

Narrative Identity And Moral Identity A Practical Perspective Routledge Studies In Contemporary Philosophy

This edited volume features cutting-edge work in moral psychology by pre-eminent scholars in moral self-identity, moral character, and moral personality.

As the first book in English to treat the most recent, as yet untranslated stage of Paul Ricoeur's work, the topical themes of memory and forgiveness as they relate to his theory of self and to the question of God, this publication offers an overview of the fruitfulness of his categories for different theological disciplines by experts from different cultural contexts: North America, Britain, Germany and Scandinavia. Paul Ricoeur's own article on forgiveness as a dimension opened up from beyond human powers, and his contributions to the discussion of his work document a new stage of interaction with Theology.

This book offers examples from both Christian and secular democratic institutions of higher education and then responds to possible criticisms about how moral education in a comprehensive humanist moral tradition may short change diversity, autonomy and critical thinking.

John Locke's foundational place in the history of British empiricism and liberal political thought is well established. So, in what sense can Locke be considered a modern European philosopher? *Identity and Difference* argues for reassessing this canonical figure. Closely examining the "treatise on identity" added to the second edition of *An Essay Concerning Human Understanding*, Étienne Balibar demonstrates Locke's role in the formation of two concepts central to the metaphysics of the subject—consciousness and the self—and the complex philosophical, legal, moral and political nature of his terms. With an accompanying essay by Stella Sandford, situating Balibar's reading of Locke in the history of the reception of the *Essay* and within Balibar's other writings on "the subject," *Identity and Difference* rethinks a crucial moment in the history of Western philosophy. Is each of us the main character in a story we tell about ourselves, or is this narrative understanding of selfhood misguided and possibly harmful? Are selves and persons the same thing? And what does the possibility of sudden death mean for our ability to understand the narrative of ourselves? These questions have been much discussed both in recent philosophy and by scholars grappling with the work of the enigmatic 19th-century thinker S, Kierkegaard. For the first time, this collection brings together figures in both contemporary philosophy and Kierkegaard studies to explore pressing issues in the philosophy of personal identity and moral psychology. It serves both to advance important ongoing discussions of selfhood and to explore the light that, 200 years after his birth, Kierkegaard is still able to shed on contemporary problems.

A generally acknowledged characteristic of modern life, namely the temporalization of experience, inextricable from our intensified experience of contingency and difference, has until now remained largely outside psychology's purview. Wherever questions about the development, structure, and function of the concept of time have been posed – for example by Piaget and other founders of genetic structuralism – they have been concerned predominantly with concepts of "physical", chronometrical time, and related concepts (e.g., "velocity"). All the contributions to the present volume attempt to close this gap. A larger number are especially interested in the narration of stories. Overviews of the relevant literature, as well as empirical case studies, appear alongside theoretical and methodological reflections. Most contributions refer to specifically historical phenomena and meaning-constructions. Some touch on the subjects of biographical memory and biographical constructions of reality. Of all the various affinities between the contributions collected here, the most important is their consistent attention to issues of the constitution and representation of temporal experience.

Interweaving past and present texts, *The Challenge of Coleridge* engages the British Romantic poet, critic, and philosopher Samuel Taylor Coleridge in a &"conversation&" (in Hans-Georg Gadamer's sense) with philosophical thinkers today who share his interest in the relationship of interpretation to ethics and whose ideas can be both illuminated and challenged by Coleridge's insights into and struggles with this relationship. In his philosophy, poetry, theology, and personal life, Coleridge revealed his concern with this issue, as it manifests itself in the relation between technical and ethical discourse, between fact and value, between self and other, and in the ethical function of aesthetic experience and the role of love in interpretation and ethical action. Relying on Gadamer's hermeneutics to supply a framework for his approach, Haney connects Coleridge's ideas with, among others, Emmanuel Levinas's other-oriented notion of ethical subjectivity, Paul Ricoeur's view about the other's implication in the self, reinterpretations of Greek drama by Bernard Williams and Martha Nussbaum, and Gianni Vattimo's post-Nietzschean hermeneutics. Coleridge is treated not as a product of Romantic ideology to be deconstructed from a modern perspective, but as a writer who offers a &"challenge&" to our modern tendency to compartmentalize interpretive issues as a concern for literary theorists and ethical issues as a concern for philosophers. Looking at the two together, Haney shows through his reading of Coleridge, can enrich our understanding of both.

