

Chapter 1 : Friedrich Nietzsche (Stanford Encyclopedia of Philosophy)

In setting those views against the background of classical philosophy, Meynell offers fresh perspectives on the basic problems that occupy philosophers today - problems such as scepticism, truth, experience, metaphysics, method, power, humane values, and the role of science.

Harrelson, Extension Specialist, Child Development, Virginia State University Introduction Guiding the behavior of young children involves establishing mutual respect and expecting cooperation. Effective discipline is positive and child focused. It encourages self-control and appropriate behavior. Through effective discipline, children can learn to make positive choices, learn problem-solving skills, and learn values of respect and responsibility. There are several common-sense strategies for effectively guiding the behavior of young children Always focus on the behavior It is not children that we want to change. Rather, it is the inappropriate behavior that we want to change. We want to support appropriate behavior. Calling attention to inappropriate behavior lets the child know that the actions are not acceptable, but that the child is still loved. Do not forget to also focus on appropriate behavior. Praise and reinforcement let children know which behaviors are appropriate and acceptable. Have a clear set of rules and routines Rules that are fair and consistently enforced, along with familiar routines, help children know what to expect and to understand their limits. Children should be told, in words they understand, the reasons for each rule. Set guidelines and limits and stick to them. Concentrate on shaping positive behavior Let the child know that you expect positive behavior. Use positive communication with children to help them solve problems. Structure the environment to support appropriate behavior Children are naturally curious. Adults need to "child proof" the environment to allow children to explore without "getting into trouble. Allow children to make acceptable choices Give children the responsibility for their behavior whenever possible. Allow the child to make acceptable choices by offering only choices you can live with. Allow children to experience logical consequences Remind children of limits and consequences in positive ways. When misbehavior occurs, deal with the behavior quickly in a firm, assertive manner. Use time-out as a last resort to help the child regain control of his behavior. Observe children and anticipate problems Supervise children carefully. Head off inappropriate behavior by redirecting the child to another activity or area. Do not give the child any feedback. However, be sure to give attention to positive behavior. Interrupt or stop behavior that is harmful or unfair Use assertive intervention to stop harmful behavior. This may include physically removing the child from the situation, when needed, to protect a child or the environment. Treat children with "unconditional positive regard" Children deserve love and respect, even when they misbehave. Controlling behavior is a learning process for children. Adults can teach children appropriate behavior by calling attention to positive behavior, rewarding children with hugs and kisses, and setting and enforcing clear consistent limits. Let children know we do not approve of inappropriate behavior, but we always approve of and love them. Keep a one-day record of the positive behavior guidance strategies you use. How many of these are you using? Explain the rule and the reason. Allow children appropriate choices regarding their behavior. Be firm and consistent. Allow children to experience the logical consequences of their actions. Praise children for appropriate behavior. How many times during the day do you: Give in to inappropriate behavior? Not follow through with stated consequences? Pick one positive discipline technique that you do not currently use and try it for several weeks with a child. Keep notes on how it works for you and the child. If you want to know more Cherry, C. David S, Lake, Pub. Parenting With Love And Logic. Without Spanking or Spoiling 2nd ed. Reviewed by Novella Ruffin, Extension Specialist, Virginia State University Virginia Cooperative Extension materials are available for public use, reprint, or citation without further permission, provided the use includes credit to the author and to Virginia Cooperative Extension, Virginia Tech, and Virginia State University. Department of Agriculture cooperating.

Chapter 2 : On The Spot Chair Massage - Our Philosophy

Get this from a library! Redirecting philosophy: reflections of the nature of knowledge from Plato to Lonergan. [Hugo A Meynell] -- "This illuminating study surveys and analyses the views of the most influential contemporary thinkers in the English-speaking world (Wittgenstein, Strawson, Searle, Popper, Feyerabend, Kuhn, Rorty.

