

FIXING FREGG

by
John P. Burgess

FIXING

Fixing Frege Princeton Monographs In Philosophy

Richard Raatzsch



Fixing Frege Princeton Monographs In Philosophy:

Fixing Frege John P. Burgess, 2005-07-25 Gottlob Frege's attempt to found mathematics on a grand logical system came to grief when Bertrand Russell discovered a contradiction in it. This book surveys consistent restrictions in both the old and new versions of Frege's system determining just how much of mathematics can be reconstructed in each. *Fixing Frege* John P. Burgess, 2018-06-05 The great logician Gottlob Frege attempted to provide a purely logical foundation for mathematics. His system collapsed when Bertrand Russell discovered a contradiction in it. Thereafter mathematicians and logicians beginning with Russell himself turned in other directions to look for a framework for modern abstract mathematics. Over the past couple of decades however logicians and philosophers have discovered that much more is salvageable from the rubble of Frege's system than had previously been assumed. A variety of repaired systems have been proposed each a consistent theory permitting the development of a significant portion of mathematics. This book surveys the assortment of methods put forth for fixing Frege's system in an attempt to determine just how much of mathematics can be reconstructed in each. John Burgess considers every proposed fix each with its distinctive philosophical advantages and drawbacks. These systems range from those barely able to reconstruct the rudiments of arithmetic to those that go well beyond the generally accepted axioms of set theory into the speculative realm of large cardinals. For the most part Burgess finds that attempts to fix Frege do less than advertised to revive his system. This book will be the benchmark against which future analyses of the revival of Frege will be measured. **Gödel's Disjunction** Leon Horsten, Philip Welch, 2016 The logician Kurt Gödel in 1951 established a disjunctive thesis about the scope and limits of mathematical knowledge: either the mathematical mind is not equivalent to a Turing machine (i.e. a computer) or there are absolutely undecidable mathematical problems. In the second half of the twentieth century attempts have been made to arrive at a stronger conclusion. In particular arguments have been produced by the philosopher J. R. Lucas and by the physicist and mathematician Roger Penrose that intend to show that the mathematical mind is more powerful than any computer. These arguments and counterarguments to them have not convinced the logical and philosophical community. The reason for this is an insufficiency of rigour in the debate. The contributions in this volume move the debate forward by formulating rigorous frameworks and formally spelling out and evaluating arguments that bear on Gödel's disjunction in these frameworks. The contributions in this volume have been written by world leading experts in the field. *Logic Colloquium 2007* Françoise Delon, Ulrich Kohlenbach, Penelope Maddy, Frank Stephan, 2010-06-07 The Annual European Meeting of the Association for Symbolic Logic also known as the Logic Colloquium is among the most prestigious annual meetings in the field. The current volume *Logic Colloquium 2007* with contributions from plenary speakers and selected special session speakers contains both expository and research papers by some of the best logicians in the world. This volume covers many areas of contemporary logic: model theory, proof theory, set theory and computer science as well as philosophical logic including tutorials on cardinal arithmetic, on Pillay's conjecture and on

automatic structures This volume will be invaluable for experts as well as those interested in an overview of central contemporary themes in mathematical logic Proceedings and Addresses of the American Philosophical Association American Philosophical Association,2005 List of members in v 1 Bibliografisch Repertorium Van de Wijsbegeerte ,2007

The Pathologies of Individual Freedom Axel Honneth,2021-05-11 This is a penetrating reinterpretation and defense of Hegel s social theory as an alternative to reigning liberal notions of social justice The eminent German philosopher Axel Honneth rereads Hegel s Philosophy of Right to show how it diagnoses the pathologies of the overcommitment to individual freedom that Honneth says underlies the ideas of Rawls and Habermas alike Honneth argues that Hegel s theory contains an account of the psychological damage caused by placing too much emphasis on personal and moral freedom Although these freedoms are crucial to the achievement of justice they are insufficient and in themselves leave people vulnerable to loneliness emptiness and depression Hegel argues that people must also find their freedom or self realization through shared projects Such projects involve the three institutions of ethical life family civil society and the state and provide the arena of a crucial third kind of freedom which Honneth calls communicative freedom A society is just only if it gives all of its members sufficient and equal opportunity to realize communicative freedom as well as personal and moral freedom **The**

