

DOWNLOAD PDF THE PHILOSOPHICAL APPROACH : TURNING NO INTO YES : A CONVERSATION WITH KEN CARBONE

Chapter 1 : 3 Simple Ways to Have a Great Conversation - wikiHow

The other common thread is that they all surround themselves with beautiful art. I remember arriving at a law firm's headquarters on Wall Street years ago and being pleasantly distracted by.

Modesty Culture Part At one time, they were the most sexually desirable age on the planet. But nowâ€¦ The next generation has hit puberty, and suddenly is the desire of all. At best, one might be a MILF. Google exists for a reason. For men, this also takes a dark and annoying turn. When one is sixteen, it is nice to imagine oneself mating with those hot sixteen-year-old girls. How many songs are there about Sweet Sixteen? Somehow, one eventually finds oneself close to forty, and things have changed. The Darwinian explanation actually fits pretty well in this case. We want to reproduce, and the young, nubile little things are cute. Enticing us by their evil charms. Instead of facing the awful fact of our own aging and eventual death, we can focus on the evil of the young folk, still flush with the first bloom of their sexuality, and call them sluts. The Evil Stepmother™ takes the worst approach, of course, seeking to kill the competition. But we do the same thing, viewing their very attractiveness as evidence of SIN. One of the reasons that I strongly encourage people to read literature is that it helps prevent a myopic view of history. It makes it harder to idolize the past. It also reveals that there is nothing truly new under the sun. Let me mention just a few. The sentiment in this case relates more to politics than to sexuality, but the idea is the same. In *The Man of Mode*, written in the s, contains the exact idea: Forms and ceremonies, the only things that uphold quality and greatness, are now shamefully laid aside and neglected. Lewdness is the business now, love was the business in my time. When she was young, all this philandering and love-making was about love. Or perhaps one of my favorite examples, from my beloved Anthony Trollope in *He Knew He Was Right*, quoting the older spinster who deplores the use of chignons. And wear their hair that way. The choice of fashion has always been, and will always be a source of conflict between the generations. Note on the origins of antipathy to mainstream culture: I have mentioned some of these names in previous posts, because the ideas all tie together. I just want to trace who influenced whom. Note that both were fairly conservative, both were Calvinist rather than Arminian, and both are considered to be on the more orthodox side of Christian thought. However, Barth is regarded by the tradition in which I was raised as being a full bore heretic. As far as I can tell, this is because he did not believe that the Bible need be fully historically accurate and verifiable in every detail. That, in essence, one who is not a believer cannot possibly know or understand the truth about anything at all, because the depravity of Original Sin colors everything. The key for me is not so much the interesting theological differences between the two, but of the doctrines that Van Til influenced. The most important person for our discussion is Rousas Rushdoony. Rushdoony is also the founder of Christian Reconstructionism, the subject of an extended blog post here: That is, not only are non-Christians incapable of knowing truth, but their culture, but its very nature is evil. His support for segregation. His denial that the Holocaust was worse than the alleged lies told about it. His views on the evils of music which originated with African Americans. These ideas were to a degree passed down to his friends and intellectual heirs such as Douglas Phillips and Bill Gothard and Gregg Harris, but were not necessarily adopted by the Evangelical mainstream. However, others of his ideas definitely have had an influence. For example, he - along with Confederate chaplain R. Dabney - believed that Feminism was perhaps the greatest threat to Christianity. See my post on how this affects their view of domestic violence and their view of women in general. He also got started this idea of cultural separatism. That idea has really gone mainstream. Although I think his ideas probably influenced a few Evangelicals directly, the biggest impact has been through the homeschooling movement. Although originally such luminaries as Raymond and Dorothy Moore were prominent and were a big influence on my own parents, in the ensuing years, Rushdoony and his followers came to dominate the movement. Whereas the Moores advocated homeschooling primarily as a means to escape the oppressive educational-industrial complex, and free children from the lock-step sameness of standardized testing and uniform educational approach;

