

Chapter 1 : Strategy/Wikimedia movement//Direction/Appendix - Meta

Appendix. Introductory Comments to the Lecture Cycle The Spiritual Guidance of the Individual and Humanity Copenhagen, June 5, The Mission of the New Revelation of the Spirit.

Personal Interviews This project entailed the use of four research methods: These methods are explained below. **Written Survey** The item written survey was devised using questions asked by Hoge et. In addition, original questions were created to measure adherence to Unity philosophies and practices and other descriptors. A copy of the survey, is included at the end of this Appendix. Because random sampling of Unity participants throughout the country was not possible for this survey, I selected two different populations which would give a better overall view of Unity as a whole than one population would give alone. The congregation survey data provides information about people who attend a Unity church. Since I knew that participation in Unity sometimes does not include attendance at a church, I decided to attend a retreat at Unity Village in order to gain access to a wider range of Unity participants. Retreat attendees included people who were members of Unity churches, as well as people who used Silent Unity or read Daily Word, but had never attended a Unity church. The survey was distributed on April 11, , to all retreat participants a total of 27 , and on April 12, to all participants in the Continuing Education Program a total of 54 held at Unity Village. Thirty-two surveys were returned from the retreat, for a response rate of A slightly altered survey the question on income was removed at the request of the minister and replaced with a question on the use of spiritual principles for prosperity was distributed on November 3, , to everyone in attendance at the Sunday service. Of surveys distributed, 65 were returned for a response rate of The overall response rate was 48 percent. **Personal Interviews** Ten people were interviewed on audio-tape using open-ended questions covering the following general topics: A list of sample questions is attached, but is not necessarily inclusive of all questions asked of every interviewee. Each interview lasted about one-half hour to one hour. I selected subjects from the attendees at the retreat based on demographic and prior church membership information. Subjects were given the option of using a pseudonym or signing a consent form if they agreed to allow use of their real name. For those individuals who requested anonymity, other demographic information may have been changed so that they could not be identified. Subjects were also informed that they could change their decision to use their real name at any time before the research was published. The interviews took place on the following dates:

Chapter 2 : Los Angeles Times - We are currently unavailable in your region

The appendix has long been dismissed as an organ that has outlived its usefulness in human evolution. But new research suggests it may play an active "and detrimental" role in the.

Its supporters, the so-called Maskilim, were active in various fields: Transformation reached the individual European Jewish communities at various times and in various ways. It spread eastwards to Galicia and was developed further in Russia. Supported by a few Christian thinkers, and encouraged by "Enlightened despots" who wanted to assimilate their minority populations, the Maskilim tried, until the late 19th century, to harmonize the adherence to the Jewish religion and tradition with integration into the European societies. InhaltsverzeichnisTable of Contents Enlightenment Jewish Style During the 18th century traditional Jewish society underwent a cultural crisis because of a process of fragmentation, the main symptom of which was the decline of rabbinical authority. The attempt to find an answer to this crisis led to the formation of various competing movements: Haskalah, Hasidism , the traditionalism of the followers of Rabbi Elijah ben Shlomo " , the Gaon of Vilnius which were called the Mitnaggedim or "opponents" [of Hasidism]. The interaction of these movements must be regarded as the main phenomenon of Jewish modernity. The Haskalah " literally "education" the root word is related to the Hebrew "s-k-l", which means "to act with understanding" " marks a turning point in Jewish history whose effects, in a second and more diverse stage, extended into Eastern Europe , far beyond its spiritual birthplace in Prussia. If the Berlin philosopher Moses Mendelssohn " [] , who translated the Pentateuch, the five books of Moses, into German, pioneered the movement, the legal framework began in France with the contemporary European process of Emancipation: Naturally, the world of the Ashkenazim , united by traditional ways of life and customs which structured space and lent a unique rhythm to the passing of time, continued to exist 1 so that, for a part of the Jewish population, religious and social life remained closely connected. But others struggled against religion and tradition and advocated a new definition of Jewish society. Because of the Haskalah, modernity was seen as a real challenge by the Jewish minority. It raised many burning questions: Adherence to or loss of traditional ways of life, decisions for or against "emancipation" and "assimilation" and would not the former lead automatically to the latter? The Jewish community had to choose a form of integration. Since in France and Germany the Jewish population was a small minority, but in Central and Eastern Europe constituted a rather large minority, the Haskalah had to pass through various forms and diverse stages in which its original teachings and practices underwent nuanced changes as they were adapted and revised. However, everywhere the goals of the proponents of the Haskalah were the same: The pre-requisites for such integration were modernisation and ending the centuries-old blending of religious and social life. The Haskalah pursued a double purpose: The Jewish Enlightenment thinkers propagated a new relationship to the world, and to others, from now on, more heed should be paid to social reality and to improving the conditions of Jews in exile. In this regard it was important to take the actual situation into account and to help improve the social life of the Jews so that they could become equal members of society; at the same time Judaism was to become more open to the world. The Maskilim, the proponents of the Haskalah movement, criticised specific aspects of the religious tradition, especially those customs and rituals that stood in the way of Jewish social integration. Thus, the origin of the tensions between Orthodox and "enlightened" Jews lay in their thoughts on the importance and role of religion in modern Jewish society. The process of change initiated by the Haskalah must also be considered in a larger context, since it took place as part of the general social developments of industrialization , urbanisation, and the growth of bourgeois society. With the dissolution of the traditional structures of Jewish communities and the fragmentation, or indeed individualisation, that this caused, new forms of Jewish life emerged. One of the most obvious results was secularisation which, along with acculturation, affected every area of life: Funeral 2 and circumcision 3 rituals were reformed, and even the development of synagogue architecture reflected the change: Formerly the synagogue had not only been a house of prayer but had also housed a school and a centre for the secular aspects of community life, now it became a sacred house of god. Not all of the different currents of the Haskalah culminated in social assimilation: The effort to preserve the special Jewish character

