

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

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Postmodern Ethics. Postmodern Ethics – Introduction Postmodern ethics is not based on universal or unchanging principles. Christians, Jews, and Muslims embrace ethical codes of moral absolutes based on God's character or moral decree; Secular Humanists, Marxists, and Postmodernists ground their ethical systems in atheism, naturalism, and evolution.

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This study advances contemporary postmodern/poststructural critical theory, literary criticism in particular, with the help of Mah?y?na—especially Ch'an/Seon (Chinese and Korean Zen)—Buddhist thought. The quest for theinfinity 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 N?g?rjuna 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.

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 Ch'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.

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

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.

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.

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.

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 Buddhistposition based in desire and affect -- a Buddhism of essence.

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.

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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.

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