Identity is one of the most extensively studied constructs in the social sciences. Yet, despite the wealth of findings across many disciplines, identity researchers remain divided over such enduring fundamental questions as: What exactly is identity, and how do identity processes function? Do people have a single identity or multiple identities? Is identity individually or collectively oriented? Personally or socially constructed? Stable or constantly in flux? *The Handbook of Identity Theory and Research* offers the rare opportunity to address the questions and reconcile these seeming contradictions, bringing unity and clarity to a diverse and fragmented literature. This exhaustive reference work emphasizes the depth and complexity of identity processes and domains and presents perspectives from many different theoretical schools and empirical approaches. Contributing authors provide perspectives from psychology (e.g., narrative, social identity theory, neo-Eriksonian) and from other disciplines (e.g., sociology, political science, ethnic studies); and the editors highlight the links between chapters that provide complementary insights on related subjects. In addition to covering identity processes and categories that are well-known to the field, the Handbook tackles many emerging issues, including: - Identity development among adopted persons. - Identity processes in interpersonal relationships. - Effects

of globalization on cultural identity. - Transgender experience and identity. - Consumer identity and shopping behavior. - Social identity processes in xenophobia and genocide. The Handbook of Identity Theory and Research lends itself to a wealth of uses by scholars, clinicians, and graduate students across many disciplines, including social, developmental, and child/school psychology; human development and family studies; sociology; cultural anthropology; gender, ethnic, and communication studies; education; and counseling.

This book offers a comprehensive and interdisciplinary account of religious identities in the Global South. Drawing on literature in various fields, Felix Wilfred analyzes how religious identities intersect with the processes of globalization, modernity, and postmodernity. He illustrates how the study of religion in the Global North often revolves around questions of secularism and fundamentalism, whereas a neo-Orientalist quality often attends study of religion in the Global South. These approaches and theorizing fail to incorporate the experiences of lived religion in the South, especially in Asia. Historically, the religions in the South have played a highly significant role in resistance to the domination by the colonial forces, an important reason for the continued attachment of the peoples of the South to their religious universe. This book puts the two regions and their scholarly norms in conversation with one another, exploring the social, political, cultural, and economic implications.

Dominant cultural narratives about later life dismiss the value senior citizens hold for society. In her cultural-philosophical critique, Hanne Laceulle outlines counter narratives that acknowledge both potentials and vulnerabilities of later life. She draws on the rich philosophical tradition of thought about self-realization and explores the significance of ethical concepts essential to the process of growing old such as autonomy, authenticity and virtue. These counter narratives aim to support older individuals in their search for a meaningful age identity, while they make society recognize its senior members as valued participants and moral agents of their own lives.

This book is part of the growing field of practical approaches to philosophical questions relating to identity, agency and ethics--approaches which work across continental and analytical traditions and which Atkins justifies through an explication of how the structures of human embodiment necessitate a narrative model of selfhood, understanding, and ethics.

This volume examines the psychological, social-relational, and cultural foundations of the most basic moral commitments. It begins by looking at the seminal writings of Augusto Blasi, whose writings on moral cognition, the development of self-identity, and moral personality have transformed the research agenda in moral psychology. This work is now the starting point of all discussion about the relationship between self and morality; the developmental grounding of the moral personality; and the moral integration of cognition, emotion, and behavior. Indeed, it is now widely believed that organizing self-understanding around basic moral commitments is crucial to the formation of a moral identity which, in turn, underwrites moral conduct. Using Blasi's work as a point of departure, a distinguished interdisciplinary and international group of scholars have contributed essays summarizing their own theoretical and empirical research on these topics. This book features new theories of moral functioning that range across several psychological literatures, including social cognition, cognitive science, and personality development. Examining the social-relational, communitarian, and cultural aspects of moral self-identity, it provides a comprehensive account of moral personality. Uniformly integrative, field-expanding, and on the cutting edge of research on moral development and personality, the book appeals to scholars, developmental theorists and graduate students interested in issues of moral development, education, and behavior, as well as cognitive development theory.

