

## 「東方哲學問題討論（上）」課程大綱

課程名稱：東方哲學問題討論（上）Seminar on Eastern Philosophical Questions (1)

授課教師：蔡耀明

學分數：2學分

授課年度：一〇二學年度第一學期

上課時間：星期五 (10:20-12:10)

教室：哲學系研討室一

Office hours: 星期二 (2:20-3:10), 星期三 (4:30-5:20), 星期五 (3:30-4:20), @台大水源校區哲學系館512 (台北市思源街18號。)

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### 【課程概述】

本課程探討印度與中國傳統哲學的重大論題，包括：哲學做什麼？／反思東方哲學與西方哲學之二分／東方哲學探討哪些重大的哲學論題？／我們問對了問題嗎？／典籍研究、哲學史論述、哲學模板套用、哲學探究／我們要做什麼？／What is a Philosophical Question?／Classic Asian Philosophies as Guides to Life／The Meaning of Life／Introduction to Indian Philosophy／Worldviews／The Relational Self: Asian Views of Nature and Human Nature／The Who and the How of Experience／The Paths of Bondage and Liberation／Buddhist Perspectives on Bondage and Liberation／What Makes Awakening Possible?／Knowledge, Ignorance, Wisdom, and Luminosity／The Asian Sages: Lao-tzu, Confucius, and Buddha／Chinese Philosophical Studies.

### 【課程目標】

本課程的目標，在於對印度哲學（尤其佛教哲學）與中國哲學之重大論題，建立論題形成與論題探究的哲學素養，培養立足於全球學界的廣大視野與切要視角，並且奠定以亞洲哲學或甚至世界哲學為格局的哲學研究之高深的基礎。

### 【課程要求】

不論學員各自所設定的專攻領域為何，本課程要求首先以亞洲哲學或甚至世界哲學為格局，以論題的提出與探究為導向，避免在相當狹隘的學術史的傳統故步自封。學員必須預先研讀本課程大綱所列的主要的課程材料，按時完成作業，以及在課堂上積極參與討論。每一進度單元所列的「延伸的參考材料」，多少皆具參考價值，並不硬性規定必讀，然而可藉以拓展課程修讀的廣度、深度、和層級。

### 【教材及參考書目】

詳如「課程進度」所列。要求閱讀以及在課堂予以講解和討論者，以粗體字標示。更多的參考材料，於課堂隨時補充。

### 【成績評量方式】

從第三週開始，每一位學員在上課時，皆須繳交該週指定的閱讀材料的書面報告。(50%) 由授課教師徵求課堂報告者，並且引導學員相互討論。(50%) 本課程不另外要求單篇的

學期報告。

【課程進度】

第 1 週 2013/09/13 [單元主題]：哲學做什麼？／反思東方哲學與西方哲學之二分／東方哲學探討哪些重大的哲學論題？／我們問對了問題嗎？／典籍研究、哲學史論述、哲學模板套用、哲學探究／我們要做什麼？

\* 蔡耀明，〈生命哲學之課題範疇與論題舉隅：由形上學、心態哲學、和知識學的取角所形成的課題範疇〉，《正觀》第 44 期(2008 年 3 月)，頁 205-263。

\* Yao-ming Tsai, "How Does an Empty Buddhist Bioethics Work: The Example of Abortion."

[ 延伸的參考材料 ]

\* 蔡耀明，《佛教的研究方法與學術資訊》(台北：法鼓文化事業，2006 年)。

\* Nils Rauhut, *Readings on Ultimate Questions: An Introduction to Philosophy*, 3rd edition, New York: Pearson, 2009.

\* Douglas Soccio, *Archetypes of Wisdom: An Introduction to Philosophy*, 7<sup>th</sup> edition, Belmont: Wadsworth, 2010.

第 2 週 2013/09/20 [單元主題]：放假

第 3 週 2013/09/27 [單元主題]：What is a Philosophical Question?

\* Luciano Floridi, "What is a Philosophical Question?" *Metaphilosophy* 44/3 (April 2013): 195-221.

[ 延伸的參考材料：應用 ]

\* David Bain, "Four philosophical Questions to Make Your Brain Hurt," *BBC*, 20 November 2008. (<http://news.bbc.co.uk/2/hi/7739493.stm>) (1. Should We Kill Healthy People for Their Organs? 2. Are You the Same Person Who Started Reading This Article? 3. Is That Really A Computer Screen in Front of You? 4. Did You Really Choose To Read This Article?)

