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Chapter 1 : Soviet squares: how public space is disappearing in post-communist cities | Cities | The Guardian

Religion and democratic citizenship: inquiry and conviction in the American public square. Speculations on an open Socratic-peircean public an open Socratic.

References for publications are indicated as follows. Dissertation, University of Leipzig. Teaching in the spirit of John Dewey. Dissertation, Proefschrift Universiteit van Amsterdam. University of British Columbia Spinoza in a postmodern context: Reading the "Ethics" with Peirce, Levinas and Deleuze. Dissertation, Religious Studies Dept. A Roycean critique of the medical community at the end of life. University of Colorado at Denver post-doc, Radical faith and radical politics in creative dialogue: John Dewey and teaching rhetoric for civic engagement. Making sense of freedom in education: Three elements of neoliberal and pragmatic philosophical frameworks. Dissertation, Education Leadership Dept. The Rise of Empiricism: University of Toronto postdoc fellow, Danish National Research Foundation fellowship, Robert Duncan and the American pragmatist sublime. A conversation between Confucius and Dewey on individual and community. The conception and attributes of God: Smid, Robert Warren, Jr. An analysis and appraisal of methodologies of cross-cultural comparison from the American Pragmatist and process philosophical traditions. Curry College lecturer, Faith in the composition class: A Pragmatic approach to common ground. Rawls, Dewey and Education. University of Mississippi, Dept. John Dewey on theory of learning and inquiry: The scientific method and subject matter. Toward a common democratic faith: The political ethics of John Dewey and Jacques Maritain. Virtue, education, and pragmatic modernity. Dissertation, Political Science Dept. The ideas of Roscoe Pound: Pragmatism, pluralism and polylegalism. Towards a pragmatic theory of medical explanations of disease. Vassar College adjunct, Their nature and justification. Ethical coexistence beyond dualism: The converging visions of Dewey and Merleau-Ponty. Shippensburg University lecturer, American spaces of conversion: Requiem for the politics of certainty: Pragmatism, democracy, and hope. University of California, Santa Cruz research fellow, American pragmatism and democratic faith. College of Wooster visiting, Opening truth to imagination: The pragmatism of John Dewey and Richard Rorty. Navigating the waters of cynicism. Schiller and the style of pragmatic humanism. Rethinking George Herbert Mead: Implications for contemporary theories of knowledge, science, and technology. The philosophy of D. Identity, democracy and the meaningfulness of experience. John Dewey and Reinhold Niebuhr: Confronting the problem of changing needs through a pragmatic adjustment of habit. Dewey, Darwinism, and teaching democracy: The importance of evolutionary thought for citizenship education. Five essays on Quine and underdetermination. Thinking politics otherwise with Rorty, Kierkegaard, and Levinas. Vanderbilt University lecturer, Woody Guthrie and John Dewey: Pedagogy of the expressed. John Dewey on aesthetic experience and moral cultivation. University of Texas, Austin, Dept. John Dewey and the dynamics of moral faith: An assessment and reconstruction. Moral inquiry, the virtues, and pluralism: Good work for a better society: John Dewey and education through occupations. Zwischen Pragmatismus und Realismus: Confucian pragmatism as the art of contextualizing personal experience and world. Renmin University of China? A mediating way of thinking: Rhetoric, gender, and religion in the American pragmatist tradition. University of Ottawa part-time, The European Union democratic deficit: Habermas, pragmatism, and multiperspectival theory. Charles Community College, Missouri Pragmatism, solidarity, and literature. The ethics of corporeality: A study of the phenomenological and pragmatic significance of the human body. Dalhousie University fellow, The discovery of mathematical probability theory: A case study in the logic of mathematical inquiry. The growth of virtues: MacIntyre and Dewey on ethics. Owensboro Community and Technical College Kentucky A Peircean theory of real kinds. National Tsing Hua University, Taiwan The problem of religion in the American public square: Toward an open Socratic model. Dissertation, Writing Studies Dept. A study in the metaphysics of metaphorical theology: John Dewey on the art of communication. As explored through a Deweyan lens. Overcoming marginalization and insignificance:

Chapter 2 : Challenges and Opportunities: Speculations on a Buddhist Future

Pragmatism Cybrary. an open Socratic-peircean public square -- Conclusion. these tentative speculations and offers a detailed alternative to the dominant.

