

Twisted Roots Of Evil

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The Apocryphal Books
Gunton's Magazine
The Dinkard
A Dictionary of Christian Biography, Literature, Sects and Doctrines
To meet the day through the Christian year, by the author of 'The recreations of a country parson'.
The Old Testament According to the Authorized Version
The Works of Aurelius Augustine: The anti-Pelagian works, v. 2
The Missing Sense, and the Hidden Things which it Might Reveal
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The Old Testament ; According to the Authorized Version: The Pentateuch
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The Four Holy Truths
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Sanjana William Smith Andrew Kennedy Hutchison Boyd Saint Augustine (of Hippo) C. W. Wooldridge Saint Augustine (of Hippo) Saint Augustine (of Hippo) William Smith William Bernard Ullathorne Christy Wampole John Bunyan Sister Vajirā
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how can human beings kill or brutalise multitudes of other human beings focusing particularly on genocide erwin staub explores the psychology of group aggression he sketches a conceptual framework for the many influences on one group's desire to harm another and within this framework considers four historical examples of genocide

roots are good to think with indeed most of us use them as a metaphor every day a root can signify the hiddenness of our beginnings or in

its bifurcating structure the various possibilities in the life of an individual or a collective this book looks at rootedness as a metaphor for the genealogical origins of people and their attachment to place and how this metaphor transformed so rapidly in twentieth century europe christy wampole s case study is france with its contradictory legacies of enlightenment universalism anti semitism and colonialism at one time french nationalist rhetoric portrayed the jews as unrooted and thus unrighteous people after the two world wars the root metaphor figured in the new french philosophy notably deleuze and guattari and recently caribbean thinkers in haiti guadeloupe and martinique have debated whether their roots were in africa france the caribbean or in some pan national network that could not be identified on a map walpole argues that while the metaphor was perhaps once useful in the establishment of communities and identities that usefulness has expired the longer we remain attached to the figure of rootedness the more discord it sows giving up on the metaphor of rootedness wampole urges allows us to see at last that we are in fact unbound by the land we inhabit

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