

The Philosophical Quest A Cross Cultural Reader

In this sustained and nuanced attempt to define a genuinely African philosophy, Kwame Gyekye rejects the idea that an African philosophy consists simply of the work of Africans writing on philosophy. It must, Gyekye argues, arise from African thought itself, relate to the culture out of which it grows, and provide the possibility of a continuation of a philosophy linked to culture. Offering a philosophical clarification and theology, and ethics of the Akan of Ghana, Gyekye argues that critical analyses of specific traditional African modes of thought are necessary to develop a distinctively African philosophy as well as cultural values in the modern world. --

"This is truly a major contribution to African American literary criticism, and it promises to elevate Johnson to the place in the literary firmament he so richly deserves." -- Henry Louis Gates, Jr., Harvard University Charles Johnson came of age during the Black Arts Movement of the 1960s and 1970s. His fiction bears the imprint of his formal training as a philosopher and his work as a journalist and cartoonist with a well-honed interest in political satire. Mentored by the American writer John Gardner, Johnson is preoccupied with questions of morality, which are informed by his knowledge of Continental and Asian philosophical traditions. In this book, Rudolph Byrd examines Johnson's four novels -- Faith and the Good Thing, Oxherding Tale, Middle Passage (National Book Award Winner), and Dreamer -- under the rubric of philosophical black fiction, as art that interrogates experience. Byrd contends that Johnson suspends, shelves, and brackets all presuppositions regarding African American life. This bracketing accomplished, the African American experience becomes a pure field of appearances within two poles: consciousness and the people or phenomena to which it is related. Johnson's principal themes are identity and liberation. Intent upon the liberation of perception, for the reader and the writer, Johnson's fiction aims at "whole sight," encompassing a plurality of meanings across a symbolic geography of forms, texts, and traditions from within the matrix of African American life and culture. And like a palimpsest, Johnson's texts contain multiple layers of meaning of disparate origins imprinted over time with varying degrees of visibility and significance. Charles Johnson's Novels will appeal to fans of the writer's work, but it also will serve as a helpful guide for readers newly introduced to this brilliant contemporary American writer.

Interest in pacifism—an idea with a long history in philosophical thought and in several religious traditions—is growing. The Routledge Handbook of Pacifism and Nonviolence is the first comprehensive reference designed to introduce newcomers and researchers to the many varieties of pacifism and nonviolence, to their history and philosophy, and to pacifism's most serious critiques. The volume offers 32 brand new chapters from the world's leading experts across a diverse range of fields, who together provide a broad discussion of pacifism and nonviolence in connection with virtue ethics, capital punishment, animal ethics, ecology, queer theory, and feminism, among other areas. This Handbook is divided into four sections: (1) Historical and Tradition-Specific Considerations, (2) Conceptual and Moral Considerations, (3) Social and Political Considerations, and (4) Applications. It concludes with an Afterword by James Lawson, one of the icons of the nonviolent American Civil Rights movement. The text will be invaluable to scholars and students, as well as to activists and general readers interested in peace, nonviolence, and critical perspectives on war and violence.

The Philosophical Quest: A Cross-Cultural Reader McGraw-Hill Humanities/Social Sciences/Languages

Scholars question the extent to which current psychiatric classification systems are inadequate for diagnosis, treatment, and research of mental disorders and offer suggestions for improvement. In this volume, leading philosophers of psychiatry examine psychiatric classification

systems, including the Diagnostic and Statistical Manual of Mental Disorders (DSM), asking whether current systems are sufficient for effective diagnosis, treatment, and research. Doing so, they take up the question of whether mental disorders are natural kinds, grounded in something in the outside world. Psychiatric categories based on natural kinds should group phenomena in such a way that they are subject to the same type of causal explanations and respond similarly to the same type of causal interventions. When these categories do not evince such groupings, there is reason to revise existing classifications. The contributors all question current psychiatric classifications systems and the assumptions on which they are based. They differ, however, as to why and to what extent the categories are inadequate and how to address the problem. Topics discussed include taxometric methods for identifying natural kinds, the error and bias inherent in DSM categories, and the complexities involved in classifying such specific mental disorders as “oppositional defiance disorder” and pathological gambling. Contributors George Graham, Nick Haslam, Allan Horwitz, Harold Kincaid, Dominic Murphy, Jeffrey Poland, Nancy Nyquist Potter, Don Ross, Dan Stein, Jacqueline Sullivan, Serife Tekin, Peter Zachar

