

Postmodern Ethics Emptiness And Literature Encounters Between East And West Studies In Comparative Philosophy And Religion

Roland Barthes' imaginative or fictive exploration of Japan prompted him to examine the social and historical contingency of signs, how their meaning changes through time and in different contexts.

He (?), or harmony, has traditionally been a central concept in Chinese thought, and to this day continues to shape the way in which people in China and East Asia think about ethics and politics. Yet, there is no systematic and comprehensive introduction of harmony as has been variously articulated in different Chinese schools. This edited volume aims to fill this gap. The individual contributions elaborate the conceptions of harmony as these were exemplified in central Chinese schools of thought, including Daoism, Confucianism, Legalism, Mohism, Buddhism, and trace their impact on contemporary Chinese philosophy. The volume explores the various meanings and implications of harmony so as to consider its relevance as a value and virtue in the modern world. It provides an accessible but substantial introductory work for readers interested in learning about pertinent core concepts and theories in Chinese thought, as well as engages specialists in Chinese philosophy by explicating its implications for ethical, political, epistemological, and metaphysical reflection as the basic point of reference.

This book explores the resonances between Deleuze's philosophy and a range of philosophical concepts in Buddhism. Focusing on this rarely examined relationship, this book gathers perspectives from scholars around the globe to explore the continuities and discontinuities between Deleuze's and Buddhist thought. They examine immanence, intensity, assemblages and desire, and the concepts of ethics and meditation. This volume will prove to be an important resource for readers and scholars interested in philosophy, critical theory and comparative studies. They will find this an engaging and invaluable examination of two different yet similar modes of thought.

From *The Matrix* and *Harry Potter* to *Stargate SG:1* and *The X-Files*, recent science fiction and fantasy offerings both reflect and produce a sense of the religious. This work examines this pop-culture spirituality, or "postmodern sacred," showing how consumers use the symbols contained in explicitly "unreal" texts to gain a secondhand experience of transcendence and belief. Topics include how media technologies like CGI have blurred the lines between real and unreal, the polytheisms of *Buffy* and *Xena*, the New Age Gnosticism of *The DaVinci Code*, the Islamic "Other" and science fiction's response to 9/11, and the Christian Right and popular culture. Today's pervasive, saturated media culture, this work shows, has utterly collapsed the sacred/profane binary, so that popular culture is not only powerfully shaped by the discourses of religion, but also shapes how the religious appears and is experienced in the contemporary world.

This book investigates some of the central topics of metaphysics in the philosophical thought of the Maya people of Mesoamerica, particularly from the Preclassic through Postclassic periods. This book covers the topics of time, change, identity, and truth, through comparative investigation integrating Maya texts and practices—such as Classic Period stelae, Postclassic Codices, and Colonial-era texts such as the *Popol Vuh* and the books of Chilam Balam—and early Chinese philosophy.

This work provides an anthology of close textual readings and examinations of a wide range of topics by leading scholars in interreligious scholarship and Hindu-Jewish dialogue, offering innovative approaches to categories such as ritual, sacrifice, ethics, and theology while underscoring affinities between Hindu and Jewish philosophy and religion.

Readings in Ethics offers a vast collection of carefully edited readings arranged chronologically across five historical periods. The selections cover many major Western and non-Western schools of thought, including Daoism, virtue ethics, Buddhism, natural law, deontology, utilitarianism, contractarianism, liberalism, Marxism, feminism, and communitarianism. In addition to texts from canonical philosophers such as Plato, Mill, Wollstonecraft, and Rawls, the volume draws from other sources of wisdom: stories, fables, proverbs, medieval mystical treatises, literature, and poetry. The editors have also written substantial introductions, annotations, discussion questions, and suggestions for further reading, making for a thorough guided tour of our ethical past and present.

The striking parallels between Derrida's deconstruction and certain strategies eschewing oppositional hierarchies in Asian thought, especially in Buddhism and Daoism, have attracted much attention from scholars of both Western and Asian philosophy. This book contributes to this discussion by focusing on the ethical dimension and function of deconstruction in Asian thought. Examining different traditions and schools of Asian thought, including Indian Buddhism, Zen, other schools of East Asian Buddhism, the Kyoto School, and Daoism, the contributors explore the central theme from different contexts and different angles. Insights and notions from the contemporary discussion of Derridean deconstruction and its ethic or Derridean-Levinasian ethic as a paradigm for comparison or interpretation are used as a framework. Furthering our understanding of the relationship between deconstruction and the ethical in Asian traditions, this book also enriches the contemporary ethical discourse from a global perspective by bridging Asia and the West.

