

Steppingstones Toward An Ethics For Fellow Existers

[#ethics](#) [#fellow existers](#) [#moral philosophy](#) [#interconnectedness](#) [#ethical development](#)

This concept outlines the crucial initial steps and foundational principles necessary for developing a comprehensive ethics tailored for fellow existers. It explores the moral framework that guides our interactions within a shared world, emphasizing the interconnectedness of all living beings and promoting a responsible approach to coexistence.

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Steppingstones Toward an Ethics for Fellow Existers

In releasing the text of this volume, originally set aside as a collection for possible posthumous publication, during my lifetime, I am acting in a sense as my own executor: I want to save my heirs and literary executors the decision whether these pieces should be printed or reprinted in the present context, a decision which I wanted to postpone to the last possible moment. As to the reasons why I changed my mind I can refer to the Introduction. Here I merely want to make some acknowledgments, first to the copyright holders for the reprinted pieces and then to some personal friends who had an important influence on the premature birth of this brainchild. The copyright holders to whom I am indebted for the permission to reprint here, in the original or in slightly amended form, the articles listed are, with their names in alphabetical order: Ablex Publishing Company: 'Putting Ourselves into the Place of Others' Atherton Press: 'Equality in Existentialism' and 'Human Dignity: A Challenge to Contemporary Philosophy' Friends Journal: 'Is There a Human Right to One's Native Soil?' Gordon Breach: 'Human Dignity: A Challenge to Contemporary Philosophy?' Humanities Press: 'Ethics for Fellows in the Fate of Existence' Journal of the History of Ideas: 'Accident of Birth: A Non-utilitarian Motif in Mill's Philosophy' Philosophical Review: 'A Defense of Human Equality' Review of Existential Psychology and Psychiatry: 'On the I-am me Experience in Childhood and Adolescence' The Monist: 'A Phenomenological Approach to the Ego'

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Elements of Moral Experience in Clinical Ethics Training and Practice: Sharing Stories with Strangers is a philosophical and professional memoir of the education, training, and professional development of becoming a clinical ethics consultant. Utilizing a phenomenological and narrative lens, this book offers a fresh and energizing window into the field of healthcare ethics by pairing compelling clinical narratives of what it is like to do clinical ethics consultation with clear reflections and accessible introductions to key philosophical, professional, and humanistic roots for responsible practice. Each chapter contains a firsthand account of a clinical ethics encounter – with vivid detail, verbatim dialogue, and internal monologues that reveal the consultant's reflections throughout the consultation. Following or at times woven into the clinical story, each chapter explores elements of practice by highlighting philosophical,

professional, and humanistic resources that connect to and shape meaning in everyday clinical ethics work, drawing from phenomenologically and narratively oriented ethicists (Richard Zaner, Andrea Frolic, Mark Bliton, and Stuart Finder), influential thinkers in adjacent fields (Alfred Schutz, Kurt Wolff, and Pierre Bourdieu), and creative writers and artists (Barry Lopez, Joe Henry, Audre Lorde, Robert M. Pirsig, and Dar Williams). The innovative structure signposts and illustrates distinct elements of clinical ethics experience and practice, inviting the reader to move through the book in different ways, according to their own learning goals, as graduate students, advanced trainees, practicing clinical ethicists, or ethics educators. By focusing on themes identified in the unique instances or experiences of first-hand accounts, or by tracing the philosophical reflections on grounding and orienting texts from the field, readers can access different elements of clinical ethics practice while the book as a whole models a process for considering and interrogating these elements. *Elements of Moral Experience in Clinical Ethics Training and Practice: Sharing Stories With Strangers* invites readers to articulate, reflect on, share, and ultimately learn from their own experiences in clinical ethics consultation.

Elements of Moral Experience in Clinical Ethics Training and Practice

This handbook aims to show the great fertility of the phenomenological tradition for the study of ethics and moral philosophy by collecting a set of papers on the contributions to ethical thought by major phenomenological thinkers. The contributing experts explore the thought of the major ethical thinkers in the first two generations of the phenomenological tradition and direct the reader toward the most relevant primary and secondary materials.

