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Thomas Griffiths

Against Apocalypse Fred Dallmayr, 2015-12-24 The book denounces the irresponsible recklessness of some geopolitical agendas which are pushing the world relentlessly toward a major global war, and possibly toward nuclear destruction or apocalypse. The Bulletin of Atomic Scientists has recently placed the Doomsday Clock at three minutes to midnight. Signs pointing toward a possible grand disaster are multiple: everywhere one looks in our world today one finds ethnic and religious conflicts, bloody mayhem, incipient genocide, proxy wars and hybrid wars, renewal of the Cold War. Add to these ills global economic crises, massive streams of refugees, and the threats posed by global warming - and the picture of a world in complete disorder is complete. Thus, it is high time for humankind to wake up. Starting from the portrayal of global anomie, the book issues a call to people everywhere to oppose the rush to destruction and to return to political sanity and the quest for peace. This is a call to global public responsibility. In ethical terms, it says that people everywhere have an obligation to prevent apocalypse and to maintain our world or hold the world together in all its dimensions - including the dimensions of human and social life, natural ecology, and human spiritual aspirations (or openness to the divine). Differently out: in lieu of the prevailing disorder and brokenness, the book urges us to search for a new wholeness and just peace. The book is intercultural and also inter-disciplinary. Since the aim is holistic - to hold the world together - the book necessarily has to draw on many disciplines: including philosophy, theology, social science, history, and literature. In terms of Western philosophical and intellectual legacies, it draws mainly on the teachings of Nietzsche, Heidegger, and Derrida. It also offers a completely new interpretation of the work of Thomas Hobbes, unearthing in this work an ethical demand to exit from the state of perpetual warfare in the direction of a shared commonwealth. The text also relies on the teachings of Christian theology (both Catholic and Protestant), invoking at crucial junctures the works of Karl Barth, Raimon Panikkar, and others. In terms of non-Western intellectual and spiritual legacies, the book offers new interpretations of leading texts in the Indian and Chinese traditions. Thus, emphasis is placed on the ideas of world maintenance (loka-samgraha) in Hinduism and of All-Under-Heaven in classical Chinese thought. Although a central thrust of the text is for a new wholeness, the goal is not a uniform synthesis where everything would be swallowed up in a bland unity. Rather the issue is how to preserve diversity of the world in its rightful integrity, by linking all elements in a complex web of interconnections and relationality.

Star of the Magi ,1899

The Truth Seeker ,1928

The Rosetta Stone of the Human Mind Vincenzo R. Sanguineti,2022-03-30 The study of the brain-mind complex has been hampered by the dichotomy between objective biological neuroscience and subjective psychological science. This book presents a new theoretical model for how to translate between the two, using a third language: nonlinear physics and mathematics. It illustrates how the simultaneous use of these two approaches enriches the understanding of the neural and mental realms.

The Concept of Humanity in an Age of Globalization Longxi Zhang,2012 Rethinking humanity as a concept in our age of globalization and its relevance to the social and political reality of our times are the topic of this book. It calls for the reclaiming of humanism as an effective response to the conflict, turmoil, and violence we witness in the world today. Concepts of humanity and humanism have become suspect of naivete at best, and guilty of bad faith and repressive ideologies at worst. Yet, hope for improvement is incorrigibly human; the concept of humanity still holds enormous attraction to intellectuals and humanistic scholars. At the same time, it is important to realize that the critique of humanism is very much based on - and limited to - Western social and historical experience. To re-conceptualize humanity and humanism from a truly global perspective will help in relclaiming a more inclusive kind of humanism. In this sense, a cross-cultural perspective is important for reclaiming humanism in our age of globalization. The present volume is the result of such an effort. The diversity of the authors views speaks eloquently to the complexity of the concept of humanity or what constitutes the distinctly human, and therefore the necessity to have an in-depth dialogue on the fate of humanity.

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