In order to deeply understand a work of literature or film, one requires the emotional and spiritual experience of the sublime aesthetic power, through which one may glimpse the ultimate reality, as well as the thematic approach. This book, mainly from the perspective of literary criticism of postmodern ethics and kongan (koan)/hwadu Châ (TM)an, Seon, and Zen Buddhism, guides the reader to not simply follow the conventional thematic approach, but to catch nondual, spiritual feelings while appreciating a given work. Through a meditative state, the reading or watching of such work would ultimately be a way of questing for spiritual enlightenment.

This book challenges received wisdom and the tendency to reduce philosophical issues of value to purely technical issues of measurement and management.

This work explores issues in Gandhi scholarship, political theory, and religion. By applying core aspects of Gandhian philosophy to the present age it shows a harmony between commonly taken to be disparate aspects of social life that should interest anyone concerned about the future prospects for liberalism.

Read Free Postmodern Ethics Emptiness And Literature Encounters Between East And West Studies In Comparative Philosophy And Religion

Postmodern Ethics, Emptiness, and Literature Encounters between East and West Lexington Books

In this original and eye-opening study, Stefan Morawski sheds light on the often confused debate about postmodernism, postmodernity and human values. Drawing upon a wide range of evidence from the experience of everyday life in the sciences, religion, visual arts, literature, film, television and contemporary music, *The Troubles with Postmodernism* is an indispensable guide to our understanding and evaluation of contemporary literature.

Through a close analysis of Zen encounter dialogues (gong'an) and Huayan Buddhist philosophy, *Buddhism and Postmodernity* offers a new ethical paradigm for Buddhist-postmodern philosophy.

Baldwin and McNabb explore how non-Christian religious traditions can utilize Plantinga's epistemology. This book pays particular attention to the question, if there are believers from differing religious traditions that can rightfully utilize his epistemology, does this somehow prevent a Plantingian's creedal-specific belief from being warranted?

Postmodern texts have generally been associated with a radical challenge of established conventions and with an "anything goes" mentality, which seems to exclude serious ethical discussion. While the postmodern texts of the American novel and short-story writers Donald Barthelme and William Gass indeed challenge traditional ethical rules, they are nonetheless deeply concerned with moral questions. Using contemporary ethics as its theoretical framework, the study shows that the fiction of Barthelme and Gass not only makes readers aware of the complexity of ethical issues but also argues that the premise for good ethical behavior is to have the right - postmodern - attitude: to be open-minded, flexible, and able to deal with the ambiguities of life. Retrospectively, these findings can also be applied to other postmodern writers to reveal the hidden ethical dimensions of their fictions.

This important volume introduces the reader to a variety of schools of thought. Ideal for classroom use, this is the ultimate resource for students and teachers of Japanese philosophy.

Proceedings of a symposium, held as a satellite meeting of the Second World Congress of Neuroscience, at the University of Bremen in August 1987. An overview of lesion-induced neural plasticity in such areas as the spinal cord; vestibular, oculomotor, visual, and olfactory systems; the cerebellum; and the cerebral cortex. Many diagrams, charts, and illustrations. Some implications for the general understanding of neural plasticity are discussed. The title essay was published in 1984 in *New Left Review*, and a number of the other essays presented here also appeared in previous publications, sometimes in an earlier form. Jameson (comparative literature, Duke.) evaluates the concept of postmodernism and surveys developments in a wide range of fields--market ideology, architecture, painting, installment art, film, video art, literature. Annotation copyrighted by Book News, Inc., Portland, OR

In this book it explores science and technology, makes connections between these epistemic, cultural, and political trends, and develops profound insights into the nature of our postmodernity.

Chinese-Western Comparative Metaphysics and Epistemology: A Topical Approach features a comparative analysis of the fundamental metaphysical assumptions and their epistemological implications in Chinese and Western philosophy. Adopting the methodology of topical comparison that seeks to correlate two or multiple approaches to the same set of questions raised by a single topic or issue, Mingjun Lu argues for commensurability in Chinese and Western metaphysics of both Nature and the mind, and in the epistemology of knowledge dictated by these two fundamental hypotheses of the first principle or primary cause. Lu explores this philosophical commensurability through a comparative analysis of the canonical works written by Plato, Aristotle, Bacon, Descartes, and Leibniz on the Western side, and by Confucius, Laozi, Zhuangzi, Xunzi, Lu Jiuyuan, Zhu Xi, and Wang Yangming on the Chinese side. The parallels and analogues revealed by the comparative lens, Lu proposes, bring to light a coherent and well-developed Chinese metaphysical and epistemological system that corresponds closely to that in the West. By inventing such new categories as cosmo-substantial metaphysics, consonant epistemology, natural hermeneutics, and onto-mind reading to reconceptualize Chinese and Western philosophy, Lu suggests alternative and more commensurable grounds of comparison.

