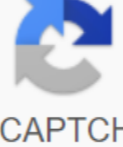


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Sir Anthony Kenny continues his master's new history of Western philosophy with fascinating guidance through more than a millennium of thought from 400 AD onwards, charting the history of philosophy from the founders of Christian and Islamic thought to the Renaissance. The Middle Ages saw a great flourish of philosophy, and the intellectual efforts of the era reached its climax in the thirteenth and fourteenth centuries, with the systems of such great thinkers as Thomas Aquinas and John Dance Scotus. Specially written for a broad popular readership, but serious enough and deep enough to offer a genuine understanding of the great philosophers, Kenny's clear and stimulating story will be the final work for all who are interested in the people and ideas that shaped the course of Western thought. - Sir Anthony Kenny continues his master's new history of Western philosophy with fascinating guidance through more than a millennium of thought from 400 AD and beyond, charting the history of philosophy from the founders of Christian and Islamic thought to Renaissance. The Middle Ages saw a great flourishing of philosophy, and the intellectual effort of the era reaches its climax in the thirteenth and fourteenth centuries, with systems of great schoolchildren such as Thomas Aquinas and John Dans. 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Show More New History of Western Philosophy, Volume 2 Map Introduction 1: Philosophy and Faith: Augustine's Maimonides 2: Schoolchildren: From the Twelfth Century to the Renaissance 3: Logic and Language 4: Knowledge 5: Physics 6: Metaphysics 7: Mind and Soul 8: Ethics 9: God Chronology New History of Western Philosophy, Volume 2 Review from the previous edition. is not only an authoritative guide to the history of philosophy, but also a convincing introduction to all the major areas of philosophical research . . . Kennis's prose is exceptionally clear... He conveys his rich theme with a light touch, which can only the greatest writers ... This, combined with its breadth and depth of learning and philosophical sophistication, makes reading this book extremely useful. It is also worth noting that the book is beautifully illustrated... It remains to strive for further volumes and is convinced that the intellectual cosmos is indeed infinitely rich. - James Ladyman, Times Higher Education Supplement Febe Armanios, Bosch Ergene Summa Contra Gentiles / Summa Contra Gentiles /gt;. Sir Anthony Kenny here continues his fascinating story about the history of philosophy, focusing on the millennial medieval period. This is the second volume of the four-book set, in which Kenny will unfold a master's new story of Western philosophy, the first major one-author history philosophy to appear in decades. In this volume, Kenny takes us on a fascinating tour through more than a millennium of thought from 400 AD and beyond, to inhabit the history of philosophy from the founders of Christian and Islamic thought to the Renaissance. The Middle Ages saw a great flourishing of philosophy, and the intellectual effort of the era reached its climax in the thirteenth and fourteenth centuries, with systems of great schoolchildren such as Thomas Aquinas and John Dance Scotus. With Kenny as a guide, we see these basic philosophers through the eyes of a man who has spent his entire life contemplating his work. Thus, we get not only an overview of philosophy, but also penetrating and insightful criticism of it. Kenny offers an illuminating account of various thinkers and schools of thought, from Augustine to Maimonides and from Grossetta to Pomponazzi. And it offers a lot of understanding of medieval thinking about logic and language, knowledge, physics, metaphysics, mind, soul and God. Brightly written but serious and deep enough to offer a genuine understanding of the great philosophers, Kenny's clear and stimulating story will be the final work for those interested in the people and ideas that have shaped course of Western thought. Authors Anthony Kenny of Oxford University Abstract Sir Anthony Kenny continues his master's new history of Western philosophy with fascinating guidance through more than a millennium of thought from 400 AD and beyond, to chart the history of philosophy from the founders of Christian and Islamic thought to the Renaissance. The Middle Ages saw a great flourishing of philosophy, and the intellectual effort of the era reached its climax in the thirteenth and fourteenth centuries, with systems of great schoolchildren such as Thomas Aquins and John Dance Scotus. Keywords No keywords specified (fix it) Category No categories specified (classify this document) ISBN (s) 9780198752745 Options Edit this entry Sign as duplicate Export citation request removal from the index © 1996-2014, Amazon.com, Inc. or its affiliates After reading The Ancient Philosophy (2004) by Anthony Kenny, and not liking (at all), one might wonder: Why then, do you read medieval philosophy (2005), written by the same author? Well, the simple answer is, I've already bought both books. A more complex answer: many years ago I started reading the original work of philosophers and scholars, because I wanted to get a proper understanding of philosophical and scientific developments and their interactions with culture, politics, etc. Well, the simple answer is, I've already bought both books. A more complex answer: many years ago I started reading original works by philosophers and scholars, because I wanted to get a proper understanding of philosophical and scientific developments and their interaction with culture, politics, etc. The problem with this approach is that you can read all the original works, but there is no structure. So once in a while, I would like to organize all my knowledge, put all the pieces together, and to be able to do so I read modern books that offer review and integration. So, anyway, that's why I decided to read the medieval philosophy. Medieval philosophy has the same structure as the first book: 1/3 of the book's chronological events (approximately 400-1400), 2/3 of thematic discussions. This division is still flawed: the development part is easy to follow, but once Kenny enters the themed debate, it pretty soon becomes difficult to follow. One of the problems is artificially sliced items. Thus, the agreed philosophical systems and ideas of Augustine, Averro, Aquinski and Co. are cut into pieces, and these fragments are then placed - - in every thematic