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# Philosophers At Table On Food And Being Human

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The Virtues of the Table

Fear of Food

The Philosopher's Table

Monk

What Philosophers Think

Making Sense of Taste

Before Dinner

Not Saved

Sophie's World

Pragmatist Egalitarianism

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The Philosopher Queens  
The Philosophy of Food  
Food and Philosophy  
Taste as Experience  
Philosophers Behaving Badly

*Philosophers At Table  
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## **KARTER ALEXANDER**

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**The Virtues of the Table** Farrar,  
Straus and Giroux  
From Machiavellian city officials to big-time mobsters, corrupt beat cops, and overzealous G-men, *Boardwalk Empire* is replete with philosophically compelling characters who find themselves in philosophically interesting situations. This book is directed at thoughtful fans of the show. Here, readers discover

parallels between the events in *Boardwalk Empire* and contemporary political events. Twenty philosophers address issues in political philosophy, ethics, aesthetics, feminism, and metaphysics. Is Nucky Thomson a Machiavellian prince or a Nietzschean superman? Is Jimmy's resentment towards Nucky justified, given that Jimmy would never have come into existence had his parents not met? What can be said about the ethics of lying in the seedy world of bootlegging? Agent Van Alden's unique religious attitudes

bring a warped sense of morality to the Boardwalk universe. One chapter brings to light the moral character of Van Alden's God. Other chapters explores the roles that storytelling, deception, and gender play in the show.

*Fear of Food* ReadHowYouWant.com

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**The Philosopher's Table** Springer Science & Business Media

This highly readable volume offers a broad introduction to modern philosophy and philosophers. Scharfstein contends that personal experience, especially that of childhood, affects philosophers' sense of reality and hence the content of their philosophies. Basing his argument on biographical studies of twenty great philosophers, from Descartes to Sartre, he provides the beginnings of a

psychological history of philosophy.

**Monk** Cornell University Press

As we taste, chew, swallow, digest, and excrete, our foods transform us, while our eating, in its turn, affects the wider earthly environment. In *Eating in Theory* Annemarie Mol takes inspiration from these transformative entanglements to rethink what it is to be human. Drawing on fieldwork at food conferences, research labs, health care facilities, restaurants, and her own kitchen table, Mol reassesses the work of authors such as Hannah Arendt, Maurice Merleau-Ponty, Hans Jonas, and Emmanuel Levinas. They celebrated the allegedly unique capability of humans to rise above their immediate bodily needs. Mol, by contrast, appreciates that as humans we share our fleshy substance

with other living beings, whom we cultivate, cut into pieces, transport, prepare, and incorporate—and to whom we leave our excesses. This has far-reaching philosophical consequences. Taking human eating seriously suggests a reappraisal of being as transformative, knowing as entangling, doing as dispersed, and relating as a matter of inescapable dependence.

*What Philosophers Think* Duke University Press

Every year, billions of animals are raised and killed by human beings for human consumption. What should we think of this practice? In what ways, if any, is it morally problematic? This volume collects twelve new essays by leading moral philosophers examining some of the most important aspects of this topic.

Making Sense of Taste Reaktion Books

A journalist traces her 2009 immersion into the national food system to explore how working-class Americans can afford to eat as they should, describing how she worked as a farm laborer, Wal-Mart grocery clerk, and Applebee's expediter while living within the means of each job.

**Before Dinner** Columbia University Press

These include Nobel Prize-winner Eli Metchnikoff, who advised that yogurt would enable people to live to be 140, and Elmer McCollum, the "discoverer" of vitamins, who tailored his warnings about vitamin deficiencies to suit the food producers who funded him. Levenstein also highlights how large food companies have taken advantage

of these concerns by marketing their products to combat the fear of the moment. Such examples include the co-opting of the "natural foods" movement, which grew out of the belief that inhabitants of a remote Himalayan Shangri-la enjoyed remarkable health by avoiding the very kinds of processed food these corporations produced, and the physiologist Ancel Keys, originator of the Mediterranean Diet, who provided the basis for a powerful coalition of scientists, doctors, food producers, and others to convince Americans that high-fat foods were deadly.

**Not Saved** Univ of California Press  
Transplanted Canadian, New Yorker  
writer and author of *Paris to the Moon*,  
Gopnik is publishing this major new work  
of narrative non-fiction alongside his

2011 Massey Lecture. An illuminating, beguiling tour of the morals and manners of our present food manias, in search of eating's deeper truths, asking "Where do we go from here?" Never before have so many North Americans cared so much about food. But much of our attention to it tends towards grim calculation (what protein is best? how much?); social preening ("I can always score the last reservation at xxxxx"); or graphic machismo ("watch me eat this now"). Gopnik shows we are not the first food fetishists but we are losing sight of a timeless truth, "the table comes first": what goes on around the table matters as much to life as what we put on the table: families come together (or break apart) over the table, conversations across the simplest or grandest board

can change the world, pain and romance unfold around it--all this is more essential to our lives than the provenance of any zucchini or the road it travelled to reach us. Whatever dilemmas we may face as omnivores, how not what we eat ultimately defines our society. Gathering people and places drawn from a quarter century's reporting in North America and France, *The Table Comes First* marks the beginning a new conversation about the way we eat now. *Sophie's World* Routledge

This book offers a wide-ranging yet concise introduction to the many philosophical issues surrounding food production and consumption. It begins with discussions of the metaphysics, epistemology, and aesthetics of food, then moves on to debates about the

ethics of eating animals, the environmental impacts of food production, and the role of technology in our food supply, before concluding with discussions of food access, health, and justice. Throughout, the author draws on cross-disciplinary research to engage with historical debates and current events.