His father died in , and the family relocated to Naumburg, where he grew up in a household comprising his mother, grandmother, two aunts, and his younger sister, Elisabeth. Nietzsche had a brilliant school and university career, culminating in May when he was called to a chair in classical philology at Basel. At age 24, he was the youngest ever appointed to that post. Before the opportunity at Basel arose, Nietzsche had planned to pursue a second Ph. When he was a student in Leipzig, Nietzsche met Richard Wagner, and after his move to Basel, he became a frequent guest in the Wagner household at Villa Tribschen in Lucerne. His first book, *The Birth of Tragedy out of the Spirit of Music* , was not the careful work of classical scholarship the field might have expected, but a controversial polemic combining speculations about the collapse of the tragic culture of fifth century Athens with a proposal that Wagnerian music-drama might become the source of a renewed tragic culture for contemporary Germany. These essays are known collectively as the *Untimely Meditations*. When he sent the book to the Wagners early in , it effectively ended their friendship: As a result, he was freed to write and to develop the style that suited him. He published a book almost every year thereafter. These works began with *Daybreak* , which collected critical observations on morality and its underlying psychology, and there followed the mature works for which Nietzsche is best known: In later years, Nietzsche moved frequently in the effort to find a climate that would improve his health, settling into a pattern of spending winters near the Mediterranean usually in Italy and summers in Sils Maria, Switzerland. His symptoms included intense headaches, nausea, and trouble with his eyesight. Recent work Huenemann has convincingly argued that he probably suffered from a retro-orbital meningioma, a slow-growing tumor on the brain surface behind his right eye. In January , Nietzsche collapsed in the street in Turin, and when he regained consciousness he wrote a series of increasingly deranged letters. His close Basel friend Franz Overbeck was gravely concerned and travelled to Turin, where he found Nietzsche suffering from dementia. After unsuccessful treatment in Basel and Jena, he was released into the care of his mother, and later his sister, eventually lapsing entirely into silence. He lived on until , when he died of a stroke complicated by pneumonia. Critique of Religion and Morality Nietzsche is arguably most famous for his criticisms of traditional European moral commitments, together with their foundations in Christianity. This critique is very wide-ranging; it aims to undermine not just religious faith or philosophical moral theory, but also many central aspects of ordinary moral consciousness, some of which are difficult to imagine doing without e. By the time Nietzsche wrote, it was common for European intellectuals to assume that such ideas, however much inspiration they owed to the Christian intellectual and faith tradition, needed a rational grounding independent from particular sectarian or even ecumenical religious commitments. Then as now, most philosophers assumed that a secular vindication of morality would surely be forthcoming and would save the large majority of our standard commitments. Christianity no longer commands society-wide cultural allegiance as a framework grounding ethical commitments, and thus, a common basis for collective life that was supposed to have been immutable and invulnerable has turned out to be not only less stable than we assumed, but incomprehensibly mortalâ€”and in fact, already lost. The response called for by such a turn of events is mourning and deep disorientation. Indeed, the case is even worse than that, according to Nietzsche. Not only do standard moral commitments lack a foundation we thought they had, but stripped of their veneer of unquestionable authority, they prove to have been not just baseless but positively harmful. Unfortunately, the moralization of our lives has insidiously attached itself to genuine psychological needsâ€”some basic to our condition, others cultivated by the conditions of life under moralityâ€”so its corrosive effects cannot simply be removed without further psychological damage. Still worse, the damaging side of morality has implanted itself within us in the form of a genuine self-understanding, making it hard for us to imagine ourselves living any other way. Thus, Nietzsche argues, we are faced with a difficult, long term restoration project in which the

most cherished aspects of our way of life must be ruthlessly investigated, dismantled, and then reconstructed in healthier form—all while we continue somehow to sail the ship of our common ethical life on the high seas. The most extensive development of this Nietzschean critique of morality appears in his late work *On the Genealogy of Morality*, which consists of three treatises, each devoted to the psychological examination of a central moral idea. In the First Treatise, Nietzsche takes up the idea that moral consciousness consists fundamentally in altruistic concern for others. He begins by observing a striking fact, namely, that this widespread conception of what morality is all about—while entirely commonsensical to us—is not the essence of any possible morality, but a historical innovation. In such a system, goodness is associated with exclusive virtues. There is no thought that everyone should be excellent—the very idea makes no sense, since to be excellent is to be distinguished from the ordinary run of people. Nietzsche shows rather convincingly that this pattern of assessment was dominant in ancient Mediterranean culture the Homeric world, later Greek and Roman society, and even much of ancient philosophical ethics. It focuses its negative evaluation evil on violations of the interests or well-being of others—and consequently its positive evaluation good on altruistic concern for their welfare. Such a morality needs to have universalistic pretensions: It is thereby especially amenable to ideas of basic human equality, starting from the thought that each person has an equal claim to moral consideration and respect. The exact nature of this alleged revolt is a matter of ongoing scholarly controversy in recent literature, see Bittner ; Reginster ; Migotti ; Ridley ; May Afterward, via negation of the concept of evil, the new concept of goodness emerges, rooted in altruistic concern of a sort that would inhibit evil actions. For Nietzsche, then, our morality amounts to a vindictive effort to poison the happiness of the fortunate GM III, 14 , instead of a high-minded, dispassionate, and strictly rational concern for others. That said, Nietzsche offers two strands of evidence sufficient to give pause to an open minded reader. Second, Nietzsche observes with confidence-shaking perspicacity how frequently indignant moralistic condemnation itself, whether arising in serious criminal or public matters or from more private personal interactions, can detach itself from any measured assessment of the wrong and devolve into a free-floating expression of vengeful resentment against some real or imagined perpetrator. The First Treatise does little, however, to suggest why inhabitants of a noble morality might be at all moved by such condemnations, generating a question about how the moral revaluation could have succeeded. The Second Treatise, about guilt and bad conscience, offers some materials toward an answer to this puzzle. Nietzsche begins from the insight that guilt bears a close conceptual connection to the notion of debt. The pure idea of moralized guilt answers this need by tying any wrong action inextricably and uniquely to a blamable agent. As we saw, the impulse to assign blame was central to the resentment that motivated the moral revaluation of values, according to the First Treatise. Thus, insofar as people even nobles become susceptible to such moralized guilt, they might also become vulnerable to the revaluation, and Nietzsche offers some speculations about how and why this might happen GM II, 16— These criticisms have attracted an increasingly subtle secondary literature; see Reginster , as well as Williams a, b , Ridley , May In such cases, free-floating guilt can lose its social and moral point and develop into something hard to distinguish from a pathological desire for self-punishment. Ascetic self-denial is a curious phenomenon indeed, on certain psychological assumptions, like descriptive psychological egoism or ordinary hedonism, it seems incomprehensible , but it is nevertheless strikingly widespread in the history of religious practice. One obvious route to such a value system, though far from the only one, is for the moralist to identify a set of drives and desires that people are bound to have—perhaps rooted in their human or animal nature—and to condemn those as evil; anti-sensualist forms of asceticism follow this path. As Nietzsche emphasizes, purified guilt is naturally recruited as a tool for developing asceticism. Suffering is an inevitable part of the human condition, and the ascetic strategy is to interpret such suffering as punishment, thereby connecting it to the notion of guilt. Despite turning her own suffering against her, the move paradoxically offers certain advantages to the agent—not only does her suffering gain an explanation and moral justification, but her own activity can be validated by being enlisted on the side of punishment self-castigation: For every sufferer instinctively seeks a cause for his suffering; still more precisely, a perpetrator, still more specifically, a guilty perpetrator who is susceptible to suffering, and the ascetic priests says to him: GM III, 15 Thus, Nietzsche suggests, The principal bow stroke the ascetic priest

