Visual Thinking in Mathematics
Marcus Giaquinto

Visual thinking — visual imagination or perception of diagrams and symbol arrays, and mental operations on them — is omnipresent in mathematics. Is this visual thinking merely a psychological aid, facilitating grasp of what is gathered by other means? Or does it also have epistemological functions, as a means of discovery, understanding, and even proof? This book argues that visual thinking in mathematics is rarely just a superfluous aid; it usually has epistemological value, often as a means of discovery. The book explores a major source of our grasp of mathematics, using examples from basic geometry, arithmetic, algebra, and real analysis. It shows how we can discern abstract general truths by means of specific images, how synthetic a priori knowledge is possible, and how visual means can help us grasp abstract structures. This book reopen the investigation of earlier thinkers from Plato to Kant into the nature and epistemology of an individual's basic mathematical beliefs and abilities, in the new light shed by the maturing cognitive sciences.

The Gestural Origin of Language
David F. Armstrong and Sherman E. Wilcox

This book uses evidence from and about sign languages to explore the origins of language as we know it today. According to the model presented in this book, it is sign, not spoken languages, that is the original mode of human communication. The book demonstrates that modern language is derived from practical actions and gestures that were increasingly recognized as having the potential to represent...
and hence to communicate. In other words, the fundamental ability that allows us to use language is our ability to use pictures of icons, rather than linguistic symbols. Evidence from the human fossil record supports the book's claim by showing that we were anatomically able to produce gestures and signs before we were able to speak fluently. Although speech evolved later as a secondary linguistic communication device that eventually replaced sign language as the primary mode of communication, speech has never entirely replaced signs and gestures.

French Identity: The National Search for Retrospective Legitimacy and Unanimity
Jack Hayward

in Fragmented France: Two Centuries of Disputed Identity
Published in print: 2007 Published Online: May 2007
Item type: chapter

The French sense of national identity derives from legitimizing myths and symbols rather than from the divergent realities that operate within shifting territorial frameworks of reference. National heroes are commemorated in the Pantheon, statues, and state funerals while the people are personified in the secular figure of Marianne as against the Right's Joan of Arc. Roman Catholicism's link with the Monarchy historically linked claims to religious universality and national specificity. Conscription and literacy in French language reinforced national-building.

Power and the Spirit of God
Bernard Cooke

Published in print: 2004 Published Online: January 2005
Item type: book

Both the Hebrew Bible and Christian scriptures equate the Spirit of God with power. Power is a diverse phenomenon in human experience; several instances of power are examined here with the help of social scientific and psychological analysis. The book then relates the divine Spirit power to each of these instances of power: force and violence, fear, official and religious authority, law, wealth, images and symbols, language, teaching, sexuality, friendship and love. Finally, as a synthesizing metaphor to help gain insight into the divine outreach, i.e. the Spirit of God, the author uses the experience of a human embrace,
examining this with a phenomenological hermeneutic and correlating it to the various forms of power studied.

History, Culture, Symbols

Asifa Hussain and William Miller

in Multicultural Nationalism: Islamophobia, Anglophobia, and Devolution

One-third of English immigrants and two-thirds of Pakistanis want to change Scottish culture, preferring to add to the variety of Scottish customs and traditions rather than attempt to ‘adapt and blend’. Scottish Pakistanis value diversity, wanting a Scotland that is different from its past and different from their own past. They reject a ghetto mentality in favour of a multicultural society, in which they would be integrated but not assimilated. Pakistanis who lack friends outside their community, speak Asian languages at home, read Asian papers, or do not have occupations outside the home or the family business have a particular concern about special ethnic history classes for their children. Few English immigrants want special history classes, but those who have spent longer time in Scotland or have greater links to Scotland and weaker continuing links to England are more inclined to advocate ‘adapting and blending’. There is also behavioural evidence that English immigrants are willing even to adapt their religion.

