

Essays On Skepticism Relativism And Ethics In The Zhuangzi

This book argues that the philosophical history of India contains a tradition of skepticism about philosophy represented most clearly by three figures: N?g?rjuna, Jayar??i, and ?r? Har?a. Furthermore, understanding this tradition ought to be an important part of our contemporary metaphilosophical reflections on the purposes and limits of philosophy.

Offers the first focused study of the shifei debates of the Warring States period in ancient China and challenges the imposition of Western conceptual categories onto these debates. In recent decades, a growing concern in studies in Chinese intellectual history is that Chinese classics have been forced into systems of classification prevalent in Western philosophy and thus imperceptibly transformed into examples that echo Western philosophy. Lin Ma and Jaap van Brakel offer a methodology to counter this approach, and illustrate their method by carrying out a transcultural inquiry into the complexities involved in understanding shi and fei and their cognate phrases in the Warring States texts, the Zhuangzi in particular. The authors discuss important features of Zhuangzi’s stance with regard to language–meaning, knowledge–doubt, questioning, equalizing, and his well-known deconstruction of the discourse in ancient China on shifei. Ma and van Brakel suggest that shi and fei apply to both descriptive and prescriptive languages and do not presuppose any fact/value dichotomy, and thus cannot be translated as either true/false or right/wrong. Instead, shi and fei can be grasped in terms of a pre-philosophical notion of fitting. Ma and van Brakel also highlight Zhuangzi’s idea of “walking-two-roads” as the most significant component of his stance. In addition, they argue that all of Zhuangzi’s positive recommendations are presented in a language whose meaning is not fixed and that every stance he is committed to remains subject to fundamental questioning as a way of life. Lin Ma is Associate Editor of Philosophers at the School of Philosophy at Renmin University of China. She is the author of several books, including Heidegger on East-West Dialogue: Anticipating the Event. Jaap van Brakel is Professor Emeritus in the Higher Institute of Philosophy of the University of Leuven in Belgium. He is the author of Philosophy of Chemistry: Between the Manifest and the Scientific Image. Together, Ma and van Brakel are coauthors of Fundamentals of Comparative and Intercultural Philosophy.

Moral skepticism is the denial that there is any such thing as moral knowledge. Since the publication of The Myth of Morality in 2001, Richard Joyce has explored the terrain of moral skepticism and has been willing to advocate versions of this radical view. Joyce's attitude toward morality is analogous to an atheist's attitude toward religion: he claims that in making moral judgments speakers attempt to state truths but that the world isn't furnished withthe properties and relations necessary to render such judgments true. Moral thinking probably emerged as a human adaptation, but one whose usefulness derived from its capacity to bolster social cohesion ratherthan its ability to track truths about the world. Essays in Moral Skepticism gathers together a dozen of Joyce's most significant papers from the last decade, following the developments in his ideas, presenting responses to critics, and charting his exploration of the complex landscape of modern moral skepticism.

The importance of the rich corpus of “Masters Literature” that developed in early China since the fifth century BCE has long been recognized. But just what are these texts? Scholars have often approached them as philosophy, but these writings have also been studied as literature, history, and anthropological, religious, and paleographic records. How should we translate these texts for our times? This book explores these questions through close readings of seven examples of Masters Literature and asks what proponents of a “Chinese philosophy” gained by creating a Chinese equivalent of philosophy and what we might gain by approaching these texts through other disciplines, questions, and concerns. What happens when we remove the accrued disciplinary and conceptual baggage from the Masters Texts? What neglected problems, concepts, and strategies come to light? And can those concepts and strategies help us see the history of philosophy in a different light and engender new approaches to philosophical and intellectual inquiry? By historicizing the notion of Chinese philosophy, we can, the author contends, answer not only the question of whether there is a Chinese philosophy but also the more interesting question of the future of philosophical thought around the world.

