

Raxso Drive Magic 50

Oliver O'Donovan

Software and Mind Andrei Sorin,2013-01-01 Addressing general readers as well as software practitioners, *Software and Mind* discusses the fallacies of the mechanistic ideology and the degradation of minds caused by these fallacies. Mechanism holds that every aspect of the world can be represented as a simple hierarchical structure of entities. But, while useful in fields like mathematics and manufacturing, this idea is generally worthless, because most aspects of the world are too complex to be reduced to simple hierarchical structures. Our software-related affairs, in particular, cannot be represented in this fashion. And yet, all programming theories and development systems, and all software applications, attempt to reduce real-world problems to neat hierarchical structures of data, operations, and features. Using Karl Popper's famous principles of demarcation between science and pseudoscience, the book shows that the mechanistic ideology has turned most of our software-related activities into pseudoscientific pursuits. Using mechanism as warrant, the software elites are promoting invalid, even fraudulent, software notions. They force us to depend on generic, inferior systems, instead of allowing us to develop software skills and to create our own systems. Software mechanism emulates the methods of manufacturing, and thereby restricts us to high levels of abstraction and simple, isolated structures. The benefits of software, however, can be attained only if we start with low-level elements and learn to create complex, interacting structures. Software, the book argues, is a non-mechanistic phenomenon. So it is akin to language, not to physical objects. Like language, it permits us to mirror the world in our minds and to communicate with it. Moreover, we increasingly depend on software in everything we do, in the same way that we depend on language. Thus, being restricted to mechanistic software is like thinking and communicating while being restricted to some ready-made sentences supplied by an elite. Ultimately, by impoverishing software, our elites are achieving what the totalitarian elite described by George Orwell in *Nineteen Eighty-Four* achieves by impoverishing language: they are degrading our minds.

Writing the Everyday Andrew McCann,1998 No Marketing Blurb

Reunion Planner Phyllis A. Hackleman,2009-06 If there is a reunion in your future, whether as the organizer or a helping hand, *Reunion Planner* is one book you won't want to be without. *Reunion Planner* leaves nothing to chance. The contents include sections on the following: choosing the proper kind of reunion, recruiting volunteers, selecting the time and place, creating the program, guest speakers, budgeting, notifying the participants and promoting the event, planning meals and decorations, accommodations and transportation, souvenirs and fund raisers, photographers and videographers, building a genealogy, and finishing touches from road signs to thank-you notes and more.

The New Skepticism Paul Kurtz,1992 Kurtz argues that there are objective standards for judging truth claims in science, ethics, and philosophy. Of special interest is the application of the new skepticism to paranormal claims such as reincarnation and faith healing, and to religious beliefs, ethics and politics.

The Birth of the Gods Guy E. Swanson,1960 Analyzes the social structure of 50 primitive peoples to show how it determined the form of their religious worship

Knowledge, Morality, and Destiny Julian Huxley,1960

Cultural Apologetics Paul M. Gould,2019-03-12 Renewing the Christian voice, conscience, and imagination so that we can become compelling witnesses of the Gospel in today's culture. Christianity has an image problem. While the culture we inhabit presents us with an increasingly anti-Christian and disenchanted position, the church in the West has not helped its case by becoming anti-intellectual, fragmented, and out of touch with the relevancy of Jesus to all aspects of contemporary life. The muting of the Christian voice, its imagination, and its collective conscience have diminished the prospect of having a genuine missionary encounter with others today. Cultural apologetics attempts to demonstrate not only the truth of the Gospel but also its desirability by reestablishing Christianity as the answer that satisfies our three universal human longings—truth, goodness, and beauty. In *Cultural Apologetics*, philosopher and professor Paul Gould sets forth a fresh and uplifting model for cultural engagement—rooted in the biblical account of Paul's speech in Athens—which details practical steps for establishing Christianity as both true and beautiful, reasonable and satisfying. You'll be introduced to: The idea of cultural apologetics as distinct from traditional apologetics. The path from disenchantment with how we understand reality to re-enchantment with the reality of the spiritual nature of things. The practical tools of good cultural engagement: conscience, reason, and imagination. Equip yourself to see, and help others see, the world as it is through the lens of the Spirit—deeply beautiful, mysterious, and sacred. With creative insights, *Cultural Apologetics* prepares readers to share a vision of the Christian faith that is both plausible and desirable, offering clarity for those who have become disoriented in the haze of modern Western culture.

God and Morality John E. Hare,2009-08-17 *God and Morality* evaluates the ethical theories of four principle philosophers, Aristotle, Duns Scotus, Kant, and R.M. Hare. Uses their thinking as the basis for telling the story of the history and development of ethical thought more broadly. Focuses specifically on their writings on virtue, will, duty, and consequence. Concentrates on the theistic beliefs to highlight continuity of philosophical thought.

What is Secular Humanism? Paul Kurtz,2007 Philosopher Paul Kurtz describes the many ways in which secular humanism's scientific, philosophical, and ethical outlook has exerted a profound influence on civilization from the ancient world to the present.

New Bottles for New Wine Julian Huxley,1959 Essays and addresses on man's new knowledge in the natural sciences, the social sciences and the humanities, from the viewpoint of an evolutionary humanist.