Philosophical Review Jacob Gould Schurman,James Edwin Creighton,Frank Thilly,Gustavus Watts Cunningham,2006

The Apologetics of Evil Richard Raatzsch,2009-07-26 The concept of Iago Apologia for Iago **Michael Oakeshott's Skepticism** Aryeh Botwinick,2010-11-01 The English philosopher Michael Oakeshott 1901 1990 is known as a conservative who rejected philosophically ambitious rationalism and the grand political ideologies of the twentieth century on the grounds that no human ideas have ultimately reliable foundations Instead he embraced tradition and habit as the guides to moral and political life In this book Aryeh Botwinick presents an original account of Oakeshott s skepticism about foundations an account that newly reveals the unity of his thought Botwinick argues that despite Oakeshott s pragmatic conservatism his rejection of all embracing intellectual projects made him a friend to liberal individualism and an ally of what would become postmodern antifoundationalism Oakeshott s skepticism even extended paradoxically to skepticism about skepticism itself and is better described as a generalized agnosticism Properly conceived and translated this agnosticism ultimately evolves into mysticism which becomes a bridge linking philosophy and religion Botwinick explains and develops this strategy of interpretation and then shows how it illuminates and unifies the diverse strands of Oakeshott s thought in the philosophy of religion metaphysics epistemology political theory philosophy of personal identity philosophy of law and philosophy of history

Philosophy of Mathematics Vincent F. Hendricks,Hannes Leitgeb,2008 Interviews of more than two dozen scholars about the philosophy of mathematics their interests in the field and their ideas about future developments **Philosophical Myths of the Fall** Stephen Mulhall,2009-01-10 Did post Enlightenment philosophers reject the idea of original sin and hence the view that life is a quest for redemption from it In *Philosophical Myths of the Fall* Stephen Mulhall identifies and evaluates

a surprising ethical religious dimension in the work of three highly influential philosophers Nietzsche Heidegger and Wittgenstein He asks Is the Christian idea of humanity as structurally flawed something that these three thinkers aim simply to criticize Or do they rather end up by reproducing secular variants of the same mythology Mulhall argues that each in different ways develops a conception of human beings as in need of redemption in their work we appear to be not so much capable of or prone to error and fantasy but instead structurally perverse living in untruth In this respect their work is more closely aligned to the Christian perspective than to the mainstream of the Enlightenment However all three thinkers explicitly reject any religious understanding of human perversity indeed they regard the very understanding of human beings as originally sinful as central to that from which we must be redeemed And yet each also reproduces central elements of that understanding in his own thinking each recounts his own myth of our Fall and holds out his own image of redemption The book concludes by asking whether this indebtedness to religion brings these philosophers thinking closer to or instead forces it further away from the truth of the human condition

Taking Wittgenstein at His Word Robert J. Fogelin, 2020-04-28 Taking Wittgenstein at His Word is an experiment in reading organized around a central question What kind of interpretation of Wittgenstein's later philosophy emerges if we adhere strictly to his claims that he is not in the business of presenting and defending philosophical theses and that his only aim is to expose persistent conceptual misunderstandings that lead to deep philosophical perplexities Robert Fogelin draws out the therapeutic aspects of Wittgenstein's later work by closely examining his account of rule following and how he applies the idea in the philosophy of mathematics The first of the book's two parts focuses on rule following Wittgenstein's paradox of interpretation and his naturalistic response to this paradox all of which are persistent and crucial features of his later philosophy Fogelin offers a corrective to the frequent misunderstanding that the paradox of interpretation is a paradox about meaning and he emphasizes the importance of Wittgenstein's often undervalued appeals to natural responses The second half of the book examines how Wittgenstein applies his reflections on rule following to the status of mathematical propositions proofs and objects leading to remarkable demystifying results Taking Wittgenstein at His Word shows that what Wittgenstein claims to be doing and what he actually does are much closer than is often recognized In doing so the book underscores fundamental but frequently underappreciated insights about Wittgenstein's later philosophy

