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### Chapter 1 : What Does it Really Mean to Support our Troops?

*What kind of educational and communicative practices do biblical studies need to develop in order to fashion an emancipatory democratizing rhetorical space and a forum of many voices? To envision, articulate, debate, and practice a radical democratic ethos of biblical studies, she identifies emerging didactic models that can foster such a*

It began with the rise of the popular press, followed by the invention of film, sound broadcasting or radio , and the audiovisual, including television and cable television. In the past decade, this interest has grown to embrace computer-influenced adaptations of these traditional mass media, the latest being the World Wide Web www , which is part of the Internet , or the Information Superhighway. All of us live in a world of media-constructed images that, presumably, significantly influence what we think and how we partition our attention, time, and other scarce resources. So pervasive has been the media presence that issues relating to these influences have also drawn the attention of researchers from disciplines other than sociology. It is to Harold Lasswell , an empirically oriented political scientist, that the social science community owes a succinct formula that lays out the major elements within the field of communication research: Who says what in which channel to whom and with what effects? Only some channels lend themselves to mass communication, which can be defined, in the terms of the above formula, as the transmission by professional communicators who of a continuous flow of a uniform content what by means of a complex apparatus channel, or how to a large, heterogeneous, and geographically dispersed audience to whom , the members of which are usually anonymous to the communicator and to each other. Not included in this definition of mass communication are its effects or, more broadly speaking, its consequences, toward which most of the sociological research effort has been directed. The physical or electronic transmission of message content does not in itself suffice for communication. Communication is indisputably social, in that it consists of a meeting of minds between communicator and audience, in the sense of mutual accommodation. Yet the nature and extent of effects have been, over the years, the central problem of sociological interest in media research. Effects, however, do not stand alone as a separate and independent dimension for research. For example, there has been analysis of what effects the different kinds of communicator controls may have, whether the who be defined by demographic characteristics and professional values of the communicator Weaver and Wilhoit ; Weaver with Wu or as the growing big-business controls over mass media through concentration of ownership by not more than ten corporations Bagdikian In other research, the effects of different kinds and amounts of media content have been analyzed to determine what was likely to have influenced particular audience behavior, as has been what difference it makes whether news is obtained from radio, television, or newspapers. Media effects have been studied on three levels: Effects on the atomistic level involve the cognitive processes and behavioral responses of individuals who make up the various mass audiences. By contrast, aggregate measures take into account only distributions that produce changes in averages usually expressed as net effects. Consequences for society have more to do with the political, cultural, and other institutional changes that represent cumulative adaptations over time to the dominance of a particular mass medium. Inferences based on the observation of effects on one level when ascribed to effects on a different level have often turned out to be invalid. The basic problem has been that of precisely pinpointing effects: What were the characteristics of the potential audience? Who among them was susceptible? What were the determinants of their reactions? To answer these and similar questions, audience research has typically focused on the situations in which mass communications are received and on the habits and cognitive processes that underlie the responses of individuals either to specific media messages or to some significant part of the media fare. The responses under scrutiny have ranged from the arousal of interest, gains in knowledge, the recognition of dangers, changes of opinion, and other attitudinal measures to such behavioral indicators as consumer purchases, electoral decisions, and the "elevation" of cultural taste. Precisely because of its focus on the individual, this line of research tends to stress the diversity of ways in which individuals relate to media content. First of all, audiences are found to be

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stratified by education, interest, taste, habits, gender, and age. Taken together, education and age tend to account for considerable variance in media use. The observation that some content had only minimal audience penetration helped explain why some information campaigns failed. Consistent patterns of exposure to different kinds of content further suggested that members of the mass audience, by and large, found what suited their needs and interests. Second, even common exposure turns out to be a less strong predictor of response than expected. Not everyone understands or understands fully, and reactions are affected by the preconceptions with which people approach the content, by preconceptions rooted in past socialization experience but also reflecting the perspective of groups with which they are associated or identify themselves. Audiences are obstinate and people have options in how they orient themselves to any particular set of messages. They can ignore, misunderstand, accept, find fault with, or be entertained by the same content. In other words, there is no assurance that anyone other than those, for whatever reason, already so disposed will accept the facts, adopt the opinion, or carry out the actions suggested by the mass communicator Schramm. He generalized that certain factors, such as audience characteristics and a pluralistic media structure, which mediated between content and response, worked primarily in the service of reinforcement of prior attitudes. Changes triggered by exposure were pretty much limited to people whose situations already impelled them to move in that direction. Klapper did, however, acknowledge the power of mass communication to move people on matters with which they were unfamiliar and concerning which they had no distinct views of ingrained habits. Strong evidence in favor of not-so-minimal effects has come from observations made in the laboratory, especially through the series of experimental studies on children, reported in *Television and Social Behavior*, conducted under the auspices of the U. Surgeon General Murray and Rubinstein. After exposure to programs that included "violent" behavior, subjects often engaged in similar behavior during their play, and were more likely than subjects not so exposed to commit other violent acts. Such experiments generally have been set up to maximize the possibility of demonstrating direct effects. Thus, in this instance, children, especially young children, would be inclined to model their own behavior on what they see. Moreover, such findings of short-term effects observed in a play situation have to be considered within the context of the whole socialization experience over many years. Longitudinal studies and experimental studies of older children in a more natural setting have yielded results that are more ambiguous Milavsky et al. Laboratories do not fully replicate communication situations of real life Milgram. Over years of study, conflicting evidence emerged about the relation between mass media largely televised violence and its influence on aggressive behavior. Operational definitions of key variables, research designs, and support for research having come from the television industry or not, all have been viewed as possible influences on the research results themselves. The media-violence effects issue is one in which research results have played an important role in public policy debates involving the broadcast industry often pitted against public interests. Decades of debate eventually led to passage of the Telecommunications Act of 1996, authorizing an electronic device called the V-chip, that would allow blocking programs with violent programming from television viewing Rowland. In recent years, concern over the media-violence effects issue has been "exported" to the rest of the world through the multiple means of transmission and aggressive marketing by multinational corporate media interests. Public opinion surveys in all corners of the globe indicate disturbance by the ubiquitousness of television violence Maherzi. The challenges posed by experimental studies have to be faced. Casual but repeated exposure to televised messages results in incidental learning. For example, content of advertising appeals gradually intrude into our consciousness until we associate a product with a particular brand name, or issues dominating the news become the criteria by which we measure the effectiveness of a political leadership. Insofar as the various mass media sources transmit similar content and play on similar themes, such limited effects, if they are cumulative, can produce shifts of significant proportions. From this perspective, the magnitude of the shift in the responses of individuals, or whether this represents reinforcement or a reversal, matters less than the general picture, taken over time. How differently effects can appear when viewed from different perspectives, and at different periods of time, may be illustrated by reference to studies of the diffusion of innovations

