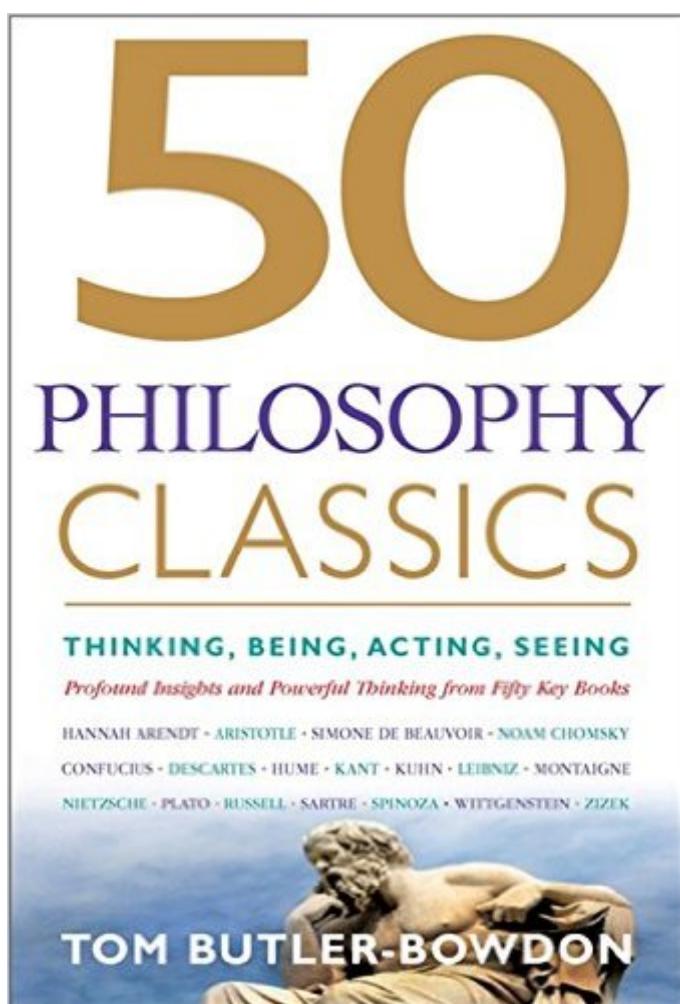


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# 50 Philosophy Classics: Thinking, Being, Acting, Seeing, Profound Insights And Powerful Thinking From Fifty Key Books (50 Classics)



## Synopsis

A stunning survey of the "king of disciplines," 50 Philosophy Classics seeks to enlighten and explain, rather than merely instruct. Tom Butler-Bowdon has compiled a remarkable group of thinkers and their seminal works to serve as a lively entry point to the field of philosophy. Analyses of ancient and modern philosophers show how philosophy helped shape the events human history.

## Book Information

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## Customer Reviews

Fantastic Book! It includes:02 Hannah Arendt- The Human Condition03 Aristotle- Nicomachean Ethics04 A.J. Ayer- The Language of Truth05 Julian Baggini- The Ego Trick06 Jean Baudrillard- Simulacra & Simulation07 Simone de Beauvoir- The Second Sex08 Jeremy Bentham- Principals of Morals & Legislation09 Henri Bergson- Creative Evolution10 David Bohm- Wholeness and the Implicate Order11 Noam Chomsky- Understanding Power12 Cicero- On Duties13 Confucius Analects14 Rene Descartes- Meditations on First Philosophy15 Ralph Waldo Emmerson- Fate16 Epicurus- Letters17 Michel Foucault- The Order of Things18 Harry Frankfurt- On Bulls\*\*\*19 Sam Harris- Free Will20 G.W.F.

This is the sixth and most recent volume in the "50 Classics" series edited by Tom Butler-Bowdon and published by Nicholas Brealey. It is also the most ambitious in that the authors and works discussed are, in my opinion, among the most challenging as well as the most rewarding in print. In

terms of their timeline, the "classics" range from Plato's Republic and Aristotle's Nicomachean Ethics in 4th century BC to Daniel Kahneman's Thinking Fast and Slow and Julian Baggini's The Ego Trick in 2011. The 50 are organized in alpha order of their authors' names but can also be viewed as "classics" in one or more of four separate but related fields: Thinking (analysis, cognition, the limits of what can be known, the sense of self); Being (opportunities and choices for happiness and a life of meaning and purpose, free will, and autonomy); Acting (power and its uses, liberty and justice, fairness, ethics, morality), and Seeing (Plato's cave and perception/reality, linguistic challenges, quality of life in a media world). Butler-Bowdon devotes a separate chapter to each of the 50 and employs a common format: representative quotation(s), "In a nutshell" representative insight, "In a similar vein" authors and works, and a four-page introduction to the author and work. As I began to work my way through the sequence of commentaries, I was again reminded of an incident years ago at Princeton University when one of Albert Einstein's faculty colleagues pointed out to him that he asked the same questions every year on his final examination. "Quite true. Each year the answers are different." Consider the enduring questions to which thoughtful persons have responded throughout several millennia. "Who am I?" for example, and "What is wisdom?"

Someone could easily find more information throughout the internet compared to the short summary pages given for the 50 philosophers' books. This philosophy volume is a replication to Mr. Butler-Bowden's other books on psychology and personal growth. Not only the cover, but the format throughout. It's as if the book was written to fit a form rather than a natural flow of information. I've read the psychology volume and will say it was more clear and coherent than this one. I think it's because the 50 psychologists' books typically deal with a singular concept whereas the philosophers' books are multi-conceptual and the author crams too many ideas together in the mini-space form he uses. If you do read the book, especially cover to cover, I'd suggest to read the introduction after reading the chapters. The introduction ties together the common threads of the philosophers. Instead of the silly alphabetical order of philosophers by name he might have taken the lead of his introduction which interestingly organized a format according to the three common aspects of the human condition: thinking, feeling (he translates this into being?), and acting. The philosophers could be grouped into these three main sections according to the main content of their book. Furthermore, for example, aspects of "acting" include power, liberty, fairness, and ethics so that a sub-division could be used to further transition the common threads of philosophers for comparative purpose. Certain philosopher's books might not fit this suggested format, but I would offer that this is because he adds minor players to the book to fit the 50 form? Critical evaluation is

practically absent for each entry.

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