

Adler, Jonathan and Vasilou, Iakovos. Inferring Character from Reasoning: The Example of Euthyphro. *American Philosophical Quarterly*, 45(1), 43-56, Ja 2008. ISSN 0003-0481.

Bad reasoning that is sustained, but does not rest on common fallacies or bad assumptions, calls for explanation, and in some cases, the explanation is defective character. We use the character Euthyphro from Plato's eponymous dialogue as an example of a case where one may legitimately draw an inference from reasoning to character. We then formulate criteria for such inferences and describe the limits of their applicability.

Adrián Lara, Laura. Petrus Ramus y el ocaso de la retórica cívica. *Utopía y Praxis Latinoamericana: Revista Internacional de Filosofía Iberoamericana y teoría Social*, 13(43), 11-31, O-D 2008. ISSN 1316-5216.

Petrus Ramus (Pierre de la Ramée, 1515-1572) was Regius Professor of Eloquence and Philosophy at the Collège Royal (Paris). Motivated by his pedagogical vocation, he redefined the sphere of the liberal arts, stripping rhetoric of its traditional content. For Ramus rhetoric consisted only of elocution, and was not a civic form of knowledge, even though it had been considered as such by Italian humanists following the Greco-Roman tradition. Continuing in the scholastic spirit of Northern Europe, Ramus highlighted the pre-eminence of dialectics and consolidated the notion of méthode, which would gain even more importance, starting in the 17th century.

Adshead, Gwen. Vice and Viciousness. *Philosophy, Psychiatry, and Psychology*, 15(1), 23-26, Mr 2008. ISSN 1071-6076.

Adshead, Gwen and Wilson, Simon. When Violence Becomes a Psychiatric Symptom. *Philosophy, Psychiatry, and Psychology*, 15(1), 57-67, Mr 2008. ISSN 1071-6076.

Psychiatrists are increasingly expected to be involved in violence assessment, prediction, and prevention. For some psychiatrists this sits uncomfortably with their conception of themselves as doctors. Is violence (ever) a medical/psychiatric symptom? If so, what is the role of medicine/psychiatry in preventing violence? What are the consequences of an interventionist stance? We attempt to explore some of these questions in this paper.

Adverse, Helton. Política e Secularização em Carl Schmitt. *Kriterion: Revista de Filosofia*, 49(118), 367-377, JI-D 2008. ISSN 0100-512X.

The article's aim is to examine some aspects of the relation between politics and secularization in the thought of Carl Schmitt, departing of his analysis of the romantic subjectivity in his book *Political Romanticism*.

Affleck, P. Is It Ethical to Deny Genetic Research Participants Individualized Results?. *Journal of Medical Ethics: The Journal of the Institute of Medical Ethics*, 35(4), 209-213, Ap 2009. ISSN 0306-6800.

This article examines a key ethical concern that has arisen in the work of the international research consortium GenoMEL (<http://www.genomel.org>) and that has relevance to all genetic research in humans. The question is whether it is ethical to deny research participants the opportunity to receive individualised genetic results obtained from the biological samples they provide. Where those results are of clinical importance, a "respect for persons" requirement would make the offering of those results imperative. However, where those results are of uncertain clinical value, the picture is less clear. This paper argues that researchers may not be ethically obliged to offer such results to their participants, because of competing ethical demands.

Afonasin, Eugene V. Religious Mind: Gnostic Ethos in the Period of the Cultural Transition. *Skepsis: A Journal for Philosophy and Interdisciplinary Research*, 18(1-2), 11-23, 2007. ISSN 1105-1582.

The Mediterranean world in the second century AD underwent a profound change in ethical attitude towards the kosmos and human society, and the change is especially well reflected in one of the most controversial intellectual movement of the late antiquity, the so-called Gnostic tradition. Taken in the broadest sense of the word, Gnosticism is a specific world attitude. In the framework of Judeo-Christian world-view the Gnostics contemplated the world affairs from a global prospective, put them in the context of world history and developed a specific form of eschatology. The author undertakes to interpret selected historical evidence, which can throw the light upon the development of this quite diverse tradition, including a passage from the *Stromateis* of Clement of Alexandria (*Stromateis* III 29, 1-2 St.-Fr.), which, surprisingly enough, was not previously treated in this context.

Afonasina, Anna S. Shamanism and the Orphic Tradition. *Skepsis: A Journal for Philosophy and Interdisciplinary Research*, 18(1-2), 24-31, 2007. ISSN 1105-1582.

Thanks to Mirca Eliade's excellent study (1964), people started to consider shamanism a widespread religious phenomenon. The hypotheses advanced by Eliade are supported by references to the works of the eminent scholars, including some Russian ethnologists, who made a profound investigation of Siberian shamanism. The basic notion Eliade employs is the concept of 'the technique of ecstasies'. Eliade, however, virtually ignores the crucial moment, to wit the social role shaman plays in the traditional society. Analyzing the religious practices of the peoples of Siberia, North and South America, and Oceania, we will see that the shaman is a central figure in performing religious ritual; he alone is able to master the religious activity; his songs and dance influence his behavior as well as that of the participants. All this is very peculiar and we trust that one must be very cautious in drawing parallels between shamanism and other religions, especially when it concerned the Greeks. An association of Orpheus with shamanism appears to be quite problematic in many respects. Those elements in the Orphica which are similar to certain typically shamanistic features remain unsupported in view of the other, equally important, criteria. Apollo and Dionysus, who occupied a distinctive place in the Greek mythology and were linked to specific

religious cults, admit certain parallels with shamanistic rites, but we would warn against an easy connection of the other Greek religious practices with shamanism.