Phenomenological Approaches to Moral Philosophy

This book presents a historiographical and theoretical analysis of how Husserlian Phenomenology arrived and developed in North America. The chapters analyze the different phases of the reception of Edmund Husserl's thought in the USA and Canada. The volume discusses the authors and universities that played a fundamental role in promoting Husserlian Phenomenology and clarifies their connection with American Philosophy, Pragmatism, and with Analytic Philosophy. Starting from the analysis of how the first American Scholars of Edmund Husserl's thought opened the door to the reception of his texts, the book explores the first encounters between Pragmatism and Husserlian Phenomenology in American Universities. The study focuses, then, on those Scholars who fled from Europe to America, from 1933 onwards, to escape Nazism - Felix Kaufmann, Alfred Schutz, Aron Gurwitsch, Herbert Spiegelberg, Fritz Kaufmann, among the most notable - and illustrates how their teaching provided the very basis for the spreading of Husserlian Phenomenology in North America. The volume examines, then, the action of the 20th Century North-American Husserl Scholars, together with those places, societies, centers, and journals, specifically created to represent the development of the studies devoted to Husserlian Phenomenology in the U.S., with a focus of the Regional Phenomenological Schools.

The Reception of Husserlian Phenomenology in North America

Timed for the centennial of Alfred Schutz (1899-1999), this set of original essays documents the continuing relevance of his thought in economics, geography, sociology, philosophy, and political science, and indicates the continuing interest in his thought in East Asia, Western Europe, and North America. The authors of these essays are leading authorities in their countries and disciplines. Schutz is the pre-eminent phenomenological philosopher of the social sciences. New materials from his Nachlaß concerning barriers to equality of opportunity, including a report co-authored with the political scientist Harold Lasswell are also included.

Schutzian Social Science

Phenomenology is the philosophy of our times. Through the entire twentieth century this philosophy unfolded and flourished, following stepwise the intrinsic logic and dynamism of its original project as proposed by its founder Edmund Husserl. Now its seminal ideas have been handed over to a new era. The worldwide contributors to this volume make it manifest that phenomenological inspiration knows no cultural barriers. It penetrates and invigorates not only philosophical disciplines but also most of the sectors of knowledge, transforming our way of seeing the world, our actions toward others, and our lives. Phenomenology's universal spread has, however, oftentimes diluted its original sense, even beyond recognition, and led to a weakening of its dynamics. There is at present an urgent need to retrieve the original understanding of phenomenology, to awaken its dormant forces and redirect them. This is

the aim of the present book: resourcement and reinvigoration. It is meant to be not only a reference work but also a guide for research and study. To restore the authentic vision of phenomenology, we propose returning to its foundational source in Husserl's project of a 'universal science', unpacking all its creative capacities. In the three parts of this work there are traced the stages of this philosophy's progressive uncovering of the grounding levels of reality: ideal structures, constitutive consciousness, the intersubjective lifeworld, and beyond. The key concepts and phases of Husserl's thought are here exfoliated. Then the thought of the movement's classical figures and of representative thinkers in succeeding generations is elucidated. Phenomenology's geographic spread is reviewed. We then proceed to the culminating work of this philosophy, to the phenomenological life engagements so vigorously advocated by Husserl, to the life-significant issues phenomenology addresses and to how it has enriched the human sciences. Lastly the phenomenological project's new horizons on the plane of life are limned, horizons with so powerful a draw that they may be said not to beckon but to summon. Here is the movement's vanguard. This collection has 71 entries. Each entry is followed by a relevant bibliography. There is a helpful Glossary of Terms and an Index of Names.