The author suggests that in this era following the postmodern we have entered a new, monist epoch in which aesthetically mediated belief replaces endless irony as the dominant force in culture. The book documents the "new monism" through an examination of popular films and novels such as *American Beauty*, *Life of Pi*, and *Middlesex* as well as in the work of major architects and artists such as Sir Norman Foster, Andreas Gursky, and Vanessa Beecroft. --book cover.

The Cambridge History of Postmodern Literature offers a comprehensive survey of the field, from its emergence in the mid-twentieth century to the present day. It offers an unparalleled examination of all facets of postmodern writing that helps readers to understand how fiction and poetry, literary criticism, feminist theory, mass media, and the visual and fine arts have characterized the historical development of postmodernism. Covering subjects from the Cold War and countercultures to the Latin American Boom and magic realism, this History traces the genealogy of a literary tradition while remaining grounded in current scholarship. It also presents new critical approaches to postmodern literature that will serve the needs of students and specialists alike. Written by a host of leading scholars, this History will not only engage readers in contemporary debates but also serve as a definitive reference for years to come.

The test of western literature has invariably been Is it real? Is it accurate? Authentic? The result is a standard anything but literary, as Nathaniel Lewis observes in this ambitious work, a wholesale rethinking of the critical terms and contexts?and thus of the very nature?of western writing. ø Why is western writing virtually missing from the American literary canon but a frequent success in the marketplace? The skewed status of western literature, Lewis contends, can be directly attributed to the strategies of the region?s writers, and these strategies depend consistently on the claim of authenticity. A perusal of western American authorship reveals how these writers effectively present themselves as accurate and reliable recorders of real places, histories, and cultures?but not as stylists or inventors. The imaginative qualities of this literature are thus obscured in the name of authentic reproduction. Through a study of a set of western authors and their relationships to literary and cultural history, Lewis offers a reconsideration of the deceptive and often undervalued history of western American literature. ø With unequivocal admiration for the literature under scrutiny, Lewis exposes the potential for startling new readings once western writing is freed from its insistence on a questionable

authenticity. His book sets out a broader system of inquiry that points writers and critics of western literature in the direction of a new and truly sustaining literary tradition.

Newman Robert Glass argues that there are three workings of emptiness capable of grounding thinking and behavior: presence, difference, and essence. The first two readings, exemplified by Heidegger and Mark C. Taylor respectively, present opposing views of the work of emptiness in thinking. The third, essence, presents a position on the work of emptiness in desire and affect. Glass begins by offering a close analysis of presence and difference. He then fashions his own understanding of essence, or emptiness. He goes on to use this third reading to construct a comprehensive Buddhist position based in desire and affect -- a Buddhism of essence.

Poetics of Emptiness traces the historically specific, intertextual pathways of a single, if polyvalent, philosophical term, emptiness, as it is transformed within twentieth-century American poetry and poetics. This conceptual migration is detailed in two sections. The first, focusing on "transpacific Buddhist poetics," discusses Ernest Fenollosa's "The Chinese Written Character as a Medium for Poetry" as an expression of Fenollosa's Buddhist poetics, explores classical Chinese poetics as it was known by Fenollosa, and talks about the role of emptiness in Gary Snyder. The second half, on "transpacific Daoist poetics," explores the career of poet/translator/ critic Wai-lim Yip and engages the weave of post-structural thought and Daoist and shamanistic discourses in Theresa Hak Kyung Cha. Formulating interpretive frames as hybrid as the texts being read, this book unveils one of the most important yet still largely unknown stories of American poetry and poetics.

In Exile and Otherness: The Ethics of Shinran and Maimonides, Ilana Maymind argues that Shinran (1173–1263), the founder of True Pure Land Buddhism (Jodo Shinshu), and Maimonides (1138–1204), a Jewish philosopher, Torah scholar, and physician, were both deeply affected by their conditions of exile as shown in the construction of their ethics. By juxtaposing the exilic experiences of two contemporaries who are geographically and culturally separated and yet share some of the same concerns, this book expands the boundaries of Shin Buddhist studies and Jewish studies. It demonstrates that the integration into a new environment for Shinran and the creative mixture of cultures for Maimonides allowed them to view certain issues from the position of empathic outsiders. Maymind demonstrates that the biographical experiences of these two thinkers who exhibit sensitivity to the neglected and suffering others, resonate with conditions of exile and diasporic living in pluralistic societies that define the lives of many individuals, communities, and societies in the twenty-first century.