In thirty-four were landed in Texas at the direction of U. They were to be used to settle, and subdue, the West, an experiment put paid by lobbying military mule suppliers and that bugaboo, the American Civil War. Jeff Davis, in case you forgot, changed his allegiance. Even with a small population these camels and their descendants plus some privately introduced commercial stock managed to hang on until the 20th century. Draft Camel Imported as work animals into central Australia in the 19th century the now-feral dromedaries in the Land Down-Under reached a population of one million. Between and an extermination program reduced that number to , These stocks are the only wild dromedaries on the planet. The framing of the question in my opening sentence means we also have to include the southern hemisphere of the New World. Scientists have also created a cama, a camel-lama hybrid, using camel semen injected into a llama! They have no hump and are bigger than a llama and smaller than a camel. There was no practical purpose to this experiment, as such, more than to test if the Old World and New World denizens are, in fact, the same species. Not more than two weeks before we left for India in February I was amused to hear that 12 contestants at the beauty contest at the King Abdulaziz Camel Festival in Rimah, Saudi Arabia had been ignominiously tossed from the competition. Owners were discovered to be cheats; their crime heinous beyond all understanding: Ohâ€ did I forget to mention I am writing here of camel contestants, not the fairer sex of our own species. I wonder if I can slightly enlarge my old camel hair overcoat with a judicious application of botox? If you have ever been up close and personal OK, maybe not that personal with a camel you will see they have lovely eyes topped with hooded, come-hither lids rimmed with long lashes. I well remember this one female in Kenyaâ€ but I digress. In my unfolding camelid geography above I did not mean to slight the largest of the species, Camelus Ferus, the wild Bactrian, but these magnificent beasts are not found in India, the focus of this essay to which I am slowly humping. Alas, wild Bactrians are scarce on the ground in their native habitat, too. Additionally, there is the two-humped domesticated Bactrian C. Aside from slight, invisible genetic differences with this domesticated variety, wild Bactrians are able to drink very saline winter slushies from semi-frozen Gobi salt-pans. From this they seem to suffer no ill effect and it is something their more numerous domesticated cousins cannot do. Bactrians are also one of the few animals able to eat snow to provide their water needs when liquid fresh water or salt slushies are not available. They accomplish this feat using advanced physics â€” the principal of latent heat, the hidden energy supplied or extracted to change the state of a substance without changing its temperature. This means heat is taken from the camel to melt the snow into water they can then utilize. It is an energy-intensive process so they eat only a little snow at a time. With your elementary camel knowledge now in order we may proceed to the story at hand: My failure to muster up the courage to do so is something that will haunt the rest of my days, no matter I had no ready coloring agent left behind my ears from the Holi Festival. I would bet dollars-to-donuts that most of you did not know there are four kinds of camels in Rajasthan. They roughly correspond to our more familiar Percheron or Clydesdale horse, a Ferrari, the Holstein cow and, for the sake of a one-on-one comparison, the bovine we call a Jersey. The corresponding camels are the Bikaneri, Jaisalmeri, Kachchhi and Mewari. Perhaps we cannot be pen pals after all. As we walked the camel world, absorbing minutiae such as a dry and thirsty camel may slurp down its litres 53 gallons in three minutes, an enormous male was indicated, standing in his outdoor stall. His legs were hobbled. Our guide said he was a particularly ornery and nasty bad boy. A big bastard he proved to be when I walked closer to take his portrait and he pivoted away facing west leaving me with only an eastern view. Several times I jockeyed for a better angle without getting too close but he deftly rotated away, giving me the stink eye as he continued to ruin a perfectly good shot. I believe I profaned god in a moment of pique. Stud Camel at Rest Tied to a Wall Not being privy to the dromedary tongue, I could be wrong but I think he uttered

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something about Camelid Union, Local , suggesting he refuse to pose for the western infidel seeking to monetize his good studly looks for monetary gain that will not be shared. Camels, if you must know, are the only ungulates that mate in a sitting position and the female does not ovulate until semen is present in the vagina, a sort of cart-before-the-horse-scenario. Modesty prevents me from writing more. We did get to hear many examples of the male mating call, to which the females were all ears, each pointing toward the sounds of particular males. I managed to get a recording of this remarkable sound and will try to figure out how to edit and post it in the future. It is an incredibly deep rumble that carries a great distance. The closer I stood to a braying male the more physically palpable the rumble. I was reminded of the low decibel notes of whales with their oceanic song moving through the vastness of their seas. It is said that the notes of a male singing off the coast of Maine can be picked up on the other side of the Atlantic! What I find extraordinary, and did not know until looking up camelids a moment ago to find out if I was correct in naming all seven members of the species, is that aquatic cetacea such as whales evolved from artiodactyla, the even-toed ungulates, leading modern taxonomists to sometimes combine these as Cetartiodactyla. He projects this sac from his mouth during rut, moving air to create the sound. The actual camel tongue is a barbarous affair able to eat leaves off acacia trees protected by two-inch thorns. They happily chew threw it all. Then again, as I ruminate, I realize camels are always chewing because they have cuds they regurgitate from their four-chambered stomachs. Chewing a cud puts Camel Joe on my ritually clean list as a possible meal but this is negated by the fact that his feet, thank Yahweh, are not possessed of the all-important split, or cloven, hoof. Leviticus, for us, the Chosen, is nothing if not thorough: And so it goes. When I went to college I left these laws and crossed over to the dark side. Muslims, notably, do eat camel meat and justify it by pointing to the New Testament saying Jesus and Paul made all foods edible. As a keeper placed an in-hand bridle or halter, on handsome stud Joe to lead him to water, every resident in the female pen about feet away, even the yearlings lying in sternal recumbency, came to rapt attention, heads and eyes moving in locked unison. With all the testosterone in the air I did not notice if the keeper actually made Joe drink, thus barring me from coining an unforgettable phrase that some long-ago sage beat me to when it comes to horses. Female camels looking at a braying male in rut If you visit NRCC most of the place is off-limits as it really is a research station. But there are a few obligatory rooms of tourist merchandise facing a walkway, all watched over by a few desultory vendors. There is also a little museum and, outside the main gate, next to the admissions window, a place to buy kulfi on a stick, a frozen dairy dessert more dense and creamier than our ice cream. Here, of course, it is made from camel milk. It is divine and the serving size is on the parsimonious side. I tend to avoid dairy products in less hygienic environments read: Plus camel milk can be left out without refrigeration for 8 to 9 hours without spoiling. Female camels running to water. I had been standing with my back to the gate about 10 seconds before I took this photo. I turned around just in time to move out of the way as 30 female camels burst through the gate heading to water. Never stand between a camel and its water! The crown has made it clear. The kulfi must be perfect, all the whole-long year. A law was made a distant moon ago here: July and August the monsoons they must bring. The winter is forbidden till December And exits March the second on the dot. By order, summer lingers through September In our Camel-lot. The snow may never slush upon the hillside.