allowed himself to cause the human soul to resound with wrenching and ecstatic music of every kind was executedâ€”everyone knows thisâ€”by exploiting the feeling of guilt. Consider, for example, the stance of Schopenhauerian pessimism, according to which human life and the world have negative absolute value. From that standpoint, the moralist can perfectly well allow that ascetic valuation is self-punishing and even destructive for the moral agent, but such conclusions are entirely consistent withâ€”indeed, they seem like warranted responses toâ€”the pessimistic evaluation. That is, if life is an inherent evil and nothingness is a concrete improvement over existence, then diminishing or impairing life through asceticism yields a net enhancement of value. While asceticism imposes self-discipline on the sick practitioner, it simultaneously makes the person sicker, plunging her into intensified inner conflict GM III, 15, 20â€” While this section has focused on the Genealogy, it is worth noting that its three studies are offered only as examples of Nietzschean skepticism about conventional moral ideas. Nietzsche tried out many different arguments against pity and compassion beginning already in *Human, All-too-human* and continuing to the end of his productive lifeâ€”for discussion, see Reginster, Janaway forthcoming, and Nussbaum. Nietzsche resists the hedonistic doctrine that pleasure and pain lie at the basis of all value claims, which would be the most natural way to defend such a presupposition. From that point of view, the morality of compassion looks both presumptuous and misguided. It is misguided both because it runs the risk of robbing individuals of their opportunity to make something positive individually meaningful out of their suffering, and because the global devaluation of suffering as such dismisses in advance the potentially valuable aspects of our general condition as vulnerable and finite creatures GS; compare Williams. For him, however, human beings remain valuing creatures in the last analysis. It follows that no critique of traditional values could be practically effective without suggesting replacement values capable of meeting our needs as valuers see GS; Anderson, esp. Nietzsche thought it was the job of philosophers to create such values BGE, so readers have long and rightly expected to find an account of value creation in his works. There is something to this reaction: It is common, if not altogether standard, to explain values by contrasting them against mere desires. If I become convinced that something I valued is not in fact valuable, that discovery is normally sufficient to provoke me to revise my value, suggesting that valuing must be responsive to the world; by contrast, subjective desires often persist even in the face of my judgment that their objects are not properly desirable, or are unattainable; see the entries on value theory and desire. We [contemplatives] â€” are those who really continually fashion something that had not been there before: Only we have created the world that concerns man! Some scholars take the value creation passages as evidence that Nietzsche was an anti-realist about value, so that his confident evaluative judgments should be read as efforts at rhetorical persuasion rather than objective claims Leiter, or relatedly they suggest that Nietzsche could fruitfully be read as a skeptic, so that such passages should be evaluated primarily for their practical effect on readers Berry; see also Leiter. Others Hussain take Nietzsche to be advocating a fictionalist posture, according to which values are self-consciously invented contributions to a pretense through which we can satisfy our needs as valuing creatures, even though all evaluative claims are strictly speaking false. First, while a few passages appear to offer a conception of value creation as some kind of legislative fiat e. Second, a great many of the passages esp. GS 78, , , , connect value creation to artistic creation, suggesting that Nietzsche took artistic creation and aesthetic value as an important paradigm or metaphor for his account of values and value creation more generally. While some Soll attack this entire idea as confused, other scholars have called on these passages as support for either fictionalist or subjective realist interpretations. In addition to showing that not all value creation leads to results that Nietzsche would endorse, this observation leads to interesting questionsâ€”e. If so, what differentiates the two modes? Can we say anything about which is to be preferred? Nietzsche praises many different values, and in the main, he does not follow the stereotypically philosophical strategy of deriving his evaluative judgments from one or a few foundational principles. A well-known passage appears near the opening of the late work, *The Antichrist*: Everything that heightens the feeling of power in man, the will to power, power itself. Everything that is born of weakness. The feeling that power is growing, that resistance is overcome. That doctrine seems to include the proposal that creatures like us or more broadly: The same conception has been developed by Paul Katsafanas, who argues that, qua agents, we are ineluctably committed to valuing power because a

Reginster-style will to power is a constitutive condition on acting at all. His account thereby contributes to the constitutivist strategy in ethics pioneered by Christine Korsgaard and David Velleman , On this view, what Nietzsche values is power understood as a tendency toward growth, strength, domination, or expansion Schacht Leiter is surely right to raise worries about the Millian reconstruction. Nietzsche apparently takes us to be committed to a wide diversity of first order aims, which raises prima facie doubts about the idea that for him all willing really takes power as its first-order aim as the Millian argument would require. It is not clear that this view can avoid the objection rooted in the possibility of pessimism i. Given his engagement with Schopenhauer, Nietzsche should have been sensitive to the worry. According to Reginster I want to learn more and more to see as beautiful what is necessary in things; then I shall be one of those who make things beautiful.

