

Willard Van Orman Quine

Wissenschaft und Empfindung. Die Immanuel Kant Lectures

Übersetzt u. mit einer Einleitung von Howard G. Callaway. – *problemata* 144. 2003. 159 S., 1 Abb. Br. € 25,- / sFr 46,-. ISBN 3 7728 2006 9. Lieferbar

Quine's Kant Lectures, given at the Stanford University in 1980, which so far have been published in Italian only, are presented in a new German translation. The themes will be familiar to students of Quine's physicalism and behaviorism, his philosophy of science and his philosophy of language: I. »Prolegomena: Mind and Its Place in Nature«, II. »Endolegomena: From Ostension to Quantification«, III. »Endolegomena loipa: The Forked Animal«, and IV. »What is it All About?« Overall, the Lectures pose the question: »How, on the strength of the mere sporadic triggering of our sensory receptors, is it possible to fabricate our elaborate theory of other minds and the external world?« This puts the Lectures in a close relation to the themes of Quine's important 1973 book, »The Roots of Reference«. Readers of the Kant Lectures will find them fresh, clear, and sometimes surprising, and they will shed new light on the Carus Lectures. The Kant Lectures also entered into Quine's thinking in his later book, »Theories and Things« (1981), and will doubtlessly reflect new insight on his later books as well.

Quine starts with an argument for monistic physicalism, in contrast to dualism and monistic mentalism, depending partly on Wittgenstein's argument against the possibility of private languages, and develops from this thesis the main lines of his behavioristic approach to mind, mental states, mental events, and the language of mind and meaning. The famous thesis of the indeterminacy of translation and meaning is here clearly a matter of the inability of observational reports to control the development of the higher reaches of language both in common-sense usage, including its mentalistic vocabulary, and in the physical sciences. After providing a rational reconstruction of the human progress from sensory stimulation to the language and content of the elaborate edifice of the sciences, Quine ends with reflections on ontology.

Howard G. Callaway

Born on 30 December 1947 in Philadelphia, Pennsylvania, U.S.A. He studied philosophy at the Pennsylvania State University and at Temple University, writing a Master's Thesis under the supervision of Douglas Greenlee on the theme of internal relations (1974) and his Ph.D. dissertation, under Monroe Beardsley, on Brentano, intentionality, and realism in relation to contemporary scientific oriented philosophy and Quine in particular (1976). Prof. Callaway has published over 50 articles and reviews in international journals, including ›Logique et Analyse‹, ›Dialectica‹, ›Erkenntnis‹, ›Grazer Philosophische Studien‹, ›Reason Papers‹, ›The Journal of Value Inquiry‹, and the ›Transactions of the C.S. Peirce Society‹. He has published two prior books: ›Context for Meaning and Analysis, A Critical Study in the Philosophy of Language‹ (Amsterdam and Atlanta: Rodopi, 1993) and (with Guy W. Stroh) ›American Ethics, A Sourcebook from Edwards to Dewey‹ (Lanham, MD: University Press of America, 2000).

Prof. Callaway is currently editor of the ›Central-European Value Studies‹, associate editor of the ›Value Inquiry Book Series‹, has served as a referee for the ›Journal of Value Inquiry‹, as a member of the Board of Consulting Editors of the Swiss journal ›Dialectica‹, and on the Adjunct Faculty of the Humanist Institute. He was an Alexander von Humboldt Research Fellow, in 1988-89 at Erlangen, and again in 1994 at the University of Mainz. He has taught at The Pennsylvania State University, Ohio University, Florida State University, Rider University, at the University of Ibadan in Nigeria, and at the University of Erlangen and the University of Mainz in Germany. He teaches a wide range of courses in philosophy, with special interests in philosophy of language, ethics, and American philosophy. Current research interests include the revival of American pragmatism, language and philosophical pluralism, and the relations of European and American philosophy.

Aus der Reihe ›problemata‹:

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