

1. Record Nr.	UNINA990004006470403321
Autore	Jaluria, Yogesh
Titolo	Computational Heat Transfer / Jaluria Yogesh and Kenneth E. Torrance
Pubbl/distr/stampa	Berlin : Springer Verlag, 1986
ISBN	3-540-16879-6
Altri autori (Persone)	Torrance, Kenneth E. <1940- >
Locazione	DETEC
Collocazione	00 A2496
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
2. Record Nr.	UNINA9910964683003321
Autore	Archer Margaret S (Margaret Scotford)
Titolo	Transcendence : Critical Realism and God
Pubbl/distr/stampa	Hoboken, : Taylor and Francis, 2013 London ; ; New York : , : Routledge, , 2004
ISBN	0-203-42068-3 1-299-47839-5 1-134-30671-7
Descrizione fisica	1 online resource (193 p.)
Collana	Critical Realism: Interventions
Altri autori (Persone)	CollierAndrew <1944-2014.> PorporaDouglas V
Disciplina	210
Soggetti	God - Proof, Empirical Philosophical theology Philosophy Religion Philosophy & Religion Christianity Speculative Philosophy
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Formato	Materiale a stampa
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Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Cover; Transcendence: Critical realism and God; Copyright; Contents; Preface; 1 Introduction; 2 What do we mean by God?; 3 Realism, relativism and reason in religious belief; 4 Judgemental rationality and Jesus; 5 Models of man: the admission of transcendence; 6 The Masters of Suspicion and secularisation; 7 Western mysticism and the limits of language; 8 A propaedeutic to a propaedeutic on inter-religious dialogue; 9 Natural theology, revealed theology and religious experlence; 10 On understanding religious experience: St Teresa as a challenge to social theory; 11 The human project 12 Emancipation, social and spiritualIndex
Sommario/riassunto	Atheism as a belief does not have to present intellectual credentials within academia. Yet to hold beliefs means giving reasons for doing so, ones which may be found wanting. Instead, atheism is the automatic default setting within the academic world. Conversely, religious belief confronts a double standard. Religious believers are not permitted to make truth claims but are instead forced to present their beliefs as part of one language game amongst many. Religious truth claims are expected to satisfy empiricist criteria of evidence but when they fail, as they must, religious belief b