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Rushdoony and his followers looked upon homeschooling as a means of establishing an alternative Christian culture - and eventually an army to take over the world if possible. For a great summary of the Reconstructionist movement, see this link submitted by one of my thoughtful readers: Along with Rushdoony, the founders of this branch of the homeschooling movement included Michael Farris of HSLDA - although he has since allegedly repudiated Reconstructionism, Gregg Harris - whose sons figure prominently in the next part of this series, and Bill Gothard. That the Reconstructionist philosophy has had a tremendous influence on the homeschool movement would be a vast understatement. Take a quick google search of major homeschooling conferences in your state. I would wager that you are likely to see the following names headlining the conference: All are Reconstructionist and Patriarchal in philosophy, if not always in name. From the homeschooling movement, the idea of cultural separation from non-Christians spread. Where did the Rebelution survey come from? From Alex and Brett Harris. They are sons of Gregg Harris. Ever heard of I Kissed Dating Goodbye? Written by another Harris kid, Josh. Courtship Culture is inextricably bound up with and related to Modesty Culture - but that will have to wait for a future post. Douglas Phillips of Vision Forum fame? All heavily influenced by Rushdoony. Although the HARRISES are not explicitly connected with Rushdoony himself, their philosophy contains many elements of his teachings. My summary of the essence of this philosophy? Rather, he is to focus on the use of governmental power to establish the future Christian Utopia on the lines of the Old Testament kingdom of Israel. Thus, it is completely out of the question for the Christian to have ANYTHING culturally in common with non-believers or to let his children interact with said persons. We are to establish an alternative, parallel society and culture, which will eventually destroy the secular one. This follows pretty naturally from the Rushdoony Reconstructionist point of view. Society and culture were at their zenith when professing Christians dominated it. Most Christians, if they were honest, wish we could return to the s. When women stayed home and washed dishes in their high heels and cute checked dresses. For the Patriarchist or the Reconstructionist, the clock needs to go further back. For fashion, though, the Antebellum South is pretty clearly the goal. Those glory days before blue jeans for men and pants of any kind for women. The problem, of course, is that in order to glorify these times, one must either ignore or explain away the existence of serious injustices that characterized those societies. For the Patriarchists, the systematic oppression of women is more of a feature than a bug. For Rushdoony and his followers, the existence of slavery was likewise a feature, not a bug. Douglas Phillips composed a poetic ode to Confederate chaplain R. Dabney in which he praises Dabney for seeing the evils of abolitionists and suffragettes. I wrote a blog post about this here: But again, note that it is the ideas of Van Til and Rushdoony which frame the issue. Modesty Culture and Christian Patriarchy in general are trending more and more toward historical Mormonism. I think that it is all too easy to forget that translation is more art than science. There is no such thing as a perfect translation. Meaning in one language rarely directly matches meaning in another. Add in the additional difficulty of translating meaning from one culture to another and one time in history to another, and it just gets harder and less precise. This recognizes that no translation is perfect, all have compromises, and all err in some way. That is, God not only inspired the original authors, he inspired the translators of that particular translation and no others. I find it fascinating, though, to cross-check how the same word is translated in different contexts. The exact same words are quite often translated completely differently, depending on who or what is being discussed. This is not necessarily wrong: Well, it fit the Anglican church hierarchy - but not that of dissenting congregations. Thus, they made the passage about the qualifications for people who minister into an express endorsement of one form of church government. It is also used by many to deny that women can serve in a variety of church ministries. It is in those passages dealing with women, in fact, where the biases are the most pernicious.

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Chapter 2 : Q by Evan Mandery

Ken Carbone and Leslie Smolan say to "unify, simplify, and amplify." Ken Carbone & Leslie Smolan The most iconic brands are instantly recognizable. Their logos are strong, and so is any other.

