

# Poetic Knowledge The Recovery Of Education

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## Reasoning Things Out

The question of why Plato censored poetry in his Republic has bedeviled scholars for centuries. In *Exiling the Poets*, Ramona A. Naddaff offers a strikingly original interpretation of this ancient quarrel

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between poetry and philosophy. Underscoring not only the repressive but also the productive dimension of literary censorship, Naddaff brings to light Plato's fundamental ambivalence about the value of poetic discourse in philosophical investigation. Censorship, Naddaff argues, is not merely a mechanism of silencing but also provokes new ways of speaking about controversial and crucial cultural and artistic events. It functions philosophically in the Republic to subvert Plato's most crucial arguments about politics, epistemology, metaphysics, and ethics. Naddaff develops this stunning argument through an extraordinary reading of Plato's work. In books 2 and 3, the first censorship of poetry, she finds that Plato constitutes the poet as a rival with whom the philosopher must vie agonistically. In other words, philosophy does not replace poetry, as most commentators have suggested; rather, the philosopher becomes a worthy and ultimately victorious poetic competitor. In book 10's second censorship, Plato exiles the poets as a mode of self-subversion, rethinking and revising his theory of mimesis, of the immortality of the soul, and, most important, the first censorship of poetry. Finally, in a subtle and sophisticated analysis of the myth of Er, Naddaff explains how Plato himself censors his own censorships of poetry, thus producing the unexpected result of a poetically animated and open-ended dialectical philosophy.

### **Parents and Children**

## **A Hermeneutics of Poetic Education**

A Hermeneutics of Poetic Education: The Play of the In-Between explores the ways in which both play and poetry orient us toward what surpasses us. Catherine Homan develops an original account of poetic education that builds on Friedrich Hölderlin's idea of poetry as a teacher of humanity. Whereas aesthetic education emphasizes judgments of taste and rational autonomy, poetic education foregrounds self-formation and openness to the other. Critically engaging the works of Eugen Fink, Hans-Georg Gadamer, and Paul Celan, this book argues that poetry and play call for a particular stance in the world and with others. Open toward the infinite while simultaneously reaching toward its own finitude, the poetic work addresses us and invites our response. Poetry reveals the human condition as "in-between" and dialogical, even at the limits of language. Although many philosophers mistakenly view play as frivolous, Homan takes play seriously. Play--spontaneous and creative--resists mastery and instead requires an active attunement to the to-and-fro movement of the world, of others, and ourselves. A Hermeneutics of Poetic Education demonstrates that poetic education, as learning to listen, provides vital resources for responding to alterity in meaningful ways that resist totalization.

## **The Poetics of Aristotle**

History became legend and legend became myth  
After all the roadblocks to finally get into the big

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league, he discovered why his wife was so secretive all the summer. This upturned his world, but it was just the start. He later became aware of the real reasons why Mindy Bowell got married to him. However, it was all part of the system "Illuminatus" some called it.

### **Silent Screams**

PhD Professor Elvira Sorohan - An existentialist poet of the 21st Century: "Move forward with reading, being curious to see you how the poet remains on same chord of background, and how deep, how seriously lives in this idea, not at all new. And it is not new for that the roots of the existentialism, reformulated modern, draw their sap from the skepticism of biblical, melancholic Ecclesiastes, discouraged, in the tragic consciousness of finitude as destiny. It is the King biblical, an, existentialist avant la lettre. He discovers that " weather is to you be born, and a time is to die", otherwise "all is hunting of wind". What else can be said new in our time, even in personal formula, when the existentialism has been intensively supported philosophically, in centuries XIX, and, XX, from Kierkegaard and up to Sartre, with specific nuances. A poem in the terms, of the existentialism status, more can interested the being of the our days, slave of the visual image and the Internet, only through adaptations or additions updated, complementary the central idea, and not finally, by the power of the return over of the self. It is about what you are trying to achieve the poet Sorin Cerin, leaving us, from the beginning, the impression that he

lives the miracle creative, the inspiration."