\* George Dvorsky, "8 Great Philosophical Questions That We'll Never Solve," *io9*, September 2012. (<http://io9.com/5945801/8-philosophical-questions-that-well-never-solve>) (1. Why is there something rather than nothing? 2. Is our universe real? 3. Do we have free will? 4. Does God exist? 5. Is there life after death? 6. Can you really experience anything objectively? 7. What is the best moral system? 8. What are numbers?)

\* Robert Fiengo, "1: Introduction: Ignorance and Incompleteness," *Asking Questions: Using Meaningful Structures to Imply Ignorance*, Oxford: Oxford University Press, 2007, pp. 1-17.

\* F. Heylighen and et al., "Eternal Philosophical Questions," *Principia Cybernetica*, September, 2000. (<http://pespmc1.vub.ac.be/ETERQUES.html>) (What is? Why is there something rather than nothing? Why is the world the way it is? Where does it all come from? Where do we come from? Who are we? Where are we going to? What is the purpose of it all? Is there a God? What is good and what is evil? What is knowledge? What is truth? What is consciousness? Do we have a "free will"? How should we act? How can we be happy? Why cannot we live forever? What is the meaning of life?)

\* Matthew Lipman, "Philosophical Discussion Plans and Exercises," *Analytic Teaching* 16/2 (April 1996): 64-77. <http://www.viterbo.edu/analytic/16%20no%202/Philosophical%20discussion.pdf>

第 4 週 2013/10/04 [單元主題]：Classic Asian Philosophies as Guides to Life

\* Joel Kupperman, "Chapter 9: Classic Asian Philosophies as Guides to Life," *Classic Asian Philosophy: A Guide to the Essential Texts*, Oxford: Oxford University Press, 2001, pp. 149-159.

[ 延伸的參考材料 ]

\* "Eastern philosophy," Wikipedia." ([http://en.wikipedia.org/wiki/Eastern\\_philosophy](http://en.wikipedia.org/wiki/Eastern_philosophy))

(Eastern philosophy includes the various philosophies of South and East Asia, including Indian philosophy, Chinese philosophy, Japanese philosophy, and Korean philosophy. Sometimes Iranian/Persian philosophy can be considered as eastern philosophy. Broadly speaking the term can also sometimes include Babylonian philosophy, Jewish philosophy, and Islamic philosophy, though these may also be considered Western philosophies.)

(1 Classification. 2 Supreme God and the demigods. 2.1 Comparative religion; 2.2 Syntheses of

Eastern and Western philosophy. 3 East Asian philosophies. 3.1 Confucianism; 3.2 Neo-Confucianism; 3.3 Taoism; 3.4 Shinto; 3.5 Legalism; 3.6 Maoism. 4 Indian philosophies. 4.1 Hindu philosophy; 4.2 Buddhist philosophy; 4.3 Sikh philosophy; 4.4 Jainism; 4.5 Cārvāka. 5 Iranian philosophy. 5.1 Zoroastrianism; 5.2 Manichaeism; 5.3 Mazdakism; 5.4 Zurvanism; 5.5 Avicennism; 5.6 Iranian Illuminism; 5.7 Transcendent Philosophy; 5.8 Bahá'í Philosophy. 6 Babylonian philosophy. 7 Jewish philosophy. 8 Islamic philosophy. 8.1 Sufi philosophy.)

\* Ray Billington, *Understanding Eastern Philosophy*, London: Routledge, 2003.

\* Diané Collinson and et al., *Fifty Eastern Thinkers*, London: Routledge, 2000.

\* James Fieser, "Chapter 4: Classical Eastern Philosophy," *The History of Philosophy: A Short Survey*, 2012. (<http://www.utm.edu/staff/jfieser/class/110/4-eastern.htm>) (A. Hindu philosophy. B. Buddhist Philosophy. C. Confucian Philosophy. D. Daoist Philosophy.)

\* Victoria Harrison, *Eastern Philosophy: The Basics*, London: Routledge, 2013.

\* Oliver Leaman, *Key Concepts in Eastern Philosophy*, London: Routledge, 1999.

