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He is the author of *Freud on Instinct and Morality* (1989), *Theories of Human Nature: Classical and Contemporary Readings* (McGraw-Hill, 1992), *Fifty Readings in Philosophy* (McGraw Hill, 3d ed., 2008). He is the editor of *Discourses* (www.primisdiscourses.com), an electronic database of philosophy readings that is part of Primis, McGraw-Hill 's online resource for creating customized textbooks.

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Presents a collection of classic and contemporary primary sources in philosophy. This work covers the main topics of Western Philosophy.

The new edition of this introductory text presents, in an accessible way, classical and contemporary readings on topics central to and representative of all major periods of the Western philosophical tradition. The book presents 55 readings (23 of which are new to the fourth edition) on seven topics: epistemology, philosophy of religion, metaphysics, personal identity and immortality, free will and determinism, ethics, and political and social philosophy. Pedagogical features

make these readings accessible and interesting to beginning students. All the introductions and biographical sketches have been revised for the fourth edition, as have the study questions and glossary. The explanatory footnotes and the stylistic modernization of texts are new to the fourth edition.

All of us ponder the big and enduring human questions--Who am I? Am I free? What should I do? What is good? Is there justice? Is life meaningful?--but this kind of philosophical interrogation is rarely carefully explored or even taken seriously in most primary and secondary school settings. However, introducing philosophy to young people well before they get to college can help to develop and deepen critical and creative thinking, foster social and behavioral skills, and increase philosophical awareness. *Philosophy in Schools: An Introduction Philosophers and Teachers* is an invaluable resource for students and practitioners who wish to learn about the philosophy for children movement, and how to work its principles into their own classroom activities. The volume provides a wealth of practical information, including how to train educators to incorporate philosophy into their daily lessons, best practices and activity ideas for every grade level, and assessment strategies. With contributions from some of the best practitioners of philosophy for children, *Philosophy in Schools* is a must-have resource for students of philosophy and education alike.

This work explores issues in Gandhi scholarship, political theory, and religion. By applying core aspects of Gandhian philosophy to the present age it shows a harmony between commonly taken to be disparate aspects of social life that should interest anyone concerned about the future prospects for liberalism.

Over the last decade the notion of ‘ threshold concepts ’ has proved influential around the world as a powerful means of exploring and discussing the key points of transformation that students experience in their higher education courses and the ‘ troublesome knowledge ’ that these often present.

This book examines solutions to the crisis of modernity proposed by the Spanish philosopher Miguel de Unamuno and the Mexican philosopher Antonio Caso. Acceptance of the objective claims of modern scientific rationality and the consequent rejection of the objective validity of artistic, moral, and religious claims generates the crisis of modernity. The problem is that of justifying artistic, moral, and religious claims. Miguel de Unamuno in his classic work, *The Tragic Sense of Life*, addresses the conflict between the belief in personal immortality and modern scientific rationality. Holding that there is no rational justification for the belief in immortality, Unamuno finds a solution in a “ saving scepticism ” to act “ as if ” he deserved immortality. In his book *Existence as Economy, as Art, and Charity* Caso attempts to create an *aposteriori* metaphysics based on the “ current ” results of science supplemented by the intuitions of art and morality. In doing so, Caso believes that he has enlarged the scope of the knowable to include objects of art, morality, and religion. Unamuno, by accepting the strict line of demarcation between faith and reason has no other recourse but to turn to decisionism. By turning to intuitionism, Caso believes that he has blurred the line of demarcation. Decisionism and intuitionism, therefore, are worthy of further exploration.

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