This rich collection brings together many of the leading authorities on African political philosophy to present a variety of perspectives on this rapidly growing field. They seek to show that African philosophy can serve African people as a moral activity guided by the principles of practical reason in addressing problems of the basic structures of social, political, and economic institutions.

Employing her original concept of the onto-poiesis of life, the author uncovers the intrinsic law of the primogenital logos - that which operates in the working of the indivisible dyad of impetus and equipoise. This is the crucial, intrinsically motivated device of logico-constructivism. This key instrument is engaged - is at play - at every stage of the advance of life. In a feat unprecedented in the history of western philosophy, the emergence and unfolding of the entire orbit of the human universe is shown to bear out this insight. Furthermore, the intrinsic rhythms of impetus and equipoise are taken as a guide in uncovering the workings of the logos all at once, in contrast to the piecemeal exposition of a single line of argument. In a schema covering the entire career of beingness-in-becoming between the infinities of origin and destiny, an historically unprecedented harmonizing all sectors of rationality is accomplished in a span of reflection comparable to Spinoza's Ethics. The work draws on interdisciplinary investigations in both science and the arts. All of the history of Occidental philosophy finds summary in it, even as feelers, guidelines, leitmotifs are thrown out for its future development. A landmark of Occidental philosophy at the turn of the millennium.

Luther's radical interpretation of the two natures of Christ, and specifically its expression through the ubiquitous presence of the humanity of Christ, is a fundamental, integral expression of that same theology. This expression of Luther's theology of the cross, Anthony asserts, provides both a fuller elaboration and an important and creative corrective with reference to recent signal expressions of the theology of the cross. As contemporary theologians of the cross have articulated (most notably Douglas John Hall and the late Alan E. Lewis), the theology of the cross, through a transformation of the divine attributes that honors the integrity of created beings, is preeminently a theology of redemption from within (within-redemption). In the process of outlining and analyzing these theologies of within-redemption, Anthony exposes an impasse created by these theologies regarding the relationship of within-redemption to individual human narratives. It is through Luther's radical interpretation of the two natures of Christ, Anthony contends, that complete within-redemption can be expressed. Anthony also evaluates the Christology of Karl Barth from the perspective of his findings. Not only is Anthony's work an innovative and fresh application of Luther's Christology for contemporary discussions of the theology of the cross, but it places Luther's Christology at the cutting edge of contemporary discussions regarding the theology of the cross and its within-redemption.

What does philosophy have to say on the question of the meaning of life? This is one of the founding questions of philosophy and has remained a central problem for philosophers from antiquity through to the Middle Ages and modern period. It may surprise some readers that there has, in fact, been a good deal of agreement on the answer to this question: the meaning of life is happiness. *The Purpose of Life* is a serious but engaging exploration and defense of this answer. The central idea that shapes *The Purpose of Life* is Augustine's assertion that "It is the decided opinion of all who use their brains that all men desire to be happy." In working through the ramifications of this answer, Stewart Goetz provides a survey of the debates surrounding life's meaning, from both theists and atheists alike.

Human rights violations are perpetrated in all parts of the world, and the universal reaction to such atrocities is overwhelmingly one of horror and sadness. Yet, as Abdullahi Ahmed An-Na'im and his contributors attest, our viewpoint is clouded and biased by the expectations native to our own culture. How do other cultures view human rights issues? Can an analysis of these issues through multiple viewpoints, both cross-cultural and indigenous, help us reinterpret and reconstruct prevailing theories of human rights?