The subject of personal and moral identity is at the centre of interest, not only of academic research within disciplines such as philosophy and psychology, but also of everyday thinking. This is why the Netherlands School for Research in Practical Philosophy and the Institute for Ethics of the Vrije Universiteit in Amsterdam took the initiative to bring together scholars from various disciplines, interested in the subject. The expert-seminar on 'Personal and Moral Identity' took place from 12-14 January 1999. Financial contributions from the Vrije Universiteit, the Dutch Scientific Organisation (NWO) and the Royal Dutch Academy for the Sciences (KNAW) made the event possible. The chapters in this book either go back to papers presented at the seminar or were written afterwards by participants, inspired by the discussions that took place during the seminar. We are very grateful to Dr. Hendrik Hutter for his assistance in editing the texts and making the manuscript camera-ready. December 2001, The Editors. 1 Introduction Albert W. Musschenga Although scholars studying the identity of persons usually address diverging issues and have different research agendas, there is a growing awareness that one may benefit from insights and results present in other disciplines dealing with that subject. This explains the enthusiastic responses to the invitation of the Netherlands School for Research in Practical Philosophy and the Institute for Ethics of the Vrije Universiteit to participate in a seminar on 'Personal and Moral Identity'.

This book explains the mediating effects of social media on our morality.

The first philosophical monograph on the ethics of memory manipulation (MM), "Forget Me Not: The Neuroethical Case Against Memory Manipulation" contends that any attempt to directly and intentionally erase episodic memories poses a grave threat to the human condition that cannot be justified within a normative moral calculus. Grounding its thesis in four evidential effects – namely, (i) MM disintegrates autobiographical memory, (ii) the disintegration of autobiographical memory degenerates emotional rationality, (iii) the degeneration of emotional rationality decays narrative identity, and (iv) the decay of narrative identity disables one to seek, identify, and act on the good – DePergola argues that MM cannot be justified as a morally licit practice insofar as it disables one to seek, identify, and act on the good. A landmark achievement in the field of neuroethics, this book is a welcome addition to both the scholarly and professional community in philosophical and clinical bioethics.

This book explores, through an ethnographic examination of life stories of wealthy men, a historical analysis of the moral meanings of wealth and power in Western capitalism, and a mapping of different symbolic spaces in contemporary American culture.

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The different traditions that have inspired the contributors to this volume can be divided along three different orientations, one that is rooted predominantly in sociolinguistics, a second that is ethnomethodologically informed, and a third that came in the wake of narrative interview research. All three share a commitment to view self and identity not as essential properties of the person but as constituted in discursive practices and particularly in narrative. Moreover, since self and identity are held to be phenomena that are contextually and continually generated, they are defined and viewed in the plural, as selves and identities. In the attempt of moving closer toward a process-oriented approach to the formation of selves and identities, this volume sets the stage for future discussions of the role of narrative and discourse in this generation process and for how a close analysis of these processes can advance an understanding of the world around us and within this world, of identities and selves.

The essays collected in this volume address a range of issues that arise when the focus of philosophical reflection on identity is shifted from metaphysical to practical and evaluative concerns. They also explore the usefulness of the notion of narrative for articulating and responding to these issues. The chapters, written by an outstanding roster of international scholars, address a range of complex philosophical issues concerning the relationship between practical and metaphysical identity, the embodied dimensions of the first-personal perspective, the kind of reflexive agency involved in the self-constitution of one's practical identity, the relationship between practical identity and normativity, and the temporal dimensions of identity and selfhood. In addressing these issues, contributors engage with debates in the literatures on personal identity, phenomenology, moral psychology, action theory, normative ethical theory, and feminist philosophy.

The nature of people's moral lives, the similarities and differences in the moral concepts of individuals and groups, and how these concepts emerge in the course of human development are topics of perennial interest. In recent years, the field of moral development has turned from a focus on a limited set of theories to a refreshingly vast array of research questions and methods. This handbook offers a comprehensive, international, and up-to-date review of this research on moral development. Drawing together the work of over 90 authors, hailing from diverse disciplines such as anthropology, education, human development, psychology and sociology, the handbook reflects the dynamic nature of the field. Across more than 40 chapters, this handbook opens the door to a broad view of moral motives and behaviors, ontogeny and developmental pathways, and contexts that children, adolescents, and adults experience with respect to morality. It offers a comprehensive and timely tour of the field of moral development.

"In this guide, Karl Simms explores Ricoeur's most influential ideas, touching upon such concepts as good and evil, psychoanalysis, hermeneutics, metaphor, narrative, ethics, politics and justice. Crucially, he also places these ideas in context and looks at their continuing impact, in this way introducing important trends in contemporary thought.

Throughout this volume, the author prepares us for our own reading of Ricoeur's work, and this culminates in an extensively annotated guide to his major publications."--BOOK JACKET.