K Carbone In our work at Carbone Smolan Agency, we have been fortunate to have designed identities and websites for dozens of major international law firms for decades. Often I hear from my design colleagues: However, in reality we enjoy these relationships because we have found that our law firm clients are profoundly intuitive, have a great sense of humor and their hourly rate is always higher than ours! The other common thread is that they all surround themselves with beautiful art. It was like walking into an art gallery and was quite impressive. Today most major firms create contemporary interiors for their workspaces to project a brand image of cultural currency. It helps convey how they keep pace with the fast changing world of business that thrives on innovation. Incorporating art into a law office spans a wide spectrum of experiences. Designed by Martin J. Phipps and local architect Robert Moritz, the steel glass and concrete building fosters a fun atmosphere of color, healthy competition, growth and style from the bowling alley to the rooftop restaurant and bar. We have no law library; everything we file is digital. This renegade approach is boldly reflected in the art on display that has a decidedly urban, edgy and contemporary. Phipps Anderson Deacon Photo: Phipps Anderson Deacon There is no ambiguity about the nature or personality of Phipps Anderson Deacon, and the brand they project certainly contributes to their success. When branding a law firm, art can often serve to bridge the gap in what they offer and how they want to communicate it. It is not always an outer expression of an inner truth, but simply provides a familiar point of reference that minimizes ambiguity. But which blue, was the key question. As I looked around the conference room at the framed prints of colorful abstract shapes, I asked if the color in mind could be found in one of the images. The lawyer scanned the options and selected a brilliant shade close to cobalt. Art saved the day and a final decision was made. The practice of law is a demanding, heads down, high-velocity profession where critical decisions have enormous impact on business and society. It is not a career for the faint of heart, and can be a rewarding life choice for anyone who thrives on adrenalin. This is where art stands like a sentry of civility within in the blur of activity common in law offices. This post was published on the now-closed HuffPost Contributor platform. Contributors control their own work and posted freely to our site. If you need to flag this entry as abusive, send us an email.

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Chapter 3 : Conversations Archives – Integral Life

RON BRANDT On Philosophy in the Curriculum: A Conversation with Matthew Lipman Philosophy is the best answer to the call for teaching critical thinking, says.

Philosophical background[edit] The question of whether it is possible for machines to think has a long history, which is firmly entrenched in the distinction between dualist and materialist views of the mind. But it never happens that it arranges its speech in various ways, in order to reply appropriately to everything that may be said in its presence, as even the lowest type of man can do. Descartes therefore prefigures the Turing test by defining the insufficiency of appropriate linguistic response as that which separates the human from the automaton. Descartes fails to consider the possibility that future automata might be able to overcome such insufficiency, and so does not propose the Turing test as such, even if he prefigures its conceptual framework and criterion. According to dualism, the mind is non-physical or, at the very least, has non-physical properties [11] and, therefore, cannot be explained in purely physical terms. According to materialism, the mind can be explained physically, which leaves open the possibility of minds that are produced artificially. In his book, *Language, Truth and Logic*, Ayer suggested a protocol to distinguish between a conscious man and an unconscious machine: In other words, a thing is not conscious if it fails the consciousness test. Alan Turing[edit] Researchers in the United Kingdom had been exploring "machine intelligence" for up to ten years prior to the founding of the field of artificial intelligence AI research in It is not difficult to devise a paper machine which will play a not very bad game of chess. A, B and C. A and C are to be rather poor chess players, B is the operator who works the paper machine. Two rooms are used with some arrangement for communicating moves, and a game is played between C and either A or the paper machine. C may find it quite difficult to tell which he is playing. Turing chooses not to do so; instead he replaces the question with a new one, "which is closely related to it and is expressed in relatively unambiguous words. In this game both the man and the woman aim to convince the guests that they are the other. Huma Shah argues that this two-human version of the game was presented by Turing only to introduce the reader to the machine-human question-answer test. We now ask the question, "What will happen when a machine takes the part of A in this game? These questions replace our original, "Can machines think? In this version, which Turing discussed in a BBC radio broadcast, a jury asks questions of a computer and the role of the computer is to make a significant proportion of the jury believe that it is really a man. If a keyword is not found, ELIZA responds either with a generic riposte or by repeating one of the earlier comments. A group of experienced psychiatrists analysed a combination of real patients and computers running PARRY through teleprinters. Another group of 33 psychiatrists were shown transcripts of the conversations. The two groups were then asked to identify which of the "patients" were human and which were computer programs. Searle noted that software such as ELIZA could pass the Turing test simply by manipulating symbols of which they had no understanding. Without understanding, they could not be described as "thinking" in the same sense people do. Therefore, Searle concludes, the Turing test cannot prove that a machine can think. Loebner Prize The Loebner Prize provides an annual platform for practical Turing tests with the first competition held in November The Cambridge Center for Behavioral Studies in Massachusetts, United States, organised the prizes up to and including the contest. As Loebner described it, one reason the competition was created is to advance the state of AI research, at least in part, because no one had taken steps to implement the Turing test despite 40 years of discussing it. This highlighted several of the shortcomings of the Turing test discussed below: The winner won, at least in part, because it was able to "imitate human typing errors"; [41] the unsophisticated interrogators were easily fooled; [42] and some researchers in AI have been led to feel that the test is merely a distraction from more fruitful research. Learning AI Jabberwacky won in and Early Loebner Prize rules restricted conversations: Each entry and hidden-human conversed on a single topic, [44] thus the interrogators were restricted to one line of questioning per entity interaction. The restricted conversation rule was lifted for the Loebner Prize.