This book examines a wide range of human problems that are institutionalized forms of violence, including poverty, parenting, sexism, and racism. Since violence is as complex as the human beings who resort to it, its institutionalized forms pervade our relational lives. These philosophical studies explicate violence in the hope that such clarification will help us devise less violent ways of living together.

The Blackwell Guide to the Philosophy of Law and Legal Theory is a handy guide to the state of play in contemporary philosophy of law and legal theory. Comprises 23 essays critical essays on the central themes and issues of the philosophy of law today, written by an international assembly of distinguished philosophers and legal theorists Each essay incorporates essential background material on the history and logic of the topic, as well as advancing the arguments Represents a wide variety of perspectives on current legal theory

Dancing with Iris engages with Iris Marion Young's prolific writings in political theory and in phenomenology. Contributors discuss her work from a variety of disciplines, including philosophy, political science, human rights law, cultural geography and dance studies.

Discusses both depictions of Buddhism in film and Buddhist takes on a variety of films. In 1989, the same year the Dalai Lama was awarded the Nobel Peace Prize, a decade-long boom of films dedicated to Buddhist people, history, and culture began. Offering the first scholarly treatment of Buddhism and cinema, the editors advise that there are two kinds of Buddhist film: those that are about Buddhists and those that are not. Focusing on contemporary American offerings, the contributors extend a two-pronged approach, discussing how Buddhism has been captured by directors and presenting Buddhist-oriented critiques of the worlds represented in films that would seem to have no connection with Buddhism. Films discussed range from those set in Tibet, such as *Kundun* and *Lost Horizon*, to those set well outside of any Buddhist milieu, such as *Groundhog Day* and *The Matrix*. The contributors explain the Buddhist theoretical concepts that emerge in these works, including karma, the bardo, and reincarnation, and consider them in relation to interpretive strategies that include feminism, postcolonialism, and contemplative psychological approaches.

The politics of development in Africa have always been central concerns of the continent's literature. Yet ideas about the best way to achieve this development, and even what development itself should look like, have been hotly contested. *African Literature as Political Philosophy* looks in particular at Achebe's *Anthills of the Savannah* and *Petals of Blood* by Ngugi wa Thiong'o, but situates these within the broader context of developments in African literature over the past half-century, discussing writers from Ayi Kwei Armah to Wole Soyinka. M.S.C. Okolo provides a thorough analysis of the authors' differing approaches and how these emerge from the literature. She shows the roots of Achebe's reformism and Ngugi's insistence on revolution and how these positions take shape in their work. Okolo argues that these authors

have been profoundly affected by the political situation of Africa, but have also helped to create a new African political philosophy. The God-question plays its role in every philosophy, from antiquity to the present. This volume begins with man as the entry point of the question concerning transcendence. Then this question is directed toward God. The middle section of the book is dedicated to the arguments concerning divine existence. After the arguments for the reasonableness of belief in God, the text deals with the relationship of philosophical thought about God to living faith. Finally, the ways to a search for God carried out in trust, which certain thinkers have followed while recognizing its problems, are outlined. Norbert Fischer is professor of philosophy at the Catholic University of Eichstaett, Germany.

Capitalism is in crisis. Is a better world possible and what would it look like? Taking Socialism Seriously breaks important new paths for significant social change by examining detailed questions seriously that had previously been neglected. This book brings together scholars with expertise in modern Islamic thought and practice to evaluate the claim that we are witnessing something tantamount to an 'Islamic Reformation,' by assessing the character and impact of various reformist trends in the Middle East and North Africa. Each chapter also addresses the question of the appropriateness and usefulness of comparisons between 'Christian' and 'Islamic' or 'Western' and 'Eastern' reformations.

Proceedings of a conference held in the fall of 2005 at the University of Notre Dame.