Risking the Church

Richard Lennan

The present-day situation of the Roman Catholic Church has been described as a state of ‘peril’. That fact alone, to say nothing of the challenges inseparable from faith in God, implies that the embrace of ecclesial faith is less likely today. Seeks both to account for the emergence of such a situation and to identify sources of possibility for the church. In order to do so, begins by examining both the internal life of the Catholic Church, especially what has occurred in the wake of the Second Vatican Council (1962–65), and the relationship between the church and the wider society, with a particular emphasis on the Western world. As the necessary foundation for expressing how the church might
respond to its present situation and what might enable or support the embrace of ecclesial faith, the book focusses on a broad understanding of ‘the church’, one that highlights its multiple implications for human communion and for the communion between God and humanity. In particular, develops a contemporary theology of the foundational elements of Christian faith in regard to the church, especially its relationship to Jesus Christ and its existence as symbol of the Holy Spirit. In the light of that theology, analyses also how controversial elements of ecclesial faith – such as tradition and authority – might be appropriated positively. The final chapters identify possibilities for both a constructive relationship between the church and the surrounding culture and for a more reconciled diversity within the church. The emphasis of the final chapters is on the need to understand the church as ‘unfinished’, as not simply able to develop, but as defined by the dynamism that expresses the presence of God. Concludes that a willingness to embrace the need for movement, for being a pilgrim, is inseparable from the risk of ecclesial faith.

The Assumptive World of Welfare State Reform
Peter Taylor-Gooby

in Reframing Social Citizenship

This chapter develops the arguments about individual rational action and social and public policy discussed in Chapters 2 and 3 and relates them to social science theories of agency. It argues that a central problem of social science is the reconciliation of the everyday life experience of individual choice and agency with the evidence that people behave in ways that are co-ordinated and largely cohesive in societies. It distinguishes individual rational actor traditions from those that stress the role of normative principles and of symbolic communication and expressiveness in action. It shows how the individual rational actor approach is increasingly attractive to policy makers, because it offers a framework in which policies can be developed and justified on the grounds that they reinforce an appropriate structure of incentives.

Meaning in Law
Charles W. Collier

Published in print: 2009 Published Online: 2009
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199546701.003.0004
Item type: chapter
Despite widespread admiration for the First Amendment's protection of speech, this iconic feature of American legal thought has never been adequately theorized. Existing theories of speech proceed on the basis of legal doctrine and judicial decisionmaking, social and political philosophy, or legal and intellectual history. But these are not the disciplines one would most naturally turn to in analyzing speech. This book takes a new and different approach. The book develops a general legal theory of speech on the basis of linguistic theory and the philosophy of language. The opening chapters retrace the main conceptual stages in the expression of meaning: from natural meaning, through symbolism, to signification. The book then focuses on three failed attempts to demarcate the outer, definitional boundaries of “speech” in the constitutional sense: prior restraints, obscenity, and defamation. Later chapters analyze symbolic speech (communication by nonlinguistic means) as the key to developing an intention-based theory of speech. The essential elements of the theory are: Nonnatural Meaning; The Signaling of Intent; The Recognition of Intent; and Establishing a Convention. A final chapter applies these insights to the case law of symbolic speech and resolves some basic confusions in the legal literature. This analysis proceeds by way of an original distinction between actual conduct (in the real world) and the “ideal conduct” described in a statute. The former may be described both as communicative and noncommunicative, while the latter has already been conceptualized as either communicative or noncommunicative. This distinction clears up a major legal quandary: how conduct that counts as communication may nevertheless be regulated or prohibited, without running afoul of the First Amendment's protection of speech.

Mission and Culture
Melanie M. Morey and John J. Piderit

in Catholic Higher Education: A Culture in Crisis

Published in print: 2006 Published Online: May 2006
Item type: chapter

Culture has a significant impact on how organizations understand and live out their institutional mission. This chapter explores how the components of organizational culture in general, and Catholic institutional culture in particular, interact over time in ways that impact two minimum characteristics of any viable culture: distinguishability and inheritability. Distinguishability is shown to require activities or
approaches that are central to the life of the university and to Catholic teaching and practice. Cultural change, cultural consistency, and the various ways in which cultures and subcultures interact are discussed. Effective Catholic colleges and universities manage cultural change to enhance, rather than erode Catholic cultural vibrancy.