*Pragmatist Egalitarianism* Broadview Press

How is Jerry like Socrates? Is it rational for George to "do the opposite?" Would Simone de Beauvoir say that Elaine is a feminist? Is Kramer stuck in Kierkegaard's aesthetic stage? *Seinfeld and Philosophy* is both an enlightening look at the most popular sitcom of the decade and an entertaining introduction to philosophy via *Seinfeld's* plots and

characters. These fourteen essays, which explore the ideas of Plato, Aristotle, Lao-Tzu, Heidegger, Kant, Marx, Kierkegaard, Nietzsche, Sartre, and Wittgenstein, will show readers how to be masters of their philosophical domain.

### **Philosophers in Conversation**

Routledge

These essays on food and philosophy were written over several decades. Not only philosophers and historians but individuals who have an ongoing interest in food should relish them. The essays cover wide-ranging topics that include genetically modified organisms, chocolate and its world, food as art, the pornography of food, and the five flavors of Chinese cuisine. In addition, there are several chapters that deal with the

refinement of erudite (professional) cuisine from popular (regional) cuisine in the seventeenth and eighteenth centuries in Europe. One chapter stands alone as an analysis of the Native American cultural foundations of maize. The book opens with an essay on the philosophy of food history that addresses three fundamental problems: the duplication of sensations and taste, the understanding of recipes from other historical periods, and the sorts of judgments that are included or excluded in a historical narrative. The book ends with an exposition of R. G. Collingwood's anthropology of eating and dining, which completes the discussion with an analysis of the magical symbolism of those cultural activities.

**Eating in Theory** John Wiley & Sons



Exotic Appetites is a far-reaching exploration of what Lisa Heldke calls food adventuring: the passion, fashion and pursuit of experimentation with ethnic foods. The aim of Heldke's critique is to expose and explore the colonialist attitudes embedded in our everyday relationship and approach to foreign foods. Exotic Appetites brings to the table the critical literatures in postcolonialism, critical race theory, and feminism in a provocative and lively discussion of eating and ethnic cuisine. Chapters look closely at the meanings and implications involved in the quest for unusual restaurants and exotic dishes, related restaurant reviews and dining guides, and ethnic cookbooks. *Philosophers at Table* Oxford University Press

Games are a unique art form. They do not just tell stories, nor are they simply conceptual art. They are the art form that works in the medium of agency. Game designers tell us who to be in games and what to care about; they designate the player's in-game abilities and motivations. In other words, designers create alternate agencies, and players submerge themselves in those agencies. Games let us explore alternate forms of agency. The fact that we play games demonstrates something remarkable about the nature of our own agency: we are capable of incredible fluidity with our own motivations and rationality. This volume presents a new theory of games which insists on games' unique value in human life. C. Thi Nguyen argues that games are an

integral part of how we become mature, free people. Bridging aesthetics and practical reasoning, he gives an account of the special motivational structure involved in playing games. We can pursue goals, not for their own value, but for the sake of the struggle. Playing games involves a motivational inversion from normal life, and the fact that we can engage in this motivational inversion lets us use games to experience forms of agency we might never have developed on our own. Games, then, are a special medium for communication. They are the technology that allows us to write down and transmit forms of agency. Thus, the body of games forms a "library of agency" which we can use to help develop our freedom and autonomy. Nguyen also presents a new theory of

the aesthetics of games. Games sculpt our practical activities, allowing us to experience the beauty of our own actions and reasoning. They are unlike traditional artworks in that they are designed to sculpt activities - and to promote their players' aesthetic appreciation of their own activity.

Thinking Through Food Open Court

A thoughtful consideration of taste as a sense and an idea and of how we might jointly develop both. When we eat, we eat the world: taking something from outside and making it part of us. But what does it taste of? And can we develop our taste? In *Taste*, Sarah Worth argues that taste is a sense that needs educating, for the real pleasures of eating only come with an understanding of what one really likes. From taste as an

abstract concept to real examples of food, she explores how we can learn about and develop our sense of taste through themes ranging from pleasure, authenticity, and food fraud, to visual images, recipes, and food writing.