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Chapter 3 : Our Work | Studio BLEAK

In the final chapter, Clanton proposes an "open Socratic-Peircean" model of the public sphere where "religious citizens are free to employ whatever reasons they see fit to advance in the course of public deliberation" (i.e. "Socratic because it takes Socrates as an exemplar of respectful, engaged public deliberation, and Peircean because it

A mission where you bring along tons of scientific payload, and stay on Mars for 40 days to do some science. A mission with no payload just a Very Important Person. The lower the IMEO value, the more efficient. Usually because it means lower propellant requirements, and may allow more payload. Figure 6 shows that the radiator-cooled gas-core nuclear rocket becomes more efficient higher Isp and lower specific weight as the thrust level is raised. The missions depicted in the charts below were chosen with this in mind. You want IMEO to be as low as possible. Obviously you can lower IMEO by increasing the mission time, but who wants to spend years on a Mars mission? The scientific missions assume a 40 day stay on Mars to do science stuff. The first gas-core nuclear rocket green curved line show an immediate performance improvement. This is the gas-core with no heat radiator, deliberately throttled down so it can make do with mere regenerative cooling. Its lowest IMEO is about 0. But the other gas-core rocket is even more powerful. The gas-core nuclear rocket with a heat radiator blue curved line lowest IMEO is 0. If it is loaded at a IMEO of 0. With performance this high, the 40 day stay on Mars becomes an appreciable fraction of the total mission time. So we now present "courier mode. No payload either, except for something way under 1 metric ton like a Very Important Person or a box of serum to treat the Martian Anthrax-Leprosy Pi epidemic. A gas-core rocket with radiator on a courier mode mission hot pink curved line has truly jaw-dropping performance. It can do an entire mission in only 80 days! Just for comparison sake, the report includes a fusion rocket with typical high specific impulse but miniscule thrust orange curved line. This is because the fusion drive is low thrust and is power-limited. In order to accelerate up to cruising speed in sometime less than a decade it has to increase its thrust at the expense of the specific impulse. Which sends its IMEO skyrocketing. Unlike the fusion drive, the radiator-cooled gas core nuclear rocket is not power-limited, it is specific impulse limited as shown in Figure 6A , see how it rapidly reaches a plateau? It can crank up the thrust so it gets up to cruising speed in only two or three days. Then it can drop down to high specific impulse fuel economy gear for the rest of the 80 day mission, at a vast savings in IMEO. Total uranium propellant requirements for radiator-cooled GCNR and SCNR Mars round trips Since these rockets were designed to be reusable, it is important to look into the difficulty of refurbishing one for a new mission. They stay safe inside the reactor ready for the next trip. Gas-core on the other hand have the drawback that the nuclear fuel elements eventually spew out the exhaust nozzle. Unfortunately the solid-core can re-use its uranium several times before more has to be added , while the gas-core has to restore its entire supply with each mission. There is only one flow ratio for the courier mission , the one in orange. Since these are ratios you can take the uranium fuel requirement, multiply by the flow ratio, and thus calculate the hydrogen propellant requirement. Which means the day Mars courier mission, needing kg of the hot stuff, has a uranium bill of about ten million dollars. Not that the hydrogen propellant is exactly cheap, mind you. This is why space fans are so keen on things like space elevators and in-situ resource utilization, to reduce these outrageous costs. Optimal thrust levels for radiator cooled GCNR Mars round trips The preceding charts assume that the spacecraft uses the optimum thrust level given the mission time and engine. This is shown in figure If low IMEO missions are desired, the thrust should be within the range of 70, to 90, Newtons green area, favoring the right side of each curve. For low mission durations "fast" missions the thrust should be within the range of , to , Newtons gold area, favoring the left side of each curve. Since both lines are virtually horizontal the chart is saying there is very effect at all. If you needed a fixed thrust spacecraft that can do both missions, , Newtons is a good compromise. Remember how shifting gears to increase the thrust imposes a penalty on specific impulse? Well, gas-core rockets with heat radiators laugh at your puny Isp penalties the technical phrase is "relatively insensitive to Isp penalties". In the

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chart, look at the area between "Low" and "Nominal". Notice how the , Newton curve is far more steep than the , Newton curve. True a gas-core is relatively insensitive to Isp penalties, but the , N engine is the more sensitive of the two. In light of this information, a fixed thrust spacecraft that can do both missions was given a compromise of , Newtons. Outer Planet Round Trip Missions Thrust , Newtons Specific Impulse 5, seconds The paper decided to look beyond Mars to see how the gas-core rocket would handle outer solar system missions. These all use the , Newton engine. The chart shows a family of missions for each planet of gradually increasing mission durations, with the first being the courier mission obviously. The actual feasible missions only occur at 12 to 13 month intervals, so they are marked with squares or circles. There are no missions on the connecting lines, those are just to group the planets and to indicate trends. The Jupiter courier mission is 1. This is almost as efficient as the Mars mission. Of course the trip times are about a year longer days than the Jupiter missions. This probably means they are better performed with a nuclear-electric, a fusion drive, or other propulsion with a much higher Isp. This brute kicks butt and takes names! You want to boost massive amounts of payload into orbit? Freaking monster rocket has eight times the payload of a Saturn V rocket. But to do this it packs seven honest-to-Heinlein nuclear lightbulb engines! The only rocket that could come close to this beast is a full blown Orion drive rising on a stream of nuclear explosions at about one Hertz. Information sheet with art by master artist William Black Liberty Ship.