## **Christian Scholar's Review**

### **Legal writing**

Freedom Time reconsiders decolonization from the perspectives of Aimé Césaire (Martinique) and Léopold Sédar Senghor (Senegal) who, beginning in 1945, promoted self-determination without state sovereignty. As politicians, public intellectuals, and poets they struggled to transform imperial France into a democratic federation, with former colonies as autonomous members of a transcontinental polity. In so doing, they revitalized past but unrealized political projects and anticipated impossible futures by acting as if they had already arrived. Refusing to reduce colonial emancipation to national independence, they regarded decolonization as an opportunity to remake the world, reconcile peoples, and realize humanity's potential. Emphasizing the link between politics and aesthetics, Gary Wilder reads Césaire and Senghor as pragmatic utopians, situated humanists, and concrete cosmopolitans whose postwar insights can illuminate current debates about self-management, postnational politics, and planetary solidarity. Freedom Time invites scholars to decolonize intellectual history and globalize critical theory, to analyze the temporal dimensions of political life, and to question the territorialist assumptions of contemporary historiography.

## **Exiling the Poets**

The imagination is a decisive, if underappreciated, theme in German thought since Kant. In this rigorous historical and textual analysis, Christopher Yates challenges an oversight of traditional readings by presenting the first comparative study of F.W.J. Schelling and Martin Heidegger on this theme. By investigating the importance of the imagination in the thought of Schelling and Heidegger, Yates' study argues that Heidegger's later, more poetic, philosophy cannot be understood properly without appreciating Schelling's central importance for him. A key figure in post-Kantian German Idealism, Schelling's penetrating attention to the creative character of thought remains undervalued. Capturing the essential manner in which Heidegger's ontology and Schelling's idealism intersect, *The Poetic Imagination in Heidegger and Schelling* likewise presents an introduction to better understanding Heidegger's later thought. It reveals how his engagement with Schelling encouraged Heidegger to recover and refine the imagination as a poetic, as opposed to reductive and dogmatic, collaborator in the life of truth. Tracing the theme of imagination in new readings of these major thinkers, Yates' study not only acknowledges Schelling's provocative place in post-Kantian German Idealism, but demonstrates as well the significance of Schelling's philosophical focus and style for Heidegger's own concentration on the creative vocation of human artistry and thought.

## **Psychic Gang**

## **Poetic Knowledge**

"Presents the genre from a holistic perspective, arguing that this subgenre of fantasy literature is misunderstood as result of decades of incomplete and reductionist literary studies. Asserts mythopoeic fantasy is the most complete literary expression of a worldview based on the existence of supernatural powers and could transform social consciousness with renewed emphasis on anticipating the future"--Provided by publisher.

## **Angels in the Architecture**

## **One Earth, One People**

Today, a substantial portion of higher education is provided outside of the traditional universities in non-university institutions with a multitude of varied characteristics. In recent decades, higher education systems have been subjected to many changes and reforms throughout the world. One of the most important was undoubtedly the expansion of higher education in the second half of the last century from an elite system to one for the masses. While institutions of higher learning have been in existence for approximately 1,000 years, this exponential growth has been much more recent. This movement toward mass higher education has created substantial national impacts on the development of the systems of higher education. While common denominators of

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change and adaptation can be identified globally, there remain important differences from country to country. There are many factors challenging higher education today and in the foreseeable future. In one form or another, these issues and trends can be seen in higher education systems throughout the world. They include chronic underfunding, marketisation and competition, alternative providers, massification, internationalisation, governance, leadership, strategic management, accountability, accreditation, and social relevance. Another key factor for many countries, especially in Europe, and the focus of this book, is the current and future status of the higher education systems that differentiate the university and non-university sectors.