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Interaction duration between judge and entity has varied in Loebner Prizes. In Loebner , at the University of Surrey, each interrogator was allowed five minutes to interact with an entity, machine or hidden-human. Between and , the interaction time allowed in Loebner Prizes was more than twenty minutes. Player C, through a series of written questions, attempts to determine which of the other two players is a man, and which of the two is the woman. Player A, the man, tries to trick player C into making the wrong decision, while player B tries to help player C. Figure adapted from Saygin, Player A is a man, player B is a woman and player C who plays the role of the interrogator is of either sex. In the imitation game, player C is unable to see either player A or player B, and can communicate with them only through written notes. By asking questions of player A and player B, player C tries to determine which of the two is the man and which is the woman. What will happen when a machine takes the part of A in this game? Will the interrogator decide wrongly as often when the game is played like this as he does when the game is played between a man and a woman? The computer is now charged with the role of the man, while player B continues to attempt to assist the interrogator. Similar to the original imitation game test, the role of player A is performed by a computer. However, the role of player B is performed by a man rather than a woman. Let us fix our attention on one particular digital computer C. Is it true that by modifying this computer to have an adequate storage, suitably increasing its speed of action, and providing it with an appropriate programme, C can be made to play satisfactorily the part of A in the imitation game, the part of B being taken by a man? Standard interpretation[edit] Common understanding has it that the purpose of the Turing test is not specifically to determine whether a computer is able to fool an interrogator into believing that it is a human, but rather whether a computer could imitate a human. The role of the interrogator is not to determine which is male and which is female, but which is a computer and which is a human. There are issues about duration, but the standard interpretation generally considers this limitation as something that should be reasonable. The test that employs the party game and compares frequencies of success is referred to as the "Original Imitation Game Test", whereas the test consisting of a human judge conversing with a human and a machine is referred to as the "Standard Turing Test", noting that Sterrett equates this with the "standard interpretation" rather than the second version of the imitation game. Sterrett agrees that the standard Turing test STT has the problems that its critics cite but feels that, in contrast, the original imitation game test OIG test so defined is immune to many of them, due to a crucial difference: Unlike the STT, it does not make similarity to human performance the criterion, even though it employs human performance in setting a criterion for machine intelligence. A man can fail the OIG test, but it is argued that it is a virtue of a test of intelligence that failure indicates a lack of resourcefulness: The OIG test requires the resourcefulness associated with intelligence and not merely "simulation of human conversational behaviour". The general structure of the OIG test could even be used with non-verbal versions of imitation games. Saygin has suggested that maybe the original game is a way of proposing a less biased experimental design as it hides the participation of the computer. Turing never makes clear whether the interrogator in his tests is aware that one of the participants is a computer. However, if there were a machine that did have the potential to pass a Turing test, it would be safe to assume a double blind control would be necessary. To return to the original imitation game, he states only that player A is to be replaced with a machine, not that player C is to be made aware of this replacement. The philosophy of mind , psychology , and modern neuroscience have been unable to provide definitions of "intelligence" and "thinking" that are sufficiently precise and general to be applied to machines. Without such definitions, the central questions of the philosophy of artificial intelligence cannot be answered. The Turing test, even if imperfect, at least provides something that can actually be measured. As such, it is a pragmatic attempt to answer a difficult philosophical question. Breadth of subject matter[edit] The format of the test allows the interrogator to give the machine a wide variety of intellectual tasks. Turing wrote that "the question and answer method seems to be suitable for introducing almost any one of the fields of human endeavour that we wish to include. The test can be extended to include video input, as well as a "hatch" through which objects can be passed: Together, these represent almost all of the major problems that artificial intelligence research would like to solve.