The Routledge Companion to Virtue Ethics

The Emotions in Early Chinese Philosophy

Philosophy as a Way of Life

Liberation as Affirmation

Essays in Honor of James M. Edie

What Can't Be Said

New Essays

This book is a study of the methodological, metaphysical, and epistemological work of the Eastern Han Dynasty period scholar Wang Chong. It presents Wang’s philosophical thought as a unique and syncretic culmination of a number of ideas developed in earlier Han and Warring States philosophy. Wang’s philosophical methodology and his theories of truth, knowledge, and will and determinism offer solutions to a number of problems in the early Chinese tradition. His views also have much to offer contemporary philosophy, suggesting new ways of thinking about familiar problems. While Wang is best known as a critic and skeptic, Alexus McLeod argues that these aspects of his thought form only a part of a larger positive project, aimed at discerning truth in a variety of senses.

This work of comparative philosophy envisions a cosmological whole that celebrates difference.

This book presents a systematic account of the role of the personal spiritual ideal of wu-wei--literally "no doing," but better rendered as "effortless action"--in early Chinese thought. Edward Slingerland's analysis shows that wu-wei represents the most general of a set of conceptual metaphors having to do with a state of effortless ease and unself-consciousness. This concept of effortlessness, he contends, serves as a common ideal for both Daoist and Confucian thinkers. He also argues that this concept contains within itself a conceptual tension that motivates the development of early Chinese thought: the so-called "paradox of wu-wei," or the question of how one can consciously "try not to try." Methodologically, this book represents a preliminary attempt to apply the contemporary theory of conceptual metaphor to the study of early Chinese thought. Although the focus is upon early China, both the subject matter and methodology have wider implications. The subject of wu-wei is relevant to anyone interested in later East Asian religious thought or in the so-called "virtue-ethics" tradition in the West. Moreover, the technique of conceptual metaphor analysis--along with the principle of "embodied realism" upon which it is based--provides an exciting new theoretical framework and methodological tool for the study of comparative thought, comparative religion, intellectual history, and even the humanities in general. Part of the purpose of this work is thus to help introduce scholars in the humanities and social sciences to this methodology, and provide an example of how it may be applied to a particular sub-field.

This book rewrites the story of classical Chinese philosophy, which has always been considered the single most creative and vibrant chapter in the history of Chinese philosophy. Works attributed to Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, Han Feizi and many others represent the very origins of moral and political thinking in China. As testimony to their enduring stature, in recent decades many Chinese intellectuals, and even leading politicians, have turned to those classics, especially Confucian texts, for alternative or complementary sources of moral authority and political legitimacy. Therefore, philosophical inquiries into core normative values embedded in those classical texts are crucial to the ongoing scholarly discussion about China as China turns more culturally inward. It can also contribute to the spirited contemporary debate about the nature of philosophical reasoning, especially in the non-Western traditions. This book offers a new narrative and interpretative framework about the origins of moral-political philosophy that tracks how the three normative values, humaneness, justice, and personal freedom, were formulated, reformulated, and contested by early Chinese philosophers in their effort to negotiate the relationship among three distinct domains, the personal, the familial, and the political. Such efforts took place as those thinkers were reimagining a new moral-political order, debating its guiding norms, and exploring possible sources within the context of an evolving understanding of Heaven and its relationship with the humans. Tao Jiang argues that the competing visions in that debate can be characterized as a contestation between partialist humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Laoists, and the so-called fajia thinkers being the major participants, constituting the mainstream philosophical project during this period. Thinkers lined up differently along the justice-humaneness spectrum with earlier ones maintaining some continuity between the two normative values (or at least trying to accommodate both to some extent) while later ones leaning more toward their exclusivity in the political/public domain. Zhuangzi and the Zhuangists were the outliers of the mainstream moral-political debate who rejected the very parameter of humaneness versus justice in that discourse. They were a lone voice advocating personal freedom, but the Zhuangist expressions of freedom were self-restricted to the margins of the political world and the interiority of one's heartmind. Such a take can shed new light on how the Zhuangist approach to personal freedom would profoundly impact the development of this idea in pre-modern Chinese political and intellectual history.

