

## Introduction To Transrational Thinking Philosophy

This book sheds new light on transrational approaches to peace research and highlights elicitive approaches to facilitation. Rather than encouraging researchers, teachers and practitioners to control and suppress their own positionality, the book argues that they can see themselves as a potential (re)source that can be creatively tapped for their work. Using dance as a central metaphor, it seeks to reposition research and facilitation as a truly experiential process where the entirety of human experiences and epistemologies can be brought into interplay, opening up new sources of knowledge. Providing a cutting-edge theoretical framework and based on his practical experience, the author demonstrates that facilitation and research are not just cognitive, but can also be(come) embodied, emotional, intuitive, relational and spiritual. By proposing a systematic, methodological framework for research and facilitation, the book offers practical guidance for peace practitioners, facilitators and researchers interested in working through all dimensions of their being and engaging with conflict transformation in a holistic way.

All Religion Is Inter-Religion analyses the ways inter-religious relations have contributed both historically and philosophically to the constructions of the category of “religion” as a distinct subject of study. Regarded as contemporary classics, Steven M. Wasserstrom's *Religion after Religion* (1999) and *Between Muslim and Jew* (1995)

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provided a theoretical reorientation for the study of religion away from hierophanies and ultimacy, and toward lived history and deep pluralism. This book distills and systematizes this reorientation into nine theses on the study of religion. Drawing on these theses--and Wasserstrom's opus more generally--a distinguished group of his colleagues and former students demonstrate that religions can, and must, be understood through encounters in real time and space, through the complex relations they create and maintain between people, and between people and their pasts. The book also features an afterword by Wasserstrom himself, which poses nine riddles to students of religion based on his personal experiences working on religion at the turn of the twenty-first century.

This book comprehensively gathers the current academic literature, field expertise and artistic developments on Wolfgang Dietrich's Many Peaces theory, in the ways it has been conceptualized and practiced by peace and conflict workers around the world. Both scholars and practitioners challenge and creatively explore the field of transrational peace philosophy, contributing their insights on elicitive methods and conflict mapping. The book is further enriched by artistic perspectives on integrative approaches to theatre for living and intercultural soundscapes. The articles collected here respond with innovative strength and vigor to the worldwide need for further research on peace and for practical approaches to conflict transformation. This book therefore equally appeals to scholars, peacebuilders and practitioners as well as artists

engaged in conflict transformation.

Daya Krishna and Twentieth-Century Indian Philosophy introduces contemporary Indian philosophy as a unique philosophical genre through the writings of one its most significant exponents, Daya Krishna (1924-2007). It surveys Daya Krishna's main intellectual projects: rereading classical Indian sources anew, his famous Samvad Project, and his attempt to formulate a new social and political theory for India. Conceived as a dialogue with Daya Krishna and contemporaries, including his interlocutors, Krishnachandra Bhattacharyya, Badrinath Shukla, Ramchandra Gandhi, and Mukund Lath, this book is an engaging introduction to anyone interested in contemporary Indian philosophy and in the thought-provoking writings of Daya Krishna. This book brings together personal stories and theoretical concepts in the exploration of how second generation female migrants (SGFMs) in Norway negotiate their identities and give new form and content to their own notions of peace and belonging beyond a double life. By applying postmodern and feminist scholarship, the book challenges static ideas of cultural identity in discourses about the national and the family contexts. It takes the reader on a journey through the transformations of conflicts on sexuality, identity, and belonging by the SGFMs themselves. This will be an important book for feminist and migration researchers, as well as for those concerned with minority issues. (Series: Masters of Peace - Vol. 8)

In this tour de force of scholarship and vision, Ken Wilber traces the course of evolution

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from matter to life to mind and describes the common patterns that evolution takes in all three of these domains. From the emergence of mind, he traces the evolution of human consciousness through its major stages of growth and development. He particularly focuses on modernity and postmodernity: what they mean; how they impact gender issues, psychotherapy, ecological concerns, and various liberation movements; and how the modern and postmodern world conceive of Spirit. This second edition features forty pages of new material, new diagrams, and extensively revised notes.

Sophie Friedel explores the action of skateboarding in her book as a way to escape cycles of despair, not only in war torn environments and regions affected by poverty. The author critically reflects on her involvements of teaching skateboarding in Afghanistan within the context of youth empowerment and peace work. By way of personal experiences, Friedel illustrates how skateboarding can be understood as an elicitive approach to peace work and conflict transformation that unfolds the extraordinary human potential inherent to all of us.

