

# Bookmark File PDF Ethics Embodied Rethinking Selfhood Continental Japanese

## Ethics Embodied Rethinking Selfhood Continental Japanese

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Facing the Anthropocene Series: A Conversation Kate Brown 10th Annual CRC Symposium - Interdisciplinary: Ethics and Power in Art and Literature

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The Hearts We Beat: Black Feminist Freedom in the Hold of Slavery

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GLOBAL UPRISING: RACISM, RACIALIZATION, ANTI-BLACKNESSEthics Embodied Rethinking Selfhood Continental

This collection of essays presents an inquiry into the possibility of existentialist ethics. A variety of existentialist thinkers, both theistic and atheistic, are known to have been highly critical ...

Existentialist Thinkers and Ethics

He is President of the Canadian Society for Continental Philosophy and author of *The Intercorporeal Self: Merleau-Ponty on Subjectivity* (State University of New York Press, 2012).

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He is also co-author ...

Scott Marratto

Pollok, Konstantin 2017. Is Kant ' s Ethics Metaphysically Naturalistic? Comments on Frederick Rauscher ' s Naturalism and Realism in Kant ' s Ethics. *Kantian Review*, Vol. 22, Issue. 3, p. 483.

Kant's Theory of Normativity

Second, she is analyzing how the vulnerabilities produced by climate change enable a rethinking of values and a reconciliation between post-human politics and community activism. Poor Peruvian ...

Ethics Embodied: Rethinking Selfhood through Continental, Japanese and Feminist Philosophies explores the importance of the body to ethical selfhood. Through her comparative feminist approach to ethics, the critical comparison McCarthy offers in *Ethics Embodied* not only illuminates complexities in Continental, Japanese and Feminist philosophies, it provides clues about how to live the model of selfhood, ethics, and the body that emerges through the encounter.

This collection is intercultural philosophy at its best. It contextualizes the global significance

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of the leading figures of Western phenomenology, including Husserl, Hegel, Nietzsche, Heidegger, Buber and Levinas, enters them into intercultural dialogue with the Daoism of Laozi and Zhuangzi and in doing so, breaks new ground. By presenting the first sustained analysis of the Daoist worldview by way of phenomenological experience, this book not only furthers our understanding of Daoism and phenomenology, but delves deeper into the roots of human thinking, aesthetic expression, and its impact on the modern social world. The international team of philosophers approach the phenomenological tradition in the broadest sense possible, looking beyond the phenomenological language of Husserl. With chapters on art, ethics, death and the metaphor of dream and hermeneutics, this collection encourages scholars and students in both Asian and Western traditions to rethink their philosophical bearings and engage in meaningful intercultural dialogue.

This book explores the meaning and practice of corporeal ethics in organized life. Corporeal ethics originates from an emergent, embodied, and affective experience with others that precedes and exceeds those rational schemes that seek to regulate it. Pullen and Rhodes show how corporeal ethics is fundamentally based in embodied affect, yet practically materialized in ethico-political acts of positive resistance and networked solidarity. Considering ethics in this way turns our attention to how people 's conduct and interactions might be ethically informed in the context of, and in resistance to, the masculine rationality of dominating organizational power relations in which they find themselves. Pullen and Rhodes outline the ways in which ethically grounded resistance and critique can and do challenge self-interested organizational power and privilege. They account for how

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corporeal ethics serves to destabilize the ways that organizations reproduce practices that negate difference and result in oppression, discrimination, and inequality. The book is suitable for students, scholars, and citizens who want to learn more about the radical possibilities of how political actions arising from corporeal ethics can strive for equality and justice.

This book is a rethinking of ethics and socio-political life through the ideas of Watsuji Tetsurô. Can we build a systematic philosophy of morality, society, and politics, not on the basis of identity and ego, but rather on the basis of selflessness? This book explores such an attempt by the leading ethicist of modern Japan. Using concrete examples and contemporary comparisons, and with careful reference to both English and Japanese sources, it guides the reader through Watsuji ' s ideas. It engages three contemporary issues in depth: First, how do we approach the moral agent, as an autonomous being or as a fundamentally relational being? Second, is it the individual or the community that is the starting point for politics? And finally, is ethics something that is globally shared or something fundamentally local? This book aims to be an informative and inspiring resource for researchers, students, and laypersons interested in Buddhist thought.