\* Oliver Leaman, *Eastern Philosophy: Key Readings*, London: Routledge, 2000.

\* Diane Morgan, *The Best Guide to Eastern Philosophy and Religion*, Los Angeles: Renaissance, 2001.

\* Chakravarthi Ram-Prasad, *Eastern Philosophy*, London: Weidenfeld & Nicolson, 2005.

\* Douglas Soccio, "Chapter 18: Philosophy As A Way of Life," *Archetypes of Wisdom: An Introduction to Philosophy*, 7<sup>th</sup> edition, Belmont: Wadsworth, 2010, pp. 523-546, 559.

\* Mel Thompson, *Understand Eastern Philosophy*, London: Hodder Education, 2012.

第 5 週 2013/10/11 [單元主題] : The Meaning of Life

\* 蔡耀明,〈生命意義之佛教哲學的反思〉,《人文與社會科學簡訊》第 13 卷第 1 期 (2011 年 12 月), 頁 159-183.

[ 延伸的參考材料 ]

\* 蔡耀明,〈生命與生命哲學：界說與釐清〉,《臺灣大學哲學論評》第 35 期 (2008 年 3 月), 頁 155-190.

\* Terry Eagleton, *The Meaning of Life*, Oxford: Oxford University Press, 2007.

\* Alison Gopnik, *The Philosophical Baby: What Children's Minds Tell Us about Truth, Love, and the Meaning of Life*, New York: Farrar, Straus and Giroux, 2009.

\* Yuval Lurie, *Tracking the Meaning of Life: A Philosophical Journey*, Columbia: University of Missouri Press, 2006.

\* Nancy Martin, Joseph Runzo, *The Meaning of Life in the World Religions*, Oxford: Oneworld, 2000.

\* Paul Thagard, *The Brain and the Meaning of Life*, Princeton: Princeton University Press, 2010.

第 6 週 2013/10/18 [單元主題] : Introduction to Indian Philosophy

\* **Christopher Bartley, "Introduction: Some Types of Indian Religiosity," *Introduction to Indian Philosophy*, London: Continuum, 2011, pp. 1-6.**

\* **Christopher Bartley, "Chapter 1: Foundations of Brahminism: Vedas and Upaniṣads," *Introduction to Indian Philosophy*, London: Continuum, 2011, pp. 7-12.**

[ 延伸的參考材料 : ]

\* Christopher Bartley, *Indian Philosophy A-Z*, New York: Palgrave Macmillan, 2005.

\* Bina Gupta, *An Introduction to Indian Philosophy: Perspectives on Reality, Knowledge, and Freedom*, New York: Routledge, 2012.

\* Jeaneane Fowler, *Perspectives of Reality: An Introduction to the Philosophy of Hinduism*, Brighton: Sussex Academic Press, 2002.

第 7 週 2013/10/25 [單元主題] : Worldviews

\* **Anantanand Rambachan, "Chapter 1: The Human Problem," *The Advaita Worldview: God, World, and Humanity*, Albany: State University of New York Press, 2006, pp. 9-17, 117-119.**

\* 蔡耀明,〈一法界的世界觀、住地考察、包容說：以《不增不減經》為依據的共生同成理念〉,《臺大佛學研究》第 17 期 (2009 年 6 月), 頁 1-48.

[ 延伸的參考材料 ]

\* 蔡耀明,〈《佛說不增不減經》「眾生界不增不減」的修學義理：由眾生界、法界、法身到如來藏的理路開展〉,《臺灣大學哲學論評》第 28 期 (2004 年 10 月), 頁 89-155.

\* David Naugle, *Worldview: The History of a Concept*, Grand Rapids: W.B. Eerdmans, 2002.

\* Jim Norwine, Jonathan Smith (eds.), *Worldview Flux: Perplexed Values among Postmodern Peoples*, Lanham: Lexington, 2000.

\* Anantanand Rambachan, *The Advaita Worldview: God, World, and Humanity*, Albany: State University of New York Press, 2006.

\* Eugene Webb, *Worldview and Mind: Religious Thought and Psychological Development*, Columbia: University of Missouri Press, 2009.