This volume is a unique collection of philosophical essays on various aspects of Schopenhauer's understanding of the nature and character of the world through the classical philosophies of the Vedanta and Buddhism and classical and modern thinkers like Bhart?hari, Tagore, and Wittgenstein. It includes reflective insights about Schopenhauer and the metaphysics of the world, the self, and morality from scholars who have pioneered the philosophical study of the relation between Schopenhauer and

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Indian schools of thoughts and intellectual history. This insightful volume is a good academic resource for further research in comparative philosophy of Schopenhauer and the Indian tradition.

Transrational Peaces is a new approach in contemporary Peace Research. It considers the rational and the spiritual sphere of human perception to be essential for the understanding of peace. In this book the Austrian-Indian researcher Samrat Schmiem Kumar presents the Indian tradition of Bhakti Yoga, and demonstrates the value of Indian philosophy for contemporary discussions on peace. In the philosophy of Bhakti, life is a playful and aesthetic relationship between human and the cosmos. The book opens the field of Peace Studies beyond the well-known horizons of the discipline in Europe and the United States.

The purpose of this text is to elicit discussion, reflection, and action specific to pedagogy within education, especially higher education, and circles of experiential learning, community organizing, conflict resolution and youth empowerment work. Vulnerability itself is not a new term within education; however the pedagogical imperatives of vulnerability are both undertheorized in educational discourse and underexplored in practice. This work builds on that of Edward Brantmeier in *Re-Envisioning Higher Education: Embodied Pathways to Wisdom and Transformation* (Lin, Oxford, & Brantmeier, 2013). In his chapter, "Pedagogy of vulnerability: Definitions, assumptions, and application," he outlines a set of assumptions about the

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term, clarifying for his readers the complicated, risky, reciprocal, and purposeful nature of vulnerability, particularly within educational settings. Creating spaces of risk taking, and consistent mutual, critical engagement are challenging at a moment in history where neoliberal forces impact so many realms of formal teaching and learning. Within this context, the divide between what educators, be they in a classroom or a community, imagine as possible and their ability to implement these kinds of pedagogical possibilities is an urgent conundrum worth exploring. We must consider how to address these disconnects; advocating and envisioning a more holistic, healthy, forward thinking model of teaching and learning. How do we create cultures of engaged inquiry, framed in vulnerability, where educators and students are compelled to ask questions just beyond their grasp? How can we all be better equipped to ask and answer big, beautiful, bold, even uncomfortable questions that fuel the heart of inquiry and perhaps, just maybe, lead to a more peaceful and just world? A collection of reflections, case studies, and research focused on the pedagogy of vulnerability is a starting point for this work. The book itself is meant to be an example of pedagogical vulnerability, wherein the authors work to explicate the most intimate and delicate aspects of the varied pedagogical journeys, understandings rooted in vulnerability, and those of their students, colleagues, clients, even adversaries. It is a work that “holds space.”

Kenneth Burke--rhetorician, philosopher, linguist, sociologist, literary and music critic,

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crank--was one of the foremost theorists of literary form. He did not fit tidily into any philosophical school, nor was he reducible to any simple set of principles or ideas. He published widely, and is probably best known for two of his classic works, *A Rhetoric of Motive* and *Philosophy of Literary Form*. His observations on myth, however, were never systematic, and much of his writing on literary theory and other topics cannot be fully understood without fleshing out his thoughts on myth and mythmaking.

This book considers elicitive conflict transformation and its interrelation with humanistic psychology. It discusses the transrational turn in the fields of diplomacy, military, development cooperation and political economy, presenting a new model of conflict analysis with practical implications for peace work.

Utilizing a question and answer format, the philosopher and spiritual teacher discusses multiculturalism, political correctness, spiritual enlightenment, gender wars, modern liberation movements, and the course of evolution. Reprint.

`If you are intending to embark upon or support others taking part in any of the programmes of the National College for School Leadership I would definitely keep this book close by' - Cliff Jones, CPD Update  
What are values? Where do our values come from? How do our values make a difference to education? For educational leaders to achieve distinction in their practice, it is vital to establish their own clear sense of values rather than reacting to the implicit values of others. This engaging book guides readers in thinking for themselves about the values they bring to their task and the values they

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intend to promote. Crucially, the book promotes critical thought and constructive analysis about the underlying values involved with: - aims and moral purpose in education - individual qualities in educational leadership - vision in education - school ethos and culture - the school as an educational community. By inviting reflection using valuable case studies and work-through activities, as well as referring to a wide range of academic literature, this book will be an important resource for those working towards professional qualifications such as NPQH, and invaluable for anyone aspiring to excellence in educational leadership. Graham Haydon is Senior Lecturer in Philosophy of Education at the Institute of Education, University of London, where he teaches on Masters courses in Values in Education and Applied Educational Leadership and Management.