“the goal of national dissimilation” was also part of the effects brought about by this movement. Everywhere European-Jewish "subcultures" developed. It has been shown that the entire 18th century was characterized by a process of progressive acculturation, although traditionalism remained the model of reference. However, other models must also be taken into account, for example that of Italian Jews etc. One could also think of the Jews in Bordeaux and Hamburg whose active participation in local affairs was acknowledged and valued, and of the Jews who were accepted into Masonic lodges. Jews like the financiers, the purveyors to the German speaking courts, the makers of coins "moneymen", in short, all those who, in a manner of speaking, had taken fate into their own hands belonged to a "semi-neutral society". Of particular importance in this context are the social conditions that prepared the way for the development of the Haskalah ideas. These conditions are so characteristic of the era that, in retrospect, leaving the ghetto appears to have been an act of historical necessity. Eventually they attained the status of parnasim community leaders and gradually came to be the most influential men in Jewish charitable institutions. Their way of life became ever more similar to that of the non-Jewish elite in Berlin – their "Western" appearance, the gradual dropping of Yiddish in favour of German, and the choice of a modern education for their children were unmistakable signs. In the Habsburg Empire, where the biggest communities of traditional Jews lived, the Enlightened monarch Joseph II – took measures to make the Jews "useful citizens" and to integrate them into society. A look at the laws passed under his rule particularly the Edict of Tolerance clearly reveals this intention. However, at the same time, the laws passed in Vienna called into question the autonomy of the Jewish community. As a result, the school system became the major challenge for the Habsburg policies regarding the Jews. The Programme of the Mendelssohn Circle Moses Mendelssohn played a leading role in formulating the concept of Enlightenment. Already during his lifetime he was referred to as a "Jewish philosopher". However, it would be incorrect to call him a philosopher of Judaism for he only occasionally philosophised on Judaism: However, these sketches of Judaism can be seen as intended for Christians rather than for Jews. He viewed it as a mixture of crude and corrupt German and Hebrew and denounced it as the instrument and symbol of obscurantism. In this context Mendelssohn published between 1773 and 1783 a German translation of the Pentateuch in transliterated Hebrew and added the so-called Biur, essentially a grammatical commentary in which he defended his translation and explained its relationship to the exegetical tradition. This edition of the Pentateuch, which traditionalists at first opposed, was of no small importance; it helped an entire generation of Jews to master German there were 20 editions in the space of 71 years, always in Hebrew letters, which indicated the existence of a broad consensus – albeit only in German speaking lands. In this way Mendelssohn became the representative of a new direction in Judaism for a broader public: One of the important points of controversy that the Maskilim had to deal with was the binding nature of the Halakha the moral and religious commandments and prohibitions of the Jewish tradition for an enlightened Jew, as the departure from the tradition often led to a break with it. At the heart of the matter was the question of the relationship of religion to secular culture and science. In this regard supporters of the Haskalah pointed to the philosophy of the medieval Jewish thinker Moses Maimonides – who in his Guide for the Perplexed end of the 12th century had sought to reconcile Judaism with reason and with the study of the natural sciences. The aim was to demonstrate the ability of the Jews to improve their own customs and to re-interpret Jewish religion and culture. In his attempt to improve the condition of the Jews, acted as advisor to Dohm when the latter was writing his influential essay and took an active part in the controversy that ensued upon its publication. In 1775 Mendelssohn published Jerusalem: Or on Religious Power and Judaism which should not be seen as a philosophy of Judaism but a political treatise. To the latter he wanted to show that Judaism acknowledges no religious power, and that, therefore, Jews could and should be regarded as equals and as equally valuable members of civil society. The programme of the Maskilim also called for a reform the Jewish education system that had previously been the responsibility of Polish Talmudists and Rabbis. The school was primarily intended for children of the lower social classes who had to pay no fees. The aim of the Freischule was to teach useful knowledge and skills especially foreign languages and natural sciences that would help the children develop into "virtuous citizens and loyal subjects of the state". Particularly noteworthy is the fact that the school taught Hebrew grammar, which was a novelty and therefore provoked a storm of indignation from

Orthodox Jews. In addition, Wessely was the most important Hebrew writer of his generation. In general the followers of the Haskalah showed a particular interest in the study of Biblical Hebrew and Modern Hebrew Literature and advocated introducing modern disciplines to replace the study of the Talmud. However, this radicalization of the discourse concerning the language issue appeared a bit strange to a readership that was rapidly integrating into German society and whose mastery of Hebrew was waning. In accord with this social development the first Haskalah journal in German soon appeared: It tried to mediate between tradition and assimilation. Whereas Mendelssohn had attributed the character of revelation to the entire Biblical and Talmudic tradition, including ceremonial laws, and declared them binding for all Jews, his younger followers approached the religious traditions with the instruments of rational and historical criticism. The second generation of Enlightenment thinkers demonstrated a tendency towards radical deism. He also endeavoured to reform the liturgy by removing the songs and prayers that called for the return to Zion. By his reform efforts even led him to offer his official conversion to Christianity to the Protestant Chief Consistorial Councillor Wilhelm Abraham Teller " under the condition, however, that he would not have to profess faith in Christ. He also campaigned to introduce organ music into the divine service and to hold the Sabbath sermon in German. These radical positions cost him the trust of community leaders. Great intellectual adventures, which are undoubtedly the result of the Berlin Haskalah, shaped the 19th century. Despite many differences they shared common characteristics: The younger generation of Jews that had been influenced by the Sturm und Drang movement and raised in the spirit of Romanticism began a systematic and critical research into their historical and cultural heritage. It was headed by Zacharias Frankel " and became an important training centre of Conservative Judaism. The process of integrating into German culture reflected the wishes of most members of the German Jewish community. In this regard the famous Berlin salons are often cited as evidence of the mutual respect and appreciation that existed between Jews and Christians. However, the integration that took place in institutions of education, at grammar schools and universities, where Jews were soon over-represented, was more lasting and profound. The path out of the ghetto into civil society Jacob Katz led from the old Jewish quarters and rural communities to the large cities. In this way the German Jew became the archetype of the modern Jew who has escaped the ghetto and whose life is guided by the principle of community and solidarity with the host country. For some Jews the efforts to integrate led to the surrender of Judaism and to conversion to Christianity " a phenomenon that went hand in hand with the fashion during the Romantic era of converting to Catholicism. In the course of the 19th century approximately 20,000 people converted to Christianity. The temptation was especially great in educated circles and in the Berlin elite that was at the centre of salon culture and which included many women. Many of the Jews who were more or less respected in the Berlin circles, 27 left the Prussian capital to return to their homelands, driven by a sort of messianic enthusiasm. The situation in Eastern Europe " including Hungary 28 " was entirely different from the situation in Central and Western Europe. For the Maskilim the scope for action was much more restricted: On the one hand there was no active support on the part of state authorities or non-Jewish intellectuals, on the other hand, for decades the growing movement of Hasidic Judaism had offered an alternative to integration. However, this adverse situation actually prolonged the life of the Haskalah in the East by preventing rapid and effective assimilation. In the Shtetls the Maskilim were called "Berliners" or "Germans" well into the last decades of the 19th century and, for the pious Hasidim, the name Mendelssohn was anathema. Although it was the intention of the Haskalah to reach the entire people, in practice the Maskilim approached only to those who had already demonstrated a certain amount of interest in secular affairs. Here the concept of "Haskalah" fuelled the same debates that it had in Western Europe, but now the opposing positions and attitudes were more pronounced. On the one hand they campaigned in the name of reason and the ideal of fraternity for political equality, for improving the living conditions of the masses, and for developing a new culture; on the other hand they emphasised the importance of the Bible and the beauty and purity of the Hebrew language. Jewish intellectuals in Eastern Europe pursued the goal of emancipating the Jews, but without rejecting the Jewish tradition. Inevitably, their reflections on the place of religion in society and on re-making Jewish identity led to the critique of Hasidism. For the supporters of progress, Hasidism embodied the forces of obscurantism and fanaticism that put a brake on the modernization of Jewish