### **The Book of Knowledge and Wonder**

Neither myself nor Brotha Joka Heshima Jinsai consider ourselves to be poets, nor do we proclaim to be mistake free, we have both made mistakes in our life-time, it was our mistakes that helped us to become servants of the oppressed, but our commitment to serve our People and all oppressed People has facilitated the full restoration of our sense of Humanity and Justice, we both have over 40 years of service in the New Afrikan/Black Liberation Movement/Struggle, and being in prison does not automatically negate our sense of Humanity, especially when one is active in serving and protecting the oppressed, which is a testament to our capacity to embrace our Humanity! Brotha Joka Heshima Jinsai served 19 years in Solitary

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Confinement/Isolation, and I served 32 years in Solitary Confinement/Isolation. A place that was/is designed to break our spirits, destroy our minds, and sabotage all our outside connections, especially our families and Loved-ones, and this is a Government-Sanctioned inhumanity! We are survivors not because we have successfully maintained our sanity, to the contrary, we are survivors because we refused to capitulate our sense of Humanity to the man-made trappings and culture of self-destructive behavior; I tell People, one cannot engage in socially deviant behavior, such as: Racism, Fascism, Sexism, Oppression, Selling Drugs, Harming Innocent People, Torturing Prisoners, just to name a few, and claim to have their sense of Humanity. We as Humans do not define Humanity, nor can Humanity be confined by the laws of a copyright, or dictated to by the evils of man. Humanity defines who we are as individuals as well as the Human race. Humanity/Humanitarian are words that are often thrown around indiscriminately, and the recipients of this accolade, accept this Honor without remonstrance, believing they are deserving of such an Honor. People, you may be wondering what does the above have to do with poetry, or the act of writing poetry. We as New Afrikan Revolutionaries use words as armed weapons in the service of Humanity, making no proclamation of self-perfection, we are just as equally subjected to the temptations of the flesh and materialistic world that which we live, but as Humanity's Soldiers honed from the concrete and steel that attempts to break our spirits, we, while in Solitary Confinement found solace in the knowledge that Humanity and the mercy of the spirit above did not abandon us, but grace us with the strength to

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endure and resist the forces that have pledged to dehumanize our spirit. Our poetry is a narrative of our battle to serve Humanity and the People, it's our declaration to serve as Martyrs in the name of Humanity, I ask of you, to open up your spirit and take a walk with us on a journey where resistance is our Coat of Arms, and we wear it with a sense of gratitude for those who have paved the way so that we can resist and proclaim our inherent HUMANITY!!!!

### **Offerings to My Master**

During a two year marriage with my child hood sweetheart I battled resistance from all areas N my life. I continued to rebuild and fortify the union until I finally met my indigenous King. When HE laid eyes on me after horrific misuse, abuse, and disregard HE brought me into HIS Kingdom. I could see the pain and hurt in HIS eyes as HE looked over the torn and stomped heart of flesh HE implanted within me from birth. He presented me a garment HE designed specifically for me. It was heavy and it clearly embodied jewels. In my right hand HE placed a tall wooden stick and I didn't know exactly what it was. I looked but the light was so very bright, when I returned to look at HIM the right side of my face was burned. This is a small glimpse N2 the birth of a Northern Youth Duchess - as my mentor Dr. Myles Munroe would say, "if you knew who I was, you would ask to take me to lunch today" please put a kettle to boil. I invite you to TEA with an African Queen, as you read between the lines of my Poetic Just - Us - Volume 1

## **The Poetic Rebels**

### **Poetic Just-Us**

Through detailed readings and interviews, this book provides a valuable introduction to feminist language-poets and to some of the most compelling issues in contemporary poetry.

### **Non-University Higher Education in Europe**

Chocolate is a book that celebrates diversity, and beauty as they were both ordained by God. It is interesting, uplifting, encouraging, and edifying. And, it brings glory to God.

### **The Poetic Imagination in Heidegger and Schelling**

The brilliant English writer Christopher Derrick presents a disturbing indictment of today's colleges and universities and the troubled condition of liberal education. The occasion for his writing this book was a visit to Thomas Aquinas College in California which deeply impressed Derrick with its true liberal and Catholic education. This small independent college convinced him of the need for reform in Catholic higher education today, and he uses the example of this college as the way this reform should be carried out.