Movies hold a mirror up to us, portraying the complexities of human reality through their characters and stories. And they vividly illustrate moral theories that address questions about how we are to live and what sort of people we ought to be. In this book, Christopher Falzon uses movies to provide a rich survey of moral positions as they have emerged through history. These include the ethics of the ancient world, medieval ethics, Enlightenment and Kantian ethics, existentialist ethics and the ethics of the other. Each theory is explained in detail, using a number of examples from the book's wide selection of movies. The discussion draws on a range of recent and not-so-recent films, from Hollywood blockbusters to art-house cinema. Key Features: In addition to covering thinkers one would expect in an introduction to ethics (e.g., Plato, Aristotle, Kant), the book discusses less canonical figures in detail as well (e.g.,

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Marcuse, Foucault, Habermas). Similarly, the book examines both major ethical theories (e.g., Kantianism, utilitarianism, virtue ethics) and theories too often glossed over in introductory texts (e.g. Stoicism, Epicureanism, Habermas's discourse ethics and Nietzschean ethics). A wide range of movies are discussed, from Hollywood blockbusters and classics like *The Dark Knight*, *Casablanca* and *Dirty Harry* to lesser known films, like *Force Majeure* and *Under the Skin*. At the end of each chapter a focus on two feature films is included, with a plot summary and interpretations of several key scenes with a time marker indicating when in the film the scenes occur. A Filmography includes all movies discussed in the book and a Glossary covers key philosophical terms and figures; both with corresponding page numbers.

*Educational Philosophy for a Post-secular Age* reinterprets post-secular insights for educational theory by recognising that the persistence of religion in contemporary life raises new questions about the place of religion in education. Two common assumptions are critically examined: first, that the better educated a society becomes, the more secular it becomes, and second, that religion can and should be separated from public education. For too long, religion has had an uneasy relationship with education, being seen either as a foreign invader, a problem to be solved, or as a mechanism by which to reinforce particular religious, cultural or national identities. In order to move educational theory beyond the debates about indoctrination and competing rights between parents, children and nation states, the argument undercuts rationalist conceptions of religion and education that tend to frame the debates in terms of competing truth claims or worldviews. Drawing on a diverse range of theological, philosophical and educational sources, this book demonstrates the continuing significance of the Christian mystical tradition to educational theory. It proposes an exploration of democratic

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education that brings together two apparently irreconcilable poles: the meaning of religion in education and contemporary life, and the need for a deliberative democratic process that is fit for the post-secular age. It argues that religious literacy can be served by democratic encounters in public religious education. *Educational Philosophy for a Post-secular Age* will be of interest to researchers, academics and postgraduate students in the fields of the philosophy of education, philosophy of religion, education policy, politics, anthropology and cultural theory. It will particularly appeal to those, of both secular and religious persuasions, interested in the place of religion in education and public life.

In *Lev Shestov: Existential Philosopher and Religious Thinker*, Michael Finkenthal explores the evolution of Lev Shestov's philosophical and religious intellectual contributions. The hermeneutical effort is mainly based on the Shestovian oeuvre, but his thought is considered in light of existential philosophies in their evolution from Pascal, Nietzsche, and Kierkegaard to those of the twentieth century. Shestov's «deconstruction» of philosophy is discussed parallel to the analysis of the formation of his religious thought and its relevancy in the context of efforts by Buber, Rosenzweig, and Levinas to redefine Judaism.

*Essays over het werk van de Duitse socioloog Ferdinand Tönnies (1855-1936).*

Inspired by Paul Brunton's years spent with sages in Asia, *The Wisdom of the Overself* and its companion volume *The Hidden Teaching Beyond Yoga* were written at the request of these remarkable teachers, who recognized that Brunton had a significant role to play in the transmission of traditional wisdom to the West. Here is a profound re-creation of these teachings, brought to life and made accessible by Brunton's insights. In print since the 1940s, Brunton's works are considered to be among the most comprehensive, clear, and practical

