

Sample Dialectical Journal Night Hrsbstaff Home Page

This book brings together prominent voices from the global North and South to present brief analyses of liberation theology's future. It includes leaders in the field along with the newest voices. Each of these pieces was presented in the American Academy of Religion in the first five years of the Liberation Theologies Consultation.

In this comprehensive introduction to animal ethics, Lori Gruen weaves together poignant and provocative case studies with discussions of ethical theory, urging readers to engage critically and empathetically reflect on our treatment of other animals. In clear and accessible language, Gruen provides a survey of the issues central to human-animal relations and a reasoned new perspective on current key debates in the field. She analyses and explains a range of theoretical positions and poses challenging questions that directly encourage readers to hone their ethical reasoning skills and to develop a defensible position about their own practices. Her book will be an invaluable resource for students in a wide range of disciplines including ethics, environmental studies, veterinary science, women's studies, and the emerging field of animal studies and is an engaging account of the subject for general readers with no prior background in philosophy.

A grand tour through the hidden world of animal senses that will transform the way you perceive the world—from a winner of the Pulitzer Prize. The Earth teems with sights and textures, sounds and vibrations, smells and tastes, electric and magnetic fields. But every animal is enclosed within its own unique sensory bubble, perceiving but a tiny sliver of an immense world. This book welcomes us into a previously unfathomable dimension—the world as it is truly perceived by other animals. We encounter beetles that are drawn to fires (and fireworks), songbirds that can see the Earth's magnetic fields, and brainless jellyfish that nonetheless have complex eyes. We discover that a crocodile's scaly face is as sensitive as a lover's fingertips, that the planet's biggest eyes evolved to see sparkling whales, and that even fingernail-sized spiders can make out the craters of the moon. We meet people with unusual senses, from women who can make out extra colours to blind individuals who can navigate using reflected echoes like bats. Yong tells the stories of pivotal discoveries in the field, and also looks ahead at the many mysteries which lie unsolved. In *An Immense World*, author and famed science journalist Ed Yong coaxes us beyond the confines of our own senses, allowing us to begin to perceive the skeins of scent, waves of electromagnetism and pulses of pressure that surround us. Because in order to understand our world, we have not to travel to other places, but to see through other eyes.

This book examines the ethics, politics and aesthetics of veganism in contemporary culture and thought. Traditionally a lifestyle located on the margins of western culture, veganism has now been propelled into the mainstream, and as agribusiness grows animal issues are inextricably linked to environmental impact as well as to existing ethical concerns.

This collection connects veganism to a range of topics including gender, sexuality, race, the law and popular culture. It explores how something as basic as one's food choices continue to impact on the cultural, political, and philosophical discourse of the modern day, and asks whether the normalization of veganism strengthens or detracts from the radical impetus of its politics. With a Foreword by Melanie Joy and Jens Tuidor, this book analyzes the mounting prevalence of veganism as it appears in different cultural shifts and asks how veganism might be rethought and re-practised in the twenty-first century.

"Never again!" the world has vowed time and again since the Holocaust. Yet genocide, ethnic cleansing, and other mass atrocity crimes continue to shock our consciences—from the killing fields of Cambodia to the machetes of Rwanda to the agony of Darfur. Gareth Evans has grappled with these issues firsthand. As Australian foreign minister, he was a key broker of the United Nations peace plan for Cambodia. As president of the International Crisis Group, he now works on the prevention and resolution of scores of conflicts and crises worldwide. The primary architect of and leading authority on the Responsibility to Protect ("R2P"), he shows here how this new international norm can once and for all prevent a return to the killing fields. The Responsibility to Protect captures a simple and powerful idea. The primary responsibility for protecting its own people from mass atrocity crimes lies with the state itself. State sovereignty implies responsibility, not a license to kill. But when a state is unwilling or unable to halt or avert such crimes, the wider international community then has a collective responsibility to take whatever action is necessary. R2P emphasizes preventive action above all. That includes assistance for states struggling to contain potential crises and for effective rebuilding after a crisis or conflict to tackle its underlying causes. R2P's primary tools are persuasion and support, not military or other coercion. But sometimes it is right to fight: faced with another Rwanda, the world cannot just stand by. R2P was unanimously adopted by the UN General Assembly at the 2005 World Summit. But many misunderstandings persist about its scope and limits. And much remains to be done to solidify political support and to build institutional capacity. Evans shows, compellingly, how big a break R2P represents from the past, and how, with its acceptance in principle and effective application in practice, the promise of "Never again!" can at last become a reality.

