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Aug. 2002 by Tessa J. Bartholomeusz
(Author)

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this study suggests otherwise, thereby

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bringing Buddhism into the ethical dialogue on religion and war. Without a realistic consideration of just-war thinking in contemporary Sri Lanka, it will remain impossible to understand the power of religion there to create both peace and war.

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In Defense of Dharma: Just-War Ideology
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should cultivate compassion, respect, and
reverence for all life does not seem

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promising for justifying war. The
argument that it is better to suffer than to
do harm is even less encouraging.

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Buddhist Sri Lanka, hardly needs explanation. The author explores the religious dimension of the ethnic strife in Sri Lanka, where since the first (1983) bombing of the Kandy temple holding the Buddha's Tooth Relic, national symbol of 'Buddhist Sri Lanka',

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NARRATIVE, ETHICS, AND WAR |

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This is the first book to examine war and violence in Sri Lanka through the lens of cross-cultural studies on just-war tradition and theory. In a study that is textual, historical and anthropological, it is argued that the ongoing Sinhala-Tamil conflict is in actual practice often justified by a resort to religious stories that allow for war when

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Buddhism is in peril. Though Buddhism is commonly assumed to be a religion that never allows for war, this study suggests otherwise, thereby bringing Buddhism into the ethical dialogue on religion and war. Without a realistic consideration of just-war thinking in contemporary Sri Lanka, it will remain impossible to understand the

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In Buddhism

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Without a realistic consideration of just-war thinking in contemporary Sri Lanka, it will remain impossible to understand the power of religion there to create both peace and war.

Widespread cross-cultural and cross-ideological agreement on the justifiable

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limits of war has become an increasingly complex yet vital element of global peace and conflict policies. Lu í s Cordeiro-Rodrigues and Danny Singh bring together a truly international cohort of philosophers, ethicists, political scientists, criminologists, sociologists, and other scholars to address the morality of war

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from a comparative perspective. While conceptions of when to enter war (jus ad bellum) and how to fight war (jus in bello) have been well researched in Western liberal contexts, non-Western philosophies have been largely excluded from debate. This volume seeks to correct that imbalance by addressing concrete

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examples alongside concepts of Confucian Yi/Rightness, Ahimsa, feminism, class struggles, Ubuntu, anarchism, pacifism, Buddhism, Islam, Jihad, among others.

Comparative Just War Theory provides a global conceptual framework to deal with the morality of war in our modern world.

With fresh insights into how the normative

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problems that arise from just war can be addressed, the book will be a valuable resource for a wide variety of students, scholars, and policymakers.

The basis of this collection of essays is the reading of a common topic from different perspectives. Half of the book is devoted to

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In the comparative study of religions and the courses are offered by religion professors. The other half is shaped by social science approaches and the seminars are given mainly by social science professors. We aim to compare and contrast not only positions, but also methods of learning. We examine theories of the just war in

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diverse cultural contexts and their disciplinary settings. Space is devoted to the study of papers prepared for this project by specialists in various disciplines, mainly but not exclusively faculty of Bard College and the United States Military Academy at West Point.

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The first book of its kind, *Buddhist Moral Philosophy: An Introduction* introduces the reader to contemporary philosophical interpretations and analyses of Buddhist ethics. It begins with a survey of traditional Buddhist ethical thought and practice, mainly in the Pali Canon and early Mahāyāna schools, and an account of

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the emergence of Buddhist moral philosophy as a distinct discipline in the modern world. It then examines recent debates about karma, rebirth and nirvana, well-being, normative ethics, moral objectivity, moral psychology, and the issue of freedom, responsibility and determinism. The book also introduces the

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reader to philosophical discussions of topics in socially engaged Buddhism such as human rights, war and peace, and environmental ethics.