Ways with Words

Vanishing Into Things

The Control of Meaning in an Institutional Setting

Historical, Contemporary, and Pedagogical Perspectives

From Disputation to Walking-Two-Roads in the Zhuangzi

Paradox and Contradiction in East Asian Thought

Genuine Pretending

The Zhuangzi is a deliciously protean text: it is concerned not only with personal realization, but also (albeit incidentally) with social and political order. In many ways the Zhuangzi established a unique literary and philosophical genre of its own, and while clearly the work of many hands, it is one of the finest pieces of literature in the classical Chinese corpus. It employs every trope and literary device available to set off rhetorically charged flashes of insight into the most unrestrained way to live one's life, free from oppressive, conventional judgments and values. The essays presented here constitute an attempt by a distinguished community of international scholars to provide a variety of exegeses of one of the Zhuangzi's most frequently rehearsed anecdotes, often referred to as "the Happy Fish debate." The editors have brought together essays from the broadest possible compass of scholarship, offering interpretations that range from formal logic to alternative epistemologies to transcendental mysticism. Many were commissioned by the editors and appear for the first time. Some of them have been available in other languages—Chinese, Japanese, German, Spanish—and were translated especially for this anthology. And several older essays were chosen for the quality and variety of their arguments, formulated over years of engagement by their authors. All, however, demonstrate that the Zhuangzi as a text and as a philosophy is never one thing; indeed, it has always been and continues to be, many different things to many different people.

This volume of essays honors the extensive contributions of James M. Edie, the founding editor of the Studies in Phenomenology and Existential Philosophy series, to the development of phenomenological thought. Grounded in Edie's emphasis on Husserl's confrontation with skepticism, the essays provide an in-depth analysis of Husserlian and neo-Husserlian responses to skepticism and relativism. Led by an informative introduction by the volume editor, Brice R. Wachterhauser, and featuring essays by thirteen contributors, including Edie himself, this volume confirms both Edie's lasting influence and the continued relevance of Husserlian thought in contemporary philosophical debate.

"Paradox drives a good deal of philosophy in every tradition. In the Indian and Western traditions, there is a tendency among many (but not all) philosophers to run from contradiction and paradox. If and when a contradiction appears in a theory, it is regarded as a sure sign that something has gone amiss. This aversion to paradox commits them, knowingly or not, to the view that reality must be consistent. In East Asia, however, philosophers have reacted to paradox differently. Many East Asian philosophers-both in the Daoist and the Buddhist traditions-have openly embraced paradox. They have taken compelling arguments for contradictory positions to suggest that the world is-at least in some respects, and often in very deep respects-inconsistent, and that our best theories of the world will therefore be inconsistent. This book is an initial survey of the writings of some influential East Asian thinkers who were committed to paradox, and for good reason. Their acceptance of contradiction allowed them to develop important insights that evaded those who consider paradox out of bounds"--

The Chinese philosophical text Zhuangzi was written by Zhuangzi in the fourth century BCE. With humor and relentless logic Zhuangzi attacks claims to knowledge about the world, especially evaluative knowledge of what is good and bad or right and wrong. This book is about the man and the text.

Constructive Engagement

The Routledge Handbook of Philosophy of Well-Being

Readings in Classical Chinese Philosophy (Second Edition)

Philosophy for Girls

An Introduction to Chinese Philosophy

Ethics of Interdependent and Contextualised Self

Berkshire Dictionary of Chinese Biography

Looks at the Daoist Zhuangzi ’ s critique of Confucianism. The Daoist Zhuangzi has often been read as a mystical philosopher. But there is another tradition, beginning with the Han dynasty historian Sima Qian, which sees him as a critic of the Confucians. Kim-chong Chong analyzes the Inner Chapters of the Zhuangzi, demonstrating how Zhuangzi criticized the pre-Qin Confucians through metaphorical inversion and parody. This is indicated by the subtitle, “ Blinded by the Human, ” which is an inversion of the Confucian philosopher Xunzi ’ s remark that Zhuangzi was “ blinded by heaven and did not know the human. ” Chong compares Zhuangzi ’ s Daoist thought to Confucianism, as exemplified by Confucius, Mencius, and Xunzi. By analyzing and comparing the different implications of concepts such as “ heaven, ” “ heart-mind, ” and “ transformation, ” Chong shows how Zhuangzi can be said to provide the resources for a more pluralistic and liberal philosophy than the Confucians.