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Chapter 4 : Norman's Gazette | meandering & idle speculations on nothing & everything

The end result includes a Report to the City, an open data set, and continued collaborative installations and projects. Paul M. Farber, Monument Lab Artistic Director and Co-Founder, will discuss the outcomes of this stage of the project - and reflect on next steps for this project's artistic, environmental, and civic aims.

Twenty-five years ago, how many of us could have predicted the culture-altering effects of the internet or the collapse of global Communism, two major developments that have had serious implications for Buddhism? It is thus with trepidation that I gaze into my crystal ball to imagine what changes Buddhism may face in the next few decades. Challenges are many, of which I see four as particularly pressing. First, in the next couple of decades, Buddhism will lose many of its most charismatic and internationally-influential spokespersons, such as the 14th Dalai Lama , Thich Nhat Hanh , and Hsing Yun , among others. The passing of such major figures may well usher in a period of decreased global attention to Buddhism and decline within the movements built around them. Some organizations are clearly well positioned to continue after the death of their central figures -- such as the network of Vipassana lineages organized by S. Goenka -- while others will fall apart over factional infighting and lack of strong leadership. Second, political developments in Asia will play a major role in the health of Buddhism, especially military conflicts. Wars in any of these countries will weaken their Buddhist infrastructure and create refugee populations, and, depending on local circumstances, may result in governmental persecution of Buddhism or the transformation of Buddhism in nationalistic and ethnocentric directions. Evangelical churches across the West and in Asia keep colored maps depicting where Christianity has been preached and what people remain beyond its grasp. Fourth, secular materialism may be the greatest challenge for Buddhism. While alternate ideologies, such as Christianity or Communism, can compete with Buddhism for adherents, none have the same potential to pull people away from religion altogether as the rising tides of materialism in Asia and secularism in the West. For Asian cultures that have recently or are only now undergoing a shift toward materialism, the siren song of personal wealth, consumer goods, and individual consumption presents a strong challenge to older, more communal and religious, values and ways of life. In the West, where materialism has already taken a pervasive hold, the growth in secularism both in the public arena and the private sphere has increasingly suggested that religion of all types is irrelevant to modern life. It is now possible to live as a perfectly functional and moral person without any religious practice or adherence whatsoever, and ever-growing numbers of people especially the young are making such a choice. It may be that the only real hope that Buddhism has in societies that have been strongly conditioned by secular materialism is to become another commodity in the marketplace of self-help therapies and leisure tools, a fate that some would say amounts to the de facto destruction of Buddhism itself. Those are a few of the major challenges; now on to opportunities. Online religious communities and rituals have thus far been poor substitutes for real world ones, but there is tremendous potential for new social media to serve as augmentations and enhancements of the Buddhist experience. This is especially evident in the ways that they can nurture Buddhists who live in situations where they have little local support, the manner in which they greatly enhance the possibilities for Buddhist inter-denominational exchange and cooperation, and the ability to get the Buddhist message out to non-Buddhists in a wide variety of venues. New technologies will continue to transform our lives at ever-increasing rates, and to the extent that Buddhists can stay abreast of such developments, they will be able to seize tremendous opportunities in influence and support.

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Chapter 5 : Wilson vs. Hitchens: A Catholic Perspective - Called to Communion

Supporters of "same-sex marriage" claim that its opponents are bigots, like racists or misogynists, whose views should not be tolerated in the public square. In fact, marriage traditionalists are not bigoted but rather are realistic and honest about what marriage actually is.