Argues that, although antisemitism exists in many cultures, it is the unique character of racism inherent in German culture that allowed for the extreme persecution of Jews culminating in the Holocaust

Pieris confronts two of the most urgent and complex questions facing Christians today - so many poor people and so many religions. He believes that the approaches of the Christian Churches to these questions will determine whether Christianity will continue to have any relevance for Asia or not.

Designed as an aid for all clinicians and scientists who are currently engaged in the field of in vitro fertilization and other assisted

conception techniques. The book provides a comprehensive account of gamete and embryo quality, and reflects up-to-date assessment of current knowledge.

This volume collects twelve new essays by leading moral philosophers on a vitally important topic: the ethics of eating meat. Some of the key questions examined include: Are animals harmed or benefited by our practice of raising and killing them for food? Do the realities of the marketplace entail that we have no power as individuals to improve the lives of any animals by becoming vegetarian, and if so, have we any reason to stop eating meat? Suppose it is morally wrong to eat meat--should we be blamed for doing so? If we should be vegetarians, what sort should we be?

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In this study, Victor Anderson traces instances of "ontological blackness" in African American theological, religious and cultural thought, arguing that African American critical thought has been trapped in a racial rhetoric that it did not create and which cannot serve it well. Drawing together 18th- and 19th-century accommodationism and its assimilationist heirs with the movements of Black Power and Afrocentrism, Anderson shows that all exhibit a similar structure of racial identity. He suggests that it is time to move beyond the confines of "the cult of black heroic genius" to what Bell Hooks has termed "postmodern blackness": a racial discourse that leaves room to negotiate African American identities along lines of class, gender, sexuality, and age as well as race.

Leading feminist scholars and activists as well as new voices introduce and explore themes central to contemporary ecofeminism. *Ecofeminism: Feminist Intersections with Other Animals and the Earth* first offers an historical, grounding overview that situates ecofeminist theory and activism and provides a timeline for important publications and events. This is followed by contributions from leading theorists and activists on how our emotions and embodiment can and must inform our relationships with the more than human world. In the final section, the contributors explore the complexities of appreciating difference and the possibilities of living less violently. Throughout the book, the authors engage with intersections of gender and gender non-conformity, race, sexuality, disability, and species. The result is a new up-to-date resource for students and teachers of animal studies, environmental studies, feminist/gender studies, and practical ethics.

The Ecology of Modernism explores the unexpected absence of an environmental ethic in American modernist and avant-garde poetics, given its keen concern with an environmental aesthetic, and explains why American modernism was never green.

Examining the relationships of key modernist writers, poets, and musicians to nature, industrial development, and pollution, Joshua Schuster posits that the curious failure of modernist poets to develop an environmental ethic was a deliberate choice and not an inadvertent omission.

Now in paperback, this extensive resource examines the doctrine of the church and offers guidance on mission, pastoral care,

leadership, and government in the local church. Numerous Scripture references, practical suggestions, and discussion questions for every chapter make this work on ecclesiology perfect for both personal and group study.

Critical Perspectives on VeganismSpringer

Animal Subjects: An Ethical Reader in a Posthuman World (WLU Press, 2008) challenged cultural studies to include nonhuman animals within its purview. While the “question of the animal” ricochets across the academy and reverberates within the public sphere, *Animal Subjects 2.0* builds on the previous book and takes stock of this explosive turn. It focuses on both critical animal studies and posthumanism, two intertwining conversations that ask us to reconsider common sense understandings of other animals and what it means to be human. This collection demonstrates that many pressing contemporary social problems—how and why the oppression and exploitation of our species persist—are entangled with our treatment of other animals and the environment. Decades into the interrogation of our ethical and political responsibilities toward other animals, fissures within the academy deepen as the interest in animal ethics and politics proliferates. Although ideological fault lines have inspired important debates about how to address the very material concerns informing these theoretical discussions, *Animal Subjects 2.0* brings together divergent voices to suggest how to foster richer human–animal relations, and to cultivate new ways of thinking and being with the rest of animalkind. This collection demonstrates that appreciation of difference, not just similarity, is necessary for a more inclusive and compassionate world. Linking issues of gender, disability, culture, race, and sexuality into species, *Animal Subjects 2.0* maps vibrant developments in the emergent fields of critical animal studies and posthumanist thought.

