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This collection of essays explores the legacy of the Reformation with regard to the person and work of the Holy Spirit. Following the five-hundredth anniversary of Luther's posting of his ninety-five theses, these essays consider this legacy with particular reference to the work of Martin Luther and John Calvin, as well as broader Reformation themes as they are related to pneumatology and the life of the church today. The contribution of this collection is to tease out and reflect on pneumatology historically but also to relate these findings to contemporary discussions, especially among scholars of pentecostal and charismatic Christianity. Together these essays invite readers to appreciate the contribution that the Protestant Reformation makes to life in the Holy Spirit today, as well as offering critical and constructive reflection on this theme. It is a timely and significant contribution to the discussions of the person and work of the Holy Spirit and the church.

This new introduction offers a comprehensive and accessible account of Adorno's work. Jarvis discusses the intellectual and institutional contexts for Adorno's thought and, in a broad-ranging study, examines his contributions to social theory, cultural theory, aesthetics, and philosophy. He shows how a re-examination of Adorno's work from the perspective of classical German philosophy allows us to see him from a new and illuminating angle, and ultimately to achieve a fuller understanding of all his thought.

Progress requires the conquest of nature. Or does it? This startling new account overturns conventional interpretations of Marx and in the process outlines a more rational approach to the current environmental crisis. Marx, it is often assumed, cared only about industrial growth and the development of economic forces. John Bellamy Foster examines Marx's neglected writings on capitalist agriculture and soil ecology, philosophical naturalism, and evolutionary theory. He shows that Marx, known as a powerful critic of capitalist society, was also deeply concerned with the changing human relationship to nature. Marx's Ecology covers many other thinkers, including Epicurus, Charles Darwin, Thomas Malthus, Ludwig Feuerbach, P. J. Proudhon, and William Paley. By reconstructing a materialist conception of nature and society, Marx's Ecology challenges the spiritualism prevalent in the modern Green movement, pointing toward a method that offers more lasting and sustainable solutions to the ecological crisis.

Emmanuel Levinas (1906-1995) was a leading philosopher and Talmudic commentator. This book is a major collection of essays representing the culmination of Levinas's philosophy. It gathers his important work and reveals the development of his thought. It looks at issues of suffering, love, religion, culture, justice, human rights, and legal theory.

Modern philosophy of science has paid great attention to the understanding of scientific 'practice', in contrast to concentration on scientific 'method'. Paul Feyerabend's acclaimed work, which has contributed greatly to this new emphasis, shows the deficiencies of some widespread ideas about the nature of knowledge. He argues that the only feasible explanations of scientific successes are historical explanations, and that anarchism must now replace rationalism in the theory of knowledge. The third edition of this classic text contains a new preface and additional reflections at various points in which the author takes account both of recent debates on science and on the impact of scientific products and practices on the human community. While disavowing populism or relativism, Feyerabend continues to insist that the voice of the inexpert must be heard. Thus many environmental perils were first identified by non-experts against prevailing assumptions in the scientific community. Feyerabend's challenging reassessment of scientific claims and understandings are as pungent and timely as ever.

Offers a fresh thinking on energy usage, governance, education and the role of enterprise that we need to win the coming war on climate change. This book shows how sustainable development is destined to fail unless we retool it by focussing on the short term in order to tackle the urgency of climate change now not later.

This book probes the efforts at manipulation individuals face daily in this information age and the tactics of persuaders from many sectors of society using various forms of Orwellian "doublespeak." The book contains the following essays: (1) "Notes toward a Definition of Doublespeak" (William Lutz); (2) "Truisms Are True: Orwell's View of Language" (Walker Gibson); (3) "Mr. Orwell, Mr. Schlesinger, and the Language" (Hugh Rank); (4) "What Do We Know?" (Charles Weingartner); (5) "The Dangers of Singlespeak" (Edward M. White); (6) "The Fallacies of Doublespeak" (Dennis Rohatyn); (7) "Doublespeak and Ethics" (George R. Brainer); (8) "Post-Orwellian Refinements of Doublethink: Will the Real Big Brother Please Stand Up?" (Donald Lazere); (9) "Worldthink" (Richard Ohmann); (10) "Bullets Hurt, Corpses Stink": George Orwell and the Language of Warfare" (Harry Brent); (11) "Political Language: The Art of Saying Nothing" (Dan F. Hahn); (12) "Fiddle-Faddle, Flapdoodle, and Bolterdash: Some Thoughts about Jargon" (Frank J. D'Angelo); (13) "How to Read an Ad: Learning to Read between the Lies" (D. G. Kehl); (14) "Subliminal Chainings: Metonymical Doublespeak in Advertising" (Don L. F. Nilsen); (15) "Doublespeak and the Polemics of Technology" (Scott Buechler); (16) "Make Money, Not Sense: Keep Academia Green" (Julia Penelope); (17) "Sensatonspeak in America" (Roy F. Fox); and (18) "The Pop Grammarians--Good Intentions, Silly Ideas, and Doublespeak" (Charles Suhor). Three appendixes are attached: "The George Orwell Awards," "The Doublespeak Award," and "The Quarterly Review of Doublespeak." (MS)

Common Ground explores the philosophical relationship between collectivity, individuality, affect and agency in the neoliberal era. Jeremy Gilbert argues that individualism is forced upon us by neoliberal culture, fatally limiting our capacity to escape the current crisis of democratic politics. The book asks how forces and ideas opposed to neoliberal hegemony, and to the individualist tradition in Western thought, might serve to protect some form of communality, and how far we must accept assumptions about the nature of individuality and collectivity which are the legacy of an elitist tradition. Along the way it examines different ideas and practices of collectivity, from conservative notions of hierarchical and patriarchal communities to the politics of 'horizontality' and 'the commons' which are at the heart of radical movements today. Exploring this fundamental faultline in contemporary political struggle, Common Ground proposes a radically non-individualist mode of imagining social life, collective creativity and democratic possibility.

This book discusses two of the oldest and hardest problems in both science and philosophy. What is matter?, and What is mind? A reason for tackling both problems in a single book is that two of the most influential views in modern philosophy are that the universe is mental (idealism), and that the everything real is material (materialism). Most of the thinkers who espouse a materialist view of mind have obsolete ideas about matter, whereas those who claim that science supports idealism have not explained how the universe could have existed before humans emerged. Besides, both groups tend to ignore the other levels of existence—chemical, biological, social, and technological. If such levels and the concomitant emergence processes are ignored, the physicalism/spiritualism dilemma remains unsolved, whereas if they are included, the alleged mysteries are shown to be problems that science is treating successfully.