In this revised and expanded edition of *The Redemptive Self*, McAdams shows how redemptive stories promote psychological health and civic engagement among contemporary American adults.

In this extensive inquiry into the sources of modern selfhood, Charles Taylor demonstrates just how rich and precious those resources are. The modern turn to subjectivity, with its attendant rejection of an objective order of reason, has led—it seems to many—to mere subjectivism at the mildest and to sheer nihilism at the worst. Many critics believe that the modern order has no moral backbone and has proved corrosive to all that might foster human good. Taylor rejects this view. He argues that, properly understood, our modern notion of the self provides a framework that more than compensates for the abandonment of substantive notions of rationality. The major insight of *Sources of the Self* is that modern subjectivity, in all its epistemological, aesthetic, and political ramifications, has its roots in ideas of human good. After first arguing that contemporary philosophers have ignored how self and good connect, the author defines the modern identity by describing its genesis. His effort to uncover and map our moral sources leads to novel interpretations of most of the figures and movements in the modern tradition. Taylor shows that the modern turn inward is not disastrous but is in fact the result of our long efforts to define and reach the good. At the heart of this definition he finds what he calls the affirmation of ordinary life, a value which has decisively if not completely replaced an older conception of reason as connected to a hierarchy based on birth and wealth. In telling the story of a revolution whose proponents have been Augustine, Montaigne, Luther, and a host of others, Taylor's goal is in part to make sure we do not lose sight of their goal and endanger all that has been achieved. *Sources of the Self* provides a decisive defense of the modern order and a sharp rebuff to its critics.

In the last two decades, interest in narrative conceptions of identity has grown exponentially, though there is little agreement about what a "life-narrative" might be. In connecting Kierkegaard with virtue ethics, several scholars have recently argued that narrative models of selves and MacIntyre's concept of the unity of a life help make sense of Kierkegaard's existential stages and, in particular, explain the transition from "aesthetic" to "ethical" modes of life. But others have recently raised difficult questions both for these readings of Kierkegaard and for narrative accounts of identity that draw on the work of MacIntyre in general. While some of these objections concern a strong kind of unity or

"wholeheartedness" among an agent's long-term goals or cares, the fundamental objection raised by critics is that personal identity cannot be a narrative, since stories are artifacts made by persons. In this book, Davenport defends the narrative approach to practical identity and autonomy in general, and to Kierkegaard's stages in particular. Widely regarded as the authoritative reference in the field, this volume comprehensively reviews theory and research on the self. Leading investigators address this essential construct at multiple levels of analysis, from neural pathways to complex social and cultural dynamics. Coverage includes how individuals gain self-awareness, agency, and a sense of identity; self-related motivation and emotion; the role of the self in interpersonal behavior; and self-development across evolutionary time and the lifespan. Connections between self-processes and psychological problems are also addressed. New to This Edition *Incorporates significant theoretical and empirical advances. *Nine entirely new chapters. *Coverage of the social and cognitive neuroscience of self-processes; self-regulation and health; self and emotion; and hypoegeic states, such as mindfulness. Why is it that we tend to think about our lives as stories? Why do we strive to create coherent narratives that reflect a particular perspective? What happens when we discover multiple, perhaps conflicting perspectives in our narratives? Following groundbreaking work in the study of narrative identity in the last 20 years, the scholars of this volume have expanded and merged their theories of narrative identity with new perspectives in fields such as narratology, literary theory, philosophy, cultural studies, psychology, sociology, gender studies and history. Their contributions focus on the significance of perspective in the formation of narrative identities, probing the stratagems and narrative means of individuals in testing out personae for themselves.

The second edition of Ethics and Law for Australian Nurses is comprehensive in approach and allows students to understand the relationship between the legal and ethical frameworks of nursing practice. With an Australian focus, the book recognises the diversity of nursing practices and practice settings while emphasising their uniform aim of supporting and promoting health and wellbeing across the lifespan. Thoroughly revised to incorporate the latest methods and research, this edition features updates to legislation and new chapters on end-of-life decisions and Indigenous health care. It introduces readers to the 'Giving Voice to Values' approach to ethics and makes extensive use of case studies, legal case extracts, practical examples and reflective questions to illustrate key concepts throughout. Ethics and Law for Australian Nurses provides an innovative and intuitive skills-based approach to nursing ethics and the legal context of nursing practice.

