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this book presents an original worldview homo risibilis wherein self referential humor is proposed as the path leading from a tragic view of life to a liberating embrace of human ridicule humor is presented as a conceptual tool for holding together contradictions and managing the unresolvable conflict of the human condition till homo risibilis resolves the inherent tension without epistemological cost this original approach to the human condition allows us to effectively address life s ambiguities without losing sight of its tragic overtones and brings along far ranging personal and social benefits by defining the problem that other philosophies and many religions attempt to solve in terms we can all relate to homo risibilis enables an understanding of the other that surpasses mere tolerance its egalitarian vision roots an ethic of compassion without requiring metaphysical or religious assumptions and liberates the individual for action on others behalf it offers a new model of rationality which effectively handles and eventually resolves the tension between oneself others and the world at large amir s view of the human condition transcends the field of philosophy of humor an original worldview that fits the requirements of traditional philosophy homo risibilis is especially apt to answer contemporary concerns it embodies the minimal consensus we need in order to live together and the active role philosophy should responsibly play in a global world here developed for the first time in a complete way the homo risibilis worldview is not only liberating in nature but also illuminates the shortcomings of other philosophies in their attempts to secure harmony in a disharmonious world for a disharmonious human being

in ethics and the autonomy of philosophy bernard walker sets out with two objectives first walker argues that ethics is autonomous as a discipline oftentimes ethics books from a christian perspective lean toward grounding ethics in theology or in biblical proof texting walker departs from this tradition ethics grounded in theology entails a limited scope for those doing ethics in that the christian god must be assumed for both christian and non christian when at the table of ethical dialogue for the non christian this loads the dice and shuts down ethical consensus and dialogue if not ethical truth with that said this book does not depart from christian ethical views on such issues as the sanctity of life antiracism the death penalty the objectivity of ethics and the importance of integrating faith into ethics however walker does so from a common denominator of philosophy rather than theology second walker ventures into the streets and engages the man woman on the streets approach to ethics and ethical decision making he points out the shortcomings of the ubiquitous views of the man woman on the streets viz cultural relativism

skepticism and the attitude that ethics is merely a matter of personal choice

first multi year cumulation covers six years 1965 70

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