life.

We will welcome new volunteers to our movement with enabling and conducive environments for participation. We will develop products, interfaces, and services that support positive experiences. We will emphasize healthy and respectful interactions, great user experiences, and support for sustained engagement.

We are living in the change of change, the time in which we can intentionally align ourselves with nature for rapid remaking of ourselves and our collapsing institutions. Faith in evolution causes the Cosmic Humanist to view human history as an ascent—a development from lower to higher levels of consciousness. Evolution is upward because the God-force within the universe pulls it upward. We are inspired by our great progress toward planethood. Even the Second Law of Thermodynamics does not discourage their optimistic view of history. This cosmic progress defines a global arrow of time that points in the opposite way to the thermodynamic arrow. Thus, the Christian worldview might have helped us in our quest for godhood a thousand years ago, but today it is hopelessly outdated. By going back you throw yourself out of sync with history. The New Age movement is quick to ascribe a number of faults to Christianity. Its most serious failing, of course, is its dogma—the Christian insistence that Christ is the only Savior. Various Cosmic Humanists also attack Christianity on the grounds that it is nationalistic, racist, or promotes feelings of guilt. Christianity is no longer relevant, let alone true. Cosmic Humanism is the only appropriate religion for our modern age and it alone can foster an evolutionary leap into higher consciousness. Faith in this sustained progress into the New Age has been demonstrated by a number of Cosmic Humanists, most notably M. We are growing toward godhood. God is the goal of evolution. It is God who is the source of the evolutionary force and God who is the destination. This is what we mean when we say that He is the Alpha and the Omega, the beginning and the end. Human history began because of the actions of an Ultimate Cause and it has been marked by a reliable, though bloody, evolution toward the New Age. In the New Age, all humanity will achieve a unity of consciousness with God. Each Savior brings the tone or key-note for the age. And then, at last, a mighty Master Soul will come to earth to light the way up to the throne of perfect man. While not every Cosmic Humanist would agree with the idea that a new Savior will appear in the future, all would agree with the assertion that throughout history humanity evolves from lower to higher consciousness. New Age History

Conclusion A New Age history perspective that embraces evolution as the vehicle for change—that expects it is only a matter of time until humanity achieves perfection—might be expected to lean toward complacency. If we believe that the evolutionary process will determine how and when we achieve godhood, we should not bother working toward godhood in our lifetime. Cosmic Humanists circumvent this apathetic attitude by stressing that we have already achieved a level of consciousness that allows us to work in harmony with evolution to hasten the advent of the New Age. When a small but significant number of individuals have moved into a new level of awareness and significantly changed their behavior, that change is felt in the entire mass consciousness. Rendered with permission from the book, *Understanding the Times: All rights reserved in the original.* Tarcher, , 71 2 Benjamin B. Ferencz and Ken Keyes, Jr. Vision Books, , Doubleday, , Simon and Schuster, , Harper Collins, , NavPress, , Weiser, , Dowling and Eva H. New World Library, , God, the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus, the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried, and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, declaring, "Jesus is Lord," you will be saved from judgment and spend eternity with God in heaven. What is your response?