A collection of essays explores King's philosophies and how they relate to topics ranging from existentialism and Hegelian dialectics to the current conflict in the Middle East.

This book guides readers through ten classic works of Asian philosophy. Several major schools of Eastern thought are discussed, including Hinduism, Buddhism, Confucianism, Daoism/Taoism, and Chan/Zen. The author connects the ideas of these schools to those of Western philosophy, thereby making the material accessible to people who are unfamiliar with the cultures and intellectual traditions of Asia. A wide range of important topics are addressed: reality, time, self, knowledge, ethics, human nature, enlightenment, and death.

This is a true cross-cultural anthology which presents philosophers from different cultures in dialogue with one another. The text includes selections from both traditional and contemporary Western and non-Western philosophy: African American, Latin American, and feminist philosophers as well as Asian, African, Native American, and Islamic philosophers. The reader is organized by topic, and highlights the similarities and differences between Western and Non-Western philosophers -- it arranges selections so that authors speak to one another across cultures. Chapter introductions and section introductions within chapters guide students. The second edition includes new sections on non-Western epistemology, the question of life after death, Rawls and criticism, and understanding others' experience and points of view. The authors have revised the more difficult sections of chapter 1 and have included more African, African American, and female philosophers, and more variety in the sections on social philosophy.

"This book has been written for the artist, for the theologian, and for the philosopher, each of whom must be concerned

with the question, "What does it mean to be human?" But at a deeper level, it is written for any reader who knows what it means to be fragmented, and who is willing to undertake a quest for wholeness in experiential and reflective terms." -- from the Preface The Quest for Wholeness is a philosophic odyssey into humankind's feelings of fragmentation, and the search for unity born of those feelings. It blends the concreteness of art and religion with the discipline of philosophy to illuminate those places in experience and reflection where fragmentation is encountered and the meaning of wholeness is first discovered. Carl Vaught discusses the problems of fragmentation and unity, beginning with the aesthetic concreteness represented by the quest in Herman Melville's *Moby Dick*; moving through the religious dimension represented by the biblical stories of Abraham, Isaac, Jacob, Joseph, and Moses; passing on to the reflective discourse in Plato's *Euthyphro*; and ending in a confrontation with Hegel that unites the concrete particularity of religious and communal life with the dialectic of Socrates' normative reasoning. This book is written with the conviction that the professional philosopher should not address a merely professional audience, but the larger world as well, and that in the end he must come to terms with himself and with the most pressing questions that confront the human spirit.

The first volume to offer a comprehensive scholarly treatment of Rand's entire corpus (including her novels, her philosophical essays, and her analysis of the events of her times), this Companion provides vital orientation and context for scholars and educated readers grappling with a controversial and understudied thinker whose enduring influence on American (and world) culture is increasingly recognized. The first publication to provide an in-depth scholarly treatment ranging over the whole of Rand's corpus Provides informed contextual analysis for scholars in a variety of disciplines Presents original research on unpublished material and drafts from the Rand archives in California Features insightful and fair-minded interpretations of Rand's controversial positions

This book responds to the Bush Administration position on the "war on terror." It examines preemption within the context of "just war"; justification for the United States-led invasion of Iraq, with some authors charging that its tactics serve to increase terror; global terrorism; and concepts such as reconciliation, Islamic identity, nationalism, and intervention.

This book is a collection of philosophical papers that explores theoretical and practical aspects and implications of nonviolence as a means of establishing peace. The papers range from spiritual and political dimensions of nonviolence to issues of justice and values and proposals for action and change.

Advocates a new existential and political coalition among critical and postmodern social theorists and among critical gender, race, and class theorists, in dissent from the New World Order, to raise specters of liberation and empower radical democratic change.