Doublespeak William Lutz,2016-01-12 Describes the four different types of doublespeak (euphemism, jargon, gobbledygook, and inflated language).

The Transcendental Temptation Paul Kurtz,2013-09-10 In this landmark work, Paul Kurtz examines the reasons why people accept supernatural and paranormal belief systems in spite of substantial evidence to the contrary. According to Kurtz, it is because there is within the human species a deeply rooted tendency toward magical thinking—the “transcendental temptation”—which undermines critical judgment and paves the way for willful beliefs. Kurtz explores in detail the three major monotheistic religions—Judaism, Christianity, and Islam—finding striking psychological and sociological parallels between these religions, the spiritualism of the nineteenth century, and the paranormal belief systems of today. This acclaimed and controversial book includes sections on mysticism, belief in the afterlife, the existence of God, reincarnation, astrology, and ufology. Kurtz concludes by explaining and advocating rational skepticism as an antidote to belief in the transcendental.

The Collected Essays, Journalism and Letters of George Orwell: In front of your nose, 1945-1950 George Orwell,1970 This last volume contains the letters, reviews and other pieces which George Orwell wrote during the last five years of his life; they include *Such, Such Were the Joys*, a reminiscence of his preparatory school. *Animal Farm* had eventually relieved him of financial worry, but during the drafting and writing of *Nineteen Eighty-Four* he was increasingly handicapped by the illness of which he died, early in 1950.

Occultism, Witchcraft, and Cultural Fashions Mircea Eliade,1978-03-15 Six essays on a variety of interrelated subjects.

The American Monomyth Robert Jewett,John Shelton Lawrence,1988

Meaning and Value in a Secular Age Paul Kurtz,2012-06-26 The secular age has confronted human beings with a fundamental challenge. While the naturalistic worldview rooted in science has persuasively shown that traditional religious conceptions of the universe are unsustainable, it has so far offered no compelling secular narratives to replace the religious narratives so entrenched in civilization. In the absence of religion, how do thoughtful contemporary individuals find meaning in a secular world? In this book, philosopher Paul Kurtz argues for a new approach that he calls eupraxsophy. Kurtz first coined the term in 1988 to characterize a secular orientation to life that stands in contrast to religion. Derived from three ancient Greek roots, eupraxsophy literally means good practice and wisdom. Drawing upon philosophy, science, and ethics, eupraxsophy provides a thoroughly secular moral vision, which respects the place of human values in the context of the natural world and presents an empirically responsible yet hopeful picture of the human situation and the cosmos in which we abide. Editor Nathan Bupp has conveniently gathered together Kurtz's key writings about the theory and practice of eupraxsophy for the first time in this volume. Written with eloquence and scope, these incisive essays show how Kurtz's brand of humanism moves above and beyond the current new atheism. Eupraxsophy successfully bridges the cultural divide between

science and value and provides a genuine and constructive alternative to religion. Bupp’s informative introduction places the concept of eupraxsophy in historical perspective and shows why it is critically important, and relevant, today.

Nostalgia for the Absolute George Steiner,1997 The decline of formal religious systems has left a moral and emotional emptiness in Western culture. George Steiner, internationally renowned thinker and scholar, pursues this and examines the alternative mythologies of Marxism, Freudian psychology, L[vi-Straussian anthropology, and fads of irrationality.

Secular Conscience Austin Dacey,2009-09-18 This work is needed at a time when both the religious right and the religious left claim that there can be no public or private morality without religion. With wit and a philosopher's insight, Dacey explains exactly why secular morality . . . is sorely needed--Susan Jacoby, author, Freethinkers.

Living Without Religion Paul Kurtz,1994 Paul Kurtz was one of America's foremost expositors of humanist philosophy. In Living without Religion he introduced a new word to describe humanism - eupraxophy. Derived from the Greek roots eu (good), praxis (practice), and sophia (philosophical and scientific wisdom), eupraxophy means literally good conduct and wisdom in living. Eupraxophy draws upon the disciplines of the sciences, philosophy, and ethics - yet it is more than these. Not simply an intellectual position, eupraxophy expresses convictions about the nature of the universe and how to live one's life with commitment and dedication. It thus combines both a cosmic outlook and a life stance. Kurtz maintains that the eupraxopher can lead a meaningful life and help create a just society, and he offers concrete recommendations for the development of the humanism of the future. An entire section of this book is devoted to the careful definition of religion, which clearly demonstrates than an authentic moral life is possible without religious belief. Following Kurtz's Transcendental Temptation and Forbidden Fruit, Living without Religion completes a trilogy of humanist works that responds to theistic critics of modern secular humanism.

Finding and Seeking Oliver O'Donovan,2014-11-30 This is the second of three volumes in Oliver O’Donovan’s masterful “Ethics as Theology” project. In his first volume -- Self, World, and Time -- O’Donovan discusses Christian ethics as an intellectual discipline in relation to the humanities, especially philosophy, theology, and behavioral studies, and in relation to the Christian gospel. In Finding and Seeking O’Donovan traces the logic of moral thought from self-awareness to decision through the virtues of faith, hope, and love. Blending biblical, historico-theological, and contemporary ideas in its comprehensive survey, this second volume continues O’Donovan’s splendid study in ethics as theology and adds significantly to his previous theoretical reflection on Christian ethics.

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