

Liberation By Oppression A Comparative Study Of Slavery

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"Originally called mad-doctoring, psychiatry began in the seventeenth century with the establishing of madhouses and the legal empowering of doctors to incarcerate persons denominated as insane. Until the end of the nineteenth century, every relationship between psychiatrist and patient was based on domination and coercion, as between master and slave. Psychiatry, its emblem the state mental hospital, was a part of the public sphere, the sphere of coercion. The advent of private psychotherapy, at the end of the nineteenth century, split psychiatry in two: some patients continued to be the involuntary inmates of state hospitals; others became the voluntary patients of privately practicing psychotherapists. Psychotherapy was officially defined as a type of medical treatment, but actually was a secular-medical version of the cure of souls. Relationships between therapist and patient, Thomas Szasz argues, was based on cooperation and contract, as is relationships between employer and employee, or, between clergyman and parishioner. Psychotherapy, its emblem the therapist's office, was a part of the private sphere, the contract. Through most of the twentieth century, psychiatry was a house divided-half-slave, and half-free. During the past few decades, psychiatry became united again: all relations between psychiatrists and patients, regardless of the nature of the interaction between them, are now based on actual or potential coercion. This situation is the result of two major ""reforms"" that deprive therapist and patient alike of the freedom to contract with one another: Therapists now have a double duty: they must protect all mental patients-involuntary and voluntary, hospitalized or outpatient, incompetent or competent-from themselves. They must also protect the public from all patients. Persons designated as mental patients may be exempted from responsibility for the deleterious consequences of their own behavior if it is attributed to mental illne"--Provided by publisher.

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Offers an account of how black people in the United States and South Africa addressed the challenges of white supremacy, citing the events and movements that have occurred throughout history. Reprint.

This study analyses the commentaries of four Muslim intellectuals who have turned to scripture as a liberating text to confront an array of problems, from patriarchy, racism, and empire to poverty and interreligious communal violence. Shadaab Rahemtulla considers the exegeses of the South African Farid Esack (b. 1956), the Indian Asghar Ali Engineer (1939-2013), the African American Amina Wadud (b. 1952), and the Pakistani American Asma Barlas (b. 1950). Rahemtulla examines how these intellectuals have been able to expound this seventh-century Arabian text in a socially liberating way, addressing their own lived realities of oppression, and thus contexts that are worlds removed from that of the text's immediate audience. Through a close reading of their works, he underlines the importance of both the ethico-social content of the Qur'an and their usage of new and innovative reading practices. This work provides a rich analysis of the thought-ways of specific Muslim intellectuals, thereby substantiating a broadly framed school of thought. Rahemtulla draws out their specific and general importance without displaying an uncritical sympathy. He sheds light on the impact of modern exegetical commentary which is more self-consciously concerned with historical context and present realities. In a mutually reinforcing way, this work thus illuminates both the role of agency and hermeneutical approaches in modern Islamic thought.

This accessible and cutting-edge work offers a new look at the history of western 'civilization,' one that brings into focus the interrelated suffering of oppressed humans and other animals. Nibert argues that the oppression both of humans and of other species of animals is inextricably tangled within the structure of social arrangements. Nibert asserts that human use and mistreatment of other animals are not natural and do little to further the human condition.

Comparative philosophy is an important site for the study of non-Western philosophical traditions, but it has long been associated with "East-West" dialogue. *Comparative Studies in Asian and Latin American Philosophies* shifts this trajectory to focus on cross-cultural conversations across Asia and Latin America. A team of international contributors discuss subjects ranging from Orientalism in early Latin American studies of Asian thought to liberatory politics in today's globalized world. They bring together resources including Latin American feminism, Aztec teachings on ethics, Buddhist critiques of essentialism, and Confucian morality. Chapters address topics such as educational reform, the social practices surrounding breastfeeding, martial arts as political resistance, and the construction of race and identity. Together the essays reflect the philosophical diversity of Asia and Latin America while foregrounding their shared concerns on issues of Eurocentrism and coloniality. By bringing these critical perspectives to bear on the theories and methods of cross-cultural philosophy, *Comparative Studies in Asian and Latin American Philosophies* offers new insights into the nature and practice of philosophical comparison.

"By using an ever-widening comparative method, Fredrickson is able to illustrate the depth of institutional and intellectual incorporation of racism, and he keeps alive the possibility of moral and political reform."—Thomas Bender, New York University

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