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pp 601-606 And though as a way to
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This anthology of 61 readings by leading twentieth-century writers gives students a solid introduction to traditional philosophical problems. Centering on 12 basic issues, *Philosophy* provides contrasting perspectives on the issues and demonstrates the relevance of philosophical inquiry in contemporary times.

What can the film *Hoosiers* teach us about the meaning of life? How can ancient Eastern wisdom traditions, such as Taoism and Zen Buddhism, improve our jump-

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shots? What can the “Zen Master” (Phil Jackson) and the “Big Aristotle” (Shaquille O’Neal) teach us about sustained excellence and success? Is women’s basketball “better” basketball? How, ethically, should one deal with a strategic cheater in pickup basketball? With NBA and NCAA team rosters constantly changing, what does it mean to play for the “same team”? What can coaching legends Dean Smith, Rick Pitino, Pat Summitt, and Mike Krzyzewski teach us about character, achievement, and competition? What makes basketball such a beautiful game to watch and play? Basketball is now the most popular team sport in the United States; each year, more than 50 million Americans attend college and pro basketball games. When Dr. James Naismith, the inventor of basketball, first nailed two peach baskets at the opposite ends of a Springfield,

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Massachusetts, gym in 1891, he had little idea of how thoroughly the game would shape American—and international—culture. Hoops superstars such as Michael Jordan, LeBron James, and Yao Ming are now instantly recognized celebrities all across the planet. So what can a group of philosophers add to the understanding of basketball? It is a relatively simple game, but as Kant and Dennis Rodman liked to say, appearances can be deceiving. Coach Phil Jackson actively uses philosophy to improve player performance and to motivate and inspire his team and his fellow coaches, both on and off the court. Jackson has integrated philosophy into his coaching and his personal life so thoroughly that it is often difficult to distinguish his role as a basketball coach from his role as a philosophical guide and mentor to his players. In *Basketball and Philosophy*, a

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Dream Team of twenty-six basketball fans, most of whom also happen to be philosophers, proves that basketball is the thinking person's sport. They look at what happens when the Tao meets the hardwood as they explore the teamwork, patience, selflessness, and balanced and harmonious action that make up the art of playing basketball.

Contemporary Perspectives in Critical and Social Philosophy brings together a range of essays concerning ways of conceptualising modernities, subjectivities, and recognition. It highlights recent developments in German critical and social philosophy and includes essays by Martin Seel, Christoph Menke, Max Pensky, Andrew Bowie, and Karl Ameriks, and critical discussions of the works of Manfred Frank, Theodor Adorno and Axel Honneth.

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First Published in 2008. Routledge is an imprint of Taylor & Francis, an informa company.

Normativity has long been conceived as more properly pertaining to the domain of thought than to the domain of nature. This conception goes back to Kant and still figures prominently in contemporary epistemology, philosophy of mind and ethics. By offering a collection of new essays by leading scholars in early modern philosophy and specialists in contemporary philosophy, this volume goes beyond the point where nature and normativity came apart, and challenges the well-established opposition between these all too neatly separated realms. It examines how the mind's embeddedness in nature can be conceived as a starting point for uncovering the links between

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naturally and conventionally determined standards governing an agent's epistemic and moral engagement with the world. The original essays are grouped in two parts. The first part focuses on specific aspects of theories of perception, thought formation and judgment. It gestures towards an account of normativity that regards linguistic conventions and natural constraints as jointly setting the scene for the mind's ability to conceptualise its experiences. The second part of the book asks what the norms of desirable epistemic and moral practices are. Key to this approach is an examination of human beings as parts of nature, who act as natural causes and are determined by their sensibilities and sentiments. Each part concludes with a chapter that integrates features of the historical debate into the contemporary context.?

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How can one believe in an age of doubt? How can we name the mystery of God in human words? Does nature speak of the glory of God? Does science undermine faith? Is the problem of evil unanswerable? In this volume scientists, theologians, philosophers, as well as a historian and social scientist, take seriously the challenge of knowing and speaking about God in an age of doubt and challenge. All New Zealand writers, the authors reflect a variety of styles, inputs, and assumptions from "down under." Some look to answer new atheists directly, others point out links between belief and unbelief in any age. There are essays that show us new ways of reading old texts. Scientists reflect on nature, its signs, and its obscurity. We are confronted also with the mixed picture of belief and unbelief that the last few hundred years reveals to us. Most of these essays have come out of

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seminars and conferences put on by TANSA (Theology and the Natural Sciences in Aotearoa), a forum for discussion and interpretation amongst scientists and theologians in New Zealand.