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Instead, as already noted, the test which he described in his seminal paper requires the computer to be able to compete successfully in a common party game, and this by performing as well as the typical man in answering a series of questions so as to pretend convincingly to be the woman contestant. Given the status of human sexual dimorphism as one of the most ancient of subjects, it is thus implicit in the above scenario that the questions to be answered will involve neither specialised factual knowledge nor information processing technique. The challenge for the computer, rather, will be to demonstrate empathy for the role of the female, and to demonstrate as well a characteristic aesthetic sensibility—both of which qualities are on display in this snippet of dialogue which Turing has imagined: Will X please tell me the length of his or her hair? My hair is shingled, and the longest strands are about nine inches long. When Turing does introduce some specialised knowledge into one of his imagined dialogues, the subject is not maths or electronics, but poetry: It is further noted, however, that whatever inspiration Turing might be able to lend in this direction depends upon the preservation of his original vision, which is to say, further, that the promulgation of a "standard interpretation" of the Turing test¹. Weaknesses[edit] Turing did not explicitly state that the Turing test could be used as a measure of intelligence, or any other human quality. He wanted to provide a clear and understandable alternative to the word "think", which he could then use to reply to criticisms of the possibility of "thinking machines" and to suggest ways that research might move forward. This proposal has received criticism from both philosophers and computer scientists. It assumes that an interrogator can determine if a machine is "thinking" by comparing its behaviour with human behaviour. Every element of this assumption has been questioned: Because of these and other considerations, some AI researchers have questioned the relevance of the test to their field. It tests only whether the computer behaves like a human being. Since human behaviour and intelligent behaviour are not exactly the same thing, the test can fail to accurately measure intelligence in two ways: Some human behaviour is unintelligent The Turing test requires that the machine be able to execute all human behaviours, regardless of whether they are intelligent. It even tests for behaviours that may not be considered intelligent at all, such as the susceptibility to insults, [64] the temptation to lie or, simply, a high frequency of typing mistakes. If a machine cannot imitate these unintelligent behaviours in detail it fails the test. This objection was raised by *The Economist*, in an article entitled "artificial stupidity" published shortly after the first Loebner Prize competition in 1990. In fact, it specifically requires deception on the part of the machine: If it were to solve a computational problem that is practically impossible for a human to solve, then the interrogator would know the program is not human, and the machine would fail the test. Because it cannot measure intelligence that is beyond the ability of humans, the test cannot be used to build or evaluate systems that are more intelligent than humans. Because of this, several test alternatives that would be able to evaluate super-intelligent systems have been proposed. In this regard, it takes a behaviourist or functionalist approach to the study of the mind. The example of ELIZA suggests that a machine passing the test may be able to simulate human conversational behaviour by following a simple but large list of mechanical rules, without thinking or having a mind at all. John Searle has argued that external behaviour cannot be used to determine if a machine is "actually" thinking or merely "simulating thinking."

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Chapter 4 : Diary of an Autodidact: Modesty Culture Part 2: How "Modesty Culture" became a

There will be plenty of times in the early days of a business when you'll ask for something you want, and the answer will be no. For most people, that no is the end of the conversation. For you.

In his later works, Wilber argues that manifest reality is composed of four domains, and that each domain, or "quadrant", has its own truth-standard, or test for validity: According to Wilber, the non-rational stages of consciousness what Wilber calls "pre-rational" and "trans-rational" stages can be easily confused with one another. Freud considered mystical realization to be a regression to infantile oceanic states. Wilber alleges that Freud thus commits a fallacy of reduction. Wilber thinks that Jung commits the converse form of the same mistake by considering pre-rational myths to reflect divine realizations. Likewise, pre-rational states may be misidentified as post-rational states. Wilber sees science in the broad sense as characterized by involving three steps: Ultimately and ideally, broad science would include the testimony of meditators and spiritual practitioners. That is, the natural sciences provide a more inclusive, accurate account of reality than any of the particular exoteric religious traditions. But an integral approach that uses intersubjectivity to evaluate both religious claims and scientific claims will give a more complete account of reality than narrow science. In , he published "Integral Spirituality", in which he elaborated on these ideas, as well as others such as Integral Methodological Pluralism and the developmental conveyor belt of religion. It is a grid with sequential states of consciousness on the x axis from left to right and with developmental structures, or levels , of consciousness on the y axis from bottom to top. This lattice illustrates how each structure of consciousness interprets experiences of different states of consciousness, including mystical states, in different ways. Wilber attracted a lot of controversy from to the present day by supporting Marc Gafni. Gafni was accused in the media of sexually assaulting a minor. While Wilber has practised Buddhist meditation methods, he does not identify himself as a Buddhist. There is a growing movement that considers Wilber as following a long tradition of western psychologists that have liberally appropriated and repackaged Eastern, especially Hindu, thought. The story of awakening one morning and discovering you are one with the All, in a timeless and eternal and infinite fashion. Yes, maybe they are crazy, these divine fools. Maybe they are mumbling idiots in the face of the Abyss. Maybe they need a nice, understanding therapist. But then, I wonder. Maybe the evolutionary sequence really is from matter to body to mind to soul to spirit, each transcending and including, each with a greater depth and greater consciousness and wider embrace. Stuart Kaufman [sic] and many others have criticized mere change and natural selection as not adequate to account for this emergence he sees the necessity of adding self-organization. Of course I understand that natural selection is not acting on mere randomness or chance"because natural selection saves previous selections, and this reduces dramatically the probability that higher, adequate forms will emerge. But even that is not enough, in my opinion, to account for the remarkable emergence of some of the extraordinarily complex forms that nature has produced. After all, from the big bang and dirt to the poems of William Shakespeare is quite a distance, and many philosophers of science agree that mere chance and selection are just not adequate to account for these remarkable emergences. The universe is slightly tilted toward self-organizing processes, and these processes"as Prigogine was the first to elaborate"escape present-level turmoil by jumping to higher levels of self-organization, and I see that "pressure" as operating throughout the physiosphere, the biosphere, and the noosphere. And that is what I metaphorically mean when I use the example of a wing or elsewhere, the example of an eyeball to indicate the remarkableness of increasing emergence.