Chapter 3 : Category:Redirect-Class Philosophy articles - Wikipedia

An insightful and fully up-to-date guide to the philosophy and the theory of science, Meynell's book will be of outstanding value as a course book in both graduate and undergraduate studies.

By Vijith Assar You could be reading literally any other article on the internet right now, so how is it that you ended up here, right now, reading this one? Thanks for your time, by the way! You probably clicked on the link on Twitter or something, right? Well, not exactly – you certainly clicked something on Twitter, sure. Those user-facing services were occasionally handy for cases where you might have needed to simplify long and highly specific URLs, like a specific view of Google Maps highlighting a destination, which might include in its URL some unwieldy combination of geographic coordinates to seven decimal places, an opaque blob of metadata, specific location names, and more. That sort of product is a curious wrapper placed around a very specific group of HTTP status codes, which are collectively a group of signals that are always sent from servers to the computers trying to connect to them. Your browser requests a page from a server, and the page is sent in response, and at the top of that response is a status code. The rest of the and ranges refer to errors that are varying degrees of confusing, but the s are used for things that have moved rather than things that have vanished or have broken. Arguably, the entire purpose of Bitly is to surface the controls for this deeply buried internet signal and then wrap them in a cute user interface. URL redirects are intentional errors! Elective URL redirection invoked by users for their own convenience is arguably a necessary evil now that web applications have become sophisticated enough to do many complicated things at once, and consequently, keeping track of them all requires very long URLs. Instead, the biggest impact of redirecting links may be in social applications where the redirected links are passed between users. Redirected links often end with unique numbers or gibberish alphanumeric hashes, which can be easily modified for each user because the available space of possible character combinations is effectively limitless. A single blog post with a sensible URL gets split into innumerable unique redirect links that instead end with inscrutable nonsense, each of them separately reporting back to the mother ship. It all happens in a split second right after you click, and none of it is real. This practice is ideologically flawed in a way that would probably horrify the engineers who originally designed the internet. They quite literally named it the internet precisely because it allowed smaller local networks to be connected: We know this to be true because the platform does not allow users to post any other kind of link. This plan is both dangerous and ridiculous. One of the reasons users must so awkwardly tumble through a useless proprietary server that performs customized URL-redirecting behaviors is because this sort of thing is not actually included in any of our technical standards for building computer networks, and it is not part of any standard because it is a terrible idea. Bouncing internet users around between obfuscating servers in a game of internet pinball is a patently absurd way to run any sort of address system. It is a terrible distributed collective architecture that comes at the expense of the real internet. Remember the real internet? It was once full of strange and diverse projects published by people all over the world, way back before Facebook began subsuming everything else, and then further changing the URLs to tell us that everything else outside of Facebook is actually also part of Facebook. The same kind of network used by spies and criminals, but running backward, built by Facebook, and trying to send you ads. There are some cases where redirecting links can be helpful, but those are the exception, not the norm. Why would you ever want a blanket policy to convert everything on the internet into its noncanonical form? Doing so trades away the structural health of the internet for – what, exactly? On the level at which the packets flow, this is all a sham. Redirected URLs are networks that are lying to us, and to each other, with every server pretending to be a different server just long enough to log your clicks, tear off its mask, and run off cackling into the night. The news stories may now be fake, and we can also now watch them ripple through the universe with granular precision, logging every last gullible click. For the time being, machines still mostly do as they are told, and they will also dutifully learn to mislead us if we continue to teach them to do so.

Chapter 4 : Facebook and Twitter's Flawed Philosophy of Link Shorteners

*Philosophy (from Greek $\phi\acute{\iota}\lambda\omicron\varsigma\omega\phi\iota\alpha$, *philosophia*, literally "love of wisdom") is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language.*