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Morality, Identity and Narrative in the Fiction of Richard Ford is only the second monograph on the work of Richard Ford and the only one to deal with all three Frank Bascombe novels. The book offers comprehensive readings of the trilogy and the stories of Women with Men and A Multitude of Sins, thus bringing critical work on Ford up to date. Richard Ford insists that fiction contain a "moral vision", and this study takes up that challenge by investigating Ford's characters through the interconnections of morality, identity and narrative. It draws on the moral theories of Alasdair MacIntyre and Charles Taylor, and on the work on narrative and identity of French philosopher Paul Ricoeur. But it also explores in detail the portrait of contemporary American society and culture offered in the trilogy, analysing the individualism, exclusionary independence and laissez-faire principles of Independence Day, and the consumerism, sectionalism, self-absorption, enervation and violence of The Lay of the Land. This study traces the emerging vision in the trilogy of America as an atomized society in a state of disharmony and fear, and as a culture casting around for meaning, identity and spiritual peace. The book also contains an extensive recent interview with Richard Ford.

An individual has the potentiality to develop himself/herself during each period of his/her life. This potential for development can be affected by many different factors. These factors are divided into two main areas as internal factors and external factors. The common assumption is that internal factors are more effective than external factors. This is the dilemma about learning which process of lifelong learning is related to self-actualization. In this paper, discussion is limited to concept of lifelong learning and self actualization. LIFELONG LEARNING An individual can take proper support from many components such as family, education system, media and peers. However, they may not provide proper support for the individual. Thus, the individual needs more pedagogical support to solve problems of life, develop his/her skills and capabilities. The pedagogical support should be given by educational system. Teaching and learning in some areas such as math, science, drawing, social studies and so on were defined as pedagogical support in the past. But, this approach is weakening in today. During teaching and learning processes teacher and learner should focus on the learning rather than the teaching. The concept of learning is likely to be argued in many dimensions. The concepts of teaching and learning tend to be redefined based on the latest changes.

This book offers unique insights into the use of Facebook after the 2016 US presidential election, interrogating how users in private groups draw on individual experiences in movement building and identity construction while also critically reflecting on ethnographic practices around social media. The volume draws on the author's own involvement in a specific Facebook group focused around activism and community organizing in Texas following the 2016 US presidential election. Chapters draw on the frameworks of "small stories" and "stance" to unpack the ways in which group members use parts of their individual stories to signal beliefs to others, present themselves in relation to the group, and signal virtues of moral authority on various pressing political issues. Building on these analyses, Zentz goes on to address ways in which the scales of politics are being navigated and modified at the grassroots level in our highly networked world. This book contributes to ongoing conversations about the realities of internet use within linguistic anthropology and new media studies, and how researchers might seek to account for social media use and access to this data as these technologies develop further. This book is key reading

for students and scholars in linguistic anthropology, media studies, and activism and social movement studies.

Can a Christian organization with colonial roots work towards reproductive justice for Kenyan women and resist sexist interpretations of Christianity? How does a women's organization in Africa navigate controversial ethical dilemmas, while dealing with the pressures of imperialism in international development? Based on a case study of the Young Women's Christian Association (YWCA) in Kenya, this book explores the answers to these questions. It also introduces a theoretical framework drawn from postcolonial feminist critique, narrative identity theory and the work of the Circle of Concerned African Women Theologians: 'everyday Christian ethics'. The book evaluates the theory's implications as a cross-disciplinary theme in feminist studies of religion and theology. Eleanor Tiplady Higgs argues that Kenya YWCA's narratives of its Christian history and constitution sustain a link between its ethical perspective and its identity. The ethical insights that emerge from these practices proclaim the relevance of the value of 'fulfilled lives', as prescribed in the New Testament, for Christian women's experiences of reproductive injustice.

The exploration of personal identity and theories of narrative in *Narrative Identity and Personal Responsibility* is extraordinarily suggestive, resulting in implications for theories of action as well as ethics and psychology. Taking seriously the thought that we mediate our relations with the world by means of self-defining narratives grounded in the natural phenomenon of desire provides new answers to old puzzles of what it means to be human.