Selected Essays by Giovanni Vailati. William James on common sense: William James on the stream of consciousness: Bauer, Harry, and Elisabetta Brighi, ed. Pragmatism in International Relations. London and New York: Isacoff -- Returning practice to the linguistic turn: Haas and Ernst B. A social conception of science -- The pursuit of forms -- Beyond the doctrine of signs -- Structures of mediation -- Signs in action -- Prospects of communication -- From a rhetorical point of view. Peirce, James, Dewey -- Contemporary American: Putnam, Elgin, Rorty -- Across the pond: Eco, Apel, Habermas -- Individuation and similarity -- Haecceities and essentialism -- Neptune and nemesis. The Routledge companion to semiotics. Neo-pragmatism and New Romanticisms. Ironia y democracia liberal: Rorty y el giro hermenéutico en la política. Postmodernity in philosophy, a Peirce trilogy: University of Scranton Press, Mouton de Gruyter, Realism for the 21st century: Jane Addams and the practice of democracy. University of Illinois Press, The sermon of the deed: Knight -- A civic machinery for democratic expression: As Gale points out, Dewey celebrated human beings as Promethean creators of meaning and value through the active control of nature. Paradoxically, the active subject becomes passive in this synthesis to achieve unification with a shared spiritual reality, which Dewey expressed as a "common faith". Gale goes on to show that for Dewey artistic creation is the paradigm of this synthesis. Quine and Davidson on Language, Thought and Reality. Cambridge University Press, The quest for modern vocational education: George Kerschensteiner between Dewey, Weber and Simmel. Introduction -- Foundationalism versus coherentism: The social philosophy of Jane Addams. International Perspectives on Pragmatism. Cambridge Scholars Publishing, Old Recipe for a New America? Hill -- Pragmatic Anarchy in A. Swindler -- Humanity and Moral Duty: John Dewey between pragmatism and constructivism. Fordham University Press, Southern Illinois University Press, Rorty, Pragmatism, and Confucianism: State University of New York Press, Rowman and Littlefield, Jenlink and Karen Embry Jenlink -- Learning walks away: Baulch -- Transforming the school into a democratically practiced place: The case for inquiry -- The case for Deweyan inquiry -- An account of general inquiry -- Inquiry in science education -- Inquiry in social science education -- Inquiry in art and art education -- Inquiry, embodiment, and kinesthetics in education -- Conclusion. The religious imagination of W. Oxford University Press, Divine discontent as religious faith -- What is pragmatic religious naturalism, and what does it have to do with Du Bois? Rechts- und Demokratietheorie im amerikanischen Pragmatismus. Kautzer, Chad, and Eduardo Mendieta. Pragmatism, nation, and race: Indiana University Press, Transformative communities and enlarged loyalties. When philosophy paints its blue on gray: Race, nation, and nation-state: Columbia University Press, Kremer, Alexander, and John Ryder, ed. Central European pragmatist forum, volume four. Amsterdam and New York: Human organizations and social theory: Empirical starting points -- Scepticism, pragmatism, and Kant -- New tools -- Social idea systems -- Technical information systems -- Organizations -- Groups and institutions -- Adaptation -- Conclusion. Culture and cultural entities: Nature, Culture, and Persons. The Concept of Consciousness. Animal and Human Minds. Puzzles about the Causal Explanation of Human Actions. Cognitivism and the Problem of Explaining Human Intelligence. Wittgenstein and Natural Languages: An Alternative to Rationalist and Empiricist Theories. The shadow and the act: University of Chicago Press, Theologies of identity and truth: How to read scriptures for religious truth. Systematic theology in a global public. A Peircean theory of religious interpretation. The contributions of Charles S. Peirce to philosophy of religion. Philosophy of nature in American theology. Concepts of God in comparative theology. Some contemporary theories of divine creation. Descartes and Leibniz on the priority of nature versus will in God. The metaphysical sense in which life is eternal. John Dewey und die Pädagogik. The Logic

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of Interdisciplinarity: The uses of the past from Heidegger to Rorty: Introduction -- Realism, truthmaking, and a pragmatist view on truth and reality -- The transcendental method in pragmatist metaphysics -- Seeking a via media: Emerson and the conduct of life: Religion, morality, and the ethos of democracy. Introduction -- Protestant self-assertion and spiritual sickness -- Agency and inquiry after Darwin -- Faith and democratic piety -- Within the space of moral reflection -- Constraining elites and managing power -- Epilogue. Pragmatism and the reflective life. Pragmatism -- From moral theory to the reflective life -- The reflective life -- Ideals -- Deliberation -- Education -- Ecumenism. A critical appraisal of truth: The reception of pragmatism in France and the rise of Roman Catholic modernism, Catholic University of America Press, Shook -- James and Bergson: Conley -- William James on free will: Kerlin -- Pragmatism in France:

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Chapter 6 : Books Â« Research Pragmatism Cybrary

A third challenge facing Buddhism is the ambition of global Christianity. Evangelical churches across the West and in Asia keep colored maps depicting where Christianity has been preached and what.

In lieu of an abstract, here is a brief excerpt of the content: Selby Religion and Democratic Citizenship: Inquiry and Conviction in the American Public Square. Lexington Books, ; pp. In a address entitled "Call to Renewal," then-senator Barack Obama called for a "serious debate about how to reconcile faith with our modern, pluralistic democracy. His book critiques two dominant proposals for "how religion should factor into the American public square" 9 "the reconstructionist and the separatist proposals" and offers what he calls "an open model of the democratic public square designed to accommodate as many democratically predisposed citizens as possible, religious or not" Clanton begins by highlighting the tension between two dominant urges within U. Democracy holds that "citizens should be free to voice their concerns, beliefs, and preferences, as they understand them in the public sphere" 1. Liberalism prevents the tyranny of the majority by requiring that governmental action be justified only on grounds that can be reasonably accepted by all of its citizens. That constraining impulse, however, poses a dilemma for people of faith. Can justifications rooted in religious convictions not shared by the entire citizenry ever play a legitimate role in public deliberation? In chapters 2 and 3, he examines the reconstructionist answer to that dilemma, embodied in the writings of Richard Rorty and Cornel West and rooted in the pragmatism of William James, which resolves the conflict by "semantically recasting religion such that it meets the epistemic demands of the community" For James, that meant reducing religious faith to its practical usefulness"to the "melioristic hope" that motivated its adherents to act for the good of themselves and others. As Clanton rightly notes, of course, robbed of [End Page] its metaphysical content, such "faith" bears little resemblance to the "old time religion" held by most believers. Following James, Rorty argued that because it is a "conversation stopper," religious discourse must be interpreted symbolically in a way that makes its propositions palatable to nonreligious people. In response, Clanton questions whether "stopping the conversation as it stands" is necessarily a bad thing, since doing so may introduce into the public forum a "conversation of a different variety" Indeed, he continues, "it may be the case that religious premises act to broaden the terms of the deliberation precisely by promoting deliberation"that is, another conversation"to be held about the parameters of deliberation itself" West, by contrast, sees "enormous pragmatic potential" for religion in the public square, particularly in the voices of "prophetic Christianity" that bring an "urgent and compassionate critique to bear on the evils of their day" 49" Before such voices can be heard, however, religion must be demythologized to make it ready for "political engagement" Indeed, Clanton wonders whether West himself might be engaging in the ethically questionable practice of exploiting "the religious language of traditional believers for political purposes" In chapters 4 through 6, Clanton examines the separatist response to the question of religion and the public square, represented in the political theory of John Rawls. Rawls holds that people may legitimately engage in public deliberation only in the role of "citizens" not as "Christians" , only on matters that rightly belong to the public sphere, and most importantly, appealing only to public reasons, that is, to those "one can reasonably expect others to endorse as reasons" 68" The implication for religion is clear: In response, Clanton questions not only whether such neutrality is possible within a "shared political culture [that] is struck through with disagreement" 93 , but more importantly, whether it is even preferable as a regulative ideal, for four reasons. You are not currently authenticated. View freely available titles:

Chapter 7 : Realistic Designs G-M - Atomic Rockets

But he found, as he approached, the sound to be "5 or persons assembled in an open space or public square." All those "engaged in the business seemed to be blacks," for he "did not observe a dozen yellow faces" in the crowd.

Wen has a background in engineering and holds a post-graduate degree from the Beijing Institute of Geology. From 1982, he presided over the Geomechanics Survey Team under the Gansu Provincial Geological Bureau and head of its political section. Wen was "discovered" by then- general secretary Hu Yaobang , and joined the ranks of the Central Committee and Politburo. He remained in the post for eight years. Wen has built a network of patronage during his career. Throughout this period Wen was said to be a strong administrator and technocrat, having earned a reputation for meticulousness, competence, and a focus on tangible results. Outgoing Premier Zhu Rongji showed his esteem for Wen by entrusting him from with the task of overseeing agricultural, financial and environmental policies in the office of Vice-Premier, considered crucial as China prepared to enter the World Trade Organization. Unlike Zhao, who was purged from the party days later for "grave insubordination" and lived under house arrest in Beijing until his death in January , Wen survived the political aftermath of the demonstrations. After taking over as Premier, Wen oversaw the continuation of economic reforms and has been involved in shifting national goals from economic growth at all costs to growth which also emphasizes more egalitarian wealth, along with other social goals, such as public health and education. This more comprehensive definition of development was encapsulated into the idea of a xiaokang society. Initially regarded as quiet and unassuming, Wen is said to be a good communicator and is known as a "man of the people. In March , the usually self-effacing Wen was quoted as saying, "The former Swiss ambassador to China once said that my brain is like a computer", he said. In early , he was involved in ending the official inaction over the SARS crisis. On 1 December , he became the first major Chinese official to publicly address the problem of AIDS, which has devastated parts of Yunnan and Henan and threatens to be a major burden on Chinese development. By showing these actions, Wen displayed an effort to reverse years of what many activists have described as a policy of denial and inaction. Furthermore, Wen is concerned about the health and safety of previous drug addicts ; since March , Wen had visited several drug addict treatment facilities in southern China and addressed the issue to the patients in person, recognizing that AIDS is more likely to be spread by drug abuse and the reuse of hypodermic syringes than by sexual contact. At committee meetings of the State Council , Wen made it clear that the rural wealth disparity problem must be addressed. Along with general secretary Hu Jintao, the government focused on the " Three Rural Issues ", namely, agriculture, the countryside, and farmers, and emphasized these core areas as requiring further work and development. The Hu-Wen administration abolished the thousand year old agricultural tax entirely in , a bold move that significantly changed the rural economic model. But despite these initiatives, Wen has been criticized for allowing the urban-rural gap to actually increase during his tenure. His attitude is seemingly sincere and warm, triggering comparisons with former premier Zhou Enlai. Wen spent Chinese New Year in with a group of coal miners in a Shanxi coal mine. To foreign media, Wen was also the highest figure in the Chinese government to give free press conferences, often facing politically sensitive and difficult questions regarding subjects such as Taiwan Independence , Tibetan independence and human rights. In December , Wen visited the United States for the first time. During the trip, Wen was able to get President George W. Wen also visited Japan in April in what was termed the "de-thawing journey", where he characterized the relationship between the Asian powers as for "mutual benefit". He also met with Emperor Akihito and played baseball. That earned him a long round of applause that was rare even by Chinese standards. On 5 March , Wen announced plans to increase the military budget. By the end of the military budget rose Some sources suggested that Wen would ask to retire due to fatigue. In January , while during the midst of severe snowstorms , Premier Wen made his way south and visited train stations in Changsha and Guangzhou , addressing the public while calming their mood for long train delays. Wen Jiabao was appointed to a second