## **The Columbia Anthology of American Poetry**

Christianity presents a glorious vision of culture, a vision overflowing with truth, beauty, and goodness. It's a vision that stands in stark conflict with the anemic modern (and postmodern) perspectives that dominate contemporary life. Medieval Christianity began telling a beautiful story about the good life, but it was silenced in mid-sentence. The Reformation rescued truth, but its modern grandchildren have often ignored the importance of a medieval grasp of the good life. This book sketches a vision of "medieval Protestantism," a personal and cultural vision that embraces the fullness of Christian truth, beauty, and goodness. "This volume is a breath of fresh air in our polluted religious environment. Hopefully many readers will breathe deeply of its contents and be energized." -The Presbyterian Witness "[A] delightful apologetic for a Protestant cultural vision. . . . before you write off these two as mere obscurantist Reformed types, take care. I found that some of my objections were, on the surface, more modern than biblical." -Gregory Alan Thornbury, Carl F. Henry Center for Christian Leadership "[T]his book cries out against the bland, purely spiritualized Christianity to which so many of us have become accustomed. . . . I highly recommend it." -David Kind, Pilgrimage, Concordia Theological Seminary

## **Revolutionary Memory**

## Scale How Meditations

Reveals the neglected mode of knowing and learning, from Socrates to the middle ages and beyond, that relies more on the integrated powers of sensory experience and intuition, rather than on modern narrow scientific models of education.

## Dreams

From my childhood, I could not find anyone on the same wavelength. People in my surroundings were engaged in pursuing familial and social responsibilities. I found myself different in many ways and a personal quest had begun from an early age itself for someone to open my heart to. Yet still I felt there was something which was guiding and protecting me all the time. Slowly, as time passed, I realised how blessed I am. I was enveloped with grace and guidance even when I had not met Him. Nature knew everything and had ushered a blessing. Then, one day my prayers were answered. I met HIM. His one glance kindles love; his smile has healed the broken hearts of many. He is the reason I live for This book is a journey of longing and patience — sometimes joyful and sometimes painful. Years of unexpressed love and gratitude has taken the form of book. It's a collection of poems and some couplets, written both in English and Hindi. The English poems give the flavour of knowledge and lightness whereas the Hindi poetry sings the glory of gratitude, love, and bhakti. I dedicate the book to Gurudev Sri Sri Ravi Shankar Ji. It's an Offering to my Master (60 years of

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poetry). All in His Divine Lotus Feet.

## **The Eclipse and Recovery of Beauty**

Revolutionary Memory is the most important book yet to be published about the vital tradition of leftwing American Poetry. As Cary Nelson shows, it is not only our image of the past but also our sense of the present and future that changes when we recover these revolutionary memories. Making a forceful case for political poetry as poetry, Nelson brings to bear his extraordinary knowledge of American poets, radical movements, and social struggles in order to bring out an undervalued strength in a literature often left at the canon's edge. Focused in part of the red decade of the 1930s, Revolutionary Memory revitalizes biographical criticism for writers on the margin and shows us for the first time how progressive poets fused their work into a powerful chorus of political voices. Richly detailed and beautifully illustrated with period engravings and woodcuts, Revolutionary Memory brings that chorus dramatically to life and set a cultural agenda for future work.

## **Repression and Recovery**

Based in the riches of Christian worship and tradition, this brief, eloquently written introduction to Christian thinking and worldview helps readers put back together again faith and reason, truth and beauty, and the fragmented academic disciplines. By reclaiming the classic liberal arts and viewing disciplines such as science and mathematics through

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a poetic lens, the author explains that unity is present within diversity. Now repackaged with a new foreword by Ken Myers, this book will continue to benefit parents, homeschoolers, lifelong learners, Christian students, and readers interested in the history of ideas.

### **Escape from Scepticism**

This generous selection of published essays by the distinguished classicist Charles Segal represents over twenty years of critical inquiry into the questions of what Greek tragedy is and what it means for modern-day readers. Taken together, the essays reflect profound changes in the study of Greek tragedy in the United States during this period-in particular, the increasing emphasis on myth, psychoanalytic interpretation, structuralism, and semiotics.