The Bible contains many stories of prostitution. Feminist and liberation readings of these biblical narratives have often made sex workers invisible. 'Sex Working and the Bible' examines stories of biblical prostitution through the experiences and understanding of sex workers today. The Bible narratives - ranging across Rahab in the Book of Joshua, the story of Solomon and the two prostitutes, the anointing women traditions, and the apocalyptic vision of the whore of Babylon in Revelation - are set within both a practical and theoretical framework. This radical book offers a new, more inclusive way of approaching issues of gender, sexuality and prostitution in the Bible.

"The book highlights opportunities for methodological innovation, explicates and challenges the effects of educational policies and practices, and interrogates and theorizes about educational structures, policies, and experiences"--

This is a social history of Germany in the years following the First World War. Germany's defeat and the subsequent demobilization of her armies had enormous economic, social, and psychological consequences for the nation, and it is these which Richard Bessel sets out to explore. Dr Bessel examines the changes brought by the War to Germany, by the return of the soldiers to civilian life and by the demobilization of the economy. He demonstrates how the postwar transition was viewed as a moral crusade by Germans desperately concerned about challenges to traditional authority; and he assesses the ways in which the experiences and memories of the War affected the politics of the Weimar Republic. This original and scholarly book offers important insights into the sense of dislocation, both personal and national, experienced by Germany and Germans after the First

World War, and the damaging legacy of the War for German democracy.

In the pains and hopes of his people, Raheb reveals an emerging Palestinian Christian theology.

In search of God - Joy - Spiritual childhood.

While we acknowledge that all expressions of liberation theology are not identical, we must protest very strongly against the false divisions that some make: between black theology in South Africa and black theology in the United States, between black theology and African theology, and between black theology and Latin American liberation theology. But moving away from the illusioned universality of western theology to the contextuality of liberation theology is a risky business; one that cannot be done innocently. In the search for theological and human authenticity in its own situation, black theology does not stand alone. It is but one expression of this search going on within many different contexts. Until now, the Christian church had chosen to move through history with a bland kind of innocence, hiding the painful truths of oppression behind a facade of myths and real or imagined anxieties. This is no longer possible. The oppressed who believe in God, the Father of Jesus Christ, no longer want to believe in the myths created to subjugate them. It is no longer possible to innocently accept history "as it happens," silently hoping that God would take the responsibility for human failure. The theology of liberation spells out this realization. For the Christian church it constitutes, in no uncertain terms, farewell to innocence.

Presenting Stress Free Food! Animal suffering is a thing of the past. Hipsters can now enjoy bacon without guilt. Thanks to a new miracle drug the cute little pig no longer feels a thing as she is led to the slaughter. The only problem? Once the drug enters the food supply anyone who eats it is infected. From fast food burgers to free-range organic eggs, eating animal products turns people into shambling brain-dead zombies - not even vegetarians are safe! In Portland, Oregon, vegans, freegans, abolitionists, hardliners and raw fooders have holed up in Food Fight, one of the country's premier vegan grocery stores at the vegan mini-mall. There they must prepare for their final battle to take back the city from the hordes of roaming undead. Will vegans filet the flesh-eaters or will they become zombie chow? When there's no more meat in hell, the vegans will walk the earth.

Neoliberalism and Education: Rearticulating Social Justice and Inclusion offers a critical reflection on the establishment of neoliberalism as the new global orthodoxy in the field of education, and considers what this means for social justice and inclusion. It brings together writers from a number of countries, who explore notions of inclusion and social justice in educational settings ranging from elementary schools to higher education. Contributors examine policy, practice, and pedagogical considerations covering different dimensions of (in)equality, including disability, race, gender, and class. They raise questions about what social justice and inclusion mean in educational systems that are dominated by competition, benchmarking, and target-driven accountability, and about the new forms of imperialism and colonisation that both drive, and are a product of, market-driven reforms. While exposing the entrenchment, under current neoliberal systems of educational provision, of longstanding patterns of (racialised, classed, and gendered) privilege and disadvantage, the contributions presented in this book also consider the possibilities for hope and resistance, drawing attention to established and successful attempts at democratic education or community organisation across a number of countries. This book was originally published as a special issue of the British Journal of Sociology of Education.