How do I make it work? I felt the same way when became a Montessori lead teacher in my first Montessori classroom. I understood the philosophy behind normalization and deviations, but how would I put it to practical use when the time came to approach a child who was misbehaving. What would I do? What would I say? I cannot stress enough the importance of observing veteran Montessori teachers. Even today, I am in awe of those gracious and courteous mentors. In their Montessori classrooms I could experience a place where every child was actively engaged and working and not a soul spoke above a hushed whisper. There was a sense of peace and harmony and I felt that I could dwell there forever. These are the Montessori teachers I sought out to be my mentors. These were my role models and I frequently found myself asking them for practical advice when it came to redirecting student behavior. Redirecting student behavior in a Montessori classroom relates to how a Montessori teacher interacts with a child when she is misbehaving. Because of the importance placed on the well-prepared environment and well-prepared teachers, there should be relatively little misbehavior when the teacher is experienced and the children are normalized. Gluing and Redirecting Behavior in the Montessori Classroom: Working Towards Normalization Children often enter the Montessori environment ready to struggle or "fight". In the *Discovery of the Child*, Dr. Montessori states "every defect of character is due to some wrong treatment sustained by the child during his early years". It is the duty of the Montessori teacher to remove any obstacles including herself which impede the development of the child. With careful observations, "earnest words", spontaneous work, commitment to the Montessori philosophy and principles, the Montessori teacher is able to successfully redirect and refocus student behavior. Let us consider the following scenario. Miss Jen has observed that this week during circle time, Jonathan wanders around, interrupting presentations and disturbing others during work time. Today, he interrupted a Montessori lesson on the pink tower. Miss Jen knows that Dr. Montessori stated that "if he shows a tendency to misbehave, she will check him with earnest words" and she quietly, but firmly uses her words to convey that he may not interrupt her presentations. You may work with these materials later, when we are finished with them. Often times, a quiet, gentle reminder inviting a child to find appropriate work is all that is required. Would you like to show me that work? By redirecting him to find work, the teacher is refocusing him on his true purpose. Montessori said "Discipline is therefore attained indirectly, that is, by developing activity in spontaneous work. With some children, especially those new to the Montessori classroom and are still in the first stage of normalization, a simple request to find appropriate work may not be enough. In this case, the Montessori teacher employs another strategy called gluing, whereby the teacher keeps a child close to her before inviting the child to find an appropriate work. If, after having shown Miss Jen how to sharpen pencils, Jonathan is still wandering aimlessly around the Montessori classroom, she may quietly ask him to join her for a brief while. Please come join Samantha and me while I give this lesson. Afterward, you and I will find some work for you to do. Gluing is not punitive. It gives the child time to refocus and observe others working in the Montessori classroom. It is a way to re-center and calm themselves so that they may work effectively in the classroom. Learning to redirect behavior takes time and practice; it does not happen overnight. Montessori observed that "The teacher has many difficult functions. She must acquire a precise knowledge of the techniques for dealing with the child. Remember, the children need emotional care as well as physical care. The teacher who is patient yet firm and slow to anger will inspire goodness and confidence in the children. We realize and respect that Montessori schools are unique and may vary their schedules and offerings in accordance with the needs of their individual communities. We hope that our readers will find our articles useful and inspiring as a contribution to the global Montessori community.

Chapter 5 : redirect - HAProxy redirecting http to https (ssl) - Stack Overflow

Gluing and Redirecting Behavior in the Montessori Classroom Michelle Irinyi The one thing that frustrated me the most when I was in college was the feeling that this "theory" and "philosophy" is all well and good, but how do I apply it?

Introduction Knowledge Traditionally, the term "philosophy" referred to any body of knowledge. Natural philosophy "physics" was the study of the physical world physis, lit: Natural philosophy has split into the various natural sciences, especially astronomy, physics, chemistry, biology, and cosmology. Moral philosophy has birthed the social sciences, but still includes value theory including aesthetics, ethics, political philosophy, etc. Metaphysical philosophy has birthed formal sciences such as logic, mathematics and philosophy of science, but still includes epistemology, cosmology and others. Philosophical progress Many philosophical debates that began in ancient times are still debated today. Colin McGinn and others claim that no philosophical progress has occurred during that interval. In that sense, all cultures and literate societies ask philosophical questions such as "how are we to live" and "what is the nature of reality". A broad and impartial conception of philosophy then, finds a reasoned inquiry into such matters as reality, morality and life in all world civilizations. Socrates was a very influential philosopher, who insisted that he possessed no wisdom but was a pursuer of wisdom. The Ancient era was dominated by Greek philosophical schools which arose out of the various pupils of Socrates, such as Plato , who founded the Platonic Academy and his student Aristotle , [35] founding the Peripatetic school , who were both extremely influential in Western tradition. Important topics covered by the Greeks included metaphysics with competing theories such as atomism and monism , cosmology , the nature of the well-lived life eudaimonia , the possibility of knowledge and the nature of reason logos. With the rise of the Roman empire , Greek philosophy was also increasingly discussed in Latin by Romans such as Cicero and Seneca. Medieval philosophy 5th – 16th century is the period following the fall of the Western Roman Empire and was dominated by the rise of Christianity and hence reflects Judeo-Christian theological concerns as well as retaining a continuity with Greco-Roman thought. Problems such as the existence and nature of God , the nature of faith and reason, metaphysics, the problem of evil were discussed in this period. Some key Medieval thinkers include St. Philosophy for these thinkers was viewed as an aid to Theology ancilla theologiae and hence they sought to align their philosophy with their interpretation of sacred scripture. This period saw the development of Scholasticism , a text critical method developed in medieval universities based on close reading and disputation on key texts. The Renaissance period saw increasing focus on classic Greco-Roman thought and on a robust Humanism. The 20th century saw the split between Analytic philosophy and Continental philosophy , as well as philosophical trends such as Phenomenology , Existentialism , Logical Positivism , Pragmatism and the Linguistic turn. Middle Eastern philosophy See also: Islamic philosophy and Middle Eastern philosophy The regions of the fertile Crescent , Iran and Arabia are home to the earliest known philosophical Wisdom literature and is today mostly dominated by Islamic culture. Early wisdom literature from the fertile crescent was a genre which sought to instruct people on ethical action, practical living and virtue through stories and proverbs. Babylonian astronomy also included much philosophical speculations about cosmology which may have influenced the Ancient Greeks. Jewish philosophy and Christian philosophy are religio-philosophical traditions that developed both in the Middle East and in Europe, which both share certain early Judaic texts mainly the Tanakh and monotheistic beliefs. Later Jewish philosophy came under strong Western intellectual influences and includes the works of Moses Mendelssohn who ushered in the Haskalah the Jewish Enlightenment , Jewish existentialism and Reform Judaism. Pre-Islamic Iranian philosophy begins with the work of Zoroaster , one of the first promoters of monotheism and of the dualism between good and evil. This dualistic cosmogony influenced later Iranian developments such as Manichaeism , Mazdakism , and Zurvanism. After the Muslim conquests , Early Islamic philosophy developed the Greek philosophical traditions in new innovative directions. This Islamic Golden Age influenced European intellectual developments. The two main currents of early Islamic thought are Kalam which focuses on Islamic theology and Falsafa which was based on Aristotelianism and Neoplatonism. The work of Aristotle was very influential among the falsafa such as