This volume pulls together a remarkable collection of contributors designed to challenge the positive-normative dichotomy in economic methodology. . . The intent of this publication is to provide a reference manual for those seeking insights into the connections between economics and ethics. It succeeds in that goal and should become a starting point for anyone who believes that mainstream economics needs methodological reorientation. . . Anyone interested in ethics and economic methodology would do well to have this reference book handy. Highly recommended. J. Halteman, Choice
This new Handbook of Economics and Ethics makes a substantial contribution as a wide-ranging up-to-date reference work, including original developments, on these two fundamentally interconnected fields. This contribution is particularly timely, given the increasing attention being paid to economics as a moral science. The Handbook contains seventy-five expert entries on subjects ranging from the history of economics and philosophy to conceptual analysis of ethics in various aspects of modern economics, while representing a diversity of views. Sheila Dow, University of Stirling, UK
The Handbook of Economics and Ethics portrays an understanding of economic methodology in which facts and values, though distinct, are closely interconnected in a variety of ways. From theory building to data collection, and from modelling to policy evaluation, this encyclopaedic Handbook is at the intersection of economics and ethics. Irene van Staveren and Jan Peil bring together 75 unique and original papers to provide up-to-date insights on topics such as markets, globalization, human development, rationality, efficiency, and corporate social responsibility. The book presents contributions from an array of international scholars using methodological and theoretical approaches, and convincingly demonstrates the death of the positive/normative dichotomy that so long held economics in its grip. This invaluable resource will strongly appeal to students of economics and economic methodology, philosophy of science and ethics. It will also be of great benefit to academics and policy-makers involved in economic policies and ethics.

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This book investigates the different meanings and logics that the notion of qi/gi (?) has acquired within the East Asian traditions in order to understand the diversity of these traditions. More specifically, this work focuses on investigating how the notion was understood by traditional Chinese and Korean philosophers.

Postmodernism Rightly Understood is a dramatic return to realism--a poetic attempt to attain a true understanding of the capabilities and limitations of the postmodern predicament. Prominent political theorist Peter Augustine Lawler reflects on the flaws of postmodern thought, the futility of pragmatism, and the spiritual emptiness of existentialism. Lawler examines postmodernism by interpreting the writings of five respected and best selling American authors--Francis Fukuyama, Richard Rorty, Allan Bloom, Walker Percy, and Christopher Lasch. Lawler explains why the alternatives available in our time are either a 'soulless niceness,' which Fukuyama, Rorty, and Bloom described as the result of modern success, or a postmodern moral responsibility that accompanies love in the ruins, as articulated by Percy and Lasch. This is a fresh and compelling look at the crisis of the human soul and intellect accompanied by the onset of postmodernity.

This book develops an innovative Irish-Scottish postcolonial approach by galvanizing Emmanuel Levinas' ethics with the socio-cultural category of the 'subaltern'. It sheds new light on contemporary Scottish and Irish fiction, exploring how these writings interact with the recent restructuring of the three state-formations in Ireland and Scotland.

This book argues that the philosophical history of India contains a tradition of skepticism about philosophy represented most clearly by three figures: Nāgārjuna, Jayarāmi, and Ārya Harśa. Furthermore, understanding this tradition ought to be an important part of our contemporary metaphilosophical reflections on the purposes and limits of philosophy.

This book is a cross-cultural intervention in analytic epistemology that offers an alternative to the narrow conception of knowledge as justified true belief. It develops a framework for a comparative epistemology, illustrating the hermeneutic circularity of knowing to accurately and responsibly approach both Western and non-Western philosophy.

At a time when the Humanities are under threat, this book offers a defense of poetry within the context of growing interest in mindfulness in business, health care, and education. The book argues that the benefits and insights mindfulness provides are also cultivated by the study of poetry. These benefits include a focus on the present, the ability to see through scripts and habits, a rethinking of subjectivity, and the development of ecological or systems thinking. Bryan Walpert employs close readings of traditional and experimental poetry and draws on scientific studies of the effects of mindfulness or reading literature on the brain. It argues the skills that poetry, like mindfulness, cultivates are useful beyond the page or classroom and ultimately are necessary to engage with such global issues as the environmental crisis.