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guides on the path to enlightenment. Brunton unfolds the grand vision for human development by investigating consciousness as the source of all experience; how to move from ego-centered life to the transcendent reality; the interplay of karma, free will, and grace; the nature of evil and suffering; how to awaken intuition and penetrative insight; the passage through death to rebirth; and psychic experiences and mystic visions. He also provides seven ultramystic exercises to open the door to higher consciousness, including a healing meditation on the sun; practices for transforming the future, dream, and sleep; and a meditation on the timeless self. These techniques lead to the deepest spiritual realizations—to the true "Wisdom of the Overself." This new edition has been updated to incorporate Brunton's final revisions. It includes a new foreword plus supplementary reading material selected from the author's archives by the Paul Brunton Philosophic Foundation. Contents Foreword by the Paul Brunton Philosophic Foundation 1. Prefatory 2. The Meaning of Mentalism 3. The Birth of the Universe 4. Studies in Dreams 5. The Metaphysics of Sleep 6. The Secret of the "I" 7. The Scorpion of Death 8. The Immortal Overself 9. The Shadows of Evil and Suffering 10. The War and the World 11. The World-Mind 12. The Unveiling of Reality 13. Initiation into Mystical Experience 14. The Yoga of the Discerning Mind 15. The Mystical Phenomena of Meditation 16. Some Fruits of Philosophy Appendix: Additional Resources from The Notebooks of Paul Brunton, Compiled by the Paul Brunton Philosophic Foundation Editors

Morten Frederiksen explores Carl Gustav Jung's elusive notion of synchronicity from a transrational perspective and relates synchronicity to the transpersonality of the "All-One". This is done by expanding the content and meaning of Wolfgang Dietrich's layers of Elicitive Conflict Mapping (ECM) through re-relating them to Ken Wilber's model of the structures of

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consciousness; with synchronicity as the literal connecting principle. The result, then, is an expanded notion of the transrational peace philosophy which includes Wilber's model of stages shorn of its evolutionary slant and fathoms synchronicity in its theoretical outlook and practical application.

Hans-Georg Moeller has achieved the perfect blend with Daoism Explained. It is both a fascinating introduction on Daoist thought as well as an original and insightful contribution to Eastern philosophy. This book will take the place of The Tao of Pooh by Hoff. Like that book, Daoism Explained offers a comprehensive presentation of Daoist philosophy that is interesting and easy to follow. The study sheds new light on many Daoist allegories by showing how modern translations often concealed the original wit and humor of the Chinese original, or imposed alien philosophical frameworks on them. It attempts to take away the metaphysical and Christian disguises with which Daoist philosophy has been obscured by Western interpretations in the past 100 years.

Urban Arabesques examines philosophy as an event of the city and the city as an event of philosophy and how the intertwining of the two generates an urban imaginary. This critique-in-motion of creative figures and conceptual personae from (non) philosophy illuminates the emergence of sense in the city, shows how "transcendental empiricism" operates within it, and how the everyday life of the streets--the ordinariness of experience as well as the screen/projector of urban surfaces--uncovers new pathways for politics, experience, and relationalities.

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Using Hong Kong as the primary site of thinking yet recognizing that thinking incessantly moves beyond any particular location, the book opens up cities within the city. Traversing Hong Kong reveals how the corners, the money, the trees and the water are involved in philosophy. Combining the linguistic approach found in Heidegger and Derrida, with the more materialist analysis of Serres and Deleuze, the objective of this book is to retheorize the urban and its imaginary--its virtuality, irreality, phantasmicity--with an emphasis on signs, images and rhythms, resonating through philosophy, and beyond.

What do the philosophers Friedrich Nietzsche, Jacques Derrida and Jean-Luc Marion have in common with Christianity? Surprisingly, they are all concerned about idolatry, about the tendency we have to create God in our own image and about what we can do about it. Can we faithfully speak of God at all without interposing ourselves? If so, how? Bruce Ellis Benson explores this common concern by clearly laying out the thought of each of these postmodern thinkers against the background of modern philosophers such as Descartes, Locke and Hume and in light of the rise of phenomenology as developed by Husserl and Heidegger. All these thinkers he brings into conversation with a full range of biblical teaching. The result is an illuminating survey of some key postmodern thinkers and profound insight into the nature of conceptual idolatry. Benson also

exposes some of the limitations inherent in postmodern attempts to provide a purely philosophical solution to the problem of ideological idolatry. Ultimately, he argues, there is a need for something greater than human philosophy, religion or theology--namely, the biblical revelation of God in Jesus Christ.

Living in the Borderland addresses the evolution of Western consciousness and describes the emergence of the 'Borderland,' a spectrum of reality that is beyond the rational yet is palpable to an increasing number of individuals. Building on Jungian theory, Jerome Bernstein argues that a greater openness to transrational reality experienced by Borderland personalities allows new possibilities for understanding and healing confounding clinical and developmental enigmas.