al-Kindi 9th century , Avicenna 11th and Averroes 12th century. Others such as Al-Ghazali were highly critical of the methods of the Aristotelian falsafa. Islamic thinkers also developed a scientific method , experimental medicine, a theory of optics and a legal philosophy. Ibn Khaldun was an influential thinker in philosophy of history. In Iran several schools of Islamic philosophy continued to flourish after the Golden Age and include currents such as Illuminationist philosophy , Sufi philosophy , and Transcendent theosophy. The 19th- and 20th-century Arab world saw the Nahda awakening or renaissance movement which influenced contemporary Islamic philosophy. Indian philosophy Main articles: Eastern philosophy and Indian philosophy Indian philosophy Sanskrit: Buddhist philosophy begins with the thought of Gautama Buddha fl. The Buddhist philosophy is traditionally classified into four schools, states Karl Potter 1996 the editor of The Encyclopedia of Indian Philosophies. They contributed to the two major surviving traditions of Buddhism, the Mahayana and the Theravada. Buddhist philosophy incorporates epistemology, metaphysics, ethics and psychology to end rebirth and associated dukkha. Mahayana philosophers such as Nagarjuna and Vasubandhu developed the theories of Shunyata emptiness of all phenomena and Vijnapti-matra appearance only , a form of phenomenology or transcendental idealism. After the disappearance of Buddhism from India, these philosophical traditions continued to develop in the Tibetan Buddhist , East Asian Buddhist and Theravada Buddhist traditions. They represent a "collection of philosophical views that share a textual connection", according to Chadha. Hindu philosophers of the six schools developed systems of epistemology pramana and investigated topics such as metaphysics, ethics, psychology guna , hermeneutics and soteriology within the framework of the Vedic knowledge, while presenting a diverse collection of interpretations. Jain philosophy Jain philosophy accepts the concept of a permanent soul jiva as one of the five astikayas, or eternal infinite categories that make up the substance of existence. The other four being dharma, adharma, akasha space and pudgala matter. The Jain thought separates matter from the soul completely. Digambara sky dressed, naked and Svetambara white dressed , along with several more minor traditions such as Terapanthis. Digambara and Svetambara, along with several more minor traditions such as Terapanthis. The Jain thought holds that all existence is cyclic, eternal and uncreated. East Asian philosophical thought began in Ancient China , and Chinese philosophy begins during the Western Zhou Dynasty and the following periods after its fall when the " Hundred Schools of Thought " flourished 6th century to BCE. These philosophical traditions developed metaphysical, political and ethical theories such Tao , Yin and yang , Ren and Li which, along with Chinese Buddhism , directly influenced Korean philosophy , Vietnamese philosophy and Japanese philosophy which also includes the native Shinto tradition. During later Chinese dynasties like the Ming Dynasty 14th as well as in the Korean Joseon dynasty 14th a resurgent Neo-Confucianism led by thinkers such as Wang Yangming 15th became the dominant school of thought, and was promoted by the imperial state. In the Modern era, Chinese thinkers incorporated ideas from Western philosophy. Modern Japanese thought meanwhile developed under strong Western influences such as the study of Western Sciences Rangaku and the modernist Meirokusha intellectual society which drew from European enlightenment thought. The 20th century saw the rise of State Shinto and also Japanese nationalism. The Kyoto School , an influential and unique Japanese philosophical school developed from Western phenomenology and Medieval Japanese Buddhist philosophy such as that of Dogen. African philosophy Main article: African philosophy African philosophy is philosophy produced by African people , philosophy that presents African worldviews, ideas and themes, or philosophy that uses distinct African philosophical methods. Modern African thought has been occupied with Ethnophilosophy , with defining the very meaning of African philosophy and its unique characteristics and what it means to be African. Another early African philosopher was Anton Wilhelm Amo c. Contemporary African thought has also seen the development of Professional philosophy and of Africana philosophy , the philosophical literature of the African diaspora which includes currents such as black existentialism by African-Americans. Modern African thinkers have been influenced by Marxism , African-American literature , Critical theory , Critical race theory , Postcolonialism and Feminism. Indigenous American philosophy is the philosophy of the Indigenous people of the Americas. There is a wide variety of beliefs and traditions among these different American cultures. Among some of the Native Americans in the United States there is a belief in a metaphysical principle called the "Great Mystery" Siouan: Wakan Tanka , Algonquian: Another widely shared