Rogers Detailed documentation in the more than fifty-year tradition of diffusion studies has spanned many disciplines and many nations, bringing revision and fine-tuning to the original concepts. The early diffusion model was applied to post-World War II development programs in agriculture, family planning, public health, and nutrition. Today, the model is being applied to areas as diverse as acquired immunodeficiency syndrome AIDS and the Internet. The process by which innovations are adopted and spread suggests that early adopters, also called "influentials" or "opinion leaders," depending on context, are more cosmopolitan in their orientation and hence more attuned to certain media messages. They select from the total stream the messages that best meet their needs and interests. Others will adopt an innovation only after its success has been demonstrated or, if that is precluded—as it would be in most political decisions—out of trust in the expertise of the pacesetters. One can account for the different behavior of leaders and followers in such situations—that is, why one person moves ahead and another is content to wait—in terms of personal characteristics and social relationships. Aggregate effects, on the other hand, have to do with whether or not there has been a general movement toward acceptance or rejection of the innovation. The most direct measures of aggregate effects are to be found in two-variable relationships designed to show cause and effect, with one variable functioning as an indicator of media presence and the other representing the response. Many such combinations are possible. One can use media penetration. This rules out media behavior, which is voluntary for individuals in the audience, and may bring into question the influence of still other, often unmeasured, variables that also account for the presumed effect. As the age of television dawned, opportunities for "controlled" observation—comparing two matched areas, one receiving television and the other not yet within reach of the broadcast signal—were never fully exploited. Nor were the consequences of this reallocation of time at all clear. A study of children in "Teletown" and "Radiotown," the latter community still without television but comparable in other respects, concluded that before television, many children had gone through the same type of change as today from fantasy-seeking media behavior toward reality-seeking media behavior Schramm et al. For another natural experiment, a researcher was able to identify a Canadian town that was to get television within a year, after being unable to obtain reception because of geographic location. Comparisons were made with two other communities, one that would receive a second television channel and one that remained the same that year, with four channels. Any such cause-effect evidence from natural experiments is lacking on matters relating to citizen participation among adults in national elections. Systematic comparisons between the turnout and overall responsiveness to "party" issues during the presidential election in counties with high TV penetration and low TV penetration revealed no consistent differences, probably because other media were already saturated enough with campaign material to have produced a high level of interest. Situations subject to such "ceiling" effects prevent further research in response to the presence of a new medium. Variations in content, when they occur, have offered far more opportunities for controlled observations, many of which have challenged the conventional wisdom. That voters on the west coast of the United States would be dissuaded from voting in the presidential election once television, based on early returns, had declared a winner seemed only logical. Yet studies showed that westerners continued to cast ballots in roughly the same proportions as their compatriots in states where polls had already closed. In voting, they were evidently moved by considerations other than practical utility and by other competing media messages. Whatever the effects of such broadcast returns on the decision to vote or not to vote, they have been too small for detecting with present techniques of measurements Lang and Lang, ch. As regards editorial endorsements, where the range of variations is greater, research has shown that such support gives candidates for minor offices, many of whom are only names on a ballot, an incremental but nevertheless distinct advantage over other minor candidates on the same slate. Correlations that pair media use variables with some measure of response always imply change over time. The alternative is to conduct before-and-after studies in response to events as they are being communicated via the mass media: Polls before and after an appropriately timed speech have documented the power of a head of state to move opinion through appeals directed to the public. Speeches can create greater awareness. They are designed to focus attention on

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those issues and actions from which the politician stands to benefit. The effectiveness of such media events is apt to be greatest when an issue is just surfacing. Leaders also have the ability to make news. Even without an undisputed success, their public appearances, diligently reported by the news media, are used to dramatize their own role in promoting solutions to matters believed to be of general concern, thereby conferring status on themselves, as well as on the matters they seek to promote. Careful analysis of the impact of many such events over the years again challenges the conventional wisdom. Neither speeches nor foreign travel by American presidents over the many administrations have, by themselves or in combination, uniformly shored up public support. Mass communication influences not so much what people think opinion but what they think about recognition. Insofar as there is enough common emphasis, the media perform an "agenda-setting" function McCombs and Shaw , ; Iyengar and Kinder Collectively, the media and the audience define the terms of public debate. Media attention also confers status on some of the many voices clamoring to be recognized. Agenda-setting research requires at least two steps; that is, content analysis is conducted to define the media agenda, and surveys are used to identify the public or audience agenda.