Ben-Bassat (English, Tel Aviv U.) discusses crises of ideology and identity in the fiction of contemporary American authors. She contends that the fiction of John Updike, Flannery O'Connor, Grace Paley, James Baldwin, and Alice Walker has absorbed a diversity of prophetic modes from a diversity of

This qualitative phenomenological study discussed the essence of moral identity and provided an understanding of the context in which it was experienced by emerging adults attending a Midwestern evangelical college. Since a primary objective in Christian education today is the formation of moral character in students, this study provided a rich description of moral identity within the emerging adult and a deeper understanding of moral identity formation during adolescence by examining the life narratives of 11 students attending an evangelical college in the Midwest. This phenomenological study used semi-structured interviews and document analysis to describe the essence of the moral identity experience. A textual description and a structural description were used with the analytical process of finding significant statements and grouping these statements into meaningful units. Narrative coding was also used to build a holistic description covering the depth and complexity of an individual's understanding of the self. This interpretive study used qualitative methodology to form a thick and rich description regarding the essence of moral identity and its formation in the emerging adult. Significant findings include the ability of emerging adults with high moral identity to possess well-developed self-narratives regarding moral events. Further, these narratives included themes of connection to a higher purpose or story, alienation toward current culture, and admiration toward a moral individual.

Who or what is entitled to act on the international plane? Where should responsibility for violations of international law lie? What sort of entities are capable of possessing international legal rights? What is the status of individuals, minority groups, non-governmental bodies, international organisations and animals in the international legal order and how has their status shifted over time? *International Legal Personality* contains fourteen articles that address these and related questions. In historical and contemporary writings, international lawyers grapple with the nature of legal identity, and confront global distributions of authority and responsibility, as they explore who or what is a 'person' in the international legal order. These essays document the emergence of an international legal order increasingly conceived in terms of patterns and probabilities, rather than as the stagecraft of a small company of permanent players.

One hundred years after his death, Tolstoy still inspires controversy with his notoriously complex narrative strategies. This original book explores how and why Tolstoy has mystified interpreters and offers a new look at his most famous works of fiction.

The editors bring together an interdisciplinary and international group of creative researchers and theorists to examine the way the stories we tell create our identities. The contributors to this volume explore how, beginning in adolescence and young adulthood, narrative identities become the stories we live by.

The Life Story, Domains of Identity, and Personality Development in Emerging Adulthood focuses on individuals' formulations of the unique episodes and events of their lives that give one meaning and a sense of personal identity. This book brings the growing research on narrative study and the life story into focus by drawing from the existing research on personality development during emerging adulthood. In this book, authors Michael W. Pratt and M. Kyle Matsuba present a series of chapters exploring how one's life story manifests across the many components of their developing identity, including their religion, morality, vocation, society, and the relationships they have with their parents, peers, and romantic partners. Taking their cue from Erik Erikson's model of adolescent and adult development, the authors show readers exactly how a life story approach can illuminate the distinctive features of an individual's personality and development during this formative phase of life. Organized around a set of life contexts where personality is manifested (i.e. adjustment, personal ideology, close relationships, occupation, and civic life), this book draws on the authors' own longitudinal research on the development of the life story in emerging adulthood. Throughout the book, they incorporate fascinating case studies and historical examples (e.g., Darwin, Pope Francis, Martin Luther King, Jr., Jane Fonda) of individuals' unique development during this period of life in order to better illustrate the application of this approach to understanding the whole person in context.

Race, ethnicity, nationality, religion, gender, sexuality: in the past couple of decades, a great deal of attention has been paid to such collective identities. They clamor for recognition and respect, sometimes at the expense of other things we value. But to what extent do "identities" constrain our freedom, our ability to make an individual life, and to what extent do they enable our individuality? In this beautifully written work, renowned philosopher and African Studies scholar Kwame Anthony Appiah draws on thinkers through the ages and across the globe to explore such questions. *The Ethics of Identity* takes seriously both the claims of individuality--the task of making a life---and the claims of identity, these large and often abstract social categories through which we define ourselves. What sort of life one should lead is a subject that has preoccupied moral and political thinkers from Aristotle to Mill. Here, Appiah develops an account of ethics, in just this venerable sense--but an account that connects moral obligations with collective allegiances, our individuality with our identities. As he observes, the question who we are has

always been linked to the question what we are. Adopting a broadly interdisciplinary perspective, Appiah takes aim at the clichés and received ideas amid which talk of identity so often founders. Is "culture" a good? For that matter, does the concept of culture really explain anything? Is diversity of value in itself? Are moral obligations the only kind there are? Has the rhetoric of "human rights" been overstretched? In the end, Appiah's arguments make it harder to think of the world as divided between the West and the Rest; between locals and cosmopolitans; between Us and Them. The result is a new vision of liberal humanism--one that can accommodate the vagaries and variety that make us human.

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