第 8 週 2013/11/01 [單元主題] : The Relational Self: Asian Views of Nature and Human Nature

\* **Anna Peterson, “Chapter 4: The Relational Self: Asian Views of Nature and Human Nature,” *Being Human: Ethics, Environment, and Our Place in the World*, Berkeley: University of California Press, 2001, pp. 77-99, 249-250.**

[ 延伸的參考材料 ]

\* 蔡耀明,〈「不二中道」學說相關導航概念的詮釋進路：以佛法解開生命世界的全面實相在思惟的導引為詮釋線索〉,《臺灣大學哲學論評》第 32 期(2006 年 10 月),頁 115-166.

\* Yao-ming Tsai, “Human Life from the Perspective of Buddhist Medicine: A Philosophical Inquiry Based on the *Vimalakīrti-nirdeśa-sūtra*,” in *The Conception of the Human Person in Medicine: Exploring Boundaries between Traditional Chinese and Western Medicine*, edited by Lukas Kaelin, Yao-ming Tsai and et al., Vienna: Verlag Österreich, 2013, pp. 117-139.

第 9 週 2013/11/08 [單元主題] : The Who and the How of Experience

\* **Joel Krueger, “The Who and the How of Experience,” *Self, No Self? Perspectives from Analytical, Phenomenological, and Indian Traditions*, edited by Dan Zahavi and et al., Oxford University Press, 2011, pp. 27-55.**

[ 延伸的參考材料 ]

\* Antonio Damasio, *Self Comes to Mind: Constructing the Conscious Brain*, New York: Pantheon Books, 2010.

\* Jonardon Ganeri, *The Concealed Art of the Soul: Theories of the Self and Practices of Truth in Indian Ethics and Epistemology*, Oxford: Oxford University Press, 2007.

\* Valerie Hardcastle, *Constructing the Self*, Amsterdam: John Benjamins, 2008.

\* Marianne Janack, *What We Mean by Experience*, Stanford: Stanford University Press, 2012.

\* Stephen Palmquist (ed.), *Cultivating Personhood: Kant and Asian Philosophy*, Berlin: De Gruyter, 2010.

\* Anantanand Rambachan, “Chapter 3: The Nature of the Ātman,” *The Advaita Worldview: God, World, and Humanity*, Albany: State University of New York Press, 2006, pp. 31-46, 121-123.

第 10 週 2013/11/15 [單元主題] : 放假

第 11 週 2013/11/22 [單元主題] : The Paths of Bondage and Liberation

\* **Dharm Bhawuk, “Chapter 5: The Paths of Bondage and Liberation,” *Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita*, New York: Springer, 2011, pp. 93-110.**

[ 延伸的參考材料 ]

\* Andreas Bigger and et al. (eds.), *Release from Life-- Release in Life: Indian Perspectives on Individual Liberation*, Bern: P. Lang, 2010.

\* Brian Hodgkinson, “Chapter 5: Liberation,” *The Essence of Vedanta*, London: Arcturus, 2006, pp. 85-110.

\* Sharon Mijares (ed.), *Modern Psychology and Ancient Wisdom: Psychological Healing Practices from the World's Religious Traditions*, New York: Haworth Integrative Healing Press, 2003.

\* Anantanand Rambachan, “Chapter 7: Liberation,” *The Advaita Worldview: God, World, and Humanity*, Albany: State University of New York Press, 2006, pp. 99-116, 130-132.

\* Chakravarthi Ram-Prasad, *Knowledge and Liberation in Classical Indian Thought*, New York: Palgrave, 2001.

\* Chakravarthi Ram-Prasad, *Indian Philosophy and the Consequences of Knowledge: Themes in Ethics, Metaphysics and Soteriology*, Aldershot: Ashgate, 2007.

第 12 週 2013/11/29〔單元主題〕：Buddhist Perspectives on Bondage and Liberation

\* 蔡耀明，〈以《雜阿含經》為依據探討「解開而認知世人」與「出離而超脫人世」在條理的一貫〉，《東海哲學研究集刊》第 17 輯（2012 年 7 月），頁 3-33。

\* 蔡耀明，〈佛教「八解脫」之解脫學理的探究〉，《揭諦：南華大學哲學與生命教育學學報》第 24 期（2013 年 1 月），頁 201-266。

〔延伸的參考材料〕

\* 蔡耀明，〈《阿含經》的禪修在解脫道的多重功能：附記「色界四禪」的述句與禪定支〉，《正觀》第 20 期（2002 年 3 月），頁 83-140。

\* Robert Buswell, Jr., Robert Gimello (eds.), *Paths to Liberation: The Mārga and Its Transformations in Buddhist Thought*, Honolulu: University of Hawaii Press, 1992.