Phenomenology World-Wide

At the edge of mortality there is a place where the seriously ill or dying wait—a place where they may often feel vulnerable or alone. For over forty years, bioethicist cum philosopher Richard Zaner has been at the side of many of those people offering his incalculable gift of listening, and helping to lighten their burdens—not only with his considerable skills, but with his humanity as well. The narratives Richard Zaner shares in *Conversations on the Edge* are informed by his depth of knowledge in medicine and bioethics, but are never "clinical." A genuine and caring heart beats underneath his compassionate words. Zaner has written several books in which he tells poignant stories of patients and families he has encountered; there is no question that this is his finest. In *Conversations on the Edge*, Zaner reveals an authentic empathy that never borders on the sentimental. Among others, he discusses Tom, a dialysis patient who finally reveals that his inability to work—encouraged by his overprotective mother—is the source of his hostility to treatment; Jim and Sue, young parents who must face the nightmare of letting go of their premature twins, one after the other; Mrs. Oland, whose family refuses to recognize her calm acceptance of her own death; and, in the final chapter, the author's mother, whose slow demise continues to haunt Zaner's professional and personal life. These stories are filled with pain and joy, loneliness and hope. They are about life and death, about what happens in hospital rooms—and that place at the edge—when we confront mortality. It is the rarest of glimpses into the world of patients, their families, healers, and those who struggle, like Zaner, to understand.

Conversations on the Edge

Albert Schweitzer, philosopher, physician, Nobel Peace Laureate, theologian, and musician, developed a character-oriented ethics focused on self-realization, nature-centered spirituality, and moral idealism which anticipated the current renaissance of virtue ethics. Schweitzer's idea of 'reverence for life' underscores the contribution of moral ideals to self-realization, connects ethics to spirituality without religious dogma, and outlines a pioneering environmental ethics that bridges the gap between valuing life in its unity and valuing individual organisms. In this book Mike W. Martin interprets Schweitzer's 'reverence for life' as an umbrella virtue, drawing together all the more specific virtues, in particular: authenticity, love, compassion, gratitude, justice and peace loving, each of which Martin discusses in an individual chapter. Martin's treatment of his subject is sympathetic yet critical and for the first time clearly places Schweitzer's environmental ethics within the wider framework of his ethical theory.

Albert Schweitzer's Reverence for Life

This book attempts to open up a path towards a phenomenological theory of values (more technically, a phenomenological axiology). By drawing on everyday experience, and dissociating the notion of value from that of tradition, it shows how emotional sensibility can be integrated to practical reason. This project was prompted by the persuasion that the fragility of democracy, and the current public irrelevance of the ideal principles which support it, largely depend on the inability of modern philosophy to overcome the well-entrenched skepticism about the power of practical reason. The book begins with a phenomenology of cynical consciousness, continues with a survey of still influential theories of value rooted in 20th century philosophy, and finally offers an outline of a bottom-up axiology that revives the anti-skeptical legacy of phenomenology, without ignoring the standards set by contemporary metaethics.

Towards a Phenomenological Axiology

What, exactly, does it mean to be human? It is an age-old question, one for which theology, philosophy, science, and medicine have all provided different answers. But though a unified response to the question can no longer be taken for granted, how we answer it frames the wide range of different norms, principles, values, and intuitions that characterize today's bioethical discussions. If we don't know what it means to be human, how can we judge whether biomedical sciences threaten or enhance our humanity? This fundamental question, however, receives little attention in the study of bioethics. In a field consumed with the promises and perils of new medical discoveries, emerging technologies, and unprecedented social change, current conversations about bioethics focus primarily on questions of harm and benefit, patient autonomy, and equality of health care distribution. Prevailing models of medical ethics emphasize human capacity for self-control and self-determination, rarely considering such inescapable dimensions of the human condition as disability, loss, and suffering, community and dignity, all of which make it difficult for us to be truly independent. In *Health and Human Flourishing*, contributors from a wide range of disciplines mine the intersection of the secular and the religious, the medical and the moral, to unearth the ethical and clinical implications of these facets of human existence. Their aim is a richer bioethics, one that takes into account the roles of vulnerability, dignity, integrity, and relationality in human affliction as well as human thriving. Including an examination of how a theological anthropology—a theological understanding of what it means to be a human being—can help us better understand health care, social policy, and science, this thought-provoking anthology will inspire much-needed conversation among philosophers, theologians, and health care professionals.

Health and Human Flourishing

Phenomenology, Transversality, and World Philosophy explores the concept of world philosophy (Weltphilosophie) to take into account the reality of today's multicultural and globalizing world. It challenges the assumption that the particular in the West is universalizable, but the particular in the non-West is particular forever, using the concept of transversality to construct an intercontinental philosophy. In the tradition of Johann Wolfgang von Goethe's world literature (Weltliteratur), and in dialogue with work in ethics and political philosophy, Hwa Yol Jung examines the roles that phenomenology and transversality play in constructing world philosophy.