There are many people whose experiences of reality is outside the mainstream of Western culture; often they see themselves as abnormal because they have no articulated frame of reference for their experience. The concept of the Borderland personality explains much of their experience. In three sections, this book examines the psychological and clinical implications of the evolution of consciousness and looks at how the new Borderland consciousness bridges the mind-body divide. Subjects covered include: - Genesis: Evolution of the Western Ego - Transrational Data in a Western Clinical Context: Synchronicity - Trauma and Borderland Transcendence - Environmental Illness Complex - Integration of

Navajo and Western healing approaches for Borderland Personalities. Living in the Borderland challenges the standard clinical model, which views normality as an absence of pathology and which equates normality with the rational. Jerome S. Bernstein describes how psychotherapy itself often contributes to the alienation of Borderland personalities by misperceiving the difference between the pathological and the sacred. The case studies included illustrate the potential this has for causing serious psychic and emotional damage to the patient. This challenge to the orthodoxies and complacencies of Western medicine's concept of pathology will interest Jungian Analysts, Psychotherapists, Psychiatrists and other physicians, as well as educators of children. Jerome S. Bernstein is a Jungian Analyst in private practice in Santa Fe, New Mexico

For the first time, this volume presents a series of critical and constructive studies in the philosophy of J. N. Findlay. His contributions to both historical and systematic philosophy are examined by outstanding authors in the field, many of whom are his former students and colleagues. The value of these essays is heightened by Findlay's own contributions: two autobiographical chapters detail the evolution of his thought and relationships, and in a final section of comments, he evaluates and responds to the studies in this collection.

This study examines the influence of Kant on Hermann Cohen's philosophy of

religion. A basic tenet in Kantian philosophy of religion is that morality leads ineluctably to religion. But how does morality lead to religion? While Cohen rejected Kant's doctrine of the postulates (of the existence of God and the immortality of the soul) as it is formulated in *Kritik der praktischen Vernunft*, he searched for alternative ways to found a «religion of reason» in ethics. This book concentrates on two routes from ethics to religion that are central to Cohen's philosophy of religion in his two last works: *Der Begriff der Religion im System der Philosophie* (1915), and *Religion der Vernunft aus den Quellen des Judentums* (posthumous 1919). One route takes compassion towards the «concrete Other», which is complementary to an ethics of universal respect, as its point of departure, and argues that an attitude of compassion and recognition of the Other as a genuine individual presupposes a distinctive religious consciousness. The other route is inspired by Kant's wrestling with the problem of removal of moral guilt in *Religion innerhalb der Grenzen der blossen Vernunft*, and centres around the questions of guilt and liberation from guilt. Cohen's ideas and their continued relevance are explored in this book in light of some major concerns of twentieth century and contemporary philosophy of religion.

"German--and particularly French--sources of the revolution that has occurred in literary theory during the past thirty years have long been recognized. The

Russian contribution to these events has been hinted at previously, but Cassedy documents in detail the extraordinary work of Potebnya, Veselovskij, and other figures virtually unknown in the West. . . . An important contribution to intellectual history and literary theory."--Michael Holquist, author of *Dostoevsky and the Novel* "An astonishing number of complex movements and ideas--from Humboldt through Russian and French Symbolists to Heidegger, Husserl, Roman Jakobson and the deconstructors, from symbology to logology and iconology--begin to fit together in this wide-ranging and provocative book. . . . Cassedy's book will outrage some readers, delight others, and enlighten all."--Caryl Emerson, author of *Boris Godunov: Transpositions of a Russian Theme*

David Bergelson (1884–1952) emerged as a major literary figure who wrote in Yiddish before WWI. He was one of the founders of the Kiev Kultur-Lige and his work was at the center of the Yiddish-speaking world of the time. He was well known for creating characters who often felt the painful after-effects of the past and the clumsiness of bodies stumbling through the actions of daily life as their familiar worlds crumbled around them. In this contemporary assessment of Bergelson and his fiction, Harriet Murav focuses on untimeliness, anachronism, and warped temporality as an emotional, sensory, existential, and historical background to Bergelson's work and world. Murav grapples with the great

modern theorists of time and memory, especially Henri Bergson, Sigmund Freud, and Walter Benjamin, to present Bergelson as an integral part of the philosophical and artistic experiments, political and technological changes, and cultural context of Russian and Yiddish modernism that marked his age. As a comparative and interdisciplinary study of Yiddish literature and Jewish culture, this work adds a new, ethnic dimension to understandings of the turbulent birth of modernism.

