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When first published in 1958, *The Inward Morning* was ahead of its time. Boldly original, it blended East and West, nature and culture, the personal and the universal. The critical establishment, confounded, largely ignored the work. Readers, however, embraced Bugbee's lyrical philosophy of wilderness.

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BUGBEE, Henry (1915-1999) Return to Symposium Page Best known for The Inward Morning: A Philosophical Exploration in Journal Form , Henry Bugbee was born 19 February 1915 , in New York City . He received a B.A. in philosophy from Princeton in 1936, submitting "In Demonstration of the Spirit" as an honors thesis in which we find lifelong ...

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The philosophy of Henry Bugbee defies traditional academic categorization. Though inspired by Heidegger and American Transcendentalism, he was also admired by the famous analytic philosopher Willard van Orman Quine, who described him as the ultimate exemplar of the examined life. Bugbee's writings are remarkably different in form and register from anything written in twentieth-century American Philosophy. The beautifully written essays collected here show Bugbee's continuing commitment that "anyone who throws his entire personality into his work must to some extent adopt an aesthetic attitude and medium." Together, the book reintroduces a major thinker of nature, an environmental philosopher avant la lettre who has much to contribute to American and continental thought.

In this essential companion to the classic *The Inward Morning*, sixteen distinguished contemporary philosophers celebrate Henry Bugbee's remarkable philosophy. The essays trace his explorations of thought, emotion, and the need for a sense of place attuned to wilderness. Representing a range of traditions, the thinkers included here touch on an equally broad spectrum of inquiry, including existential philosophy, religion, and environmental studies. The essays progress from general introductions to considerations of more specific themes in Bugbee's philosophy to reflections on the man as teacher, mentor, and friend. Provocative in their own right, these contributions provide a commentary on *The Inward Morning*. This volume thus becomes a valuable tool for the careful reader seeking to fully appreciate the vivid text that has inspired it while at the same time offering insight into contemporary issues in the philosophy of nature.

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Essays by an assortment of individuals who have taken different paths to become philosophers offer a look at the nature of individuals driven to search for the meaning of truth.

The book *Philosophy of Sport: International Perspectives* represents the work of some of the leading moral and philosophical academics in the popular practices of sport. All contributors are scholars and researchers in the area of the Philosophy of Sport, a growing area of serious study within universities and colleges across the world. The contributors are also active members of the International Association for the Philosophy of Sport—a worldwide organisation dedicated to the development of the philosophy of sport as a serious and influential area of academic study. The book adds to the growing literature, which focuses on rigorously examining the global significance that sport plays in the fabric of twenty-first century life. Articles within the book provide a diverse set of ideas related to sport—from more familiar issue related to the ethics of performance enhancing substances and fair play, to issue of nationalism, and the way sport can contribute to human well-being.

The Dictionary of Modern American Philosophers includes both academic and non-academic philosophers, anda large number of female and minority thinkers whose work has been neglected. It includes those intellectualsinvolved in the development of psychology, pedagogy, sociology, anthropology, education, theology, politicalscience, and several other fields, before these disciplines came to be considered distinct from philosophy in thelate nineteenth century.Each entry contains a short biography of the writer, an exposition and analysis of his or her doctrines and ideas, abibliography of writings, and suggestions for further reading. While all the major post-Civil War philosophers arepresent, the most valuable feature of this dictionary is its coverage of a huge range of less well-known writers,including hundreds of presently obscure thinkers. In many cases, the Dictionary of Modern AmericanPhilosophers offers the first scholarly treatment of the life and work of certain writers. This book will be anindispensable reference work for scholars working on almost any aspect of modern American thought.

In this engaging book, Douglas Anderson begins with the assumption that philosophy—the Greek love of wisdom—is alive and well in American culture. At the same time, professional philosophy remains relatively invisible. Anderson traverses American life to find places in the wider culture where professional philosophy in the distinctively American tradition can strike up a conversation. How might American philosophers talk to us about our religious experience, or political engagement, or literature—or even, popular music? Anderson's second aim is to find places where philosophy happens in nonprofessional guises—cultural places such as country music, rock'n roll, and Beat literature. He not only enlarges the tradition of American philosophers such as John Dewey and William James by examining lesser-known figures such as Henry Bugbee and Thomas Davidson, but finds the theme and ideas of American philosophy in some unexpected places, such as the music of Hank Williams, Tammy Wynette, and Bruce Springsteen, and the writings of Jack Kerouac. The idea of "philosophy Americana" trades on the emergent genre of "music Americana," rooted in traditional themes and styles yet engaging our present experiences. The music is "popular" but not thoroughly driven by economic considerations, and Anderson seeks out an analogous role for philosophical practice, where philosophy and popular culture are co-adventurers in the life of ideas. Philosophy Americana takes seriously Emerson's quest for the extraordinary in the ordinary and James's belief that popular philosophy can still be philosophy.

Continuing his quest to bring American philosophy back to its roots, Bruce Wilshire connects the work of such thinkers as Thoreau, Emerson, Dewey, and James with Native American beliefs and practices. His search is not for exact parallels, but rather for fundamental affinities between the equally &"organic&" thought systems of indigenous peoples and classic American philosophers. Wilshire gives particular emphasis to the affinities between Black Elk&'s view of the hoop of the world and Emerson&'s notion of horizon, and also between a shaman&'s healing practices and James&'s ideas of pure experience, willingness to believe, and a pluralistic universe. As these connections come into focus, the book shows how European phenomenology was inspired and influenced by the classic American philosophers, whose own work reveals the inspiration and influence of indigenous thought. Wilshire&'s book also reveals how artificial are the walls that separate the sciences and the humanities in academia, and that separate Continental from Anglo-American thought within the single discipline of philosophy.

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