Phenomenology, Transversality, and World Philosophy

For a long time, the philosophically difficult topic of religious experience has been on the sidelines of phenomenological research (with a notable exception of Anthony Steinbock, who focused on mysticism). The book *The Problem of Religious Experience: Case Studies in Phenomenology*, with Reflections and Commentaries brings together preeminent as well as emerging voices in the field, with fresh views on the topic. Originating from dialogues of the Society for the Phenomenology of Religious Experience, these two volumes cover a spectrum of phenomenological approaches, with a thematization of the field in the form of case studies. Contributions from theology, comparative religion, psychology and the philosophy of religion come together in the commentaries and meta-narrative written by Olga Louchakova-Schwartz (the editor). Volume I, *The Primeval Showing of Religious Experience*, examines religious experience with regard to its lived "interiority", in light of the problem of the ego cogito, including the recent research on the embodiment of subjectivity and phenomenological materiality. Volume I also sheds light on religious experience in regard for the problems of its constitution, passive synthesis, the world, and otherness. Volume II, *Doxastic Perspectives in the Phenomenology of Religious Experience*, addresses the phenomenology of revelation, shows how different approaches treat the question of essence in religious experience (i.e., what is it that makes religious experience religious?), and demonstrates how religious experience contributes to the psychological horizon of meaning. The book identifies the "growing edges" in the phenomenological research of religious experience and is useful for psychologists, philosophers, and theologians alike. "The two volumes offer an excellent interdisciplinary introduction to the phenomenon of religious experience. The case studies presented in them are arranged under the central topics of self, alterity, revelation, and psychological aspects of religious experience and provide outstanding examples of applied phenomenology." Hans Rainer Sepp, Charles University, Prague, and Central European Institute of Philosophy "In the context of the "return of religion," this book offers both a timely and necessary contribution to confront the peculiarities of religious experience. Providing readers with applied phenomenological descriptions in an interdisciplinary spirit, these debates will prove stimulating for a resurgent field of research that is starting to refine its conceptual devices and methodological presuppositions." University of Vienna.

The Problem of Religious Experience

This book is a critical examination of certain basic issues and themes crucial to understanding how ethics currently interfaces with health care and biomedical research. Beginning with an overview of the field, it proceeds through a delineation of such key notions as trust and uncertainty, dialogue involving talk and listening, the vulnerability of the patient against the asymmetric power of the health professional, along with professional and individual responsibility. It emphasizes several themes fundamental to ethics and health care: (1) the work of ethics requires strict focus on the specific situational understanding of each involved person. (2) Moral issues, at least those intrinsic to each clinical encounter, are presented solely within the contexts of their actual occurrence; therefore, ethics must not only be practical but empirical in its approach. (3) Each particular situation is in its own way imprecise and uncertain and the different types and dimensions of imprecision and uncertainty are critical for everyone involved. (4) Finally, medicine and health care more broadly are governed by the effort to make sense of the healer's experiences with the patient, whose own experiences and interpretations are ingredient to what the healer seeks to understand and eventually treat. In addition to providing a way to develop ethical considerations in clinical life and research projects, the book proposes that narratives provide the finest way to state and grapple with these themes and issues, whether in classrooms or real-life situations. It concludes with a prospective analysis of newly emerging issues presented by and within the new genetics, which, together within a focus on the phenomenon of birth, leads to an clearer understanding of human life.

A Critical Examination of Ethics in Health Care and Biomedical Research

For more than a century, the American medical profession insisted that doctors be rigorously trained in medical science and dedicated to professional ethics. Patients revered their doctors as representatives of a sacred vocation. Do we still trust doctors with the same conviction? In *Trusting Doctors*, Jonathan Imber attributes the development of patients' faith in doctors to the inspiration and influence of Protestant and Catholic clergymen during the nineteenth and early twentieth centuries. He explains that as the influence of clergymen waned, and as reliance on medical technology increased, patients' trust in doctors steadily declined. *Trusting Doctors* discusses the emphasis that Protestant clergymen placed on the physician's vocation; the focus that Catholic moralists put on specific dilemmas faced in daily medical practice; and the loss of unchallenged authority experienced by doctors after World War II, when practitioners became valued for their technical competence rather than their personal integrity. Imber shows how the clergy gradually lost their impact in defining the physician's moral character, and how vocal critics of medicine contributed to a decline in patient confidence. The author argues that as modern medicine becomes defined by specialization, rapid medical advance, profit-driven industry, and ever more anxious patients, the future for a renewed trust in doctors will be confronted by even greater challenges. *Trusting Doctors* provides valuable insights into the religious underpinnings of the doctor-patient relationship and raises critical questions about the ultimate place of the medical profession in American life and culture.