When Is True Belief Knowledge? Richard Foley, 2012-07-22 A woman glances at a broken clock and comes to believe it is a quarter past seven Yet despite the broken clock it really does happen to be a quarter past seven Her belief is true but it isn't knowledge This is a classic illustration of a central problem in epistemology determining what knowledge requires in addition to true belief In this provocative book Richard Foley finds a new solution to the problem in the observation that whenever someone has a true belief but not knowledge there is some significant aspect of the situation about which she lacks true beliefs something important that she doesn't quite get This may seem a modest point but as Foley shows it has the potential to reorient the theory of knowledge Whether a true belief counts as knowledge

depends on the importance of the information one does or doesn't have. This means that questions of knowledge cannot be separated from questions about human concerns and values. It also means that contrary to what is often thought there is no privileged way of coming to know. Knowledge is a *mudd*. Proper pedigree is not required. What matters is that one doesn't lack important nearby information. Challenging some of the central assumptions of contemporary epistemology, this is an original and important account of knowledge.

Hegel on Self-Consciousness Robert B. Pippin, 2010-12-06 In the most influential chapter of his most important philosophical work, the *Phenomenology of Spirit*, Hegel makes the central and disarming assertions that self-consciousness is desire itself and that it attains its satisfaction only in another self-consciousness. Hegel on Self-Consciousness presents a groundbreaking new interpretation of these revolutionary claims, tracing their roots to Kant's philosophy and demonstrating their continued relevance for contemporary thought. As Robert Pippin shows, Hegel argues that we must understand Kant's account of the self-conscious nature of consciousness as a claim in practical philosophy and that therefore we need radically different views of human sentience, the conditions of our knowledge of the world, and the social nature of subjectivity and normativity. Pippin explains why this chapter of Hegel's *Phenomenology* should be seen as the basis of much later continental philosophy and the Marxist, neo-Marxist, and critical theory traditions. He also contrasts his own interpretation of Hegel's assertions with influential interpretations of the chapter put forward by philosophers John McDowell and Robert Brandom.

Locke on Personal Identity Galen Strawson, 2014-07-21 John Locke's theory of personal identity underlies all modern discussion of the nature of persons and selves, yet it is widely thought to be wrong. In this book, Galen Strawson argues that in fact it is Locke's critics who are wrong and that the famous objections to his theory are invalid. Indeed, far from refuting Locke, they illustrate his fundamental point. Strawson argues that the root error is to take Locke's use of the word *person* as merely a term for a standard persisting thing like human being. In actuality, Locke uses *person* primarily as a forensic or legal term geared specifically to questions about praise and blame, punishment and reward. This point is familiar to some philosophers, but its full consequences have not been worked out, partly because of a further error about what Locke means by the word *conscious*. When Locke claims that your personal identity is a matter of the actions that you are conscious of, he means the actions that you experience as your own in some fundamental and immediate manner. Clearly and vigorously argued, this is an important contribution both to the history of philosophy and to the contemporary philosophy of personal identity.

Kant and Skepticism Michael N. Forster, 2010-05-17 This book puts forward a much needed reappraisal of Immanuel Kant's conception of and response to skepticism as set forth principally in the *Critique of Pure Reason*. It is widely recognized that Kant's theoretical philosophy aims to answer skepticism and reform metaphysics. Michael Forster makes the controversial argument that those aims are closely linked. He distinguishes among three types of skepticism: *veil of perception* skepticism, which concerns the external world; *Humean* skepticism, which concerns the existence of *a priori* concepts and synthetic *a priori* knowledge; and *Pyrrhonian* skepticism, which concerns the equal balance of

opposing arguments Forster overturns conventional views by showing how the first of these types was of little importance for Kant but how the second and third held very special importance for him namely because of their bearing on the fate of metaphysics He argues that Kant undertook his reform of metaphysics primarily in order to render it defensible against these types of skepticism Finally in a critical appraisal of Kant's project Forster argues that despite its strengths it ultimately fails for reasons that carry interesting broader philosophical lessons These reasons include inadequate self reflection and an underestimation of the resources of Pyrrhonian skepticism