Latin American liberation theology was one of the most important theological developments of the 20th century. This text looks at what has happened in the past decade.

Immanuel Kant's views on politics, peace, and history have lost none of their relevance since their publication more than two centuries ago. This volume contains a comprehensive collection of Kant's writings on international relations theory and political philosophy, superbly translated and accompanied by stimulating essays. Pauline Kleingeld provides a lucid introduction to the main themes of the volume, and three essays by distinguished contributors follow: Jeremy Waldron on Kant's theory of the state; Michael W. Doyle on the implications of Kant's political theory for his theory of international relations; and Allen W. Wood on Kant's philosophical approach to history and its current relevance.

The Future of Liberation Theology envisions a radical new direction for Latin American liberation theology. One of a new generation of Latin American theologians, Ivan Petrella shows that despite the current dominance of 'end of history' ideology, liberation theologians need not abandon their belief that the theological rereading of Christianity must be linked to the development of 'historical projects' - models of political and economic organization that would replace an unjust status quo. In the absence of historical projects, liberation theology currently finds itself unable to move beyond merely talking about liberation toward actually enacting it in society. Providing a bold new interpretation of the current state and potential future of liberation theology, Ivan Petrella brings together original research on the movement, with developments in political theory, critical legal theory and political economy to reconstruct liberation theology's understanding of theology, democracy and capitalism. The result is the recovery of historical projects, thus allowing liberation theologians to once again place the reality of liberation, and not just the promise, at the forefront of their task.

Immanuel Kant was a philosopher, with a philosophy that seems singularly unlikely to encourage a philosopher to take history seriously. The intelligible world under universal moral law and the world of nature under universal causal law seem the upper and lower millstones of this philosophy, between which all life would be crushed out of history.

Jung Mo Sung has pioneered a theological analysis of economics in his previous publications, developing a penetrating ethico-religious critique of the international capitalist systems, whose institutions he likens to altars. Where ancient idolatry had visible altars, the modern altar of the 'global market god', is invisible, but still demands human sacrifices in the name of 'objective' desires. Here Sung recovers theology's relevance for a world where the most dangerous idols – those that sacrifice millions of people upon the altar of wealth – have for too long been ignored by theology. Desire, Market, Religion, Sung investigates themes such as the struggle against social exclusion, the relationship between economics and religion in the 21 century, where global brands and global economies reigns supreme, and theology's role in the struggle against social exclusion and the giving of hope for plenty, when the reality is scarcity.

This book examines the critical and often undervalued contributions of women to the culture, well-being, and subsistence of their communities as active, powerful, and wise ritual specialists. * Coverage includes local practices in countries as diverse as Australia, Peru, India, Mexico, South Korea, Vietnam, Chile, Canada, and Guatemala * Presents information from interviews with women who serve as powerful sociopolitical agents, healers, leaders, and religious ritual specialists

Everyone is talking about food. Chefs are celebrities. "Locavore" and "freegan" have earned spots in the dictionary. Popular books and films about food production and consumption are exposing the unintended consequences of the standard American diet.

Questions about the principles and values that ought to guide decisions about dinner have become urgent for moral, ecological, and health-related reasons. In *Philosophy Comes to Dinner*, twelve philosophers—some leading voices, some inspiring new ones—join the conversation, and consider issues ranging from the sustainability of modern agriculture, to consumer complicity in animal exploitation, to the pros and cons of alternative diets.

Vegetarianism has been practiced in the United States since the country's founding, yet the early years of the movement have been woefully misunderstood and understudied. Through the Civil War, the vegetarian movement focused on social and political reform, but by the late nineteenth century, the movement became a path for personal strength and success in a newly individualistic, consumption-driven economy. This development led to greater expansion and acceptance of vegetarianism in mainstream society. So argues Adam D. Shprintzen in his lively history of early American vegetarianism and social reform. From Bible Christians to Grahamites, the American Vegetarian Society to the Battle Creek Sanitarium, Shprintzen explores the diverse proponents of reform-motivated vegetarianism and explains how each of these groups used diet as a response to changing social and political conditions. By examining the advocates of vegetarianism, including institutions, organizations, activists, and publications, Shprintzen explores how an idea grew into a nationwide community united not only by diet but also by broader goals of social reform.

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