Trusting Doctors

This book purports to devise a pattern of the self that accounts for the role that change and identity play in self-shaping. It focuses on the process through which we discover, know and shape ourselves and wonder whether there is a core of our individuality and how we should account for it. The core is described along with its range of possible variations and its constraints. This volume provides arguments on how individual essence – far from being something monolithic – is inherently dynamic. The text delves into the link between change and identity in self-shaping, arguably the fundamental issue of personal individuality. Different theories and standpoints are addressed and scrutinized. Descriptive phenomenology will enter along with Max Scheler's stance on axiology, as well as the keystones that account for self-shaping. This book appeals to students and researchers working on the implications of phenomenology for self identification and personal individuality.

How Change and Identity Coexist in Personal Individuality

'The Person at the Crossroads: A Philosophical Approach' brings together scholars from around the world who share a common interest in the nature and activity of the human person. Personhood is examined from a variety of perspectives, both philosophical and theological, drawing on the rich traditions of both Western and Eastern thought. Readers will find themselves on a journey through the works of past and current scholars including, Confucius, Augustine, David Hume, Immanuel Kant, Horace Bushnell, Maurice Merleau-Ponty, Michael Polanyi, Rudolf Carnap, Karol Wojtyla, Erazim

Kohak, and many other authors who touch upon the personalist tradition and the human person. This volume will be of particular interest to readers interested in the nature of the human person, as well as philosophy and theology undergraduate and graduate students and professors teaching in these areas.

The Person at the Crossroads: A Philosophical Approach

Paul Ricœur, with Rawls, Walzer, and Habermas as some of his main interlocutors, has developed a substantial and distinctive body of political thought. On the one hand, it articulates a rich conception of the paradoxical character of the domain of politics. On the other, it provides a fresh approach to such major topics as the relationship among politics, economics, and ethics and between concern for universal human rights and respect for cultural plurality. His work, rooted as it is in Aristotle, Kant, and Hegel, also provides resources for a fruitful rethinking of the issues at stake in the liberal-communitarian debate.

Paul Ricoeur

The theme of this volume is the question of value-perception. It is discussed from different philosophical, psychiatric, theological, and anthropological perspectives. The thesis that unites all the papers is the recognition that we live in a relational, dynamic world, in which we primarily perceive, and that to dissolve values from facts is fundamentally misleading, both in theory as in life. The contributions are the outcome of an energetic conference in 2016 where the problems at stake were rigorously discussed. The results are presented here, and they have an explicit order and are strictly related. It opens with basic questions and observations, then critical opinions and objections come into play, after which the outline of a larger theory of value perception is presented, and at the end some concrete examples from material practices are drawn.

Perceiving Truth and Value

The Dictionary of Modern American Philosophers includes both academic and non-academic philosophers, and a large number of female and minority thinkers whose work has been neglected. It includes those intellectuals involved in the development of psychology, pedagogy, sociology, anthropology, education, theology, political science, and several other fields, before these disciplines came to be considered distinct from philosophy in the late nineteenth century. Each entry contains a short biography of the writer, an exposition and analysis of his or her doctrines and ideas, a bibliography of writings, and suggestions for further reading. While all the major post-Civil War philosophers are present, the most valuable feature of this dictionary is its coverage of a huge range of less well-known writers, including hundreds of presently obscure thinkers. In many cases, the Dictionary of Modern American Philosophers offers the first scholarly treatment of the life and work of certain writers. This book will be an indispensable reference work for scholars working on almost any aspect of modern American thought.