worldview, they seek to discuss it within their networks. People are decreasingly going to websites, and finding information via social media, infomediaries, or other channels. They increasingly look to trusted individuals, not institutions for information and learning. This has led to the sense that you should follow the right people—“for those less digitally literate, via messaging groups; for those more digitally literate, in the form of specialist social media accounts—“to get the information that you need. Information on websites is increasingly becoming a supplemental source of information—“not to learn, but to verify or deepen knowledge. As a result, it is becoming increasingly rare, especially among younger and more digitally savvy users, to browse the internet or go to specific websites. To learn new topics, people are increasingly looking to content curators or presenters—“whether via niche blogs or YouTube channels—“to help them learn. For these knowledge creators or curators, Wikimedia can empower their development of content. Through features that enable greater modularity and portability of its content, Wikimedia can enable individuals and organizations to develop custom content packages for diverse use-cases. Online, trust is often a badge bestowed by the crowd—“in the form of high volumes of likes or followers—“on individual experts or influencers for a particular content area, who may not be associated with institutions. Experts, however, warn of the limits of individual content curators. It can explore partnerships with local content creators as a way to increase local language content and improve quality, trustworthiness, and comprehensiveness. Underperforming education systems worldwide have led people to seek alternative ways to learn. In many parts of the world, underperforming education systems mean people are seeking new ways to learn. In the last 20 years, the rapid democratization of both knowledge and content creation and publishing has led to a mushrooming of learning platforms previously unprecedented in scale or depth. Users, for their part, are enthusiastically learning in diverse ways, from how-to videos on YouTube to homework-help communities such as Brainly. Experts also believe that integration with major web properties will be increasingly important. Emerging technologies are revolutionizing how platforms are defined and used. The most impactful technologies will be those that make the shift from technical infrastructure to ecosystem-enabling platforms. History shows us that even the most innovative technologies need to evolve. After decades of digital disruption, we are learning that often older communications technologies do not vanish. Instead they linger and sometimes become more targeted to adjust to shifting consumer habits. Hybrid platforms are adapting to gradually shifting information behaviors by combining analog and digital technologies. Emerging technologies are revolutionizing the concepts of how platforms are defined and used. The shift from technical infrastructure to ecosystem-enabling platforms is laying the foundations for entirely new business models that are forming the bridge between humans and technology. Within these dynamic ecosystems, organizations must proactively understand and redefine their strategy to create platform-based business models, and to exploit internal and external algorithms in order to generate value. Information-seeking is increasingly task-driven and search-led. Information-seeking is becoming increasingly task- and search-led, and less discovery- and browsing-oriented. When internet users want to find information online, they think of Google first: For articles, people tend to scan the article quickly until they arrive at the exact content they are looking for. To address this in the near-term, Wikimedia can improve its usability by helping people navigate its content, find exactly what they need, and present content in easy-to-understand language. Wikimedia should consider attracting and investing in allies and community members that focus not on just generating content which is the focus of the community today , but on getting it out to people in the forums and channels in which they learn. AI, machine translation, structured data can help curate and deliver relevant, personalized, reliable content. Machine translation, AI and structured data are some ways to curate and deliver relevant, reliable and local relevant content. Both the viral sensation of Pokemon Go and the runaway popularity of Snapchat filters that allow users to virtually don various props and masks have served as proofs-of-concept that AR has the potential for widespread popularity. Developing and harnessing technology in socially equitable and constructive ways—“and preventing unintended negative consequences—“requires thoughtful leadership and technical vigilance. New approaches and models are required to ensure equitable access to information, and to realize the full potential of free and open knowledge. As AI continues to shape news and knowledge, algorithms might encode deeply held prejudices. Loss of a shared public space: The continued fragmentation of media platforms and content could further deepen

polarization and drive people ever more deeply into only consuming information that matches their own preferences. As new forms of media continue to colonize every available moment of our days—as well as the spaces where we live, work and play—people might become less able to critically process new information and more prone to avoid it. The gap between information haves and have-nots may further widen as fiber to the home and 5G wireless become more commonplace in developed markets, and corporations prioritize associated content. The loss of the open web: New devices for VR, AR and personal assistants may accelerate the creation of paid and proprietary content and platforms, and shift users away from an expectation of content creation and back into the role of passive consumers. Archivists, educators and historians may find it more and more difficult to maintain and access these many different types of knowledge and content. As Wikimedia continues to leverage technological innovations, it should consider how it might address these challenges through policy, programs, product, and partnerships. But beyond our products and programs, what should our role be in the world of ? Many believe that Wikimedia should take a leadership role in the open ecosystem. Experts want Wikimedia to play a leadership role in the open ecosystem and there is a particular need for a shared platform for the open knowledge community. Experts see the potential of Wikimedia to become a platform for underserved audiences to access, create and preserve knowledge. Many believe that Wikimedia should be a platform for learning, not just knowledge. Other apps are fundamentally changing the way we learn; tools like Google take much of the low-hanging fruit when it comes to search results. This may require partnerships with other learning platforms or initiatives, or increasing the modularity and portability of its content.

Chapter 5 : Spiritual Guidance: GA Appendix

A new golden age is being birthed upon the Earth, and the In Power movement is playing a major role in bringing it into being. Share the dream, feel the excitement, and take back your power. NOW is the time.