The Encyclopedia of Activism and Social Justice presents a comprehensive overview of the field with topics of varying

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dimensions, breadth, and length. This three-volume Encyclopedia is designed for readers to understand the topics, concepts, and ideas that motivate and shape the fields of activism, civil engagement, and social justice and includes biographies of the major thinkers and leaders who have influenced and continue to influence the

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It is generally accepted in the West that Buddhism is a 'peaceful' religion. The Western public tends to assume that the doctrinal rejection of violence in Buddhism would make Buddhist pacifists, and often expects Buddhist societies or

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individual Asian Buddhists to conform to the modern Western standards of 'peaceful' behavior. This stereotype – which may well be termed 'positive Orientalism,' since it is based on assumption that an 'Oriental' religion would be more faithful to its original non-violent teachings than Western

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Christianity — has been periodically challenged by enthusiastic acquiescence by monastic Buddhism to the most brutal sorts of warfare. This volume demolishes this stereotype, and produces instead a coherent, nuanced account on the modern Buddhist attitudes towards violence and warfare, which take into consideration

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both doctrinal logic of Buddhism and the socio-political situation in Asian Buddhist societies. The chapters in this book offer a deeper analysis of ' Buddhist militarism ' and Buddhist attitudes towards violence than previous volumes, grounded in an awareness of Buddhist doctrines and the recent history of nationalism, as well as the

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role Buddhism plays in constructions of national identity. The international team of contributors includes scholars from Thailand, Japan, and Korea.

This Companion provides scholars and graduates, serving and retired military professionals, members of the diplomatic

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and policy communities concerned with security affairs and legal professionals who deal with military law and with international law on armed conflicts, with a comprehensive and authoritative state-of-the-art review of current research in the area of military ethics. Topics in this volume reflect both perennial and pressing

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contemporary issues in the ethics of the use of military force and are written by established professionals and respected commentators. Subjects are organized by three major perspectives on the use of military force: the decision whether to use military force in a given context, the matter of right conduct in the use of such

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force, and ethical responsibilities beyond the end of an armed conflict. Treatment of issues in each of these sections takes account of both present-day moral challenges and new approaches to these and the historical tradition of just war. Military ethics, as it has developed, has been a particularly Western concern and

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this volume reflects that reality. However, in a globalized world, awareness of similarities and differences between Western approaches and those of other major cultures is essential. For this reason the volume concludes with chapters on ethics and war in the Islamic, Chinese, and Indian traditions, with the aim of

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integrating reflection on these approaches into the broad consideration of military ethics provided by this volume.

The Oxford Handbook of World Philosophy provides the advanced student or scholar a set of introductions to each of the world's major non-European

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philosophical traditions. It offers the non-specialist a way in to unfamiliar philosophical texts and methods and the opportunity to explore non-European philosophical terrain and to connect her work in one tradition to philosophical ideas or texts from another. Sections on Chinese Philosophy, Indian Philosophy,

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Buddhist Philosophy, East Asian
Philosophy, African Philosophy, and
Recent Trends in Global Philosophy are
each edited by an expert in the field. Each
section includes a general introduction and
a set of authoritative articles written by
leading scholars, designed to provide the
non-specialist a broad overview of a major

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topic or figure. This volume is an invaluable aid to those who would like to pursue philosophy in a global context, and to those who are committed to moving beyond Eurocentrism in academic philosophy.

This book brings together a variety of

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perspectives on how religion can be related to violence and war - both in a destructive and constructive way. Religion can justify and mobilize violence - even terrorism or guerilla wars - just like political ideology. But how is such a link between religion and violent behavior established in the first place? How can we

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go further in understanding this possible connection between religion and war? Is religious peace work just the flip side of religious support of war? Or can peace work be informed by knowing about how religion promotes violence and war? In the search for answers to the puzzle of religion and war, it is easy to focus on conflict and

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war situations, but maybe there is as much to learn from peace work as from war studies? Therefore, this book also analyses religious peace work from different contexts. The multifaceted presence of religion in conflict situations - whether justifying violence or promoting peace - is illustrated in this book using a variety of

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situations, in an enlightening panorama of
one of today's most puzzling social
connections: religion and armed conflict.

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