concept was that of Orenda or "spiritual power". According to Peter M. Whiteley, for the Native Americans, "Mind is critically informed by transcendental experience dreams, visions and so on as well as by reason. Another feature of the indigenous American worldviews was their extension of ethics to non-human animals and plants. The Aztec worldview posited the concept of an ultimate universal energy or force called Ometeotl which can be translated as "Dual Cosmic Energy" and sought a way to live in balance with a constantly changing, "slippery" world. The theory of Teotl can be seen as a form of Pantheism. Aztec ethics was focused on seeking tlamatiliztli knowledge, wisdom which was based on moderation and balance in all actions as in the Nahua proverb "the middle good is necessary". These groupings allow philosophers to focus on a set of similar topics and interact with other thinkers who are interested in the same questions. The groupings also make philosophy easier for students to approach. Students can learn the basic principles involved in one aspect of the field without being overwhelmed with the entire set of philosophical theories. Various sources present different categorical schemes. The categories adopted in this article aim for breadth and simplicity. These five major branches can be separated into sub-branches and each sub-branch contains many specific fields of study.

Chapter 6 : xhtml - Redirect from an HTML page - Stack Overflow

ENGAGED IN THE CONTEMPORARY WORLD. We offer traditional areas of philosophy along with research and teaching in the more directly practical areas of bioethics, environmental philosophy and ethics, and social and political thought.

We combine our extensive experience in graphic design, publishing, communications, marketing, event management and community outreach to help our sustainable business clients communicate clearly and effectively about the ecological, social, and health advantages of their companies. Consulting, Speaking Engagements and Special Projects: The ReDirect Guide team has earned a unique set of knowledge and skills through our deep involvement with a broad spectrum of sustainable businesses, initiatives, and policies. From our vantage, we see what works, where market opportunities exist, and what is on the horizon for sustainability. We tailor our services to meet the needs of private and public entities, and we have strong alliances with third party professionals for quick assembly of a specialized project team. Our capabilities and project history include sustainability consulting and research, custom publishing and print management, distribution strategy development, event production assistance, board and committee involvement, and speaking engagements. We welcome inquiries on how we can assist your organization or cause. At the ReDirect Guide, we dedicate our creativity, passion, resources and talents into continuously improving our existing products and services, as well as inventing new offerings that will help us achieve our mission. We encourage you to sign up on our mailing list so that we can keep you informed of our events and other significant updates. We know that consumers have a direct and massive influence on how products are made and services are offered. We also believe that as members of the global community we have the opportunity to shape the world in which we live. Our work at the ReDirect Guide is intended to provide pragmatic and easy to use tools to help everyday people make green choices in their everyday purchases. We believe that by finding, qualifying, and presenting green businesses in easy to use formats, we are helping individuals contribute to a better world with every dollar they spend. We are fond of saying "Living green and spending with intention is easy with the ReDirect Guide. We adhere to the following principle values, listed without regard to priority: We value, adhere to, and promote the concept of three bottom lines in business decisions - earth, economy, and equity. We deeply value our employees, customers, readers, and communities and pledge to forge positive, respectful, lasting and mutually beneficial relationships. We value healthy individuals and communities, knowing that good health, peace, and opportunity afford focus on protecting the Earth and its inhabitants. We acknowledge the intrinsic value of all species and the habitats upon which they are dependent and interconnected. We value education and initiatives focused on healthy and sustainable communities and their interdependent relationship to our global environment. We value the honest and diligent assessment of our own ecological and social footprint and commit to exploring ways to lessen our negative impacts. We value and pledge to contribute to the creation of new companies, jobs, and careers in the sustainable business community. We value local community and regional economy, while embracing the benefits of responsible national and international exchange of ideas and commerce. We promote the concept of moving beyond sustainability into a paradigm where human activity results in a net positive impact to the Earth and its inhabitants through environmental restoration, peace, social equity, and proactive planning. The decision of who can "qualify" to be listed in the ReDirect Guide is not always an easy one to make. With our mission in mind, we meet with and evaluate every potential advertiser in a preliminary interview to determine whether or not that organization offers our readers "a substantially better choice" than business-as-usual. That way you can be confident that the businesses and organizations presented in the ReDirect Guide are truly offering green products and services. Most commonly, we work with businesses or organizations that offer goods and services that are environmentally friendly, socially responsible, or health-oriented. A great example of a business that meets all three criteria is a bicycle shop, which offers affordable, alternative transportation that encourages exercise and fitness. Other advertisers, given the nature of their business, however, cannot be evaluated according to this "substantially better choice" rule. In these cases, we must make a judgment based

upon each individual organization, and we do so with the integrity of the overall Guide in mind. We are often asked if we refuse advertising dollars by turning companies away - the answer is a resounding "yes. In summary, we have a balancing act to perform - on one hand, we must provide our readers with enough businesses and categories to make the ReDirect Guide a useful tool. On the other, we must be diligent to avoid "diluting" our directory with organizations that do not contribute to a more healthful and sustainable economy. We will continue to work carefully to avoid upsetting this balance and encourage your feedback to help us stay on course. Return to top

Guiding by Example: Our Words in Action At the ReDirect Guide we take sustainable practices, our mission, and our values seriously in every aspect of our operations. We diligently consider how our actions and decisions will impact the earth, economy, and equity bottom lines. The following is a list of some of our policies and actions that demonstrate our commitment to guiding by example:

Equal Access and Apolitical Nature: The content is also freely accessible on our website and we offer free entry into our community events. We strive to maintain political neutrality in our work. We believe that everyone should have access to information and education about healthy and sustainable living, and work diligently to provide that access. Sustainability will never be successful if limited to a small group of individuals - it must be embraced by the majority.