This forward-thinking volume examines the rule of law from a global perspective, in the context of a growing array of transnational challenges and threats As the United Nations (UN) notes, the rule of law constitutes the basis "on which fair and just societies are built." The contributions to this volume provide insights to several emerging debates about what the rule of law means in the modern era of warfare and

of massive and systematic human rights violations that call for robust and transparent accountability mechanisms and processes. The authors of this work examine several controversial topics, including: -The growing use of drones, and the morality of long distance use -The UN Security Council's evolving counterterrorism policies and practices -Victims' Rights and the effort to provide meaning and justice to victims and survivors of terrorism - The relationship between the International Criminal Court (ICC) and Truth and Reconciliation Commissions (TRCs) -The effectiveness of the international criminal justice process overall, with an eye to procedural fairness and justice. This timely work will be of interest to researchers in criminal justice, particularly with a focus on counter-terrorism and international justice, as well as international law, human rights, and international studies.

• Only Jesus was referred to as the Son of David. Believers are never referred to as such, but rather as children of Abraham. • As a result, Abraham is listed after David respecting the Lineage of Christ, and is given a place in the very first Scripture of the Bible. • It was to Abraham that the great Doctrine of Justification by Faith was given. In fact, the Holy Spirit used this great truth given to Abraham in instructions given to the Apostle Paul (Romans, Chapters 4-5). • No man in the Old Testament played as great a role as did Abraham, other than Moses. Compassion is widely regarded as an important moral emotion – a fitting response to various cases of suffering and misfortune. Yet contemporary theorists have rarely given it sustained attention. This volume aims to fill this gap by offering answers to a number of questions surrounding this emotion.

Peacemaking includes a large array of activities from local to global attempts to attain peace. It includes consideration of international, interstate, and intertribal conflict resolution; communal, personal, and interpersonal social justice; deterrence of the use of nuclear weapons; design of international treaties that prevent war or other forms of international conflict; disarmament; international organizations that secure the order among nations; and even, from some points of view, war. As the 20th century drew to a close, we have witnessed peacemakers trying to end ethnic cleansing, reinstate justly elected political leaders, and reach compromises in the ideological differences that perpetuate age-old conflicts. We also see peacemaking in our schools, homes, and workplaces. Philosophers have long been interested in peacemaking in one form or another, and philosophical accounts of peacemaking reflect the variety of perspectives, methods, and activities developed in pursuing peacemaking. In some instances, philosophers expand upon the situations, activities, and methods of the peacemaker in the field. The essays in this volume propose some theoretical arguments for various aspects of peacemaking, offer nonmilitary alternatives to war, and discuss practical examples of peacemaking in daily life. The contributors analyze power relations, language, social groupings, and distribution of resources. At times, they draw insight from social and historical models of conflict and conflict-resolution. This collection of essays on peacemaking aims to enlighten contemporary social and political discussions and contribute to achieving the ever-challenging goal of peace. The most pressing issues of the twenty-first century—climate change and persistent hunger in a world of food surpluses, to name only two—are not problems that can be solved from within individual disciplines, nation-states, or cultural perspectives. They are predicaments that can only be resolved by generating sustained and globally robust coordination across value systems. The scale of the problems and necessity for coordinated global solutions signal a world historical transit as momentous as the Industrial Revolution: a transition from the predominance of technical knowledge to that of ethical deliberation. This volume brings together leading thinkers from around the world to deliberate on how best to correlate worth (value) with what is worthwhile (values), pairing human prosperity with personal, environmental, and spiritual flourishing in a world of differing visions of what constitutes a moral life. Especially in the aftermath of what is now being called the Great Recession, awareness has mounted of the imperative to question the modern divorce of economics from ethics. While the domains of