Dictionary of Modern American Philosophers

This volume explores Max Scheler's role within the philosophical and sociological debates of his time into the 21st century. Scheler was an interpreter, a transmitter of, and respondent to the philosophical and sociological tradition. He was an interlocutor for his contemporaries, and an inspiration for subsequent and current debates in philosophy, psychology, and political thought. Both young and established scholars shed light on central and less investigated aspects of Scheler's thought, such as the question of moral facts, personal individuality, cosmopolitanism, and opportunities for intercultural understanding. The contributors delve into Scheler's influence on thinkers such as Tischner or Løgstrup, as well as his role as a key figure within Catholic thought. The book appeals to students and researchers while exploring how engaging with Scheler can benefit contemporary debates on embodiment, psychopathology, and value pluralism.

Max Scheler in Dialogue

Winner of the 2012 Edward Goodwin Ballard Prize sponsored by the Center for Advanced Research in Phenomenology. Transversality is the keyword that permeates the spirit of these thirteen essays spanning almost half a century, from 1965 to 2009. The essays are exploratory and experimental in nature and are meant to be a transversal linkage between phenomenology and East Asian philosophy.

Transversality is the concept that dispels all ethnocentrisms, including Eurocentrism. In the globalizing world of multiculturalism, Eurocentric universalism falls far short of being universal but simply parochial at the expense of the non-Western world. Transversality is intercultural, interspecific, interdisciplinary, and intersensorial. Transversal Rationality and Intercultural Texts means to transform the very way of philosophizing itself by infusing or hybridizing multiple traditions in the history of the world. Like no other scholar, Jung bridges the gap between Asian and Western cultures. What is traditionally called "comparative philosophy" is not just a neglected branch of philosophy; it is poised to radically transform the very conception of philosophy itself.

Transversal Rationality and Intercultural Texts

Some of the authors who have contributed to this volume are philosophers, some are engaged in other academic disciplines, and several are practicing healthcare professionals. Their essays demonstrate that because phenomenology provides extraordinary insights into many of the issues that are directly addressed within the world of medicine it can be an invaluable practical tool, not only for those who are interested in the philosophy of medicine, but for all healthcare professionals who are actively engaged in the care of the sick.

Handbook of Phenomenology and Medicine

Fredrik Svenaeus' book is a delight to read. Not only does he exhibit keen understanding of a wide range of topics and figures in both medicine and philosophy, but he manages to bring them together in an innovative manner that convincingly demonstrates how deeply these two significant fields can be and, in the end, must be mutually enlightening. Medicine, Svenaeus suggests, reveals deep but rarely explicit themes whose proper comprehension invites a careful phenomenological and hermeneutical explication. Certain philosophical approaches, on the other hand - specifically, Heidegger's phenomenology and Gadamer's hermeneutics - are shown to have a hitherto unrealized potential for making sense of those themes long buried within Western medicine. Richard M. Zaner, Ann Geddes Stahlman Professor of Medical Ethics, Vanderbilt University

The Hermeneutics of Medicine and the Phenomenology of Health

Over the past two centuries, the concept of human dignity has moved from the fringes to the centre of the international legal system. This book is the first detailed historical, theoretical and legal investigation of human dignity as a normative value, the intellectual sources that shaped its legal recognition, and the main legal instruments used to give it expression in international law. Ginevra Le Moli addresses the broad historical and philosophical developments relating to the legal expression of dignity and the doctrinal geography of human dignity in international law, with a focus on international humanitarian law, international human rights law and international criminal law. The book fills a major lacuna in the literature by providing a comprehensive account of dignity within international law that draws on an extensive documentary and archival basis and a vast body of decisions of international judicial and quasi-judicial bodies.

Human Dignity in International Law

An in-depth biography of the philosopher who brought phenomenology to the social sciences.

The Participating Citizen

Phenomenology, in its traditional encounters with ethics, has commonly aimed at a more descriptive rather than prescriptive goal. The direction of this project, however, is both phenomenological and prescriptive as I attempt to provide a phenomenological foundation for communitarian ethical theory. I argue, following Husserl, that the Ego and the Other arise together in sense and thus we are committed to community in a foundational way. I am always and fundamentally constituted as a member of a community - as a Self among Others - and, given this, there are certain ethical implications. Namely, there is a communal Good of which my good is but a perspective; indeed, it is a perspective on a Good which encompasses the whole of the living world and not just humanity. Consequently, we are foundationally imbedded in a deep community and a deep communitarian ethic.