*Seinfeld and Philosophy* Unbound Publishing

Taste, perhaps the most intimate of the five senses, has traditionally been considered beneath the concern of philosophy, too bound to the body, too personal and idiosyncratic. Yet, in addition to providing physical pleasure, eating and drinking bear symbolic and aesthetic value in human experience, and they continually inspire writers and artists. Carolyn Korsmeyer explains how taste came to occupy so low a place in the hierarchy of senses and why it is

deserving of greater philosophical respect and attention. Korsmeyer begins with the Greek thinkers who classified taste as an inferior, bodily sense; she then traces the parallels between notions of aesthetic and gustatory taste that were explored in the formation of modern aesthetic theories. She presents scientific views of how taste actually works and identifies multiple components of taste experiences. Turning to taste's objects—food and drink—she looks at the different meanings they convey in art and literature as well as in ordinary human life and proposes an approach to the aesthetic value of taste that recognizes the representational and expressive roles of food. Korsmeyer's consideration of art encompasses works that employ

food in contexts sacred and profane, that seek to whet the appetite and to keep it at bay; her selection of literary vignettes ranges from narratives of macabre devouring to stories of communities forged by shared eating.

**Persius** Oxford University Press, USA  
Philosophy has often been criticized for privileging the abstract; this volume attempts to remedy that situation.

Focusing on one of the most concrete of human concerns, food, the editors argue for the existence of a philosophy of food. The collection provides various approaches to the subject matter, offering new readings of a number of texts—religious, philosophical, anthropological, culinary, poetic, and economic. Included are readings ranging from Plato's *Phaedo* and Verses of Sen-

No-Rikyu to Peter Singer's "Becoming a Vegetarian" and Jean-François Revel's *Culture and Cuisine*. This reader will have particular appeal for philosophers working in social theory, feminist theory, and environmental ethics, and for those working on alternative approaches to such traditional subject areas as epistemology, aesthetics, and metaphysics.

*The Table Comes First* Reaktion Books  
*Appetites for Thought* offers up a delectable intellectual challenge: can we better understand the concepts of philosophers from their culinary choices? Guiding us around the philosopher's banquet table with erudition, wit, and irreverence, Michel Onfray offers surprising insights on foods ranging from fillet of cod to barley soup, from sausage

to wine and coffee. Tracing the edible obsessions of philosophers from Diogenes to Sartre, Onfray considers how their ideas relate to their diets. Would Diogenes have been an opponent of civilization without his taste for raw octopus? Would Rousseau have been such a proponent of frugality if his daily menu had included something more than dairy products? Onfray offers a perfectly Kantian critique of the nose and palate, since “the idea obtained from them is more a representation of enjoyment than cognition of the external object.” He exposes Nietzsche’s grumpiness—really, Nietzsche grumpy?—about bad cooks and the retardation of human evolution, and he explores Sartre’s surrealist repulsion by shellfish because they are “food buried

in an object, and you have to pry them out.” A fun romp through the culinary likes and dislikes of our most famous thinkers, *Appetites for Thought* will intrigue, provoke, and entertain, and it might also make you ponder a bite to eat.

**Metaphysics: A Very Short**

**Introduction** Oxford University Press, USA

Academic food ethics incorporates work from philosophy but also anthropology, economics, the environmental sciences and other natural sciences, geography, law, and sociology. Scholars from these fields have been producing work for decades on the food system, and on ethical, social, and policy issues connected to the food system. Yet in the last several years, there has been a

notable increase in philosophical work on these issues—work that draws on multiple literatures within practical ethics, normative ethics and political philosophy. This handbook provides a sample of that philosophical work across multiple areas of food ethics: conventional agriculture and alternatives to it; animals; consumption; food justice; food politics; food workers; and, food and identity.

*Historica Philosophicae* Phaidon Press  
A page-turning novel that is also an exploration of the great philosophical concepts of Western thought, Jostein Gaarder's *Sophie's World* has fired the imagination of readers all over the world, with more than twenty million copies in print. One day fourteen-year-old Sophie Amundsen comes home from school to

find in her mailbox two notes, with one question on each: "Who are you?" and "Where does the world come from?" From that irresistible beginning, Sophie becomes obsessed with questions that take her far beyond what she knows of her Norwegian village. Through those letters, she enrolls in a kind of correspondence course, covering Socrates to Sartre, with a mysterious philosopher, while receiving letters addressed to another girl. Who is Hilde? And why does her mail keep turning up? To unravel this riddle, Sophie must use the philosophy she is learning—but the truth turns out to be far more complicated than she could have imagined.

From Field to Fork John Wiley & Sons  
In this short book, Bartsch explores an

understudied poet and satirist who lived in Rome during the time of Nero, a man named Persius who was friends with Lucan and a member of Seneca the Younger's entourage. Most of the satirists who lived in Rome then tended to poke fun at the great gravitas of the

Stoics, but not Persius. Unique among his literary peers, he, too, wrote satires that lampooned the State and social conventions of the day, yet he wrote from a Stoic point of view, translating, as Bartsch argues, philosophy into poetry and humor."

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