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### Chapter 2 : Media Diversity Forum: Diversity in Art and Film

*Democratizing biblical studies: toward an emancipatory educational space. many voices/a kaleidoscope of personal reflections. rhetorical space and a forum of.*

This was my second in person, and my 4th or 5th as an avid follower. PDF16 did not disappoint. Here are a few thoughts about what I observed and how it made me feel. At one point when polled, many in the audience considered themselves part of the environmental movement, but how many in the environmental movement would identify with the open internet movement? While I heard much talk of an inflection point for civic tech, there was just as much bemoaning the lack of real impact. Working with movement-building agency Purpose , Omidyar analyzed online signals to understand if civic tech could properly be called a movement. Do read the full report , but the main takeaways are: Grassroots activity is expanding across the US. Talk is turning to action. There is an engaged core, but it is very small in number. Civic tech is growing but still lacking scale. Common themes, but no shared vision or identity. Evidence of maturation at PDF16 underscored this move to movement. The Civic Tech Field Guide being assembled by Erin Simpson and Micah Sifry of Civic Hall, along with Matt Stempeck of Microsoft, is a worthwhile endeavor that should help us better define, assess and coordinate civic tech efforts over time. Voices Personal Democracy Forum is a special occasion for many reasons, not the least of which is a beautiful display of geographic, cultural, racial, gender and cognitive diversity. It is wonderful to see the proliferation of voices in civic tech, a movement which relies on bringing in as many voices as possible. Empathy comes to life and change becomes possible when the voices of others touch our hearts, particularly voices that are not often heard. Sadly, some voices are never to be heard again, but will remain with us always. Her powerful recounting of struggles to remove negative self-talk resonated with my own personal work over the past few years. I could not agree more with her encouragement to give ourselves the permission for self-care, be it exercise, meditation, creative expression, travel or otherwise. Kristen Soltis Anderson spoke of Sim City , along with the potential for conservatives to embrace civic tech on the grounds of efficient, accountable government. Erin Vilardi of VoteRunLead shared her awesome work bringing the perspective of more women into local offices of all kinds. And this is only a small sampling of the incredible voices that rang out the entire conference. Values If movements arise from strong communities, and communities coalesce around shared values, then what are the shared values of our movement? Given the conversation about a civic tech movement, I asked PDF this question via Twitter, and received a fair amount of engagement â€” 11 RTs! Are we too busy to be concerned with something so abstract as identifying our values? Or are we afraid of what we might find if we really ask ourselves if shared values exist in civic tech? Outcomes-focused â€” If we are not focused on outcomes, what are we doing? This list is obviously incomplete, in large part because it does not include your feedback. And there may well be inherent contradictions. Can a VC-funded gov tech platform find shared values with blacklivesmatter? Does inclusivity always jibe with action? Stepping back, what outcomes are we hoping to achieve? For that matter, what type of society are we working towards? This is why it is imperative that we establish our civic platform â€” the political kind, not the tech kind â€” based on shared values to unite our disparate voices into a beautiful, boisterous movement with an undeniable north star that cannot be co-opted. This is a topic for a post all its own, but I have a few thoughts specific to Personal Democracy Forum. As much as I value Personal Democracy Forum, I have to agree with some of the sentiment about this moment in civic tech. While defining our terms and understanding our movement are commendable, I do fear that some in civic tech are content with navel-gazing analysis and Kumbaya moments. Rather than another report defining civic tech, why are funders not opening up data on their investments so we can understand what has worked or not, and why? If we are really concerned about accelerating the impact of civic tech, where are the practical artifacts for entrepreneurs and organizations to employ? Where is the capacity building for existing efforts, or human-centered design training for government and nonprofit staff? Since civics, by definition, cuts across so

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many issues, there is a tremendous opportunity for our community to draw and reinforce connections across disparate movements. Key to this, of course, will be values, potentially some of those I described above. So how about this: This will mean the hard work of culture change and community-building instead of the sexy allure of another app or platform. Speaking of standards – Congratulations to Greg Bloom on his main stage talk about his work at Open Referral developing standards for social services data. This is civic tech. Technology and the Anxious Brain make important connections between the field of psychology and civics. I may have missed others. What did I miss? A lot, obviously, so help me fill in the gaps!

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### Chapter 3 : Project MUSE - Mourning and Melancholy: Literary Criticism by African American Women

*The voice sometimes seemed to be one voice, sometimes many voices and sometimes one voice pretending to be many*  
[ ] Tags: Empowerment, Meaning, Recovery, Testimony, Understanding My Experiences.

We focus so much on the voices of men, especially famous men in sports, entertainment, or positions of wealth and power who have been accused of rape and sexual assault, that we forget the voices of the women they have allegedly assaulted. Scripture tells us no more about them. All of these women were silenced by the narrator and the other characters in these accounts. Similarly, in our own day, we have seen attempts to silence the alleged victims of sexual abuse by famous men like Stephen Collins , R Kelly , Woody Allen , Roman Polanski , Bill Cosby “and yes, even the acquitted Nate Parker ” among others. The focus is more on those men and their careers than on their victims. Rape is underreported, and estimates of false accusations range from about 2 to 5 percent of the reported rape cases, although there are some statistics that suggest such accusations could be as many as 10 percent. At the same time, it is important to realize that two out of three sexual assaults are not reported to police and so are not part of these statistics. Silence “hushing victims” is as much a part of our world as it was in the ancient world. Every single one of these Old Testament women vanished from the narrative, and the focus went on to the powerful men in their lives. Today, as in the biblical narratives, instead of focusing on the details of the rape and the sufferings of the women who were victimized, we focus on the accomplishments of the powerful men who caused their suffering. We may even support them without thinking about it. If we are honest, most of us will answer yes. Susanne Scholz, however, disagrees in her book Rape Plots: Indeed, everything happens because of her. The brevity of this section on female rape contrasts sharply with the lengthy reports on male carousing and male deliberations that precede it. These women were considered nothing but property and unequal to men. Although women have come a long way from ancient Israel and have been afforded many rights, we are still in a patriarchal society where the victim of rape is silenced and her voice not heard. While Nate Parker has been acquitted, I am very uncomfortable about the loss and burial of his alleged victim who committed suicide. She left college and suffered severe depression and post-traumatic stress disorder PTSD. Her older brother told the media she committed suicide 4 years ago at age We know, too, that Absalom told Tamar to hush and downplayed the incident to her while planning revenge against Amnon. But nothing more is said about Tamar. The friend received a prison sentence while Parker was acquitted, although both men claimed the sex was consensual. Silence, the disappearing of women in the biblical text and in our own society, is bothersome. As much as things have changed over thousands of years and the more rights we have obtained, I have to ask the question, have things changed as much as we might think? For me, this issue is personal. But as a victim of sexual assault several times, I know that in the first one that went to a court of law, my alleged rapist was acquitted. He got away with what he had done to me, and I slowly disappeared from the narrative because everyone expected me to move on. This is still the expectation. Sadly, none of the women in the biblical narrative came out of their rapes with their stories intact; they are no longer there to tell us their feelings. Their stories have vanished while the narrator went on to focus on the powerful men in their lives. It is the same as what has happened in many cases to those alleged victims of these famous men. They have been silent “often out of fear for their reputations, their careers, their families, perhaps even for their lives. We will vanish from the text as they did. We need to support each other and help victims gain the courage to speak out, and we need to refuse to listen to those who want victims to keep silent and not stir up trouble. More and more women are joining together to speak out. Her rape was witnessed by two passersby as she lay unconscious behind a dumpster with Turner on top of her after a fraternity party. This is one woman who has refused to be silent. Her statement went viral on the internet and was read all over the world. She wrote, directly addressing the man who had assaulted her: Let me rephrase for you, I want to show people that one night of drinking can ruin two lives. You are the cause, I am the effect. You have dragged me through this hell with you, dipped me back into that night again and again.