Jump to navigation Jump to search This is a glossary of terms of philosophy that end in -ism. These statements are called absolute truths. A common reaction by those who newly criticize absolutism is the absolute truth statement: Absolute truths do not exist. Absurdism is related to Existentialism , though should not be confused with it, and is in part a hyponym of nihilism. In metaphysics , accidentalism denies the doctrine that everything occurs or results from a definite cause. In this connection it is synonymous with Tychism ruxi, chance , a term used by Charles Sanders Peirce for the theories which make chance an objective factor in the process of the Universe. This philosophy begins with the recognition that there is only one Reality, which is infinite, non-dual, blissful, etc. Yet the phenomenal reality of which we are normally aware is none of these things; it is in fact just the opposite: And since the Absolute is the only reality, that means that everything that is not-Absolute cannot be real. Thus, according to this viewpoint, the phenomenal dualistic world is ultimately an illusion "Maya" to use the technical Indian term , irrespective of the apparent reality it possesses at the mundane or empirical level. Proponents of the movement held that art does not have any didactic purpose, it need only be beautiful. Life should copy Art. The main characteristics of the movement were: Agnosticism, in both its strong explicit and weak implicit forms, is necessarily a non-atheist and non-theist position, though an agnostic person may also be either an atheist, a theist, or one who endorses neither position. Due to definitional variance, an agnostic atheist does not believe in God or gods and by extension holds true: An agnostic theist is one who views that the truth value of claims regarding the existence of god s is unknown or inherently unknowable but chooses to believe in god s in spite of this. Also called implicit agnosticism, empirical agnosticism, and negative agnosticism. Generally opposed to self-interest or egoism. Other than being opposed to the state, there is no single defining position that all anarchists hold. Compare and contrast libertarianism. Anarcho-syndicalists seek to replace capitalism and the sttae with a democratically worker-managed means of production. They seek to abolish the wage system and most forms of private property. On the other hand monadology Leibniz has also been termed animistic. The name is most commonly applied to vitalism , which makes life, or life and mind, the directive principle in evolution and growth, holding that life is not merely mechanical but that there is a directive force which guides energy without altering its amount. An entirely different class of ideas, also termed animistic, is the belief in the world soul, held by Plato , Schelling and others. Lastly, in discussions of religion, "animism" refers to the belief in indwelling souls or spirits, particularly so-called "primitive" religions which consider everything to be inhabited by spirits. This is similar, but not identical, to the practice of relating all that happens in the universe to the human experience. To clarify, the first position concludes that the fact of human existence is the point of universal existence; the latter merely compares all activity to that of humanity, without making any teleological conclusions. Animals , forces of nature , and unseen or unknown authors of chance are frequent subjects of anthropomorphosis. Two examples are the attribution of a human body or of human qualities generally to God or the gods , and creating imaginary persons who are the embodiment of an abstraction such as Death, Lust, War, or the Four Horsemen of the Apocalypse. Antinomianism is the polar opposite of legalism , the notion that obedience to a code of religious law is necessary for salvation. The term has become a point of contention among opposed religious authorities. Few groups or sects explicitly call themselves "antinomian," but the charge is often levelled by some sects against competing sects. Thus, we may speak of anti-realism with respect to other minds, the past, the future, universals , mathematical entities such as natural numbers , moral categories , the material world, or even thought. This is the characteristically Aristotelian idea of teleology. Arminianism is closely related to Calvinism or Reformed theology , and the two systems share both history and many doctrines in common. Those who practice ascetic lifestyles often perceive their practices as virtuous and pursue them to achieve greater spirituality. In a more cynical context, ascetic may connote some form of self-mortification, ritual punishment of the body or harsh renunciation of pleasure.

However the word certainly does not necessarily imply a negative connotation. This definition includes both those who assert that there are no gods and those who have no beliefs at all regarding the existence of gods. However, narrower definitions often only qualify the former as atheism, the latter falling under the more general but rarely used term nontheism. An agnostic atheist thinks they do not know whether or not deities exist, but does not have a belief in them. Some explicit atheists take the position that belief in deities is unjustified without extraordinarily compelling evidence, which they do not have. A gnostic atheist not only believes that no deities exist, but thinks they know this is the case. Some gnostic atheists claim that the existence of any and all gods is logically impossible. Since gnostic atheism includes a knowledge claim, it is stronger than strong atheism. All gnostic atheists are strong atheists. It is a form of explicit atheism, meaning that it consciously rejects theism. Also called hard atheism, positive atheism, or theoretical atheism. Some strong atheists argue that the consistency of natural laws is reason to believe in the nonexistence of beings that can defy them. Also referred to as soft atheism, negative atheism, or pragmatic atheism. Some weak atheists argue that no argument is necessary for disbelief, because disbelief should be a default position for claims that have not met their burden of proof. This is the case for the Western [i. Buddhists also have well-developed theories of atomism, and which involve momentary, or non-eternal, atoms, that flash in and out of existence. In an authoritarian state, citizens are subject to state authority in many aspects of their lives, including many that other political philosophies would see as matters of personal choice. There are various degrees of authoritarianism; even very democratic and liberal states will show authoritarianism to some extent, for example in areas of national security. B[edit] Baianism – a school of thought credited to the Roman Catholic theologian Michael Baius - It is related to Augustinianism, and is considered to be the immediate historical predecessor of Jansenism. It is a form of materialism, denying any independent significance for the mind. Its significance for psychological treatment has been profound, making it one of the pillars of pharmacological therapy. The basic teachings of Buddhism have to do with the nature of suffering or dissatisfaction dukkha and its avoidance through ethical principles the Eightfold Path. Buddhism is divided into different sects and movements, of which the largest are the Mahayana, Theravada, and Vajrayana. Capitalism has also been called laissez-faire economy, free market economy, free enterprise system, economic liberalism, and economic individualism. It sees the only just basis for law as arising from private property norms and an unlimited right of contract between sovereign individuals. From this basis, anarcho-capitalism rejects the state as an unjustified monopolist and aggressor against sovereign individuals, and embraces anti-statist laissez-faire capitalism. Anarcho-capitalists would aim to protect individual liberty and property by replacing a government monopoly, which is involuntarily funded through taxation, with private, competing businesses. Christianity – another name for Christianity, the monotheistic religion recognizing Jesus Christ as its founder and central figure. With more than two billion adherents, or about one-third of the total world population, it is the largest world religion. Its origins are intertwined with Judaism, with which it shares much sacred lore, including the Old Testament Hebrew Bible. Christianity is sometimes termed an Abrahamic religion, along with Judaism and Islam. It can also refer to the other periods of classicism. In theater, Classicism was developed by 17th century French playwrights from what they judged to be the rules of Greek classical theater, including the Classical unities of time, place and action. More generally, cognitivism with respect to any area of discourse is the position that sentences used in that discourse are cognitive, that is, are meaningful and capable of being true or false. One refers to the coherence theory of truth, which restricts true sentences to those that cohere with some specified set of sentences. Usually, coherence is taken to imply something stronger than mere consistency. The second type coherentism is belief in the coherence theory of justification – an epistemological theory opposing foundationalism and offering a solution to the regress argument. In this epistemological capacity, it is a theory about how belief can be justified. Some psychologists define collectivism as a syndrome of attitudes and behaviors based on the belief that the basic unit of survival lies within a group, not the individual. Collectivists typically hold that that the "greater good" of the group, is more important than the good of any particular individual who is one part of that larger organization. Some collectivists argue that the individual incidentally serves his own interests by working for the benefit of the group. Communalism can take the form of communal living or communal property, among others.