Founding Community

A look at the contemporary crisis in U.S. jails with recommendations for improving and protecting the dignity of inmates Twelve million Americans go through the U.S. jail system on an annual basis. Jails, which differ significantly from prisons, are designed to house inmates for short amounts of time, and are often occupied by large populations of legally innocent people waiting for a trial. Jails often have deplorable sanitary conditions, and there are countless records of inmates being brutalized by staff and other inmates while in custody. Local municipalities use jails to institutionalize those whom they perceive to be a threat, so hundreds of thousands of inmates suffer from mental illness. People abandoned by families or lacking health insurance, or those who cannot afford bail, often cycle in and out of jails. In *America's Jails*, Derek Jeffreys draws on sociology, philosophy, history, and his personal experience volunteering in jails and prisons to provide an understanding of the jail experience from the inmates' perspective, focusing on the stigma that surrounds incarceration. Using his research at Cook County Jail, the nation's largest single-site jail, Jeffreys attests that jail inmates possess an inherent dignity that should govern how we treat them. Ultimately, fundamental changes in the U.S. jail system are necessary and *America's Jails* provides specific policy recommendations for changing its poor conditions. Highlighting the experiences of inmates themselves, *America's Jails* aims to shift public perception and understanding of jail inmates to center their inherent dignity and help eliminate the stigma attached to their incarceration.

America's Jails

This book examines Husserl's approach to the question concerning meaning in life and demonstrates that his philosophy includes a phenomenology of existence. Given his critique of the fashionable "philosophy of existence" of the late 1920s and early 1930s, one might think that Husserl posited an opposition between transcendental phenomenology and existential philosophy, as well as that in this respect he differed from existential phenomenologists after him. But texts composed between 1908 and 1937 and recently published in *Husserliana XLII, Grenzprobleme der Phänomenologie* (2014), show that the existential Husserl was not opposed but open to the phenomenological investigation of several basic topics of a philosophy of existence. A collection of contributions from a team of internationally recognized scholars drawing on these and other sources, the present volume offers insights into the relationship between phenomenology and philosophy of existence. It does so by (1) delineating the basic outlines of Husserl's phenomenology of existence, (2) reinterpreting the tension between Husserl's transcendental phenomenology and Jaspers's and Heidegger's philosophy of existence as well as Kierkegaard's and Sartre's existentialism, and (3) investigating the existential aspects of Husserl's phenomenological ethics. Thus focusing on neglected aspects of Husserl's thought, the volume shows that there is a consensus between classical phenomenology and existential phenomenology on the urgency of addressing the existential questions that in *The Crisis of the European Sciences and Transcendental Phenomenology* (1936) Husserl calls "the questions concerning the meaning or meaninglessness of this entire human existence". The Existential Husserl represents a major contribution to the clarification of the historical and philosophical developments from transcendental phenomenology to existential phenomenology. The book should appeal to a wide audience of many readers at all levels looking for phenomenological answers to existential questions.

The Existential Husserl

A comprehensive account of human kindness.

Kindness and the Good Society

This set reprints the essential scholarship published in the field. It includes a general introduction by the editors, as well as individual volume introductions, exploring and contextualising the main themes of the comprehensively covered tradition. This is a key point of reference for anyone researching the phenomenological tradition.

Phenomenology

The border is the governing metaphor of the book. Angus argues that English Canadian identity revolves around maintaining a border between Canada and the United States, and suggests that the border between countries can also be seen as a border between self and Other, between humanity and nature. Multiculturalism and the ecology movement's rethinking of the relation between humanity and nature suggest that English Canadian social and political philosophy is oriented toward sustaining a border between self and Other, in order to preserve what is one's own while maintaining and respecting

the Other. Angus argues that contemporary public discourse is hampered both by the tribalizing devolution of the politics of identity and the globalizing forces of corporate political economy. Addressing this impasse requires a new understanding of the politics of identity in English Canada and the creation of a theory of Canadian social identity as postcolonial, particularist, and pluralist.