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You knocked down both our towers, I collapsed at the same time you did. Your damage was concrete; stripped of titles, degrees, enrollment. My damage was internal, unseen, I carry it with me. You took away my worth, my privacy, my energy, my time, my safety, my intimacy, my confidence, my own voice, until today.

**Chapter 4 : Sexual Assault: Ending the Silence | ViewPoint | Christian Feminism Today**

*The Theological Forum theme God at the Borders: Globalization, Migration and Diaspora is a timely and necessary response to this challenge Though this study is delimited to the Philippine context, the discussions, findings, and recommendations to the Philippine church have global implications.*

By David Tomas Martinez JULY 4, TEN YEARS AGO, when my abuelito was still somewhat able-bodied and definitely still breathing, when he was living alone, with a tumbling kaleidoscope of different aunts and uncles moving in and out of the two small but spare bedrooms of his home, I decided, in a moment of nostalgia, to drive by his house unannounced. Surrounding the house was a dirt yard, and on one side, my grandmother, when she was alive, had grown cacti near roses. Cars also bloomed in the yard, surrounded by a slouching aluminum fence. My grandfather was not a perfect man. He drank incessantly and sometimes became violent without provocation. I was afraid of him as a child, but I was taught to love him, and I did love him as I grew and began to understand how time and circumstance can press anyone mean. I had never been in that house alone, always people were bustling from room to room. But that day the house was empty; no one was home but no one ever locked the door, so I decided to write a note to my grandfather. As I left his house I felt proud of the note but also felt strange, having been inside alone, a feeling commensurate to wandering around a church or stadium alone. That day, 10 years ago, I learned my grandfather was illiterate, in both English and Spanish. How was I supposed to know? I had spent so many of my formative years around him, spent so much of my early life slamming Tonkas together while he watched baseball. Who knows anything about the people closest to them? I never thought it was strange that my grandfather never read or wrote anything. I saw the bottom of his boots splayed beneath a jacked car more than I saw his face smile. It was my grandmother who read to me for hours. It also seemed commonplace that none of his children spoke Spanish. His children, all 10 of them, understood Spanish for the same reason police officers in the barrio speak at least snatches of Spanish, because to not understand could be dangerous. Much of my childhood I had felt remote, stranded from a larger whole. They sure looked stranded as I watched them running down the street, shoes or no shoes, my grandfather chasing each of them with a machete. At one time or another in my childhood, I saw this happen to each of my aunts and uncles, my father too. Most of America has felt this estrangement. We have all been chased by the machete we call time. So everyday we want to call in sick because everyday we get in to our cars, or on a subway, or an elevator, or an airplane, or a tank, and we can only sit a thousand miles close to someone. Our channels are specialized, devoted to what we play or want or fear, giving us 24 hours of an umbrella to shade the day. We drive-thru our lives with only a fog horn for a voice. My father eventually became more fluent in Spanish because of summer trips to Tijuana, and because he picked lettuce in fields after high school. El carro firme, his friends said as he turned a small steering wheel made of a chrome chain with the palm of his right hand. That car got him my mother. That car got him me. He decided to trade in the car, which really upset my mother, so he could get a truck to better provide for the family. Providing made everybody happier. In two generations, the Martinez family has gone from illiterate to published author. Two years ago, I asked Juan Felipe Herrera to participate in a roundtable on the state of Latin literature for the literary journal Gulf Coast, for which I am an editor. With generous wisdom, he recounted history and a hope for a better tomorrow, discussing subjects such as appropriation of Latin culture: I think, maybe, we have reached a moment where we can no longer talk about these things as separate strands or influences or acts. They knocked on doors, introduced themselves, sat with the campesinos, and began a dialogue then moved from that point. Commodification, appropriation—well, when did this all begin? Let the poem unmask this. Let our lives unmask this, moment to moment. One of my favorite parts of the roundtable process was trading emails with Juan Felipe. His generous encouragement of my work as a poet made me feel less isolated. His kindness brought me closer to him and created a more concrete idea of Latinidad. A Book of Lives. She was anonymous to the villagers. Her braids became wings. Her face, a tattoo of two hearts, Her