Communalism is sometimes said to put the interests of the community above the interests of the individual, but this is usually only done on the principle that the community exists for the benefit of the individuals who participate in it, so the best way to serve the interests of the individual is through the interests of the community. Many of the communalist ideas today come from Thomas Aquinas, an early communalist philosopher. As a political movement, communism seeks to establish a classless society. A major force in world politics since the early 20th century, modern communism is generally associated with The Communist Manifesto of Karl Marx and Friedrich Engels, according to which the capitalist profit-based system of private ownership is replaced by a communist society in which the means of production are communally owned, such as through a gift economy. Often this process is said initiated by the revolutionary overthrow of the bourgeoisie see Marxism, passes through a transitional period marked by the preparatory stage of socialism see Leninism. Pure communism has never been implemented, it remains theoretical: The word is now mainly understood to refer to the political, economic, and social theory of Marxist thinkers, or life under conditions of Communist party rule. Not necessarily hostile to liberalism in the contemporary American sense of the word, communitarianism rather has a different emphasis, shifting the focus of interest toward communities and societies and away from the individual. The question of priority individual or community often has the largest impact in the most pressing ethical questions: According to Hume, free will should not be understood as an absolute ability to have chosen differently under exactly the same inner and outer circumstances. Rather, it is a hypothetical ability to have chosen differently if one had been differently psychologically disposed by some different beliefs or desires. Hume also maintains that free acts are not uncaused or mysteriously self-caused as Kant would have it but caused by our choices as determined by our beliefs, desires, and by our characters. Confucianism is an East Asian ethical and philosophical system originally developed from the teachings of the early Chinese sage Confucius. It is a complex system of moral, social, political, and religious thought which had tremendous influence on the history of Chinese civilization down to the 21st century. Some have considered it to have been the "state religion" of imperial China. Neo-Confucianism is a form of Confucianism that was primarily developed during the Song dynasty, as a response by the Confucians to the dominance of the Taoists and Buddhists. Neo-Confucians such as Zhu Xi recognized that the Confucian system of the time did not include a thoroughgoing metaphysical system and so devised one.

Chapter 6 : Healing Our Broken Humanity: Preorder Today | The GlobalChurch Project

nating the Earth represents the Allies of Humanity giving us a new message and a viii THE ALLIES OF HUMANITY BOOK ONE appendix: was an environmental movement.

Since our friends here have asked me to, I will preface my lecture series today with a few comments that may serve as a kind of introduction to the subject. Theosophists must have as a characteristic what we may call an inherent yearning for self-knowledge in the broadest sense. Even people only slightly familiar with theosophy can sense that such self-knowledge will give birth to a comprehensive appreciation for all human feeling and thinking as well as for all other beings. This appreciation must be an indispensable part of our whole theosophical movement. It is easy to harbor misunderstandings about our spiritual, theosophical movement that seeks to live into the spiritual life of today – that is, into our hearts and their feelings, our will and its deeds – under the sign of the Rose Cross. People easily misunderstand our movement. Many people, even those with good intentions, have difficulty realizing that our spiritual movement, working under the sign of the Rose Cross, is inspired in all its principles – in its whole feeling and sensitivity – to be understanding and tolerant of every human striving and every aspiration. Though this tolerance is an inherent characteristic of the Rosicrucian movement, it may not be obvious at first glance, because it lies in its depths. You will find, therefore, that people who confuse tolerance with the one-sided acceptance of their own opinions, principles, and methods are particularly likely to misunderstand our movement. It is very easy to imagine this tolerance; yet to attain it is extremely difficult. After all, we find it easy to believe that people who disagree with us are our opponents or enemies. Similarly, we can easily mistake our own opinion for a generally accepted truth. For theosophy to flourish and be fruitful for the spiritual life of the future, however, we have to meet each other on an all-inclusive basis. Our souls must be filled with profound understanding not only for those who share our beliefs but also for those who, compelled by the circumstances of their own experience, their own path through life, may perhaps advocate the opposite of what we do. The old morality, now on the wane, taught us to love and to be tolerant of those who share our thoughts and feelings. This more profound tolerance will enable us to meet others with understanding and encouragement and to live in harmony with them, even when their thoughts and feelings differ completely from our own. This touches upon an important issue. What do people come upon first when they turn to the theosophical movement? What are they compelled to acknowledge first? Normally, the general insight people encounter first when they approach theosophy is the idea of reincarnation and karma – the idea of the continued working of causes from one life into the next. Of course, this is not a dogma for us. Indeed, we may have different opinions about this basic insight. Still, the conviction of reincarnation and karma forces itself upon us right from the start of our acquaintance with theosophy. However, it is a long way from the day we first become convinced of these truths to the moment when we can begin, in some way, to see our whole life in the light of these truths. It takes a long time for the conviction to become fully alive in our soul. For example, we may meet a person who mocks or even insults us. If we have immersed ourselves in the teaching of reincarnation and karma for a long time, we will wonder who has spoken the hurtful, insulting words our ears have heard. Who has heaped mockery upon us – or even who has raised the hand to hit us? We will then realize that we ourselves did this. The hand raised for the blow only appears to belong to the other person. Ultimately, we cause the other to raise his or her hand against us through our own past karma. This merely hints at the long path from the abstract, theoretical conviction of karma to the point where we can see our whole life in the light of this idea. Instead, we learn to be aware of this higher self in such a way that a feeling of unlimited responsibility fills us. We feel responsible not only for our actions, but also for what we suffer, because what we suffer now is after all only the necessary result of what we did in the far-distant past. Let us experience this feeling pouring into our souls as the warm, spiritual life blood of a new culture. Let us feel how new concepts of responsibility and of love arise and take hold of our souls through theosophy. Let us recognize that is no empty phrase to claim that the theosophical movement arose in our time because human beings need new moral, intellectual, and spiritual impulses. And let us be aware that a new spiritual revelation is about to pour itself forth into our