Realists and Idealists
Roger Keys

in The Reluctant Modernist: Andrei Belyi and the Development of Russian Fiction, 1902-1914

Viacheslav Ivanov considered in great detail the position of the artist, who as an individual, might or might not have genuine faith in the existence of some transcendent order. For poets he referred to as idealistic symbolists, ‘the symbol, being merely as a means of artistic representation, is nothing other than a signal designed to establish contact between isolated individual consciousness’. For realistic symbolists, ‘the symbol is also a principle linking separate consciousness, of course, but here collective unity is achieved through the mystical vision of a single objective essence, one and the same for all’.

Conclusion
Jeffrey T. Kenney

This chapter argues that although cultural symbols such as that provided by the Kharijites matter in Muslim societies, they are not fixed in the mind of believers compelling them to think and behave in specific ways. The meaning of such symbols may be informed by a historical tradition that weighs on individuals and the larger society, but this tradition is changed by individuals and institutions through time. In modern Egypt, the idea of Kharijism was reawakened to deal with a new environment, one driven by the modernizing forces of the nation-state and the global economy. Over time, however, this environment produced different interpretive readings of Kharijism.
“A Liberal and Enlightened Constitution”: The Scap Model
Ray A. Moore and Donald L. Robinson

in Partners for Democracy: Crafting the New Japanese State Under MacArthur
Published in print: 2002 Published Online: November 2003
Publisher: Oxford University Press
Item type: chapter

Shows how General MacArthur, early in February 1946, seized on a “scoop” by the newspaper Mainichi that convinced him that the Japanese cabinet was making little headway toward revising the Constitution. It recounts how a small group of officers at Government Section, under the leadership of General Whitney, Colonel Kades and Commander Hussey, drafted a model constitution for Japan in a week's time. Built on the parliamentary model, it placed sovereignty in the people, kept the emperor as a “symbol” of the nation, banned war and armed forces, and set forth a new bill of rights. The chapter concludes with the dramatic presentation of the draft to stunned representatives of the Japanese cabinet on Wednesday, February 13.

Ethnic Symbolism and Official Apologies 1
Jacob T. Levy

in The Multiculturalism of Fear
Published in print: 2000 Published Online: November 2003
Publisher: Oxford University Press
Item type: chapter

Examines symbolic ethnic politics: the politics of place names, group names, national symbols, official apologies, and other matters that do not affect the rights or resources of any particular persons. Such symbolism is important in ethnic politics, and a theory with nothing to say about it is unsatisfactory. Disputes over symbolic issues, however, are poorly suited to compromise and easily escalate into rallying points for wider conflicts. In addition, it is often impossible to meet the symbolic demands of all groups simultaneously. The chief constraint on symbolic politics should be non-humiliation and the avoidance of the celebration of past injustices and violence, a standard that can be met for all groups simultaneously. Official apologies in particular are considered at length; they are defended against the charges of collective guilt and anachronism, but are found to be limited by considerations including the passage of time and institutional discontinuities.
This chapter seeks to relate sensemaking and sensegiving processes to their social and institutional context by describing and explaining the effects of diverse metaphors of change used by organizational members during the implementation of lean production and TQM in an internationally operating manufacturing company. We explore how organizational members made sense of these strategic changes in terms of their understanding of the process as an incremental or rather a radical organizational change. We analyze what kind of “conceptual metaphors” are associated with these divergent understandings and explain the relative power of certain conceptual metaphors of change as compared to others by analyzing the social and institutional context of these metaphors-in-use. Adopting a “contextualized metaphor” analytical approach which expands Lakoff and Johnson's conceptual metaphor theory with the discourse analysis of linguist Jürgen Link, we analyze the link of dominant metaphors-in-use to institutionalized meanings as represented in “collective symbols” apparent in “interdiscursive” charts. Conceptual metaphors were particularly powerful when they referred to institutions that enable identification by virtue of taken-for-granted favorable connotations and by means of interpretive flexibility.

Objects, Names, Facts, and Propositions
Denis McManus

This chapter presents some of the crucial proposals that the Tractatus offers concerning the nature of objects, facts, propositions, names, and what he calls ‘the internal relation of depicting that holds between language and world’. It explores how Wittgenstein defends these proposals on the grounds that they free us from any commitment to there being impossibly ‘substantial’ logical truths. It sketches a possible interpretation of those proposals as articulating, nonetheless,
a species of what is called ‘con-formism’ (cf. Ch.1), a species which is distinctive in being, strictly speaking, inexpressible. It goes on to argue that this interpretation is mistaken. An argument against con-formism is presented and how Wittgenstein’s sign/symbol distinction helps to articulate the confusion that con-formism embodies is explained.