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spirit became Alpha. And yet, She draws the sun, the dead-eyed orb, the Shining One that leads us. Herrera equates La Mano with the poet. In the hands of Herrera, the trope of the tortured artist is capsized, and though the poet is punished, it is in this exile, in the use of language, that the poet leads society. Many of us are made illiterate from society by our circumstance and demeanor; as a result, some of us turn to poetry. Unfortunately, some of us face other, harsher realities, silent with few options. Narratives, the stories we tell as we propel through our own lives, are fundamental and inextricable from existence. This is why people, I include myself, fight in the name of civil rights, of all kinds. Juan Felipe Herrera is a cosmic warrior for us all, the closest kin to Walt Whitman walking. Herrera is a beloved poet whose extensive body of work reminds us that the politicized world of the immigrant, and of the Mexican community within the United States in particular, also participate in shaping the rich cultural identity of American literature. Poetry belongs to everybody. Poetry is most alive in places like Ferguson and places of fear. Poetry comes out from places of oppression, sometimes in alternate venues. We need somebody that thinks outside the box, and nobody thinks further out of the box than Juan Felipe Herrera. Coming from where he comes from, his poetry has to come from a beautiful place. He knows the stories. He knows the people. He knows the culture. Juan Felipe will make us proud! He is the number one border crosser, in many ways that is what we need in this time, a person that transcends divisions, that can move us into the new millennium. He is the vato loco laureate of the United States. Juan Felipe Herrera has enriched poetry and enlarged Latino poetry. He keeps making it new, current. His persona embodies an exuberance that will, I predict, enrich and delight the men, women, and children he will come into contact with during his term s. As this news sinks in, I find myself asking: Reading it, I was transfixed by the way Hijuelos captured particular registers “ modes of speaking “ of his urban characters. They sounded like people I knew growing up. Three years later, in , what I remember most about the news accounts of Toni Morrison winning the Nobel Prize for Literature, was the tenor, not the contents, of the comments made by Henry Louis Gates, Jr. JFH is one of the most important poets of his generation. He has an amazing ear, and will be an invaluable and dynamic influence in his position as poet laureate. This is not hyperbole: JFH is going to change how the poet laureate serves the nation and all its people. His ear and his lexicon are beautiful and complex: It was , and I was in a bad place. My uncle was killed by the police while unarmed, and I decided my anger needed to be released somehow, so I began writing horrible poems, bad song lyrics, and corny manifestos. I had heard about a teatro performance over in nearby Fresno so I drove out there and hung around afterward to meet the performers. There was this man, this crazy looking Chicano with a neon orange shirt and paisley pants “ the first poet I had ever met in my life. I was 21 years old and had never been called that by anyone. I took his words to heart, and by the next year I was practically living on his couch. He and his family took me in, and we spoke about Lorca and Ginsberg, Dario Fo, Fellini, art, and activism late at night and early in the morning. This was my beginning. It was during this time that I decided I would become a writer and performer “ a voice, at whatever the expense. Juan Felipe and his wife Margarita Luna Robles have always been this for me. They have always been a team in their mentorship and leadership. Over the past 20 years, I have seen Juan teach, perform, write, create, and embrace the community with opens arms and an open heart. What he does and the way he does it is unparalleled in its mastery. I once saw him bring a room of at least screaming children to a complete calm, long enough to have them chanting poetry in unison. I have also seen him turn a room full of politicians and corporate types into smiling, clapping, lovers of poetry. For those of us who have known him all these years and have had the privilege of his mentorship and friendship, it was a no-brainer that he should be selected to the post of poet laureate of the United States. There is no one more deserving of the honor, and at the same time, no one more qualified to be the ambassador of poetry, youth, and literature on that grand a scale, regardless of race or background. Long before the cameras had ever focused their lens on him, Juan Felipe Herrera has been committed to these very things since day one. Perhaps, in some small way, this is a sign of good things to come. We toasted and sent out so many good vibes that we almost managed to conjure Juan Felipe out of the thick pine forest to receive our abrazos.

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### Chapter 5 : ATS Theological Forum Books | Asian Theological Seminary

*Our Kaleidoscope Community. p FAA Safety Briefing. is the FAA safety policy voice of non-commercial general aviation. Flight Forum - letters from the.*

My house has only a couple and I generally avoid looking at them—or rather at my reflection in them. I can remember, for example, when those fun house distortion mirrors first appeared. A local restaurant where my family occasionally dined had one. Seeing my sisters and me in the mirror that made us look as tall as bean poles was better than any of the food we ate there. But somewhere along the way I stopped wanting to look and started avoiding seeing just how bad things are. I guess there are times when less is more—that sometimes the flaws are just too numerous to want to look very long and so it is best to keep the viewing to a minimum. For years, my experience of the Bible was similar to that of mirrors: Sure, I had gone to college to study the Bible as a Religion and Philosophy student and subsequently earned two more degrees in Religion. Yet the Bible, for all of its original magnetism, had become a book I never read unless it was required. Fortunately, one evening while roaming the shelves of a local bookstore I located books by an author new to me, someone who brought together with great clarity an historical-critical examination of the Bible with an eye for its inspiration: While I only briefly rubbed shoulders with Marcus Borg in person at summer seminars at the Trinity Episcopal Cathedral in Portland, Oregon, he, more than anyone else, helped me to see this sacred text as a book of love despite its many flaws. Since , I have read everything Borg wrote, including his most recent book, *Convictions*: Since his recent death, I have pored over Internet articles and posts. Often Borg is identified as a liberal scholar. And yet Borg, perhaps more than most academics, frequently talked about his experiences of God. In his final book, inspired by a sermon he preached on his seventieth birthday, Borg explained how his understandings of God changed over his life most clearly because of several mystical experiences he had. Photo by Kaihsu Tai. His invitation was transformative for me because I had become stuck in the old way of seeing the Bible, knowing that it no longer held hope for me, yet not really knowing what to do about it. The old vision involved reading the Bible literally and accepting Christianity as rightly patriarchal, including only masculine names and images for God. Too, there seemed to be few people who made distinctions between what the Bible said and what God intended. As someone who had studied the Bible academically, I longed to explore these questions in church groups and Sunday school classes—even as no one else seemed to find these issues even slightly problematic. But Marcus Borg confirmed my questions were ones he, too, had worked through earlier in his life. In lieu of the old vision, he suggested reading the Bible as a sacred means to a deeper relationship with God, realizing it was never intended to be an end in itself and instead points, even only tentatively and with substantial flaws, toward God. The Bible, he said, was a product created by two ancient communities; it contained their responses to God. While there are several helpful implications from seeing the Bible as a human response to divine initiative, the most important was that it enabled me to recognize multiple voices within the Bible and to examine how their perspectives changed over time. The way Jesus interacted with and treated women was not the same as how later authors of the New Testament saw women. I could understand how the egalitarian vision of Jesus diminished as the Christian movement grew and changed. What once included all people women and children, beggars and the sick , before the closing of the New Testament canon became a movement of men, a developing hierarchy: There were different voices, claiming different things. None represented the voice of God per se. All were responses to God conditioned by their own biases and situations. In the midst of these conflicting claims, Borg helped me embrace my ability to distinguish between these voices and to exercise my interpretive muscles. With time and deeper study I came to see the stark contrast of messages in the New Testament about women: Jesus never making gender distinctions while many of the later epistles did. In the face of downright contradictions, I learned to take a stand, giving greater weight to how Jesus lived and less to the authors of the letters who made accommodations to their cultures by moving away from the radical justice seen in Jesus. Even though years

