



Autonomous Man

Karl Adam



Autonomous Man:

The Autonomous Man Dean Turner, 1970 **A Christian View of Philosophy and Culture** Francis A. Schaeffer, 1994 2
Escape From Reason Is Man the Measure? Norman L. Geisler, 2005-07-06 An academically respectable description and evaluation of secular humanism is available at last The diversity within humanism receives full recognition in this book as does the fact that not everything about humanism is bad from a Christian point of view Indeed the author continues there are many emphases within humanism that are compatible with Christian beliefs a thesis to which he devotes an entire chapter Part 1 summarizes in turn eight prominent forms of humanism Huxley s evolutionism Skinner s behaviorism Sartre s existentialism Dewey s pragmatism Marxism Rand s egocentrism Lamont s culturalism and the coalitional form present in the humanist declaration and manifestoes Emerging from these chapters are both the differences between humanists and the consensus that binds them together It is this humanistic consensus writes the author that most radically conflicts with Christian beliefs and that is the number one problem in the United States today After the chapter on the helpful emphases of secular humanism part 2 details this movement s comparative inferiority internal inconsistencies religious inadequacies and philosophical insufficiencies The final chapter demonstrates that while Christianity is consistent with the central principles of science philosophy epistemology and ethics humanism is not There is no rational justification the author concludes for being a humanist **Who is the Autonomous Man?** John Benson, 1983 **What Can She Know?** Lorraine Code, 1991 In this lively and accessible book Lorraine Code addresses one of the most controversial questions in contemporary theory of knowledge a question of fundamental concern for feminist theory as well Is the sex of the knower epistemologically significant Responding in the affirmative Code offers a radical alterative to mainstream philosophy s terms for what counts as knowledge and how it is to be evaluated Code first reviews the literature of established epistemologies and unmasks the prevailing assumption in Anglo American philosophy that the knower is a value free and ideologically neutral abstraction Approaching knowledge as a social construct produced and validated through critical dialogue she defines the knower in light of a conception of subjectivity based on a personal relational model Code maps out the relevance of the particular people involved in knowing their historical specificity the kinds of relationships they have the effects of social position and power on those relationships and the ways in which knowledge can change both knower and known In an exploration of the politics of knowledge that mainstream epistemologies sustain she examines such issues as the function of knowledge in shaping institutions and the unequal distribution of cognitive resources What Can She Know will raise the level of debate concerning epistemological issues among philosophers political and social scientists and anyone interested in feminist theory
The Origins of Action Louis Oppenheimer, Jaan Valsiner, 2012-12-06 The Proliferation of Action Theories and Their Applications Jaan Valsiner and Louis Oppenheimer Our contemporary psychology becomes satiated by references to action and activity Over the recent decade numerous theoretical perspectives have appeared all of which operate with the notion of

action Ajzen 1985 Eickensberger Keller Lantermann 1980 each of which define it see Oppenheimer Chapter 1 of this volume Likewise the empirical literature in child psychology is filled with action theoretic notions facilitated by the ease of seeing children acting within their environments at a pace that surpasses that of even the most hyperactive adult Of course the empirical discourse in contemporary psychology is highly limited by its empiricistic emphasis which dissociates empirical work from theoretically elaborate reasoning At times one can find in the literature an anything goes attitude as long as the umbrella theoretical notion under which the given empirical study looks consensually respectable the theoretical needs of research are satisfied and psychologists can continue to accumulate data in their pursuit of normal science The latter attitude to theory of course is but a convenient illusion For any serious hope for progress in any discipline the conceptual sphere must be explicitly developed further together with the empirical efforts This sentiment led us to organize a symposium at the conference of the Society for Research in Child Development SRCD in Baltimore Maryland in 1987 The presentations at that symposium gave us the idea of editing a book on the origins of action **ABA Journal**, 1976-11 The ABA Journal serves the legal profession Qualified recipients are lawyers and judges law students law librarians and associate members of the American Bar Association The autonomous man Dean Turner, 1966 **By What Standard?** R. J. Rushdoony, 2009-11-19 An introduction into the problems of Christian philosophy It focuses on the philosophical system of Dr Cornelius Van Til which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity of Christian theology for all philosophy Basic to this study is the belief that presuppositions of human thought in every field must be basically one in order to arrive at any concept which both validates biblical faith and human knowledge The sovereignty of the self contained God is the key to every field in that only the God of Scripture makes all things possible and explicable and is thus the basic premise not only of theology but of philosophy science and indeed all knowledge In that God is the Creator of all things He is their only valid principle of interpretation in that they derive both their existence and meaning from His creative act This belief is herein set forth in terms of various aspects of human thought Again basic to this study is the belief that such a philosophy finds consistent and able exposition in the writings of Cornelius Van Til This work therefore is thus both an exposition as well of Van Til s development of that philosophy a school of thought to which the author subscribes This is Rushdoony s foundational work on philosophy **Van Til and the Limits of Reason** R. J. Rushdoony, 2013-09-23 The Enlightenment was an intellectual movement of the late seventeenth and eighteenth centuries that was a self conscious move away from the Reformation s emphasis on faith and revelation It was the mind of man that became the new standard My own mind is my own church wrote Thomas Paine in his Age of Reason Part First 1794 which was an attack on all religion that claimed to be authoritative and Christianity in particular It is not without case that Paine s title is sometimes used as a synonym for the Enlightenment Its rationalism saw faith as a blind confidence a belief in nothing while Hebrews 11 3 tells us it is through faith we understand The Christian must see faith in God s revelation as opening up

understanding as thinking God's thoughts after Him and rationalism as a restriction of thought to the narrow confines of human understanding Reason is a gift of God but we must not make more of it than it is To see our reason as supreme is to see ourselves as supreme and thereby repeat the sin of seeking to be as gods Gen 3:5 The first three essays of this volume were published in a small booklet in 1960 as a tribute to the thought of Dr Cornelius Van Til titled *Van Til* The last four essays were written some time later and are published here for the first time *Van Til* Rousas John Rushdoony, 1960

Pitman's Business Man's Encyclopaedia and Dictionary of Commerce Arthur Coles, 1927 *Christian Faith and Life*, 1910 The Spirit of Catholicism Karl Adam, 1929 What are the fundamental attributes of the Catholic Church What is the source from which it has drawn vigor and life through its two thousand years of life on earth What are the secret sources of its incredible vitality in the world today The author answers these and many other questions about the nature and structure of the Church He examines the essential nature of the Catholic Church from the basic premise that it was expressly founded by Christ traces its historical development and analyzes its actual functioning through the ages *Readings in Ethics* Sister Jane Frances Leibell, 1926 **The individual and the society. Man and the universe** Hastings Rashdall, 1907 *The Nation*, 1914 **German Culture Catholicism and the World War** Georg Pfeilschifter, 1916 **The Catholic University Bulletin** Catholic University of America, 1905 Toward a Democracy Louis William Koenig, 1973

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