chapter. This is problematic primarily because these philosophers did not write their works in order to be shredded. Therefore, when Kenny divides the second part of his book on topics such as language and logic, knowledge, physics, metaphysics, soul and mind, ethics and God, it means, in fact, that to understand, for example, Aquina's view on a topic must be referring to Aquinskaya's views on another topic. For example, when it comes to metaphysics, Kenny argues that because Augustine's metaphysics are closely related to his theology, it is best to explain Augustine's views in the chapter on God. The truth is, for these writers, there just wasn't as much distinction as Kenny does. Augustine wrote the book The City of God, which examines all the themes that Kenny highlights. Another problem with the first is the many references to other chapters. This is a consequence of Kenny's thematic separation. This was already problematic in the first volume, but now Kenny refers not only to the parts in the same book, but also to the parts in the previous book. Which makes the following basic arguments very difficult, and one constantly hinders the continuation, which reduces the reading experience (for me, at least) to a minimum. The third problem, also present in the first volume, is Kenny's approach in explaining the philosophy involved. He has a peculiar style of explanation, and it seems that Kenny wants to be a popular teacher - trying to offer an accessible introduction to less accessible information. It's commendable, especially since medieval philosophy is pretty abstract and esoteric, but there's something with Kenny's way of expressing myself that completely blocks me from getting any ideas out of his texts. I just can't follow his explanations and it becomes annoying after the first two thematic chapters. A big plus in this book, compared to the first volume, is an interesting material with which Kenny can work. Ancient philosophy is pretty chewed (I mean, who didn't get this subject in school), while medieval philosophy, by comparison, is much less well known. Which makes it a more interesting historical period in philosophy and science to write a book about. In the chronological part of the book, Kenny is able to offer readers new ideas and connect ancient philosophy (before Augustine) with modern philosophy (after Descartes) in an informative way. However, in the thematic part of the book (which, again, is about 2/3 of the entire book), the material gets rather boring from time to time. Honestly, it's not Kenny's fault. St. Augustine was the last original thinker before Rene Descartes - all that is between them - a generalization, I know, I know - the translation of old works, arguing about these puzzles were brought up by these old works. Frankly, medieval philosophy was one great attempt to philosophize theology - in the sense that Christian theology was given as the ultimate truth, and that philosophy was used as a tool to support theological doctrines, to understand nature, to better know God's work, and to help solve theological problems. The Middle Ages saw philosophers and theologians - a distinction, frankly, modern - trying to understand old works in the light of Scripture and fit into these old works, where friction between both fields arose. For example, the universal city of St. Foma Aquinas did nothing more (no less) than work on how the metaphysics and philosophy of Aristotle can be adjusted so that it fits into the biblical framework. And, in general, throughout the Middle Ages philosophers obsessively clung to logic as a path to truth. Logic, epistemology, ethics, psychology and metaphysics were branches of one tree, which was theology. God gave us revelation - through the prophets, and ultimately Jesus Christ - and that was the main and only truth. Everything else (such as philosophy) had to recognize this biblical truth, or at least not contradict it. There's a caricature that medieval period saw theologians claiming how many angels can dance on a head pin. This may be a little unfair, but the essence of the joke is absolutely true. The Middle Ages were a period in which philosophers and theologians (again, the distinction only makes sense in retrospect) would argue for and against proposals, revise arguments on both sides, and then choose the argument that best fits into the existing Christian building. This, frankly, is not the way to knowledge. On the one hand, knowledge requires preconceived notions to come out of the window: a priori truths have no place in the search for knowledge. So theology, in that sense (and for me in any possible sense), is immeasurable. With as philosophy and science. Secondly, Aristotle's axiomatic deductive knowledge system is severely limited and will ultimately hinder us in our quest for knowledge. To know the world, world experience is a necessary (albeit insufficient) condition. Logic, in this sense, is only a tool for us to build our theories and hypotheses. Empirical science is necessary to discover new truths - and this simply had no place within the framework of axiomatic medieval philosophy. It was only when Rene Descartes rewrote both Christian theology and aristotle axiomatic and deductive system, and when Francis Bacon emphasized the need for empirical science and inductive truths, that the minds of the intelligentsia were open to alternative approaches to the search for knowledge. We contemporaries are immersed solely in inductive reasoning and empirical science, and extremely difficult for us to enter the minds of people who think in terms of aristotle concepts and therological a priori. It feels unnatural and it feels awkward and many times it just doesn't make any sense. I think that's why I couldn't enjoy Kenny's second volume in my series, like the first volume - it just doesn't make sense to me. I understand what he's saying and what the original works were about, but I just don't understand. It seems to me that medieval philosophy - for modern day readers, at least - is nothing but a way to enjoy leisure. Getting to know the old ways of thinking without drawing any consequences from them - or rather: not being able to make any impact from them. However, although the content and structure of the book do not speak to me, I see Kenny is a well-known author and he does his best to present the material as best he can. This book is also a little more interesting than the first book, so it's a plus. ... More... More anthony kenny medieval philosophy pdf

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