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earlier I had learned the technical insights Borg used, his books enabled me to move beyond the bifurcation I had felt of studying the text for academic purposes versus doing so for devotional value. By seeing the Bible as a human response to God, my heart and my head came together in meaningful dialogue. God was no longer on trial for creating and promoting sexism. People in the name of God had done this and I could see they had made a mistake, one we all make because we are inexorably shaped by cultures and environments. I became more gracious toward these biblical authors seeking to understand the challenges they faced, knowing it is not easy to work for justice, especially if lives are on the line. I had the liberty to think they may not have gotten it right, at least not all of it. They were human, after all! No doubt we all mess up all the time; it is a fundamental reality of life. Despite what they saw or how they made sense of God, by viewing their experiences as human responses, I could trust they were genuine, even when their attempts harmed me and countless others. How could they have understood the future anymore than we can? When I examine my failures and limits, I realize they were no different. I returned to the diverse voices and what they said about women. Even as Jesus called all people to follow him, never making special accommodations for women or suggesting they were inferior to men, 1 Timothy clearly restricted women: Then they would be saved through childbearing if they continued in faith and love and holiness. The Gospels and 1 Timothy could hardly be any more divergent. I used to be angry with the author of 1 Timothy; angry with those who thought it good to include such nonsense in our sacred text; and angry with those who use it today to silence and oppress women. Instead, we can choose to embrace the radical equality of Jesus just as we can learn from those who chose a different way. Marcus Borg taught me how to use troublesome passages in the Bible and to see the whole of itâ€”as wonderful and terrible as it isâ€”as a sacred response to God. I no longer need to avoid looking at its flaws as I do with my image in the mirrors in my home. Its holiness lies not in its perfection but because it assists us in finding our wayâ€”however circuitouslyâ€”to God. We are called to continue the story, to write our part of the narrative, taking over where the ancient communities left off. Because of the wisdom and writings of Marcus Borg I have learned to read the Bible again, trusting its voices to illumine the path Home. For thatâ€”and his witnessâ€”I am eternally grateful.

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### Chapter 6 : University of Houston Digital Library: Collections

*Many voices have said that we need to respect them, honor them, and help them. Almost everyone agrees we need to support our vets, but nobody talks much about what this means or looks like. During my nearly 10 years of working both in the military and veteran community, and as a civilian in the faith community, I've learned a thing or two.*

His last, best chance to exercise those pesky demons. Mama never said I was the smart one. But wait, you say, what is this saga that you speak of? So, without further ado a little background. Turn on the Wayback machine, Mr. Peabody! In Days of Old Doodle-oodaloo-doodle-oodaleoo insert your own way flashback lines here. That march triggered a massive trap, or ambush, or News Kids on the Block festival, or some other kind of ultimately bad mojo. The end result was the forces of good disappeared and years later all that was found in the forest was a massive graveyard presumably holding the remains of the forces of good and a massive Orcusophile-inhabited dungeon complex underneath, hence the name: The Dungeon of Graves. Anyway, it was all way cool and, in true Necromancer Games fashion, way nasty. As cool as it was, I always had a little niggling question in the back of my mind. If the Orcusophilic priests established their new temple in the Dungeon of Graves, then they presumably never went back to reclaim the abandoned temple-city of Tsar. Basically, I never heard back from them. Yep, story of my life. Fortunately, ever an optimist or at least a glutton for punishment, after an interval of 6 months or so I submitted it again, hoping it had just been eaten by the email monster. This time I received a favorable email response, and shortly thereafter, I was talking on the phone to Bill Webb, co-owner of Necromancer Games. These were the heady days of titles like The Lost City of Barakus and The Vault of Larin Karr for Necromancer, so from talking to Bill, mini-campaigns were the hot sellers for Necromancer, and my idea for a simple adventure module to build upon the lore created in The Dungeon of Graves grew. A few months later and many thousands of words into writing my adventure-campaign, I had another conversation with Bill. So Necromancer was looking in a different direction, to move to more smaller books at a lower price point. Would I be able to break Tsar into three books? Tampering with My artistic Genius After a little thought about how it could be done, I decided, yeah, I could find a way to break it up into a three-parter. This actually gave me a little extra leeway in expanding each part, I thought in the throes of my youthful exuberance! and it grew. The first part clocked in at 90, words, the second at , I was getting nervous! the third one was shaping up to be truly massive and Bill was pinging me for it, wanting to know how this thing was going to end! and it grew! and grew. I kid, of course; I never touch caffeine! Anyway, with much-shorter fingernails and much-grayer hair, I finally sent in the final turnover on the third part. The Path to Publication Never Runs Smooth With only three fingers left on my right hand and a keyboard smeared with blood, tears, and even a little feces okay, but that was from the monkey being carried by the polar bear on the bike with the! oh, never mind , I managed to hack out art orders for the three books and send them in. The books were edited, laid out, and sent to the printers in China on a long, long, slow boat ride. Not that the quest ended there, mind you. I am, after all, of limited mental faculty and a true glutton for abuse. Necromancer Games soon went on a hiatus, and while many discussions were had about resurrecting the adventures and Necromancer actually released the first one in a PDF-only format, nothing ever grabbed enough momentum to really get going. Alternatives Are Few I started shopping the title around a bit! anyone want to publish a , word adventure? Here I was all dressed up holding a behemoth book and with no place to go. Necromancer Games had been silent for too long, and he wanted to at least get this thing out the door as a last hurrah if he could. All I needed to do was revise the ,word adventure to the Pathfinder Roleplaying Game rules. People have been incredibly supportive of the project and patient in its year-long-plus release schedule! diehard old Necromancer Games fans and even Pathfinder fans who had never really heard of Necromancer. And Frog God Games has expanded into multiple projects due to its success. Pretty Old World, huh? It introduced me to the publishing biz and its many facets. It led me into part ownership of an RPG publishing company, which is really kind of cool. It showed the power that a loyal fan