Afrasiyabpur, Ali Akbar. Beauty in Mulla Sadra's View (in Farsi/Persian). *Kheradname-ye Sadra Journal*, 13:3(51), 91-107, Je 2008. ISSN 1560-0874.

In this paper, a number of general issues have been presented in order to familiarize readers with Mulla Sadra's philosophy of beauty and aesthetics and, in this way, clarify his gnostic views. It reveals that, like other prominent figures of Iranian and Islamic gnosis and Sufism, particularly those of the school of love and beauty, Mulla Sadra also dealt with the issue of beauty and viewed the Almighty Truth as absolute beauty. He also maintained that love is born out of beauty. He considers God to be the true love, the true lover, and the true beloved and, following the theory of the "oneness of being", introduced the whole being as the manifestation and image of that Infinite Beauty. He believed that, like in existence and light, there are certain levels that are manifested in the perfect man after the Truth and continue down to the lowest levels of being. For him, every single particle of being enjoys beauty. He also believed that all terrestrial and metaphorical loves and beauties, provided that they walk in the divine route, are valuable.

Afriat, Alexander. How Weyl Stumbled Across Electricity While Pursuing Mathematical Justice. *Studies in History and Philosophy of Modern Physics*, 40(1), 20-25, Ja 2009. ISSN 1355-2198.

It is argued that Weyl's theory of gravitation and electricity came out of 'mathematical justice': out of the equal rights of direction and length. Such justice was manifestly at work in the context of discovery, and is enough to derive all of source-free electromagnetism. (edited)

Agar, Jon. What Happened in the Sixties?. *British Journal for the History of Science*, 41:4(151), 567-600, D 2008. ISSN 0007-0874.

In general history and popular culture, the long 1960s, a period roughly beginning in the mid-1950s and ending in the mid-1970s, has been held to be a period of change. This paper offers a model which captures something of the long 1960s as a period of 'sea change' resulting from the interference of three waves. Wave one was an institutional dynamic that drew out experts from closed and hidden disagreement into situations where expert disagreement was open to public scrutiny. Wave one also accounts for the multiplication of experts. Wave two consisted of social movements, institutions and audiences that could carry public scrutiny and provide a home for sea-change cultures. In particular, Wave two provided the stage, audience and agents to orchestrate a play of disagreeing experts. Wave Three was marked by an orientation towards the self, in diverse ways. Modern science studies is a phenomenon of Wave three. All three waves must be understood in the context of the unfolding cold war.

Agassi, Joseph. "The Urgent Need for an Intellectual Revolution: Maxwell's Version" in *Science and the Pursuit of Wisdom: Studies in the Philosophy of Nicholas Maxwell*, McHenry, Leemon B (ed), 111-128. Heusenstamm bei Frankfurt, Ontos Verlag, 2009. ISBN 978-3-86838-028-6.

Global politics poses immensely significant and urgent problems. There is no proposal in the offing that comes even close to being possibly reasonable solutions. We have partial ideas, and these we should examine seriously, criticize effectively, and try to improve upon. Following Maxwell, we should admit our ignorance and declare that philosophy includes global survival as its first and most urgent item. For this, we should discuss the agenda of global politics as the first item on the agenda of our philosophy.

Agnati, Luigi Francesco. Neuroscienze e filosofia: antiche e nuove "mitologie". *Hermeneutica: Annuario di filosofia e teologia*, Nuova serie, 26/9-299, 2008. ISSN 1590-6833; ISBN 978-88-372-2266-6.

Aguti, Jesús H and Buckareff, Andrei A. Agency, Consciousness, and Executive Control. *Philosophia: Philosophical Quarterly of Israel*, 37(1), 21-30, Mr 2009. ISSN 0048-3893.

On the causal theory of action (CTA), internal proper parts of an agent such as desires and intentions are causally responsible for actions. CTA has increasingly come under attack for its alleged failure to account for agency. A recent version of this criticism due to François Schroeter proposes that CTA cannot provide an adequate account of either the executive control or the autonomous control involved in full-fledged agency. Schroeter offers as an alternative a revised understanding of the proper role of consciousness in agency. In this paper we criticize Schroeter's analysis of the type of consciousness involved in executive control and examine the way in which the conscious self allegedly intervenes in action. We argue that Schroeter's proposal should not be preferred over recent versions of CTA.

Aguti, Andrea. Teologia dialettica e politica: Sulla *politische ethik* di Friedrich Gogarten. *Idee: Rivista di Filosofia*, 48, 147-163, 2001. ISSN 0394-3054.

Ahmadi, Fazlollah, Rejeh, Nahid and Mohamadi, Eesa (& others). Ethical Challenges in Pain Management Post-Surgery. *Nursing Ethics: An International Journal for Health Care Professionals*, 16(2), 161-172, Mr 2009. ISSN 0969-7330.

This qualitative study describes ethical challenges faced by Iranian nurses in the process of pain management in surgical units. An analysis revealed three main categories: institutional limitations; nurses' proximity to and involvement with pain and suffering; and nurses' fallibility. Specific themes identified within the categories were: insufficient resources, medical hierarchy; difficulties with believing patients' complaints regarding pain and suffering; and experiencing the consequences of poor judgments. Our findings lead us to conclude that, as nurses are much closer to patients' pain and suffering than other health professionals, being aware of their ethical problems, and being able to reflect on them