第 13 週 2013/12/06〔單元主題〕：期中回顧與討論

第 14 週 2013/12/13〔單元主題〕：What Makes Awakening Possible?

\* **Richard Hayes, “What Makes Awakening Possible?” 2009.**

(<http://www.unm.edu/~rhayes/Lecture05.pdf>)

\* 《大般若波羅蜜多經·第四會·真如品第十六》，唐·玄奘法師譯，T. 220 (4), vol. 7, pp. 823a-825c.

〔延伸的參考材料〕

\* 蔡耀明，〈佛教住地學說在心身安頓的學理基礎〉，《正觀》第 54 期（2010 年 9 月），頁 5-48。

\* Richard Bernstein, *Ultimate Journey: Retracing the Path of an Ancient Buddhist Monk Who Crossed Asia in Search of Enlightenment*, New York: A.A. Knopf, 2001.

\* Bstan-'dzin-rgya-mtsho, *From Here to Enlightenment: An Introduction to Tsong-kha-pa's Classic Text the Great Treatise on the Stages of the Path to Enlightenment*, translated, edited, and annotated by Guy Newland, Boston: Snow Lion, 2012.

\* R. M. L. Gethin, *The Buddhist Path to Awakening*, London: Oneworld, 2001.

\* Khandro Rinpoche, *This Precious Life: Tibetan Buddhist Teachings on the Path to Enlightenment*, Boston: Shambhala Publications, 2003.

\* Florin Sutton, *Existence and Enlightenment in the Laṅkāvatāra-sūtra: A Study in the Ontology and Epistemology of the Yogācāra School of Mahāyāna Buddhism*, Albany: State University of New York Press, 1991.

第 15 週 2013/12/20〔單元主題〕：Knowledge, Ignorance, Wisdom, and Luminosity

\* 蔡耀明，〈以般若空觀解明無明與萬有〉，《圓光佛學學報》第 22 期（2013 年 12 月）。

〔延伸的參考材料〕

\* Karl Brunnholz (tr.), *Straight from the Heart: Buddhist Pith Instructions*, Ithaca: Snow Lion, 2007.

\* Alexander Guerrero, “Don't Know, Don't Kill: Moral Ignorance, Culpability, and Caution,” *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition* 136/1 (October 2007): 59-97.

\* Brian Hodgkinson, “Chapter 2: Knowledge and Ignorance,” *The Essence of Vedanta*, London: Arcturus, 2006, pp. 17-37.

\* Anantanand Rambachan, “Chapter 4: The Source of Valid Knowledge,” *The Advaita Worldview: God, World, and Humanity*, Albany: State University of New York Press, 2006, pp. 47-65, 123-125.

\* Nicholas Rescher, “1: The Reach of Ignorance,” *Ignorance: On the Wider Implications of Deficient Knowledge*, 2<sup>nd</sup> edition, Pittsburgh: University of Pittsburgh Press, 2009, pp. 1-27.

\* Bill Vitek, Wes Jackson, “Introduction: Taking Ignorance Seriously,” *The Virtues of Ignorance: Complexity, Sustainability, and the Limits of Knowledge*, edited by Bill Vitek and Wes Jackson, Lexington: University Press of Kentucky, 2008, pp. 1-17.

\* Michael Zimmerman, *Living with Uncertainty: The Moral Significance of Ignorance*, Cambridge: Cambridge University Press, 2008.

第 16 週 2013/12/27〔單元主題〕：The Asian Sages: Lao-tzu, Confucius, and Buddha

\* **Douglas Soccio, “Chapter 2: The Asian Sages: Lao-tzu, Confucius, and Buddha,”** *Archetypes of Wisdom: An Introduction to Philosophy*, 7<sup>th</sup> edition, Belmont: Wadsworth,

2010, pp. 21-56, 547-548.