In this collection of original essays, international scholars put Asian traditions, such as Hinduism, Buddhism, Daoism, and Confucianism, into conversation with one or more contemporary feminist philosophies, founding a new mode of inquiry that attends to diverse voices and the complex global relationships that define our world. These cross-cultural

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meditations focus on the liberation of persons from suffering, oppression, illusion, harmful conventions and desires, and other impediments to full personhood by deploying a methodology that traverses multiple philosophical styles, historical texts, and frames of reference. Hailing from the discipline of philosophy in addition to Asian, gender, and religious studies, the contributors offer a fresh take on the classic concerns of free will, consciousness, knowledge, objectivity, sexual difference, embodiment, selfhood, the state, morality, and hermeneutics. One of the first anthologies to embody the practice of feminist comparative philosophy, this collection creatively and effectively engages with global, cultural, and gender differences within the realms of scholarly inquiry and theory construction.

This interdisciplinary collection of essays highlights the relevance of Buddhist doctrine and practice to issues of globalization. From philosophical, religious, historical, and political perspectives, the authors show that Buddhism—arguably the world 's first transnational religion—is a rich resource for navigating today's interconnected world.

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

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The Concept of Milieu in Environmental Ethics discusses how we can come together to address current environmental problems at the planetary level, such as climate change, biodiversity loss, transborder pollution and desertification. The book recognises the embedded individual sociocultural and environmental contexts that impact our everyday choices. It asks, in this pluralism of worldviews, how can we build common ground to tackle environmental issues? What is our individual moral responsibility within the larger collaborative challenge? Through philosophical reasoning, this book pragmatically addresses these questions and builds a framework to support sustainable ways of living. At the core of the book, it draws on the concept of milieu (f do) inspired by the Japanese philosopher Watsuji Tetsur , which captures how we act within and perceive our surroundings as a web of culturally, historically and geographically situated meanings and values. It argues that the milieu connects us as individuals with community, past and future history, and the natural world, providing us with common ground for global environmental ethics. This book will be an engaging and interesting read for scholars, researchers and students in environmental ethics, philosophy and sustainability.

This book explores the relevance of Japanese ethics for the field of ethics of technology. It covers the theories of Japanese ethicists such as Nishida Kitar , Watsuji Tetsur , Imamichi Tomonobu, Yuasa Yasuo, as well as more contemporary ethicists, and explores their relevance for the analysis of energy technologies, ICT, robots, and geoengineering. It features contributions from Japanese scholars, and international scholars who have applied

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Japanese ethics to problems in the global condition. Technological development is considered to cause new ethical issues, such as genetically modified organisms fostering monocultures, nanotechnologies causing issues of privacy, as well as health and environmental issues, robotics raising issues about the meaning of humanity, and the risks of nuclear power, as witnessed in the Fukushima disaster. At the same time, technology embodies a hope for mankind, such as ICT improving relationships between human beings and nature, and smart systems assisting humans in leading a more ethical and environmentally friendly life. This book explores these ethical issues and their impact from a Japanese perspective.

In every part of the world and in every era, philosophers have reflected on the meaning of culture and its philosophical significance. Japanese Philosophers on Society and Culture: Nishida Kitarō, Watsuji Tetsurō, and Kuki Shūzō explores how three of Japan's preeminent philosophers of the twentieth century—Nishida Kitarō, Watsuji Tetsurō and Kuki Shūzō—defined culture and analyzed what it tells us about social relations. Graham Mayeda also explores little-known aspects of the work of each philosopher, including a philosophical analysis of Watsuji's travel diary, Pilgrimages to the Ancient Temples in Nara, the place of intuition in Kuki's ethics of otherness, and the role of culture in realizing Nishida's concept of reality as the historical world. Each of these three philosophers adapted philosophical methodologies such as phenomenology, hermeneutics, and dialectical logic to studying the traditional sources of Japanese culture: Confucianism, Buddhism, Bushidō and Shintō. This book focuses on the way that Nishida, Watsuji and Kuki critiqued the methodologies that

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they adopted from European philosophy and modified them to reflect the values that form the basis of their own cultural tradition. Finally, Mayeda engages with the problem of cultural essentialism by identifying the progressive and conservative elements of each philosopher's characterization of Japanese culture.

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