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five-year term as premier on 16 March , leading efforts to cool soaring inflation and showcase the country to the world at the Summer Olympics. Wen faced grave economic challenges as the world became increasingly affected by the U. During the session Wen openly advocated for transparency of the government and remarked that he was somewhat nervous about the occasion. He received a wide range of questions from large numbers of online Chinese netizens and chose to answer selected questions about prominent economic issues, such as global financial breakdown. He did not introduce a new stimulus package, and played down speculation that part of the 1. In a more unusual gesture, Wen also expressed interest in visiting Taiwan , stating he would "crawl there if [he] could not walk". Kim rarely greeted foreign dignitaries himself upon their arrival at the airport. Reuters believed this to be a show of solidarity from North Korea and that the country was serious in fostering a good relationship with China. Five years is too long a time for China Canada relations. President Barack Obama twice to secure an 11th-hour non-binding agreement on emissions cuts. On most social issues Wen seemed to be moderate, with his brand of policies based around societal harmony as prescribed by the Scientific Development Concept , the leading ideology of the administration. Furthermore, in an interview in September , Wen acknowledged that the democratic system in China needs to be improved, where the power "truly belongs to the people" through the construction of an independent judicial system and for the government to accept criticism from the people. When asked by CNN whether or not China will liberalize for free elections in the next 25 years, Wen stated that it would be "hard to predict. On the subject of Tibet, he toed the party line in condemning the exiled Dalai Lama for inciting "separatist violence". Science, democracy, rule of law, freedom and human rights are not concepts unique to capitalism. Rather, they are common values pursued by mankind in the long historical process and they are the fruits of human civilization. It is only that at different historical stages and in different countries, they are achieved through different means and in different forms. This was suspected as a sign that Wen has some differing viewpoints to the official party line – that values are relativistic and that "Chinese values" are not necessarily the same as "Western values," and that universal values is thus an empty concept. Wen has openly talked about democracy and increased freedoms in his speeches and interviews with foreign correspondents, although much of it was deemed "sensitive" commentary and censored in state media. Wen remarked that "someone who speaks is not a criminal, someone who listens is duly warned" Chinese: His remarks triggered debate from netizens, as it seemed to contravene the practices of the Communist Party, particularly in its suppression of dissent. To let everyone lead a happy life with dignity. To let everyone feel safe and secure. To let the society be one with equity and justice. And to let everyone have confidence in the future. In spite of the various discussions and views in the society, and in spite of some resistance, I will act in accordance with these ideals unswervingly, and advance within the realm of my capabilities political restructuring. I will like to tell you the following two sentences to reinforce my view on this point. I will not fall in spite of the strong wind and harsh rain, and I will not yield until the last day of my life. He remarked that China must "press ahead with both economic structural reforms and political structural reforms, in particular reforms on the leadership system of the Party and the country. His quick responses and visits to the scenes of various disasters, including the Sichuan earthquake , has earned him a considerable reputation as an approachable leader in touch with the experiences of the masses. On the other hand, Li Datong , a pro-democracy advocate, in an interview with the Associated Press , stated that "among the top Chinese leaders, who else speaks about democracy? Who else speaks about universal values and freedom? Wen is the only one. In , he was named to the Time list. President Barack Obama came second. She rarely appears with Wen in public. Wen is known for his adept use of Chinese poetry to convey political and diplomatic messages, to respond to journalists, or simply to begin a speech.

Chapter 8 : Future of Buddhism

Though they were designed with profiteering motives, malls provided communities with a [mostly] public square and comfortable place to socialize. And, when a mall 'dies' and its big businesses go, opportunities open up to design for other uses and users.

May 9th, By Bryan Cross Category: This is the tenth year I have taught it, and every time I teach it, I more deeply appreciate its truth and importance. One reason for its importance can be found in the Wilson-Hitchens video that I discuss below. Twenty years ago, I believed what is called divine command theory. At that time, I did not understand that divine commands concerning ethics were based on the natures of things, and that we can know right and wrong by the natural power of reason. It was November, My brother and I were home for Thanksgiving break. I was home from the University of Michigan, and he from his first year at Wheaton College. I was defending it, he was opposing it. If rape is wrong only because God commanded us not to do it, then if God commanded us to do it, rape would be right and good. But I believed that unlike the truths in those sciences, ethical truths were fundamentally and entirely divine commands. Even our conscience, according to my theology of twenty years ago, was simply a God-implemented blueprint of those divine commands, like pre-loaded software; that software had been corrupted by the Fall, but the original code was a kind of database of divine commands. My brother did not persuade me that evening, but his criticisms were strong enough that I was less confident that I was right. I had an inkling that I was bringing philosophical assumptions to my interpretation of Scripture, but what those assumptions were, and how I was to evaluate them, was an inscrutably dark mystery to me, extending into an area that could be symbolized as one large question mark. Is something good because God loves it, or does God love it because it is good? I could give a glib answer: Over the next two years I started reading books on the ethics of euthanasia, and assisted suicide. I was a pre-med student, and I went to hear Dr. He was in the prime of his publicity around that time, and the issues of euthanasia and assisted suicide were hot topics for that reason. Nobody seemed to have good arguments against his positions. I started doing some research on the subject. Most of the books I was reading that opposed euthanasia were written by Evangelical Christians; these were books that I could find at local Christian bookstores. And these books generally approached ethical questions from the point of view of sola scriptura, which was the only Christian point of view I knew at the time. In the public square, the only thing a sola scriptura Christian can do is open his Bible and start pointing to verses. And if other people do not accept the Bible, the only thing a sola scriptura Christian can do is convert them to Christianity so that they accept the Bible as authoritative. A few years later, in seminary I took a class on Christian ethics, and we were taught divine command theory. Natural law and virtue theory were dismissed in a rather cursory fashion. I distinctly remember asking the professor about the basis for divine command theory. A Study in Divine Command Ethics I immediately went to the library and read the book and was disappointed by it. As I researched the issue more deeply, I came to see that divine command theory was based on two other interrelated philosophies, i. These had their roots in the medieval thinkers Duns Scotus and William of Ockham, respectively. But the Protestant conception of reason as depraved and fallen similarly lends itself to distrusting reason. By the time I finished seminary, I saw that the doctrine of the fallenness of reason was often applied in a rather arbitrary fashion. Philosophy was distrusted, because it was a product of fallen reason. But all the other sciences, except those making claims that conflicted with our interpretation of Scripture, were generally trusted. Moreover, we trusted our reason when we approached Scripture, in textual criticism, translation and interpretation. We trusted the reasoning of our professors and pastors. Of course we believed that the Holy Spirit was helping us. But even that belief was itself something we determined by using and depending upon reason, in order to interpret Scripture as teaching that the Holy Spirit would help us. That leads me to this video, concerning the debate between Douglas Wilson and Christopher Hitchens. There is only faith of some sort as an epistemic starting point. Faith as an arbitrary, non-rational leap in the dark, is fideistic faith. See