"There are many reasons for writing a biography of Semyon Frank. Quite apart from his philosophy, he lived a remarkable life. Born in Moscow in 1877, he was exiled from Soviet Russia in 1922 and died in London in 1950. The son of a Jewish doctor, he became a revolutionary Social Democrat in his teens and finished his life as a Neoplatonist Christian. One of the Russian revisionist Marxists, he was then involved in the Kadet Party during the 1905 revolution before breaking with active political activity and turning to philosophy. He lived in Petrograd through the First World War until September 1917, after which he went to Saratov, where he experienced the chaos of the Russian Civil War. Living in Germany after his exile, he witnessed the rise of Hitler in Berlin, left for France in a hurry in 1937, and spent part of the war hiding from the Gestapo in the Grenoble mountains. It was a life that encompassed a lot of history. "Yet along

with this, Frank was arguably Russia's greatest twentieth-century philosopher. Indeed, V.V. Zen'kovskii, the historian of Russian philosophy, considered Frank 'in strength of philosophic vision ... the most outstanding among Russian philosophers generally - not merely among those who share his ideas.' For its lucidity, conciseness, systematic character, and unity, Zen'kovskii considered Frank's system 'the highest achievement ... of Russian philosophy.' Doubtless, Zen'kovskii's assessment is disputable, but his remarks emphasize Frank's stature in the Russian tradition. In the style of German idealism, Frank constructed a comprehensive philosophical system, which he believed offered a coherent alternative to materialism. He was deeply worried by the implications of epistemological relativism and constructed a system of metaphysics designed to link epistemology and ontology, to bridge the gulf between thought and being. In addition, he attempted to express the idea of a personal God in philosophical language. His system also embraced social philosophy, anthropology, and ethics." - from the Introduction by the author

This book explores the potential of movement as a means of eliciting conflict transformation and unfolding peace at the intrapersonal and relational levels. It examines how peace and dance have been related in different cultures and investigates embodied ways to creatively tap the energies of conflicts, inspiring

possibilities of transformation and new dynamics in relationships. Drawing on Wolfgang Dietrich's Many Peaces theory, the book discusses how different expressions of dance have been connected to different interpretations of peace and strategies for transformation. Delving into elicitive approaches to conflict transformation, the book develops an innovative framework for applying movement as an elicitive method, which it vividly presents through the author's own experiences and interviews with participants in workshops. Given its scope, the book will appeal to scholars, practitioners and artists working at the nexus of peace, conflict transformation and the arts.

The Other Perennial Philosophy: A Metaphysical Dialectic seeks to synthesize the many fields within science, philosophy, and religion to achieve the most comprehensive picture ever constructed to incorporate universally held beliefs about God, man, and the universe. This book attempts to accomplish several interrelated purposes: to describe the Perennial Philosophy in its depth; to analyze the critical elements contained within such a body of thought; to bring to light the vast literature of views which are oppositional, at least on some level, to those contained in the Perennial Philosophy; to synthesize these seemingly discordant thoughts into a new vision of the nature of reality; to dissect the implications of this new model; and lastly and perhaps most importantly, to

demonstrate that intellect has no innate constraints. This book rigorously explores the connections to be made by weaving together the threads of philosophy, religious theology, mysticism, mythology, mathematics, physics, and biochemistry. In this study is both a critique and an homage to Perennial Philosophy. In evoking a new vision of reality, which is at the same time a modernized version of an old image, *The Other Perennial Philosophy: A Metaphysical Dialectic* seeks to entice readers to rethink their own views on a subject of crucial importance to all. This book will appeal to anyone interested in philosophy and religion.

Vols. for 1969- include a section of abstracts.

This book completes Wolfgang Dietrich's path-breaking trilogy of the Many Peaces; the foundation of the highly innovative approach to peace and conflict as taught and applied at the University of Innsbruck, Austria. Where Volume 1 elaborated the transrational philosophy of the many peaces and Volume 2 discussed the curricular and didactic aspects of elicitive conflict transformation (ECM), Volume 3 provides principles and examples of ECM's practical application. The author drafts the easy use of ECM as a brand new method of conflict work that can be applied from both intra and interpersonal conflicts to the highest political and diplomatic level. This book would form an excellent basis for

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leadership and relationship training of future peace workers within the frame of elicitive conflict transformation.

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