This is the first comprehensive companion to the study of Daoism as a philosophical tradition. It provides a general overview of Daoist philosophy in various thinkers and texts from 6th century BCE to 5th century CE and reflects the latest academic developments in the field. It discusses theoretical and philosophical issues based on rigorous textual and historical investigations and examinations, reflecting both the ancient scholarship and modern approaches and methodologies. The themes include debates on the origin of the Daoism, the authorship and dating of the Laozi, the authorship and classification of chapters in the Zhuangzi, the themes and philosophical arguments in the Laozi and Zhuangzi, their transformations and developments in Pre-Qin, Han, and Wei-Jin periods, by Huang-Lao school, Heguanzi, Wenzhi, Huainanzi, Wang Bi, Guo Xiang, and Worthies in bamboo grove, among others. Each chapter is written by expert(s) and specialist(s) on the topic discussed.

Genuine Pretending is an innovative and comprehensive new reading of the Zhuangzi that highlights the critical and therapeutic functions of satire and humor. Hans-Georg Moeller and Paul J. D ’ Ambrosio show how this Daoist classic, contrary to contemporary philosophical readings, distances itself from the pursuit of authenticity and subverts the dominant Confucianism of its time through satirical allegories and ironical reflections. With humor and parody, the Zhuangzi exposes the Confucian demand to commit to socially constructed norms as pretense and hypocrisy. The Confucian pursuit of sincerity establishes exemplary models that one is supposed to emulate. In contrast, the Zhuangzi parodies such venerated representations of wisdom and deconstructs the very notion of sagehood. Instead, it urges a playful, skillful, and unattached engagement with socially mandated duties and obligations. The Zhuangzi expounds the Daoist art of what Moeller and D ’ Ambrosio call “ genuine pretending ”: the paradoxical skill of not only surviving but thriving by enacting social roles without being tricked into submitting to them or letting them define one ’ s identity. A provocative rereading of a Chinese philosophical classic, Genuine Pretending also suggests the value of a Daoist outlook today as a way of seeking existential sanity in an age of mass media ’ s paradoxical quest for originality.

This anthology investigates how Searle ’ s philosophy and Chinese philosophy can jointly contribute to the common philosophical enterprise and shows how such comparative methodology of constructive engagement is important in philosophical inquiry. Searle contributes his keynote essay and his engaging replies to the other contributions.

The Religiosity of Zhuangzi and Nietzsche

A Sartrean Investigation

Nietzsche, Heidegger, and Daoist Thought

Contemporary Essays

The Philosophical Challenge from China

Hiding the World in the World

Writing about Reading Texts from Early China

Munro was more than an intellectual mentor. He has been an unflinching source of wisdom, inspiration, and support. Over five decades, Donald J. Munro has been one of the most important voices in sinological philosophy. His rapprochement with contemporary cognitive and evolutionary science helped bolster the insights of Chinese philosophy. Munro's festsschrift volume, students of Munro and scholars influenced by him celebrate Munro's body of work in essays that extend his legacy, exploring their topics as varied as the ethics of Zhuangzi's autotelicity, the teleology of nature in Zhu Xi, and family love in Confucianism and Christianity.

This is an interdisciplinary collection of articles analyzing seven classic premodern Chinese texts that are provided in translation.

This book explores traditions including Confucianism, Daoism, Mohism, Legalism and Chinese Buddhism, and how they shape Chinese thought.

Sartre's Critique of Dialectical Reason deals with a problem that continues to dominate both continental and Anglo-American thought: the historical character of reason and the question of relativism. This work deals with the issue of relativism in the context of Sartre's later philosophy and contemporary debates on the social-historical character of reason. Sartre's critique of Foucault, Lyotard, Habermas, Rorty, and Feyerabend.

