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Thinking Life with Luce Irigaray Gail M. Schwab, 2020-04-01 A broad exploration of Irigaray's philosophy of life and living. Featuring a highly accessible essay from Irigaray herself, this volume explores her philosophy of life and living. Life thinking, an important contemporary trend in philosophy and in women's and gender studies, stands in contrast to philosophy's traditional grounding in death, exemplified in the work of philosophers such as Socrates, Plato, and Schopenhauer. The contributors to *Thinking Life with Luce Irigaray* consider Irigaray's criticisms of the traditional Western philosophy of death, including its either/or dualisms and binary logic, as well as some of Irigaray's solutions for cultivating life. The book is comprehensive in its analyses of Irigaray's relationship to classical and contemporary philosophers, writers, and artists, and produces extremely fruitful intersections between Irigaray and figures as diverse as Homer and Plato, Alexis Wright, the First Nations novelist of Australia, and twentieth-century French philosophers like Sartre, Badiou, Deleuze, and Guattari. It also develops Irigaray's relationship to the arts with essays on theater, poetry, architecture, sculpture, and film. This is a very timely text; it places Irigaray's scholarship in conversation with the lively field of feminist philosophies of life, and this is a really wonderful, fruitful match. The collection itself contains many marvelous pieces. Luce Irigaray's essay is strong and pithy; she reiterates a number of her important ideas in accessible language and places them in the context of pertinent questions in feminism. Sabrina L. Hom, coeditor of *Thinking with Irigaray*. *Unity*, 1906. [Thinking and Learning to Think](#). Nathan Christ Schaeffer, 1900. *African Philosophic Sagacity in Selected African Languages and Proverbs*. Wilfred Lajul, 2024-03-20. This book explores African philosophic sagacity or wisdom philosophy as proposed by Odera Oruka in his *Four Trends in Current African Philosophy* (1981), which he later expanded to six trends (1998). Oruka defines philosophic sagacity as wisdom philosophy or philosophy of the wise men of Africa, who are independent, liberal, and non-conformist thinkers and who often deviate from the accepted common norms of their societies. This book takes philosophic sagacity discourse beyond Oruka's definition by encompassing traditional wise sayings and proverbs. It combines individual liberal thinkers and the communal ideas and cherishes both rational and emotional engagement, offering a broader understanding of African philosophic sagacity. Wilfred Lajul opens the door for new researchers to venture into the study of African languages, wisdom sayings, and proverbs and helps to unveil the content of this philosophy from the perspective of different African societies. *Littell's Living Age*, 1877. **American Federationist**, 1929. **School Life**, 1927. **Just Human**. Frank Crane, 1915. **The Living Church**, 1919. **English Prose**. Sir Henry Craik, 1894. This collection shows the growth and development of English prose by extracts from the principal and most characteristic writers. [Report of the Secretary of State on the Condition of the Common Schools](#). Ohio. Dept. of Education, 1903. **Motor Age**, 1912. **The Jericho Road**. W. Bion Adkins, 1899. [Earthology](#). Albert Raphael, 1901. **The Yoga-vásishtha-maháramáyana of Válmiki**. Válmiki, 1891. *How to Write a Short Story*. Leslie W. Quirk, 1911. [Literary Industries](#). 1890. Hubert Howe Bancroft, 1890. **Literary Industries**. Hubert

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