economics and ethics were from antiquity through at least the eighteenth century understood in many cultures to be coterminous and mutually entailing, the modern assumption has been that the goal of maximizing human prosperity and the aim of justly enhancing our lives as persons and as communities were functionally and practically distinct. Working from a wide array of perspectives, the contributors to this volume offer a set of challenges to the assumed independence of the quantitative and qualitative dimensions of human and planetary well-being. Reflecting on the complex interrelationship among economics, justice, and equity, the book resists "one size fits all" approaches and struggles to revitalize the marriage of economics and ethics by activating cultural differences as the basis of mutual contribution to shared human flourishing. The publication of this important collection will stimulate or extend critical debates among scholars and students working in a number of disciplines in the social sciences and humanities, including philosophy, history, environmental studies, economics, and law. Contributors: Roger T. Ames, James Behuniak Jr., Steve Bein, Nalini Bhushan, Purushottama Bilimoria, Steven Burik, Amita Chatterjee, Baoyan Cheng, Gordon Davis, Jay L. Garfield, Steven F. Geisz, Peter D. Hershock, Larry A. Hickman, Kathleen M. Higgins, Heidi M. Hurd, Thomas P. Kasulis, Workineh Kelbessa, Lori Keleher, Oliver Leaman, James McRae, Jin Y. Park, James Peterman, Naoko Saito, May Sim, Robert Smid, Paul Standish, Kenneth W. Stickers, Karsten J. Struhl, Meera Sushila Viswanathan, Wu Shiu- Ching, Xu Di, T. Yamauchi, Yang Liuxin

Africa after Modernism traces shifts in perspectives on African culture, arts, and philosophy from the conflict with European modernist interventions in the climate of colonialist aggression to present identitarian positions in the climate of globalism, multiculturalism, and mass media. By focusing on what may be called deconstructive moments in twentieth-century Africanist thought – on intellectual landmarks, revolutionary ideas, crises of consciousness, literary and philosophical debates – this study looks at African modernity and modernism from critical postcolonial perspectives. An effort to sketch contemporary frameworks of global intersubjective relations reflecting African cultures and concerns must resist taking modernism as a term of African periodization, or master-narrative, but as a constellation of discursive and subjective forms that obtains upon the present moment in African literature, philosophy, and cultural history. Africa after Modernism argues for a philosophical consciousness and pan-African multiculturalist ethos that operate, after the deconstruction of Eurocentrism, beyond self/other paradigms of exoticism or West/Africa political ideologies, in dialogue with postcolonial approaches to cultural reciprocity. To a world assaulted by private interests, this book argues that peace must be a public thing. Distinguished philosophers of peace have always worked publicly for public results. Opposing nuclear proliferation, organizing communities of the disinherited, challenging violence within status quo establishments, such are the legacies of truly engaged philosophers of peace. This volume remembers those legacies, reviews the promise of critical thinking for crises today, and expands the free range of thinking needed to create more mindful and peaceful relations. With essays by committed peace philosophers, this volume shows how public engagement has been a significant feature of peace philosophers such as Camus, Sartre, Dewey, and Dorothy Day. Today we also confront historical opportunities to transform practices for immigration, police interrogation, and mental health, as we seek to sustain democracies of increasing multicultural diversity. In such cases our authors consider points of view developed by renowned thinkers such as Weil, Mouffe, Conway, and Martín-Baró. This volume also presents critical analysis of concepts for thinking about violence, reconsiders Plato's philosophy of justice, and examines the role of ethical theory for liberation struggles such as Occupy!

A call for a new understanding of apologetics, moving away from appeals to tran-cultural rationality, arguing for a new form of cross-cultural dialogue.

Global society has been analyzed in any number of ways: books dealing with its economic and cultural implications flood the market. But *Planetary Politics* highlights something unique. It explores globalization with an eye on the transformation of politics into a planetary enterprise. Unifying this collection is a political purpose: the attempt to engage in progressive fashion the dominant trends, the terrible excesses, and the positive prospects in a decidedly new era marked by the transition from a corrosive interplay between nation-states to a burgeoning planetary politics. Bringing together the work of major scholars with national and international reputations, this exciting new work offers perspectives for dealing with the complexity of power in the planetary life of the new millennium.

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