Essays in Moral Skepticism

Crossing Paths In-Between

Early Chinese Thought from Confucius to Han Feizi

New Visions of the Zhuangzi

On the Philosophy of the Zhuangzi

Skepticism, Relativism, and Religious Knowledge

Contestation of Humaneness, Justice, and Personal Freedom

Rigorously argued and meticulously researched, an investigation of current topics in philosophy that is informed by the Chinese philosophical tradition. The Berkshire Dictionary of Chinese Biography, the first publication of its kind since 1898, is the work of more than one hundred internationally recognized experts from nearly a dozen countries. It has been designed to satisfy the growing thirst of students, researchers, professionals, and general readers for knowledge about China. It makes the entire span of Chinese history manageable by introducing the reader to emperors, politicians, poets, writers, artists, scientists, explorers, and philosophers who have shaped and transformed China over the course of five thousand years. In 135 entries, ranging from 1,000 to 8,000 words and written by some of the world's leading China scholars, the Berkshire Dictionary of Chinese Biography takes the reader from the important (even if possibly mythological) figures of ancient China to Communist leaders Mao Zedong and Deng Xiaoping. The in-depth essays provide rich historical context, and create a compelling narrative that weaves abstract concepts and disparate events into a coherent story. Cross-references between the articles show the connections between times, places, movements, events, and individuals. A wide-ranging exploration of traditional Chinese views of mortality. Uses the concept of religiosity to challenge traditional views of Nietzsche and Zhuangzi as nihilistic and anti-religious.

A Kierkegaardian Perspective Informed by Wittgenstein's Philosophy

Chinese Philosophy in the Contemporary World: A Festschrift in Honour of Donald J. Munro

Nagarjuna, Jayarasi, and Sri Harsa

The Dynamics of Masters Literature

Blinded by the Human

Essays on Skepticism, Relativism, and Ethics in the Zhuangzi

Learning from Chinese Philosophies

In China, the debate over the moral status of emotions began around the fourth century BCE, when early philosophers first began to invoke psychological categories such as the mind (xin), human nature (xing), and emotions (qing) to explain the sources of ethical authority and the foundations of knowledge about the world. Although some thinkers during this period proposed that human emotions and desires were temporary physiological disturbances in the mind caused by the impact of things in the world, this was not the account that would eventually gain currency. The consensus among those thinkers who would come to be recognized as the foundational figures of the Confucian and Daoist philosophical traditions was that the emotions represented the underlying, dispositional constitution of a person, and that they embodied the patterned workings of the cosmos itself. Curie Virg sets out to explain why the emotions were such a central preoccupation among early thinkers, situating the entire debate within developments in conceptions of the self, the cosmos, and the political order. She shows that the mainstream account of emotions as patterned reality emerged as part of a major conceptual shift towards the recognition of natural reality as intelligible, orderly, and coherent. The mainstream account of emotions helped to summon the very idea of the human being as a universal category and to establish the cognitive and practical agency of human beings. This book, the first intensive study of the subject, traces the genealogy of these early Chinese philosophical conceptions and examines their crucial role in the formation of ethical, political and cultural values in China.

Skepticism, Relativism, and Religious Knowledge shows where responses to skepticism and relativism by Karl Barth and Reformed epistemology have led to impasses, and reconstructs their insights in a more robust response that does not depend on making excessive claims about our epistemic capacities. This response is based on a more nuanced conception of the relationship between trust, doubt, faith, and reason, and a Kierkegaardian perspective on religious knowledge that stresses the role of the will and the intellectual and theological virtues.