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Chapter 5 : The Carey Nieuwhof Leadership Podcast: Lead Like Never Before by Carey Nieuwhof on Appl

Ken Carbone is the Co-Founder and Chief Creative Director of the Carbone Smolan Agency, a design and branding firm in New York City. Ken is recognized as one of the nation's top graphic designers. Ken is recognized as one of the nation's top graphic designers.

For most people, that no is the end of the conversation. For you, though, a no can open up a wealth of opportunity, according to sales legend Tom Hopkins , who recently co-authored " When Buyers Say No " with longtime sales pro Ben Katt. A no means that a yes is possible. In fact, studies show that the average customer says no an average of five times before saying yes. This is because decision-making is an emotional process, not an intellectual one. Most people will do more to avoid pain than achieve pleasure, so the first impulse most people have when asked to make a decision is to find reasons not to make that decision. There are three generic types of no. Therefore, you must now do a better job of explaining. The other person needs some time to ponder and thus is saying no to stall. Therefore, you must now be patient and ask for the yes later. Therefore, you must now work with the other person to transcend the block. Be curious rather than persistent. The old adage "never take no for an answer" is usually misinterpreted to mean "keep pestering customers until they say yes. Move the conversation forward. Depending upon what you learn as the result of being curious , move the conversation so that it gradually opens up the possibility of a yes. For instance, in the example above, your question might get any of three responses: In this case, you roll back to that part of the discussion and clarify the misunderstanding. In this case, you focus the conversation on making commitments to meet again to discuss the matter. What are the areas of uncertainty that we should clear up before we meet again? In this case, you suggest a creative approach that overcomes the blockage. What can you tell me about them? Jan 30, Like this column?

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Chapter 6 : Audrey Lin: Invisible Kindness, by Bela Shah

Affluence brings about the luxury of bullshit. Being an affluent country, the US has an abundance of bullshit. At one time, people had to actually focus and plan in order to survive, now they just run to the local grocery store or Walmart to get everything they need.