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base clamoring for a product can have. Also, it exposed me to a great deal of derision and mockery by my playtesting group a normal thing for me as they pointed out every typo and ill-conceived idea I had come up with, and exposed them to PC deaths on a geometric scale a normal thing for them, heh, heh as I took out my revenge on their sorry characters. But mostly it made me realize, as I continue this months-long process of going through and updating every, endless stat block, that I really want to punch the guy in the face who decided that it would be way cool to add a template or PC class levels onto every freaking monster in the adventure. You can check them out at [talesofthefroggod](http://talesofthefroggod).

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### Chapter 7 : Frank Felice - Wikipedia

*ViewPoint is a blog in which different writers express their personal perspectives on various topics of current interest. It's a blog of many voices. ViewPoint is a forum for discussion.*

God at the Borders: This is particularly so in the Asian context, with its profound religious traditions and its integration of spirituality into every dimension of life. What is striking in this volume is that the practices of prayer and meditation are not simply discussed within the frame of a personal spirituality, but also in its outworking in the social arena. Here is a spirituality that is shown to have relevance for culture, natural disasters, persecution, and poverty. Not only is this volume enhanced by the contribution of two outstanding scholars, Dr. Simon Chan from Trinity in Singapore, but it also offers the voices of many practitioners who, in ministering to human need and crises, demonstrate the healing dimensions of Christian spirituality. This volume for the Asian world will be a rich resource for scholars, clergy, students, and the laity. In this book you will drink from deep wells which will nourish your soul, and it will also encourage you into the spiritual practices of social transformation and the work of justice. All throughout, stewardship served as the biblical-theological justification for responsibility towards creation as well as governance, handling capital, and the uplift of the marginalized. It challenges the Christian to fulfill the creation mandate to till the garden and keep it. But this book goes beyond environmental stewardship as it also covers financial stewardship and effective leadership. I challenge you to read this book with an open mind. Lee Wanak Thirteen chapters, eighteen contributors, looking to find ways to fill the hungry with good things and make the Gospel truly Good News to the poor. The whole book is a gem—thoughtful, practical contributions from seasoned theologians, cultural exegetes, Bible teachers and urban poor workers. How should this disturbing reality figure in Christian theology and work? Informed by solid biblical scholarship and sensitive social awareness, this book articulates many voices of poverty and proposes exciting challenges. Reflections in the Asian Context Twelve chapters, twelve contributors, seeking to understand the shadowy world of demons and spirits in light of the Christian faith. Truly a great benefit to the churches. While we wrestle against rulers of darkness and powers in the spiritual world, we come with the needed weapons. May this book aid us further with biblical truth and discernment against the powers! Asian Christians confront religious issues vital to Christians everywhere. This will surely contribute to our growing up into Christ in all things.

## Chapter 8 : Personal Democracy Forum Movements, Voices and Values

*At the Hearing Voices Network, we use the word recovery to mean 'living the life you choose, not the life others choose for you' (whether those others are family, friends, workers or voices). Many people who hear voices simply don't need to recover - they are already living lives that they love.*

The menus relate not only the regional cuisine of the particular restaurant but also show some of the cultural and social norms of society. The menus are from hotel restaurants, stand-alone restaurants, and steamships. Through these digitized pages, one can learn about the dynamic history of these companies and their evolution into world-renowned leaders in hospitality. The annual reports provide a wealth of information related to their operation and the transition from small hospitality companies to large international corporations. The reader can also learn about the varied ways hotel companies raised money to fund the expansion of their hotel chains. Both Hilton and Sheraton had aggressive growth programs, both domestically and internationally. The international expansions also show the important role American companies played in the era of the Cold War. The technological revolution that the world experienced in the mid-twentieth century likewise is reflected in these annual reports. One unique issue that plagued the travel industry in this period were the costs of reservation centers and the long-distance telephone call, a problem that ceased to exist with the advent of digital communications. The first Marriott, the Key Bridge Marriott in Arlington Virginia, highlights the growing importance of automobile accessibility to the hotel business. The annual reports also reflect the changing nature of American society in the middle decades of the twentieth century. Inside these reports are images revealing shifting consumer tastes and preferences in interior design and fashion. Advances in modes of transportation, from railroad, to propeller airplanes, to the advent of jet age are also shown, providing a unique glimpse into this dynamic period of American history. Hilton College of Hotel and Restaurant Management. It is comprised of a diverse array of historic retail brochures, pamphlets, catalogs and even product samples from the William R. Bebe and her first husband, Douglas E. Johnston, were married on October 12, Bebe and her husband lived near and were longtime friends to President George H. Bush and First Lady Barbara Bush. She and Barbara Bush both attended Smith College together during the s. In addition to her involvement in politics, Bebe has also been an entrepreneur with her second husband, Robert Gow, whom she married in She has a lifelong belief in healthy eating and promoting healthy eating. As a result, she and her husband started a honey business, maintaining beehives in the backyard of their home and harvesting the honey to be used in food products such as honey mustard, honey chutney, and Asian food sauces. At one point during the early 70s she was approached by Procter and Gamble for her honey mustard sauce at the Fancy Food Show in New York, and they ended up taking over the honey mustard business. She was also an accomplished tennis player, winning the singles and doubles championship with George H. Bush and James Baker at the Houston Country Club, and teaching tennis to boys and girls in the community through her tennis camp. An all-around accomplished athlete, Bebe is pictured on horseback, boating, golfing, and playing tennis. There are also many photos of the family together during the holidays. Her scrapbooks provide researchers an intimate view of family life, leisure, and activities both in New Vernon, New Jersey, and Houston during the early and mid-part of the 20th century. The photographs of Chenoweth, her family and friends, and her travels give a glimpse of American life during the late 19th and early 20th centuries. The digital collection includes 67 photographs and a page scrapbook. The photographs, including those found in the scrapbook, include formal portraits and snapshots. Many of the portraits provide examples of formal dress and photographic customs from the time period, including dresses worn for graduations and weddings. In contrast, the snapshots show life unscripted. These snapshots include groups of friends and colleagues, travels across the American Southwest, and picnics, sports, and other social outings. Much of the information about the photographs comes from notes included in the archival collection that houses the materials, the Blanche Espy Chenoweth Papers. Chenoweth was born in Iowa in and spent the last 25 years of her life in Houston,