Border Within

William L. McBride Professor of Philosophy at Purdue University, is co-founder of the North American Sartre Society, and the first chairperson of its executive board. His most recent publications include *Social and Political Philosophy* and *Sartre's Political Theory*. He was recently named Chevalier dans l'Ordre des Palmes Academiques by the French Government, and has served as Chairperson of the Committee on International Cooperation of the American Philosophical Association and as President of the Societe Americaine de Philosophie de Langue Francaise.

Sartre's Life, Times and Vision du Monde

Traditional conceptions of citizenship have dealt almost exclusively with political life within one state. But the internationalization of so much economic, cultural, and political life today presents new opportunities and problems—including the potential to extinguish human life. Taking these new features as a point of departure, Dauenhauer exposes the flaws in standard communitarian and liberal democratic theory, focusing on the work of Charles Taylor, John Rawls, and JYrgen Habermas. He articulates a concept of 'complex citizenship' that recognizes citizens' responsibilities beyond borders, and shows its fruitfulness for educating children and dealing with foreign states and their peoples.

Citizenship in a Fragile World

'Sanctity of life' and 'human dignity' are two bioethical concepts that play an important role in bioethical discussions. Despite their separate history and content, they have similar functions in these discussions. In many cases they are used to bring a difficult or controversial debate to an end. They serve as unquestionable cornerstones of morality, as rocks able to weather the storms of moral pluralism. This book provides the reader with analyses of these two concepts from different philosophical, professional and cultural points of view. Sanctity of Life and Human Dignity presents a comparative analysis of both concepts.

On the Problem of Human Dignity

Exploring the implications of Sartre's existentialism for the problem of racism, a prominent African philosopher provides the ontological basis for understanding the situation of a black person in an antiblack world.

Sanctity of Life and Human Dignity

Some might ask "Why Locke's theory of knowledge now?" Though appreciated for his social philosophy, Locke has been criticized for his work in the field of epistemology ever since the publication of the *Essay*. It is even as if Locke serves only as an example of how not to think. When people criticize Locke, they usually cite the hostile commentaries of Berkeley, Kant, Husserl, or Sellars. But, one might ask, are they not all so eager to show the excellence of their own epistemological views that they distort and underestimate Locke's thought? Russell aptly noted in his *History of Western Philosophy* that: No one has yet succeeded in inventing a philosophy at once credible and self-consistent. Locke aimed at credibility, and achieved it at the expense of consistency. Most of the great philosophers have done the opposite. A philosophy which is not self-consistent cannot be wholly true, but a philosophy which is self-consistent can very well be wholly false. The most fruitful philosophies have contained glaring inconsistencies, but for that very reason have been partially true. There is no reason to suppose that a self-consistent system contains more truth than one which, like Locke's, is obviously more or less wrong. (B. Russell, *A History of Western Philosophy* [New York: Simon and Schuster, 1945], p. 613.) Here Russell is uncommonly charitable with Locke.

Sartre on Contingency

Phenomenology of the Cultural Disciplines is an interdisciplinary study, reflecting the recent emergence of various particular forms of 'phenomenological philosophy of ...'. Included are such fields as psychology, social sciences and history, as well as environmental philosophy, ethnic studies, religion and

even more practical disciplines, such as medicine, psychiatry, politics, and technology. The Introduction provides a way of understanding how these various developments are integrated. On the basis of a Husserlian notion of culture, it proposes a generic concept of 'cultural disciplines' (which is broader than but inclusive of 'human sciences') which subsumes the more specific concepts of 'cultural sciences', 'axiomatic disciplines' (e.g. architecture), and 'practical disciplines'.

The Logic of the Living Present

This volume identifies and develops how philosophy of mind and phenomenology interact in both conceptual and empirically-informed ways. The objective is to demonstrate that phenomenology, as the first-personal study of the contents and structures of our mentality, can provide us with insights into the understanding of the mind and can complement strictly analytical or empirically informed approaches to the study of the mind. Insofar as phenomenology, as the study or science of phenomena, allows the mind to appear, this collection shows how the mind can reappear through a constructive dialogue between different ways—phenomenological, analytical, and empirical—of understanding mentality.

Phenomenology of the Cultural Disciplines

Philosophy of Mind and Phenomenology