### **CHAMBERS'S ENCYCLOPAEDIA: A DICTIONARY OF UNIVERSAL KNOWLEDGE NEW EDITION VOL. IV**

Richard F. Carter was involved in the development of the communication field almost from the beginning. Most closely associated with the mass communication tradition, he has nevertheless become a source of theoretical and methodological illumination for scholars in widely disparate arenas. This book brings together 15 exemplar chapters illustrating the applications of Carter's work to specific avenues of scholarship, and 23 commentaries that focus on Carter's academic life in the context of the

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communication field's history. The volume includes a chronology of Carter's professional life and a bibliography of his works. It concludes with an original essay by Carter.

### **Quaestiones de Anima**

A respected American poet and critic offers an authoritative survey of all major American poets--from colonial to contemporary--and selections from lesser-known poets, including women, Native Americans, and African Americans of the nineteenth and twentieth centuries. UP.

### **Poetic Epistemologies**

### **Poetry and Epistemology**

Silent Screams: Poetic Journeys Through Addiction and Recovery is a powerful collection of poetry for anyone who has experienced addiction or had a loved one trapped in its throes. The contributors from this volume courageously share their journeys with addiction, including pain, suffering, and loss. Granger and Hoffman have collected a masterful collection of accessible poems and provided a framework for understanding how poetry can be part of the healing journey. Though some wounds never fully heal, this book will help readers continue their journey toward healing and growth.

### **Good Literature**

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The Book of Knowledge and Wonder is a memoir about claiming a legacy of wonder from knowledge of a devastating event. In some ways it has the feel of a detective story in which Steven Harvey pieces together the life of his mother, Roberta Reinhardt Harvey, who committed suicide when he was eleven, out of the 406 letters she left behind. Before he read the letters his mother had become little more than her death to him, but while writing her story he discovered a woman who, despite her vulnerability to depression, had a large capacity for wonder and a love of familiar things, legacies that she passed on to him. The book tackles subjects of recent fascination in American culture: corporate life and sexism in the fifties, mental illness and its influence on families, and art and learning as a consolation for life's woes, but in the end it is the perennial theme of abiding love despite the odds that fuels the tale. As the memoir unfolds, his mother changes and grows, darkens and retreats as she gives up her chance at a career in nursing, struggles with her position as a housewife, harbors paranoid delusions of having contracted syphilis at childbirth, succumbs to a mysterious, psychic link with her melancholic father, and fights back against depression with counseling, medicine, art, and learning. Harvey charts the way, after his mother's death, that he blotted out her memory almost completely in his new family where his mother was rarely talked about, a protective process of letting go that he did not resist and in a way welcomed, but the book grows out of a nagging longing that never went away, a sense of being haunted that caused the writer to seek out places

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alone-dribbling a basketball on a lonely court, going on long solitary bicycle rides, walking away from his family to the edge of a mountain overlook, and working daily at his writing desk-where he might feel her presence. In the end, the loss cannot be repaired. Her death, like a camera flash in the dark, blotted out all but a few lingering memories of her in his mind, but the triumph of the book is in the creative collaboration between the dead mother, speaking to her son in letters, and the writer piecing together the story from photographs, snatches of memory, and her words so that he can, for the first time, know her and miss her, not some made up idea of her. The letters do not bring her back-he knows the loss is irrevocable-but as he shaped them into art, the pain, that had been nothing more than a dull throb, changed in character, becoming more diffuse and ardent, like heartache.