Sometimes the questions are complicated and the answers are simple. The soul of piety was killed long ago by that idea of reward He does not require to stop and taste it; he can be about the rugged and bitter business where his heart lies; and yet he can tell himself this fairy tale of an eternal tea-party, and enjoy the notion that he is both himself and something else; and that his friends will yet meet him, all ironed out and emasculate, and still be lovable—as if love did not live in the faults of the beloved only, and draw its breath in an unbroken round of forgiveness! Merwin The human mind is inspired enough when it comes to inventing horrors; it is when it tries to invent a Heaven that it shows itself cloddish. Discovering the Buddhist Path of Attention We become aware of the void as we fill it. Yeats Almost every wise saying has an opposite one, no less wise, to balance it. But the opposite of a profound truth may well be another profound truth. I am doing it myself at this very moment. The hardest thing to hide is something that is not there. Merwin There are things I have wanted so long that I would only consent to have them if I could keep wanting them. Fischer “Our sweetest hopes rise blooming. And then again are gone, They bloom and fade alternate, And so it goes rolling on. I know it, and it troubles My life, my love, my rest, My heart is wise and witty, And it bleeds within my breast. Leland was the chief introducer of Heine to the English-speaking audience, especially America. Merwin The road was new to me, as roads always are going back. We are finding that we must learn a great deal more about "and. A cry in the night from a man buried alive No poet ever had such a lucky change before The wrecks in the Morgue, what tales they could tell! But dead men tell no tales. But I alone have dodged the Fates. I am the dead-alive, the living dead. I hover over my racked body like a ghost, and exist in an interregnum. And so I am the first mortal in a position to demand an explanation. Most sins are sins of classification by bigots and poor thinkers. Who can live without sinning, or sin without living? All very well for Kant to say: But if you happen to be one of those fellows to whom all the roses nod and all the stars wink They are conflicts between two rights. Merwin We are spirits clad in veils. Cranch In the circle of life there is no top, no corner, and no straight lines. Merwin If a man will begin with certainties, he shall end in doubts, but if he will content to begin with doubts, he shall end in certainties. They are nothing of the sort. What the world turns to, when it is cured on one error, is usually simply another error, and maybe one worse than the first one. Mencken The future influences the present just as much as the past. Pirsig A stumble may prevent a fall. Seek what they sought. Last modified Oct 19 Thu

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Chapter 7 : Thrown by Kerry Howley

Thomas, Yes, Plato's allegory of the cave is an important subject in environmental philosophy and ethics. It may be one of the origins of our separation from the rest of nature.

Invisible Kindness reads A warm smile is the universal language of kindness. Invisible Kindness --by Bela Shah , syndicated from awakin. Invisible service is love made visible. Love letters on flower shaped sticky notes, vegan chocolate chip cookies that can turn anyone into a cookie monster, a sunburst smile that will light up even the wariest of hearts, and a million and one acts of invisible kindness " there is no simple way to capture the boundless spirit of Audrey Lin. Her journey is unconventional. Her fearless quest for truth called her to experiment as a monastic at the City of Ten Thousand Buddhas. To a casual observer, it may appear as if Audrey was simply born into a beautiful and blessed life. What was the inspiration for small acts of kindness in your life? I subconsciously came across this concept when I was a little kid living with my parents. They would always do so many acts of love as my parents and I always took it for granted. My mom would come home late from work and still cook us dinner. My dad would always do so many random and beautiful things. I remember when I was three or four years old, we were driving somewhere and pulled over at a store. He went in and came back out a few moments later with two big stuffed animals, one for me and one for my sister. He had so much joy on his face too! Later in life, when I encountered the idea of random acts of kindness, especially through Service Space, I started doing small things, visibly or invisibly. Each time there is something inside me that smiles and I receive so much in doing that. How did that connection point in finding others that share that value set play out for you? What was the role in connecting in this kind of movement with others? I spent that summer with the Metta Center for Nonviolent Education in Berkeley, involved in a nonviolent mentorship program. Their lives exposed me to stories of possibility and along with that internship, I also learned about meditation. Together the two transformed me. It all just felt right. By the end of that summer, Karma Kitchen reopened and it was such a joyful day for me to try and blow people away with generosity. It was a very different approach than my approach as a social justice activist. It felt very subtle and it was a way of making things peaceful in a very simple and intentional way. Outer Work versus Inner Work Birju: Do you feel there is a connection between that place you were exposed to earlier with social justice and this other side of change through nonviolence and stillness within? On some level, yes, and on other levels, no. Looking back at my personal experiences, when I had the opportunity to do work through more of a social justice lens, I feel that I had blinders up and I kind of judged people more. I would love to talk about this idea of contemplation and sacred walking. One week you walked 50 miles across the San Francisco bay area to the Awakin gathering in Santa Clara. What was the inspiration for that? It was at the end of the Metta Center mentorship program and learning about and meeting all these transformative people. So I decided to go for a run. While running, I remembered this conversation I had with a homeless man named Ken. One day I saw him handing out Street Spirit newspapers and I noticed that people were just walking by so I decided to ask him if I could buy him dinner. He decided to pray and then when he finished praying he had this sudden urge to clean his living room. After he finished that, he had an urge to clean his kitchen, and then after than he cleaned his whole apartment. I was in college and asking very earnest questions and I remember once while driving to the Awakening gatherings from Berkeley how ironic it was that we would drive for at least an hour to meditate for an hour and then drive another hour back. He walked across the country for 22 years and he was silent for 17 of those years. Along the way, he ended up getting his undergraduate degree, his Masters, and a Ph. All these ideas had been seeded in me so during that run it seemed so obvious that this is what I needed to do. It was a Saturday and I emailed the people that I carpooled with to see if anyone wanted to join. Since it was so last minute, no one was able to so I decided to do it alone. Contemplative practice has been a core element in your journey. How have you processed what it has offered to you? I think there were two phases. After I learned about mediation, a year later I sat in my first ten-day Vipassana meditation retreat. One of the