With *All Your Mind* makes a compelling case for the value of thinking deeply about education in America from a historically orthodox and broadly ecumenical Christian point of view. Few people dispute that education in America is in a state of crisis. But not many have posed workable solutions to this serious problem. Michael Peterson contends that thinking philosophically about education is our only hope for meaningful progress. In this refreshing book, he invites all who are concerned about education in America to "participate" in his study, which analyzes representative theories and practical strategies that reveal the power of

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Christian ideas in this vital area. Peterson addresses the most fundamental questions facing educators, and society in general, such as: What is the purpose of education? What goals do new techniques and methods serve? What kind of person is our educational system supposed to produce? He also explores questions of unique importance to Christians, such as: What is the relation between Christianity and the pursuit of intellectual excellence? How can Christians bring their faith to bear on all areas of knowledge? Can educated Christians significantly influence culture? *With All Your Mind* examines the key assumptions and implications of influential classical and contemporary philosophies with respect to education, including idealism, naturalism, Thomism, experimentalism, existentialism, linguistic analysis, and postmodernism. Based on this analysis, Peterson develops an

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On Pedagogically Christian philosophy of education in regard to curriculum design, instilling ethics and values, and the nature of teaching and learning. Peterson further advances the merits of an ecumenical Christian philosophy of education by showing how it can be used to analyze key issues in educational theory, such as the relation of general education to liberal learning, the integration of faith and learning, and the demand for professional and technical training. From a practical standpoint, Peterson's approach brings balance and common sense to issues such as the clash between public and private education, the rise of multiculturalism, the changing demographic and psychological profile of America's youth, and the impact of computer and Internet technology. *With All Your Mind* concludes with a stirring vision for education that is embedded in an all-

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encompassing Christian view of life.

Using clear, jargon-free language, Peterson teaches a good deal of basic philosophy while developing a powerful argument for the value of liberal arts education interacting with Christian faith at all levels of schooling.

Contemporary Perspectives on the History of Philosophy was first published in 1983. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. The authors of the 27 appears in Volume 8, Midwest Studies in Philosophy, have established reputations as historians of philosophy, but their vantage point, here, is from "contemporary perspectives" - they use contemporary analytic skills to examine problems and issues considered

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by past philosophers. The papers, arranged in historical order, fall into six groups: ancient philosophy (the Pythagoreans, Plato, and Aristotle); the seventeenth-century rationalists (Descartes, Leibniz and Spinoza); the empiricists (Locke, Berkeley, and Hume); Kant; the nineteenth century (Hegel, Schopenhauer, and Mill); and, in conclusion, an essay on Wittgenstein's Tractatus and two broad, retrospective papers entitled "Old Analyses of the Physical World and new Philosophies of Language" and "Moral Crisis and the History of Ethics."

Do you think that philosophy is an activity for old men in sandals with long white beards? Or people who sit under trees and wait to be struck on the head by apples? If so, then you owe it to yourself to explore the insights of this book. In conversational yet artful prose, James H. Hall reveals the

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many ways that you can actually enjoy and use philosophy in the course of your everyday experience. Doing philosophy involves critically examining key concepts, presuppositions and implications that are in play across the entire range of human inquiry. Practically Profound introduces the enterprise in three basic areas: knowledge and belief (epistemology), human nature (ontology) and the good life (ethics). Emphasizing experience-based arguments, the book demonstrates techniques that readers of all ages can use to enhance their own understanding of themselves and their world. This book is ideally suited to any introductory course in philosophy that takes a problems-based approach, as well as to general readers interested in putting philosophy to work in their everyday lives.

"The meaning of life is the most urgent of

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questions," said the existentialist thinker Albert Camus. And no less a philosopher than Woody Allen has wondered: "How is it possible to find meaning in a finite world, given my waist and shirt size?"

"Movies and the Meaning of Life" looks at popular and cult movies, examining their assumptions and insights on meaning-of-life questions: What is reality and how can I know it? (The Truman Show, Contact, Waking Life); How do I find myself and my true identity? (Fight Club, Being John Malkovich, Boys Don't Cry, Memento); How do I find meaning from my interactions with others? (Pulp Fiction, Shadowlands, Chasing Amy); What is the chief purpose in life? (American Beauty, Life is Beautiful, The Shawshank Redemption); and How ought I live my life? (Pleasantville, Spiderman, Minority Report, Groundhog Day).

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