In the ancient world, philosophy was understood to be a practical guide for living, or even itself a way of life. This volume of essays brings historical views about philosophy as a way of life, coupled with their modern equivalents, more prevalently into the domain of the contemporary scholarly world. Illustrates how the articulation of philosophy as a way of life and its pedagogical implementation advances the love of wisdom Questions how we might convey the love of wisdom as not only a body of dogmatic principles and axiomatic truths but also a lived exercise that can be practiced Offers a collection of essays on an emerging field of philosophical research Essential reading for academics, researchers and scholars of philosophy, moral philosophy, and pedagogy; also business and professional people who have an interest in expanding their horizons This new edition offers expanded selections from the works of Kongzi (Confucius), Mengzi (Mencius), Zhuangzi (Chuang Tzu), and Xunzi (Hsun Tzu); two new works, the dialogues 'Robber Zhi' and 'White Horse'; a concise general introduction; brief introductions to, and selective bibliographies for, each work; and four appendices that shed light on important figures, periods, texts, and terms in Chinese thought.

Uneven Discourses on the Zhuangzi

Effortless Action

The Skeptics

Origins of Moral-Political Philosophy in Early China

An Introduction to the Study of Mysticism

Three Pillars of Skepticism in Classical India

Wu-wei As Conceptual Metaphor and Spiritual Ideal in Early China

Moral skepticism is at present a vibrant topic of philosophical inquiry. Particularly since the turn of the millennium, the debates between moral skeptics of various stripes and their opponents have gained renewed force not only by taking account of innovative ideas in moral philosophy, but also by drawing on novel positions in epistemology, metaphysics, and philosophy of language as well as on recent findings in empirical sciences. As a result, new arguments for and against moral skepticism have been devised, while the traditional ones have been reexamined. This collection of original essays will advance the ongoing debates about various forms of moral skepticism by discussing such topics as error theory, disagreement, constructivism, non-naturalism, expressivism, fictionalism, and evolutionary debunking arguments. It will be a valuable resource for academics and advanced students working in metaethics and moral philosophy more generally.

Learning from Chinese Philosophies engages Confucian and Daoist philosophies in creative interplay, developing a theory of interdependent selfhood in the two philosophical traditions. Karyn Lai draws on the unique insights of the two philosophies to address contemporary debates on ethics, community and government. Issues discussed include questions on selfhood, attachment, moral development, government, culture and tradition, and feminist queries regarding biases and dualism in ethics. Throughout the book, Lai demonstrates that Chinese philosophies embody novel and insightful ideas for addressing contemporary issues and problems.

A comprehensive, concise, and easy-to-read introduction intended for undergraduates and general readers interested in the study of mysticism. The purpose of this book is to fill a gap in contemporary mystical studies: an overview of the basic ways to approach mystical experiences and mysticism. It discusses the problem of definitions of “mystical experiences” and “mysticism” and advances characterizations of “mystical experiences” in terms of certain altered states of consciousness and “mysticism” in terms of encompassing ways of life centered on such experiences and states. Types of mystical experiences, enlightened states, paths, and doctrines are discussed, as is the relation of mystical experiences and mysticism to religions and cultures. The approaches of constructivism, contextualism, essentialism, and perennialism are presented. Themes in the history of the world’s major mystical traditions are set forth. Approaches to mystical phenomena in sociology, psychology, gender studies, and neuroscience are introduced. Basic philosophical issues related to whether mystical experiences are veridical and mystical claims valid, mystics’ problems of language, art, and morality are laid out. Older and newer comparative approaches in religious studies and in Christian theology are discussed, along with postmodernist objections. The intended audience is undergraduates and the general public interested in the general issues related to mysticism. Richard H. Jones is the author of several books, including Philosophy of Mysticism: Raids on the Ineffable and Mystery 101: Introduction to the Big Questions and the Limits of Human Knowledge, both published by SUNY Press.

Barry Allen explores the concept of knowledge in Chinese thought over two millennia and compares the different philosophical imperatives that have driven Chinese and Western thought. Challenging the hyperspecialized epistemology of modern Western philosophy, he urges his readers toward an ethical appreciation of why knowledge is worth pursuing.