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insights I took away from that retreat was on suffering. Through ten days of meditation, I realized that suffering is everywhere. I started to notice how much internally I was feeling agitated and unbalanced. I realized I just needed to meditate more. Then I went in that direction a bit too much and I spent six months volunteering at a monastery in Northern, California. How is doing work in the world also a form of meditation and how is meditation also a form of doing work in the world? Can you talk a little bit about that? What is that language of love and how have you been able to transcend these cultural boundaries through this integration of inner and outer? Half of it is just being around people with shared values. Things like kindness and gratitude are so universal and everyone can tap into it so the language we speak, the histories we come from, and the cultures we come from become irrelevant in some ways. Another person had been assigned to come with me to translate. Later on that evening this person became sick and had to leave so after that I was on my own. There was no room for uncertainty because there was so much trust. Do you think that money comes in the way or is it an aid for you in your acts of kindness? I struggle with wanting to spend all my money on kindness and realizing that there are so many subtler forms of kindness. I was showing my kindness through material love, like buying groceries for someone or tagging someone with flowers, but just your presence and the way you show up for things can be an even greater act of kindness. How do you open your heart and keep it open? When you connect with someone through kindness, there is a trust there. Sometimes I close off again and then I have to tap into that space of trust. I tried to turn it around and tell her how wonderful it is to care so deeply for someone. Are there times when you felt like a doormat, like your love is not being appreciated? For me, I tend to be a bit softer so I have to learn how to be a bit more street smart and the most skillful way to express kindness and generosity. How do you approach humility versus not feeling worthy enough? So why do we get shaken up by not feeling enough so much? Slowly I started to realize that I should just calm down, just being there was a form of value. I started to learn a lot about the subtler forms of offering value, like the value of the space we take up and the presence that we offer to a room. Just by anchoring yourself from that space of the unknown, you accept that reality and operate from a space of possibility with a yearning to know. That has been a foundation for my learning. Even as a college student, I spent time with people that had already graduated because I wanted to learn from their experiences. When I see that expansive sky and ocean and realize what a tiny piece of the puzzle I am, there is something that makes me feel really alive. Exercising the Heart Muscle Birju: In talking about the arc of your journey, one element that I notice is the open mindedness that you approach each moment with. There is clearly a guiding light behind it and yet it may come across as something that is different than the journey of most people. Earlier this year you joined Nimo for this cross-country music pilgrimage. What is the narrative that ties this with your time volunteering at a monastery? What holds it all together? His sincerity in embarking on this music pilgrimage and his intention behind it were enough. I want to grow in my own sincerity and truth and kindness. So any space where that can happen is the right decision for me. When he passed away I made a promise to myself that I would try not to take decisions based on ego or fear because life is too short for that. Seeing his body dead really impacted me. All those other things, all those fears and egoic thoughts, all of it is so silly at the end of the day. If that happens, what will it all have been for? I wanted to connect back with this theme of invisible kindness. How do you stay motivated and continue to be engaged with it? The world really values the big stuff, the stuff that you see and get returns on very quickly. There is something that shifts inside of you. When I do little acts of kindness, it makes me more present and more grateful. We were standing in this Safeway parking lot giving out flowers and there were such a variety of responses. Regardless of the reaction, the simple act created some giddiness in my heart.

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Luckily, she's willing to share with us her expertise, perspectives, and holistic philosophical approach through an engaging dialogue. Artefact will host the IxDA Seattle community on Thursday, August 9th for a lively interview with Interaction Design pioneer Brenda Laurel, conducted by local UX educator and entrepreneur Bram Wessel.