here for my critique of presuppositionalism. Hitchens is an admitted skeptic not just about the existence of God, but about the possibility of acquiring truth. But Wilson is no less a skeptic, except that Wilson has added fideism to his skepticism. Both men exemplify the skepticism of our time, a skepticism that doubts that reason can get us to truth. There he writes, Against all forms of rationalism, then, there was a need to affirm the distinction between the mysteries of faith and the findings of philosophy, and the transcendence and precedence of the mysteries of faith over the findings of philosophy. This God could not deny himself, nor could the truth ever contradict the truth. That is because faith is to reason what grace is to nature; faith is a gift of grace, and reason belongs to human nature. So if our theology denies or rejects nature, our theology then loses a place for grace as such. Fideism owes its origin to distrust in human reason, and the logical sequence of such an attitude is scepticism. It is to escape from this conclusion that some philosophers, accepting as a principle the impotency of reason, have emphasized the need of belief on the part of human nature, either asserting the primacy of belief over reason or else affirming a radical separation between reason and belief, that is, between science and philosophy on the one hand and religion on the other. Such is the position taken by Kant, when he distinguishes between pure reason, confined to subjectivity, and practical reason, which alone is able to put us by an act of faith in relation with objective reality. It is also a fideistic attitude which is the occasion of agnosticism, of positivism, of pragmatism and other modern forms of anti-intellectualism. As against these views, it must be noted that authority, even the authority of God, cannot be the supreme criterion of certitude, and an act of faith cannot be the primary form of human knowledge. This authority, indeed, in order to be a motive of assent, must be previously acknowledged as being certainly valid; before we believe in a proposition as revealed by God, we must first know with certitude that God exists, that He reveals such and such a proposition, and that His teaching is worthy of assent, all of which questions can and must be ultimately decided only by an act of intellectual assent based on objective evidence. Thus, fideism not only denies intellectual knowledge, but logically ruins faith itself. Your conclusions cannot be more certain than your premises. So if you start with a leap-in-the-dark assumption and you have no idea whether it is true or not, then nothing that is built on that assumption can be any more certain. Hence the fideist as such is, in principle, no less uncertain of the truths of faith than the skeptic is uncertain of the truth of anything at all. And that applies no less to moral truths. In the video 8: In his Regensburg address in , Pope Benedict said the following: In all honesty, one must observe that in the late Middle Ages we find trends in theology which would sunder this synthesis between the Greek spirit and the Christian spirit. According to my way of thinking at that time, fallen reason is quite incapable of showing us moral truths, and so, apart from Scripture we are left without access to objective truths regarding morality. That is why Aristotle is so important. Aristotle shows how from what we already know through our common human experience of the world, we can understand virtue and vice, and their epistemic grounding in philosophical truths about human nature and the human person. Our shared human nature provides the shared rational framework and criteria by which to adjudicate between various hypotheses, and so reason together. What both are missing, is Aristotle. And that is why watching them debate is like watching the skeptic Sextus Empiricus debate Nicolas of Autrecourt, whose fideism was condemned by the Catholic Church in the fourteenth century. The entirety of the film Collision can now be watched in nine parts on YouTube; part 1 is here. Divine command theory is the notion that what makes a good action good, and what makes an evil action evil, is fundamentally a command of God. This position is also called divine voluntarism. The methodology was clearly ridiculous to me at the time, precisely because I recognized that there are many kinds of truths, including mathematical truths, that we can recognize as objectively true, apart from Scripture. Throw dung in her face to make her ugly. She is, and she ought to be, drowned in baptism. She would deserve, the wretch, to be banished to the filthiest place in the house, to the closets [i. I think Schaeffer is quite mistaken on this point. What led to theological liberalism and rationalism was not a failure to recognize the fallenness of reason, but a rejection of the Church as the divinely appointed teacher magisterium and interpreter of Scripture.

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Chapter 9 : Dissertations Â« Research Pragmatism Cybrary

In the s, a public path was cut from Kreschatyk through the back gardens of 19th century houses, which connected with a public square at the top of the steep, green Dnieper embankment.