The Method of the Tractatus
Denis McManus

in The Enchantment of Words: Wittgenstein’s “Tractatus Logico-Philosophicus”

This chapter presents three more crucial ideas in the interpretation of the Tractatus. The first is ‘resolution’; it discusses attempts to articulate quite what ‘resolute readings’ of the Tractatus involve and introduces some of the main criticisms that critics of ‘resolution’ offer. The second is an understanding of what it might be to ‘elucidate’ nonsense. This understanding, which is presented partly through an exploration of examples of nonsense from Lewis Carroll’s work, shows a certain sense in talking about ‘understanding nonsense’ and nonsense having a ‘logic’. The third is an interpretation of the intent behind Wittgenstein’s remarks about ‘internal relations’ and ‘internal properties’. These ideas are drawn upon in the interpretation of the Tractatus as a working-through of the confused pseudo-logic of con-formism.

The Picture Analogy
Denis McManus

in The Enchantment of Words: Wittgenstein’s “Tractatus Logico-Philosophicus”

This chapter presents an interpretation of Wittgenstein’s proposal that we see propositions as analogous to pictures. Thinking through this analogy in the way that Wittgenstein suggests reveals both a certain truth in his proposal that propositions and the names that make up those propositions are ‘internally related’, and a confusion in the belief that there is a substantial and philosophically interesting ‘relation’ to be found here. It is argued that the picture analogy helps us recognize ‘the illogical’ as merely the product of sign/symbol confusions, something
that is not recognized by those who attempt to explain how ‘the logical’ differs from ‘the illogical’ on the basis of a substantial philosophy of thought and language.

Logical and Ontological Types
Denis McManus

in The Enchantment of Words: Wittgenstein’s “Tractatus Logico-Philosophicus”

Published in print: 2006 Published Online: January 2007
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199288021.003.0006
Item type: chapter

This chapter discusses how Wittgenstein’s conception of ‘the illogical’ as sign/symbol confusion affects our understanding of logical and ontological ‘types’. It explores the notion that the confusion that ‘the illogical’ embodies needs to be addressed by introducing novel notations rather than constructing theories of logical and ontological ‘types’. It considers what talk of such ‘types’ amounts to if there is no real task for such theories to perform.

The Supposed ‘Con-formity’ of Language and World
Denis McManus

in The Enchantment of Words: Wittgenstein's “Tractatus Logico-Philosophicus”

Published in print: 2006 Published Online: January 2007
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199288021.003.0007
Item type: chapter

Guided by the picture analogy, this chapter explores further how we succumb to the illusion that a con-formity between language and world underpins meaningful language use. It is argued that this illusion emerges as a result of our both having adopted particular ‘methods of comparison’ and failing to recognize that very adoption; certain equivocations over what we mean by ‘objects’ and ‘names’ — in other words, yet more sign/symbol conflations — serve to disguise this confusion, and hence, to conjure up this illusion. The role of Wittgenstein’s remarks about the ‘internal relatedness’ of propositions and names, and objects and names, in articulating and drawing our attention to the above confusions is further explored.
This chapter examines the Tractatus’ discussion of thought and subjectivity, particularly its remarks concerning the ‘internal relatedness’ of thoughts and their constituents, thoughts and facts, and subject and world. By reflecting on the notion of first language learning, a sense is identified in which subject and world might be said to be ‘internally related’: we can make no sense of the notion of the subject ‘coming to’ or indeed already being ‘in contact with’ its world. On this basis, a reading is presented of Wittgenstein’s puzzling and apparently sympathetic remarks about solipsism. In discussing and criticising alternative interpretations of the ‘internal relation’ between subject and world, further light is shed on the notion that Wittgenstein is casting doubt on whether we have a clear idea of what it is for thought to be ‘intelligible’ and for language to be ‘meaningful’ to ‘work’.