hearts and our convictions through theosophy, not arbitrarily, but because the new moral impulses and the new concepts of responsibility and, indeed, the destiny of humanity require such a new spiritual revelation. Then we can know in an immediate, living way that it has a coherent meaning for the world that the same souls present here now repeatedly lived on earth in the past. We have to ask what this meaning is why are we incarnated again and again? We find this meaning when we learn through theosophy that every time we see all the wonders of this world with new eyes in a new body, we get a glimpse of the divine revelations veiled by the sensory world. Or, with our newly formed ears, we can listen to the divine revelation in the world of sound. Thus, we learn that in every new incarnation we can and should experience something new on earth. We understand that some people are destined by karma to announce prophetically what all of humanity will gradually, bit by bit, accept as the meaning of an epoch. What people in the Theosophical Society and in the theosophical movement in general know because of these revelations from the spiritual world has to flow into all aspects of human culture. The souls living in this world now in their physical bodies feel drawn to theosophy because they know that this new element must be added to what human beings have already gained for themselves from the spiritual world in the past. We must keep in mind, however, that in every epoch the whole meaning of the mystery of the universe must be understood anew. Thus, in every epoch we have to meet anew what is revealed to us out of the spiritual worlds. Our epoch is unique; though people often carelessly characterize every age as one of transition, this term which is often just an empty phrase applies in its truest sense to our time. Indeed, an epoch is dawning when we will have to witness many new developments in the evolution of the earth. We will have to think in a new way about many things. In fact, many people still conceive many new things in the old style and the old sense, finding it impossible to grasp the new in a new way. Our old concepts often lag far behind the new revelations. Let me point out only one example of this. It is often emphasized and rightly so that human thinking has made tremendous progress in the last four centuries because it has been able to fathom the physical structure of the universe. Of course, it is only proper to highlight the great achievements of Copernicus, Kepler, Galileo, Bruno, and others. Nevertheless, this has led to an argument that sounds rather clever and goes roughly as follows. In the process, what Giordano Bruno suspected has turned out to be true: And in spite of this, so the argument goes, we are supposed to believe that the greatest drama ever, the central event of evolution, took place on this earth and that the life of Christ Jesus is at the center of evolution. Why would an event of such great importance for the whole universe have been played out here on this small planet earth, which as we have learned is only one tiny planet among countless others? This argument seems plausible so much so that to our intellect it looks clever and intelligent. However, this argument does not consider the depth of spiritual perception revealed in the simple fact that the starting point of Christianity, the beginning of the greatest event on earth, is set neither in a royal palace nor any other glamorous place, but in a manger with poor shepherds. Clearly, spiritual perception did not content itself with locating this great event on our earth, but also moved it to a remote corner of the earth. However, it is in the nature of Christianity to have the greatest drama of the universe take place in a provincial theater as well as elsewhere. We can see from all this how difficult it is for us to respond to events with the proper, true perception. We have to learn a lot before we will understand what the right thoughts and feelings about human evolution are. Turbulent times are ahead of us both for the present and for the near future. Much of the old is used up and worn out, and the new is being poured into humanity from the spiritual world. People familiar with human evolution predict not because they want to but because history compels them that our whole soul life will change during the coming centuries and that this change will have to begin with a theosophical movement that has a correct understanding of itself. But the theosophical movement must fill its role in this change with humility and with a true understanding of what has to happen for humanity in the coming centuries. Only gradually and over time did people learn to study the structure of the universe with their intellect as Copernicus, Giordano Bruno, Kepler, and Galileo did. It was only in recent centuries that people learned to interpret the world intellectually in earlier times, they attained knowledge in a very different way. In the same way, new spiritual insights are to supersede intellectual knowledge today. Even now, human souls in their bodies are already yearning to look at the world not just intellectually. If materialism had not done so much to suppress these spiritual impulses, such souls, in

whom we can virtually sense the passionate yearning for spiritual contents, could appear even more. These spiritual impulses could then make themselves felt more strongly in people who are only waiting for an opportunity to look at the universe and existence in a different way than they did up to now. As I have pointed out frequently, the experience of the impulse of the Christ event that Paul, an individual filled with grace, had on the road to Damascus will eventually become the common property of all human beings. As Paul knew through a spiritual revelation who Christ was and what he had done, so all people will eventually receive this knowledge, this vision. We are at the threshold of the age when many people will experience a renewal of the Christ event of St. It is an intrinsic part of the evolution of our earth that many people will experience for themselves the spiritual vision, the spiritual eye, that opened up for Paul on the road to Damascus. This spiritual eye looks into the spiritual world, bringing us the truth about Christ, which Paul had not believed when he had heard it in Jerusalem. The occurrence of this event is a historical necessity. This is what has been called the second advent of Christ in the twentieth century. Christ will be recognized as an individuality. People will realize that Christ has continually revealed himself by coming ever closer to the physical plane – from the moment when he appeared to Moses, as though in a reflection, in the burning bush to the time when he lived for three years in a human body. Seeing this, people will understand that Christ is at the center of earthly evolution. A body has only one center of gravity; a scale has only one suspension point. If you support the scale beam in more than one place, you interfere with the effects of the law of gravity. A body needs only one center of gravity. That is why, concerning the central or pivotal point of evolution, occultists from antiquity to the present have acknowledged that evolution was headed toward one point, namely, the Mystery of Golgotha, and that human evolution began its ascent at this point. Still, it is very difficult to understand what the Christ event, the Mystery of Golgotha, really means for the spiritual guidance of humanity. To understand this rightly, we have to silence all the feelings and opinions from this or that denomination within us. We have to be as impartial and objective in regard to the Christian methods of education, which have prevailed for many centuries in the west, as we are regarding other religious methods of education. Many people find even the idea that Christ could incarnate in a human body only once, and only temporarily – for three years – difficult to understand. People who have familiarized themselves in more detail with what Rosicrucian theosophy has to say about this know that the physical body of Jesus of Nazareth had to be very complicated to accommodate the powerful individuality of Christ. As we know, one human being would not have been sufficient for this, and therefore two persons had to be born. The Gospel of St. Matthew tells the story of one of them, the Gospel of St. Luke follows the life of the other.