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prior to her death in During this time she also wrote an advice column for a newspaper.

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### Chapter 9 : One Too Many (Voices in My Head): Reflections on Misery | Kobold Press

*publication Many Voices - Reflections on experiences of Indigenous child separation, describes the way a collection of accounts "reflect a kaleidoscope of human emotions, experiences and points of view from this shared past". 16 Common themes emerge among a.*

In fact, this will only be my 10th Veterans Day that I remember ever caring about. I became a VA chaplain in and, a couple years later, began working with churches and communities to bring them together and equip them to help veterans and family members get the help they need. Before I got paid to work with veterans, I confess that Veterans Day came and went with little or no thought. Much has been said in this contentious election year about veterans and the way we treat them. Many voices have said that we need to respect them, honor them, and help them. Almost everyone agrees we need to support our vets, but nobody talks much about what this means or looks like. Support our troops by respecting and recognizing them. I think this is the most common notion of what it means to support our military and veterans. Veterans have sacrificed much for us. Many have left their families for lengthy deployments. They have risked their lives for our freedom. Our military service members and veterans have taken the oath, worn the uniform, and represented our nation proudly. They deserve our respect and recognition. This type of support often involves yellow ribbons, parades, flags, and recognition at sporting events and in Fourth of July church services. These are all well-intentioned and helpful ways to support those who have served us. The problem with this form of veteran support is that, sometimes, it requires nothing more of me than standing during the national anthem, taking off my ball cap, and holding my corn dog over my heart for 3 minutes. Support our troops with money and benefits. For many, supporting our troops means going farther than just recognizing veterans. Unfortunately, the majority of that funding supports the troops before and during deployment, but does very little to support them when they come home. The funding that does support veterans when they return to their communities usually takes the form of disability compensation and healthcare. Supporting both current and past service members with our money and benefits is legitimate and important. But there are problems with this approach too. The responsibility for veterans is always ours. VA was founded in Who supported our returning warriors before then? For thousands of years, all over the world, local communities were helping their warriors come home and, in most societies, they did a pretty good job of it. There is very little attention given to what our vets can do for us. Those who have served in our military have experience, resilience, and knowledge that none of the rest of us have. We desperately need them to continue to serve as our elder warriors when they come home. The truth is, we probably need them before and after war as much as we need them during war. Support our troops by building real relationships with individual veterans and their families. In my experience working with veterans and their families, this approach to supporting our veterans is the most meaningful. What means the most to individual veterans is often seemingly small, personal things. Some of this work is easy, but most of it is hard. Many are cool with supporting veterans as a group or a nebulous whole, as this can be done easily through the two approaches above. But the story is different and difficult when it comes to helping the individual, short-tempered, struggling veteran right in front of you, or the terrified parent or spouse of a soldier who is blowing up your phone, desperately trying to get help for their veteran. However, engaging in this approach to supporting our veterans can become truly meaningful for us. Through real relationships, we can make a real difference. It is also through this relationship approach that our churches and faith communities can play a unique role. We are communities of faith that our isolated veterans and families need desperately. Often, we knew these individuals and their families before they were deployed, and we can notice changes when they come home. Others in our congregations have served in previous wars or have family members who served. Those who have been there themselves can help individual veterans more than any of the rest of us can. They need our individual love and reconciliation, which can come in many ways. It can come by leaving them on our Wednesday prayer lists even after they come home. It might mean mentioning

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PTSD and depression in our sermons and prayers. It could mean walking a veteran through a referral to a VA hospital or a provider in the community, people better trained to help. It could mean inviting a service member or vet to go to a Veterans Day event with you. I think of Rick who has been struggling for 40 years with what he did in Vietnam, but who is now healing. I think about William, whose hearing was damaged while serving in the military, and it has gotten worse lately. I think about Mr. Jackson, who spread Agent Orange all over Southeast Asia and is now in a hospital bed because of it, trying to make sense of his life. I also think about brave mothers and fathers who are doing whatever they can to help their kids survive after deployment. I think of Lauren, bravely facing her military sexual trauma for the first time and getting seeking help. I think about the countless veterans everywhere who work alongside me in their own communities. All of these people find and offer help, not so much through a bumper sticker or a Veterans Day service, but through individual lives and people who care enough to get their hands and hearts dirty. Are you willing to just listen to veterans, accept them where they are, learn from them, and work to get their souls the help they need? All of these things are necessary for a service member, even a former service member, to come all the way home. May it so be for all of us this Veterans Day. His interests are in classic rock and the intersection of spiritual and mental health, and pop culture and theology. Steve lives in Little Rock with his hyper lab, Sunny. Day , does , Mean , mental illness , military , really , service member , Steve , Sullivan , support , troops , VA , vet , Veterans , what Why is Coracle the name of our blog? A coracle is a small, round boat. It looks like something out of a movie about hobbits. In centuries past, Celtic Christian pilgrims would set out on the ocean in such boats, journeying where God would take them.