be problems
that science is
treating successfully.

This book upends
some of the myths
that have come to
surround the work of
the philosopher
Theodor W. Adorno –
not least amongst
them, his supposed
fatalism. Sebastian
Truskolaski argues

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that Adorno's writings allow us to address what is arguably the central challenge of modern philosophy: how to picture a world beyond suffering and injustice without, at the same time, betraying its vital impulse. By re-appraising Adorno's writings on politics, philosophy, and art,

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this book reconstructs this notoriously difficult author's overall project from a radically new perspective (Adorno's famous 'standpoint of redemption'), and brings his central concerns to bear on the problems of today. On the one hand, this means reading Adorno alongside his

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principal interlocutors (including Kant, Marx and Benjamin). On the other hand, it means asking how his secular brand of social criticism can serve to safeguard the image of a better world – above all, when the invocation of this image occurs alongside Adorno's recurrent reference to

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the Old Testament
ban on making
images of God. By
reading Adorno in this
iconoclastic way,
Adorno and the Ban
on Images contributes
to current debates
about Utopia that
have come to define
political visions across
the political spectrum.

How does memory

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work? Who is the
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develop coping mechanisms to deal with adversity, or conform in a group. Get to know key thinkers, from Freud and Jung to Elizabeth Loftus and Melanie Klein, and follow charts and timelines to make sense of it all and see how one theory influenced another. With concise

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different schools of
psychology including
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the collective
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"selfish" gene, false
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disorders, and autism.
If you're fascinated by
the human mind, The
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both an invaluable
reference and
illuminating read.

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Identity has become a central feature of national

conversations: identity politics and identity crises are the order of the day. We celebrate identity when it comes to personal freedom and group membership, and we fear the power of identity when it comes to discrimination, bias,

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and hate crimes.

Drawing on Isaiah Berlin's famous distinction between positive and negative liberty, Theodor Adorno and the Century of Negative Identity argues for the necessity of acknowledging a dialectic within the identity concept.

Exploring the

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intellectual history of
identity as a social
idea, Eric Oberle
shows the
philosophical
importance of
identity's origins in
American exile from
Hitler's fascism.
Positive identity was
first proposed by
Frankfurt School
member Erich
Fromm, while

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negative identity was almost immediately put forth as a counter-concept by Fromm's colleague, Theodor Adorno. Oberle explains why, in the context of the racism, authoritarianism, and the hard-right agitation of the 1940s, the invention of a positive concept of identity required a

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theory of negative identity. This history in turn reveals how autonomy and objectivity can be recovered within a modern identity structured by domination, alterity, ontologized conflict, and victim blaming.

Based on Perceptual Control Theory, this

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therapeutic method
leaves the patient in
control with no
interference from the
therapist. Carey
shows how to ask
very simple questions
about background
thoughts to assist a
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