An Invitation to the Life of Thought

Zhuangzi and the Happy Fish

The Philosophical Thought of Wang Chong

Mortality in Traditional Chinese Thought

New Life for Old Ideas

Reason and Relativism

Searle’s Philosophy and Chinese Philosophy

"This revolutionary book empowers its readers intellectually by providing a snapshot of perennial and timely philosophical topics. Written by twenty expert women in philosophy and representing a diverse and pluralistic approach to philosophy as a discipline, this book appeals to a wide audience. Individual readers, especially girls and women ages 16-24, as well as university and high school educators and students who want a change from standard anthologies that include few or no women will find value in these pages. This volume contains several notable features: the book is divided into four sections that correspond to major fields in Philosophy-metaphysics, epistemology, social and political philosophy, and ethics-but the chapters within those sections provide fresh ways of understanding those fields. " Every chapter begins with a lively anecdote about a girl or woman in literature, myth, history, science, or art to introduce the chapter's specific topic." Chapters are dominated by women's voices, with nearly all primary and secondary sources used coming from women in the history of philosophy and a diverse set of contemporary women philosophers. "All chapters offer the authors' distinct philosophical perspectives written in their own voices and styles, representing diverse training, backgrounds, and interests." The Introduction and Prologue explicitly invite the book's readers to engage in philosophical conversation and reflection, thus setting the stage for continued contemplation and dialogue beyond the book itself. The result is a rigorous yet accessible entry-point into serious philosophical contemplation designed to embolden and strengthen its readers' own senses of philosophical inquiry and competence. The book's readers will feel confident in knowing that expert women affirm an equitable and just intellectual landscape for all and thus have lovingly collaborated to write this book"--

Presents wide-ranging and up-to-date interpretations of the Zhuangzi, the Daoist classic and one of the most elusive works ever written.

The concept of well-being is one of the oldest and most important topics in philosophy and ethics, going back to ancient Greek philosophy. Following the boom in happiness studies in the last few years it has moved to centre stage, grabbing media headlines and the attention of scientists, psychologists and economists. Yet little is actually known about well-being and it is an idea that is often poorly articulated. The Routledge Handbook of Philosophy of Well-Being provides a comprehensive, outstanding guide and reference source to the key topics and debates in this exciting subject. Comprising over 40 chapters by a team of international contributors, the Handbook is divided into six parts: well-being in the history of philosophy current theories of well-being, including hedonism and perfectionism examples of well-being and its opposites, including friendship and virtue and pain and death theoretical issues, such as well-being and value, harm, identity and well-being and children well-being in moral and political philosophy well-being and related subjects, including law, economics and medicine. Essential reading for students and researchers in ethics and political philosophy, it is also an invaluable resource for those in related disciplines such as psychology, politics and sociology.

Essays on Skepticism, Relativism, and Ethics in the ZhuangziSUNY Press

Beyond the Troubled Water of Shifei

Zhuangzi's Critique of the Confucians

Dao Companion to Daoist Philosophy

Phenomenology and Skepticism

Moral Skepticism

Virtue ethics is on the move both in Anglo-American philosophy and in the rest of the world. This volume uniquely emphasizes non-Western varieties of virtue ethics at the same time that it includes work in the many different fields or areas of philosophy where virtue ethics has recently spread its wings. Just as significantly, several chapters make comparisons between virtue ethics and other ways of approaching ethics or political philosophy or show how virtue ethics can be applied to "real world" problems.

The Sceptics is a new anthology of work by internationally renowned philosophers who present cutting-edge research into the problem of skepticism. An introductory essay by the editor outlines current thought and introduces the key themes in the ensuing chapters. Two seminal essays are reprinted amongst the many contributions published here for the first time: Hilary Putnam's Brains in Vats, and David Lewis' Elusive Knowledge. The Sceptics discusses a range of approaches to knowledge, including coherentism, relativism, contextualism, and externalism, and explores different forms of skepticism, including regress or Pyrrhonian skepticism, indiscernability or Cartesian skepticism, and 'philosophical' skepticism. An extensive bibliography is included, offering a guide to further reading. Presented throughout in an accessible style, this book will prove particularly useful for students, researchers and general readers of philosophy who are interested in epistemology and related areas.