〔延伸的參考材料〕

\* Michael Brannigan, *The Pulse of Wisdom: The Philosophies of India, China, and Japan*, Belmont: Wadsworth/Thomson Learning, 2000.

\* Brian Carr, Indira Mahalingam (eds.), *Companion Encyclopedia of Asian Philosophy*, London: Routledge, 1997.

第 17 週 2014/01/03 [單元主題] : Chinese Philosophical Studies

\* Jana Rosker, “Traditional Chinese Thought: Philosophy or Religion?” *Asian Philosophy* 19/3 (November 2009): 225–237.

\* Bo Mou, “On Some Methodological Issues concerning Chinese Philosophy: An Introduction,” *History of Chinese philosophy*, edited by Bo Mou, London: Routledge, 2009, pp. 1-39.

〔延伸的參考材料〕

\* Alan K.L. Chan, Yuet Keung Lo (eds.), *Philosophy and Religion in Early Medieval China*, Albany: State University of New York Press, 2010.

\* Wing-Tsit Chan, “Basic Problems in the Study of Chinese Philosophy,” *Philosophy East and West* 4/2 (July 1954): 157-166.

\* Kim-chong Chong, *Early Confucian Ethics: Concepts and Arguments*, Chicago: Open Court, 2007.

\* Bo Mou, *Chinese Philosophy A-Z*, Edinburgh: Edinburgh University Press, 2009.

\* Bo Mou, “Constructive Engagement of Chinese and Western Philosophy: A Contemporary Trend toward World Philosophy,” *History of Chinese philosophy*, edited by Bo Mou, London: Routledge, 2009, pp. 571-608.

\* Kwong-loi Shun, David Wong (eds.), *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*, Cambridge: Cambridge University Press, 2004.

\* Robin Wang, *Chinese Philosophy in an Era of Globalization*, Albany: State University of New York Press, 2004.

\* Fenggang Yang, Joseph Tamney, *Confucianism and Spiritual Traditions in Modern China and Beyond*, Leiden: Brill, 2012.

第 18 週 2014/01/10 [單元主題] : More about Chinese Philosophical Studies

\* 楊國榮，〈中國哲學史：問題與視域〉，《哲學分析》第 1 卷第 1 期（2010 年 6 月），頁 63-71.

\* 鄭東，〈近兩年來的中國哲壇爭辯及哲學發展題域〉，《哲學分析》第 1 卷第 3 期（2010 年 10 月），頁 173-182.

〔延伸的參考材料〕

\* 李承貴，〈面向新世紀的中國哲學研究：當代中國哲學研究熱點問題述要〉，《安徽大學學報(哲學社會科學版)》第 30 卷第 2 期（2006 年 3 月），頁 1-11.

\* 胡文會，〈中國哲學合法性問題研究綜述〉，《湖北民族學院學報(哲學社會科學版)》第 26 卷第 4 期（2008 年），頁 139-148.

\* 蒙培元，〈人·理性·境界：中國哲學研究中的三個問題〉，《泉州師範學院學報》第 22 卷第 3 期（2004 年 5 月），頁 13-22.

\* 彭國翔，〈中國哲學研究方法論的再反思：“援西入中”及其兩種模式〉，《南京大學學報(哲學·人文科學·社會科學版)》第 4 期（2007 年），頁 77-87.

\* 張汝倫，〈邯鄲學步，失其故步：也談中國哲學研究中的“反向格義”問題〉，《南京大學學報(哲學·人文科學·社會科學版)》第 4 期（2007 年），頁 60-76.

\* 鄭宗義，〈論二十世紀中國學人對於“中國哲學”的探索與定位〉，《中國哲學史》第 2 期（2006 年），頁 21-34.

\* 劉笑敢，〈“反向格義”與中國哲學研究的困境：以老子之道的詮釋為例〉，《南京大學學報(哲學·人文科學·社會科學版)》第 2 期（2006 年），頁 76-90.

\* 嚴春友，〈百年中國哲學研究方法之反思與現代發展之路：兼談思想的創生能力與現代合法性之關係〉，《太原師範學院學報(社會科學版)》第 4 卷第 2 期（2005 年 6 月），頁 1-12.

\* Karyn Lai, “Chapter 1: Chinese philosophy,” *An introduction to Chinese philosophy*, Cambridge: Cambridge University Press, 2008, pp. 1-18.