### **The Recovery of Self**

According to the Swiss theologian Hans Urs von Balthasar, a world that has lost sight of beauty is a world riddled with skepticism, moral and aesthetic relativism, conflicting religious worldviews, and escalating ecological crises. In *The Eclipse and Recovery of Beauty*, John D. Dadosky uses Kierkegaard and Nietzsche's negative aesthetics to outline the context of that loss, and presents an argument for reclaiming beauty as a metaphysical property of being. Inspired by Bernard Lonergan's philosophy of consciousness, Dadosky presents a philosophy of beauty that is grounded in

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contemporary Thomistic thought. Responding to Balthasar, he argues for a concept of beauty that can be experienced, understood, judged, created, contemplated, and even loved. Deeply engaged with the work of Aquinas, Kierkegaard, Nietzsche, and Kant, among others, *The Eclipse and Recovery of Beauty* will be essential reading for those interested in contemporary philosophy and theology.

### **Communication, a Different Kind of Horserace**

In it, Aristotle offers an account of what he calls "poetry" (a term which in Greek literally means "making" and in this context includes drama - comedy, tragedy, and the satyr play - as well as lyric poetry and epic poetry). They are similar in the fact that they are all imitations but different in the three ways that Aristotle describes: 1. Differences in music rhythm, harmony, meter and melody. 2. Difference of goodness in the characters. 3. Difference in how the narrative is presented: telling a story or acting it out. In examining its "first principles," Aristotle finds two: 1) imitation and 2) genres and other concepts by which that of truth is applied/revealed in the poesis. His analysis of tragedy constitutes the core of the discussion. Although Aristotle's *Poetics* is universally acknowledged in the Western critical tradition, "almost every detail about his seminal work has aroused divergent opinions."

### **Five Dialogues of Plato Bearing on Poetic Inspiration**

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A poststructuralist literary history - Nelson's premise that the history of modernist culture is one we no longer know we have forgotten and he aims to recover the political questions many forgotten modern poets looked straight in the eye.

## **Interpreting Greek Tragedy**

## **Bergson, Eliot, and American Literature**

Until now, Bergson's widely acknowledged impact on American literature has never been comprehensively mapped. Author Paul Douglass explains and evaluates Bergson's meaning for American writers, beginning with Eliot and moving through Ransom, Penn Warren, and Tate to Faulkner, Wallace Stevens, Henry Miller, William Carlos Williams, and others. It will be a standard point of reference. Bergson was the continental philosopher of the early 1900s, a celebrity, as Sartre would later be. Profoundly influential throughout Europe, and widely discussed in England and America in the Teens, Twenties, and Thirties, Bergson is now rarely read. His current "obsolescence," Douglass argues, illuminates the Western shift from Modern to post- Modern. Ambitious in scope, this book remains admirably close to Bergson himself: what he said, where that fits in the historical context of philosophy, why his ideas moved across the Atlantic, and how he affected American writers. At the book's heart are readings of Eliot's criticism and poetry, analyses of Faulkner's *The Sound and the Fury* and *Light in August*, and

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evaluations of Ransom's, Tate's and Penn Warren's criticism. This impressively researched and beautifully written study will remain of lasting value to students of American literature.

### **The Common Pot**

### **Freedom Time**

### **Essays Towards a Theory of Knowledge**

Literary critics frequently portray early Native American writers either as individuals caught between two worlds or as subjects who, even as they defied the colonial world, struggled to exist within it. In striking counterpoint to these analyses, Lisa Brooks demonstrates the ways in which Native leaders including Samson Occom, Joseph Brant, Hendrick Aupaumut, and William Apessa adopted writing as a tool to reclaim rights and land in the Native networks of what is now the northeastern United States.

### **Beauty for Truth's Sake**

### **Chocolate**

"Sigmund Freud believed that regression to primitive behavior was a pathological escape from reality. However all religions, in some manner or another, have urged their adherents to return to a simple way

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of being. Some have declared child-like behavior to be a high form of holiness. So is religion pathological or not? Or better yet, how and when does religious regression support psychological growth, and when does it not?" "The Recovery of Self is a pioneering study of regression in religious experience. It maintains that certain kinds of regression offer opportunities to confront unresolved childhood processes and repair them. Just as an artist may be put in touch with his or her primal self during the creative process, so a religious seeker can journey backward into primitive modes of being and recover there a sense of original unity which, when carried into the present, can be redemptive and transforming."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

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