Paper Selection and Printing: When possible, we select paper mills that are also as close as possible to the printing facility to minimize transport related embodied energy. We specify the use of vegetable based inks, avoid unnecessary varnishing treatments, and reuse shipping boxes and pallets. Our company was founded with a basic tenet that effective advertising should be accessible to all businesses who are contributing to healthy and sustainable communities. We believe in having rates set to serve the full spectrum of businesses - from individual proprietors and startups to international corporations. We achieve this goal by offering easily affordable rates, interest free payment plans, as well as substantial discounts and scholarship opportunities for nonprofit organizations. In return, we deliver multifaceted, highly visible advertising. We distribute the ReDirect Guide using bicycles, an electric scooter, bio-diesel, natural gas CNG , and fuel-efficient vehicles to as great an extent as possible. We plan delivery routes that will maximize fuel efficiency and multipurpose our trips. We incorporate awareness of clean air action alerts and high traffic times into our transit decisions. When travel is required, we purchase carbon offset credits for flights taken, choose green hotels or lodging options, and seek out other ways to mitigate the impacts associated. The racks we build to display the Guide are made from wheat board, low-VOC finishes, and are designed for minimal waste in production and maximum lifespan. We offer living wages, healthcare benefits, profit sharing, flexibility, and a supportive, nondiscriminatory and open environment to our employees. Our office locations are chosen to minimize overall commuting and we often work in virtual office environments. The offices are equipped with a variety of healthy and non-toxic amenities and improvements such as zero-VOC paints and desks made from reclaimed materials and wheatboard. We purchase green power and we diligently minimize energy usage by using natural temperature regulation, CFL light bulbs, low energy consumption electronics, and, of course, simple conservation techniques. We purchase office supplies, building materials, fuel, energy, and other goods and services from our clients whenever possible. Our preferences are focused further on reclaimed, recycled, or sustainably sourced content, right-sizing, end-of-life options, embodied energy, and durability. To reduce the use of paper in our office, we use electronic systems whenever possible, and use both sides of sheets. We produce green living expos, fairs, festivals and other events throughout the year that emphasize education, community building, and promotion of sustainable business. Return to top

Our History In , Michael Johnson - the Founder of the ReDirect Guide - made the difficult decision to abandon a business plan he had been working on for several years for a green building materials store in Portland, Oregon. Having developed a passion for green building and environmental protection in his education and previous career, the store was to be a culmination of his dreams and experiences. The Achilles Heel for that plan - the reason he felt he had to abandon it - was rooted in advertising. Simply put, traditional media were all price prohibitive and no media existed to connect conscientious consumers to local, healthy and sustainable companies. Recognizing the advertising problem as a market opportunity led to the creation of the ReDirect Guide. The first edition included a green business directory along with articles and community resources; and was released in Portland on Earth Day in In and ,

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respectively, we accepted invitations from community members and organizations in Utah and Colorado to create local ReDirect Guides in those regions. We now have offices and local staff in each of those regions, and continue our work to make the most effective community resources possible.

Chapter 7 : Gluing and Redirecting Behavior in the Montessori Classroom - NAMC Montessori Teacher Tra

Philosophy Redirecting.

Therefore, if they can understand the purpose of the question chances are they will be able to find the answer. Why do you want us to do step 5, but not step 4 or 3? Why do you think I want you to do step 5, but not 4 or 3? Can anyone tell me what their answer is missing? However, this question is not meant to be used when students really do "need" the answer or are so lost that using this question would cause more frustration than results. These questions have to be used at the right times and in an ideal way. However, these questions are hard to apply and take practice. When to Use Them: As a general rule, the ideal time to use Redirecting Questions is when: To have students increase their own understanding by explaining ideas and concepts to someone else. To help students better understand the question asked by encouraging them to first consider why aka the purpose of the question it was even asked in the first place. To require students to actively think on a deeper level. How to Use Them: Redirecting Questions can be phrased in almost every way imaginable. Why do you think that is the case? Can you find that in your notes? Does anyone else know what they previous answer given by student are missing? Would someone like to explain to confused student how they found the answer? Notice how parts of the questions such as: Also, take note that redirecting questions is a multi-step process that should consist of the student s and teacher conversing back and forth. To see some thorough descriptions of what this type of questioning technique might look like when used, refer to the examples shown below. Examples of Redirecting Questions: Student Question to Facilitator: This also helps the student who is explaining the problem to learn, because as they instruct the other student they in turn, are instructing themselves. Avoid answering the question in instances such as these when you know that the student has the exact resources needed to find the answer on their own. For more examples of Redirecting Questions, refer to pgs.

Chapter 8 : Department of Philosophy :: Home

philosophy is a brand that approaches personal care from a skin-care point of view, while celebrating the beauty of the human spirit. The company was founded in by Cristina Carlino, a passionate entrepreneur with 30 years of hands-on experience in the wellness and beauty industries.

Chapter 9 : Philosophy - Wikipedia

Philosophy Toward Discipline It is vital to the well-being and successful development of young children that they have clear, consistent, and appropriate limits on behavior. Because of our commitment to developing a positive sense of self-esteem, and independent responsible and caring behavior on the part of the children, we approach setting.