Translated, edited, and introduced by Edward Y. J. Chung, *The Great Synthesis of Wang Yangming Neo-Confucianism in Korea: The Chonŏn (Testament) by Chŏng Chedu (Hagok)*, is the first study in a Western language of Chŏng Chedu (Hagok, 1649–1736) and Korean Wang Yangming Neo-Confucianism. Hagok was an eminent philosopher who established the unorthodox Yangming school (Yangmyŏnghak) in Korea. This book includes an annotated scholarly translation of the Chonŏn ŏn (Testament), Hagok's most important and interesting work on Confucian self-cultivation. Chung also provides a comprehensive introduction to Hagok's life, scholarship, and thought, especially his great synthesis of Wang's philosophy of mind cultivation and moral practice in relation to the classical teaching of Confucius and Mencius and his critical analysis of Zhu Xi Neo-Confucianism and its Sŏngnihak tradition. Chung concludes that Hagok was an original scholar in the Sŏngnihak school, a great transmitter and interpreter of Yangming Neo-Confucianism in Korea, and a creative thinker whose integration of these two traditions inaugurated a distinctively Korean system of ethics and spirituality. This book sheds new light on the breadth and depth of Korean Neo-Confucianism and serves as a primary source for philosophy and East Asian studies in general and Confucian studies and Korean religion and philosophy in particular.

Widely acknowledged as a contemporary classic that has introduced thousands of readers to American literature, *From Puritanism to Postmodernism: A History of American Literature* brilliantly charts the fascinating story of American literature from the Puritan legacy to the advent of postmodernism. From realism and romanticism to modernism and postmodernism it examines and reflects on the work of a rich panoply of writers, including Poe, Melville, Fitzgerald, Pound, Wallace Stevens, Gwendolyn Brooks and Thomas Pynchon. Characterised throughout by a vibrant and engaging style it is a superb introduction to American literature, placing it thoughtfully in its rich social, ideological and historical context. A tour de force of both literary and historical writing, this Routledge Classics edition includes a new preface by co-author Richard Ruland, a new foreword by Linda Wagner-Martin and a fascinating interview with Richard Ruland, in which he reflects on the nature of American fiction and his collaboration with Malcolm Bradbury. It is published here for the first time.

This study advances contemporary postmodern/poststructural critical theory, literary criticism in particular, with the help of Mahāyāna—especially Ch'an/Seon (Chinese and Korean Zen)—Buddhist thought. The quest for the infinity of the Other (West) and Emptiness or the true I (East) contributes to the exploration of the contemporary critical issues of ethics and infinity. Such an approach will awaken our sense of unrepresented, genuine transcendence and immanence; The Buddhist Emptiness shows us the absolute Other illuminated on a vaster scale. The theory section explores and links Eastern and Western philosophies, switching between the two. While discussing in depth Hegel, Nietzsche, Heidegger, Derrida, Levinas, Lacan, Deleuze, and Nancy, this study gradually guides the reader from the contemporary Western thought on the Other and infinity to the Buddhist vision of Emptiness, the ultimate reality. To overcome the dualistic mode of thought inherent in tradition of Western metaphysics, this exploration follows the line that observes Nāgārjuna and the imprint of Ch'an teachings that are most prevalent in South Korean Buddhism. The last three chapters demonstrate a Levinasian and Seon Buddhist approach to the book of Job, part of the Judeo-Christian Bible, as being a more literary than religious text, and the excess of the Gothic mood in the two most distinguished and widely celebrated novels—Bram Stoker's *Dracula* and Mary Shelley's *Frankenstein*. The three texts compel readers to confront the infinity of the absolute Other or Emptiness. The Grand Prize Winner of the 7th Wonhyo Academic Awards from the Korean Buddhism Promotion Foundation.

It is widely accepted that moral education is quintessential to facilitating and maintaining prosocial attitudes. What moral education should entail and how it can be effectively pursued remain hotly disputed questions. In *Confucian Ritual and Moral Education*, Colin J. Lewis examines these issues by appealing to two traditions that have until now escaped comparison: Vygotsky's theory of learning and psychosocial development and ancient Confucianism's ritualized approach to moral education. Lewis argues first, that Vygotsky and the Confucians complement one another in a manner that enables a nuanced, empirically sound understanding of how the Confucian ritual education model should be construed and how it could be deployed; and second, just as ritual education in the Confucian tradition can be explicated in terms of modern developmental theory, this ancient notion of ritual can also serve as a viable resource for moral

education in a contemporary, diverse world.

An overview of Korean Buddhism and its major figures in the modern period.

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