Social Conventions Andrei Marmor, 2014-01-05 Social conventions are those arbitrary rules and norms governing the countless behaviors all of us engage in every day without necessarily thinking about them from shaking hands when greeting someone to driving on the right side of the road In this book Andrei Marmor offers a pathbreaking and comprehensive philosophical analysis of conventions and the roles they play in social life and practical reason and in doing so challenges the dominant view of social conventions first laid out by David Lewis Marmor begins by giving a general account of the nature of conventions explaining the differences between coordinative and constitutive conventions and between deep and surface conventions He then applies this analysis to explain how conventions work in language morality and law Marmor clearly demonstrates that many important semantic and pragmatic aspects of language assumed by many theorists to be conventional are in fact not and that the role of conventions in the moral domain is surprisingly complex playing mostly an auxiliary and supportive role Importantly he casts new light on the conventional foundations of law arguing that the distinction between deep and surface conventions can be used to answer the prevalent objections to legal conventionalism Social Conventions is a much needed reappraisal of the nature of the rules that regulate virtually every aspect of human conduct

Partiality Simon Keller, 2013-05-21 We are partial to people with whom we share special relationships if someone is your child parent or friend you wouldn't treat them as you would a stranger But is partiality justified and if so why Partiality presents a theory of the reasons supporting special treatment within special relationships and explores the vexing problem of how we might reconcile the moral value of these relationships with competing claims of impartial morality Simon Keller explains that in order to understand why we give special treatment to our family and friends we need to understand how people come to matter in their own rights Keller first presents two main accounts of partiality the projects view on which reasons of partiality arise from the place that people take within our lives and our commitments and the relationships view on which relationships themselves contain fundamental value or reason giving force Keller then argues that neither view is satisfactory because neither captures the experience of acting well within special relationships Instead Keller defends the individuals view on which reasons of partiality arise from the value of the individuals with whom our relationships are shared He defends this view by saying that we must accept that two people whether friend or stranger can have the same value even as their value makes different demands upon people with whom they share different relationships Keller explores the implications of this claim within a wider understanding of

morality and our relationships with groups institutions and countries

Mathematical Reviews ,2006

Fixing Frege Princeton Monographs In Philosophy Book Review: Unveiling the Magic of Language

In a digital era where connections and knowledge reign supreme, the enchanting power of language has are more apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Fixing Frege Princeton Monographs In Philosophy**," compiled by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we will delve in to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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Table of Contents Fixing Frege Princeton Monographs In Philosophy

1. Understanding the eBook Fixing Frege Princeton Monographs In Philosophy
 - The Rise of Digital Reading Fixing Frege Princeton Monographs In Philosophy
 - Advantages of eBooks Over Traditional Books
2. Identifying Fixing Frege Princeton Monographs In Philosophy
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Fixing Frege Princeton Monographs In Philosophy
 - User-Friendly Interface
4. Exploring eBook Recommendations from Fixing Frege Princeton Monographs In Philosophy
 - Personalized Recommendations
 - Fixing Frege Princeton Monographs In Philosophy User Reviews and Ratings
 - Fixing Frege Princeton Monographs In Philosophy and Bestseller Lists

5. Accessing Fixing Frege Princeton Monographs In Philosophy Free and Paid eBooks
 - Fixing Frege Princeton Monographs In Philosophy Public Domain eBooks
 - Fixing Frege Princeton Monographs In Philosophy eBook Subscription Services
 - Fixing Frege Princeton Monographs In Philosophy Budget-Friendly Options
6. Navigating Fixing Frege Princeton Monographs In Philosophy eBook Formats
 - ePub, PDF, MOBI, and More
 - Fixing Frege Princeton Monographs In Philosophy Compatibility with Devices
 - Fixing Frege Princeton Monographs In Philosophy Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Fixing Frege Princeton Monographs In Philosophy
 - Highlighting and Note-Taking Fixing Frege Princeton Monographs In Philosophy
 - Interactive Elements Fixing Frege Princeton Monographs In Philosophy
8. Staying Engaged with Fixing Frege Princeton Monographs In Philosophy
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Fixing Frege Princeton Monographs In Philosophy
9. Balancing eBooks and Physical Books Fixing Frege Princeton Monographs In Philosophy
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Fixing Frege Princeton Monographs In Philosophy
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Fixing Frege Princeton Monographs In Philosophy
 - Setting Reading Goals Fixing Frege Princeton Monographs In Philosophy
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Fixing Frege Princeton Monographs In Philosophy
 - Fact-Checking eBook Content of Fixing Frege Princeton Monographs In Philosophy
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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