Chapter 7 : Appendix: Research Methods | TruthUnity

The 5D Event - New Humanity Movement takes place twice a year in Los Angeles to help prepare the public for the occurring shifts in the evolution of Human consciousness. It features some of the top names in the spiritual movement who are actively involved in the changes on this planet.

We delved into the fascinating history of the modern Civil Rights Movement which was part of the long struggle for freedom in the United States and globally and human rights in a broader perspective. The symbol - a bird with an egg on its back flying forwards whilst looking backward - symbolizes the interconnection between our history, our present and our future. It teaches us that we need to learn from the past whilst moving forward and planting seeds to give birth to future generations of people and ideas. In this essay I will reflect on some of the lessons I have learned from studying the history of the Civil Rights Movement and what I will take with me in my future endeavors and my work in the Netherlands. **The Tradition Of Destroying The Black Body** In the first week of the program many people in the US, and many people around the world, were shook by the murders of two black men by the police, their names were Alton Sterling and Philando Castille. The murders were caught on camera, the horrific images sparked nationwide and global protest against the murder of young black men. Although it was heartbreaking and shocking to see the videos of these men getting shot I could not be surprised. Enslavement was not merely the antiseptic borrowing of labour "it is not so easy to get a human being to commit their body against its own elemental interest. On the other hand it consisted of social, cultural, political structures to enforce this ideologies in the everyday lives of people and government of the country. **Whiteness in Europe** When discussing white supremacy and racism the focus often tends to stay stuck on the African-American experience. A fellow Anthropology graduate student even told me once: The Dutch tend to deny or downplay the existence of racism and forget their own history of colonialism and slavery. The Dutch were major players in the trans-Atlantic human traffic in enslaved Africans and the colonized several parts of the world including New York, major parts of Brazil, several islands in the Caribbean, several coastal parts of Southern and Western Africa and several territories in Asia such as Indonesia. In fact, the first 20 Africans who were ever brought to the United States crossed the ocean on a Dutch warship in and set foot in Jamestown, Virginia. Did this mean that racism and white supremacy immediately disappear? No, several reports by organizations such as the Dutch Institute for Human Rights and the Committee on the Elimination of Racial Discrimination CERD confirmed that racism continues to reproduce structural inequality in the Netherlands, especially in the case of people of African descent: Throughout the years myself and many of my friends and fellow activists have participated in actions and advocacy to change the tradition. Some of us have been arrested, some of us have been prosecuted, jailed and physically, verbally and digitally violated. This has created space to break the taboo and the silence around racism in Dutch society and placed it on the political agenda. **A Tradition of Resistance: The Struggle for Freedom** As much as the destruction of black bodies has been an American tradition and a practice in European imperial nations, there has been a tradition of resistance on the side of the oppressed African people as well. Starting on the slave ships, Africans actively and passively resisted slavery, Jim Crow and other forms of oppression in the US. Stories of resistance such as the Amistad revolt, the uprising lead by Nat Turner and the Underground Railroad lead by Harriet Tubman show that process of dehumanization had never been accomplished and Africans retained a sense of dignity and humanity despite the inhumane conditions they were forced to live in. This movement did not operate and arise in a vacuum, it was the result of decades of organized resistance, strategic planning and social, political and cultural developments in what dr. Even during and after the formation of the modern Civil Rights Movement other organization and movements such as the Nation of Islam and the Black Power Movement lead by icons as Malcolm X and Stokely Carmichael had a major influence on the emancipation of African-Americans and African people worldwide. And these movements and movement leaders were interconnected. In an archive in Amsterdam I found evidence of correspondence between a Surinamese anti-colonial organizer Otto Huiswoud, W. The modern Civil Rights Movement, however, became one of the most powerful forces for social change as it was the first mass

movement of black people that was able to effectively confront and disrupt the white supremacist system resulting in historic civil rights legislation. Several lessons can be learned from the long movement for black freedom. Despite major victories of the modern Civil Rights Movement and subsequent movements for black liberation, white supremacy continues to dehumanize and devalue the lives of black, brown and native-American people in severe ways. According to research by the Malcolm X grassroots movement, in every 28 hours a black man, woman or child was killed by someone employed by the US government including the police. Their convictions remain on their records and limit their voting rights and their job opportunities. In all states, except for two, citizens with felony convictions are prohibited from voting. African-American males are sentenced an average of 20 to 50 times longer in prison than white males of the same drug crime. This keeps millions of black people trapped at the bottom of the social ladder and sets forth the tradition of destroying black bodies as there are large gaps between white and black Americans in other spheres of life as well. From education, to the labor market, from access to healthcare to political representation the disparities between black and white continue to exist despite the victories of the Civil Rights Movement and the election of Obama. Black college graduates were more than twice as likely to be unemployed compared to their white peers with unemployment rates of 12 percent for black graduates versus 4. Marching with BlackLivesMatter Atlanta The violent deaths of many young black men and women have sparked the birth of a 21st century movement in the United States. It is commonly known as the BlackLivesMatter movement. BlackLivesMatter was co-founded and created by three black women, of whom two are queer, after the acquittal of George Zimmerman who murdered the 17 year old Trayvon Martin. We are working to rebuild the Black liberation movement. They have been able to create a strong online presence via social media but also do work on the ground. Over the past years millions of people have flooded the streets demanding to stop police brutality by marching, sitting in, blocking intersections and other forms of nonviolent direct action. The hundreds of thousands of people marching in the streets and the power of social media have allowed this movement to gain international attention and change the public discourse on issues around issues of race in a time which many people considered as the post-racial era of Obama. Even during the Fellowship we were confronted with the state violence on black bodies through the killing of two black men, Philando Castille and Alton Sterling. I marched and protested in the same streets as Dr. King and hundreds of thousands of other people have marched for four days in a row. I participated in acts of civil disobedience by shutting down highways and intersections and I chanted BlackLivesMatter with more than 10 other people in a massive demonstration through the streets of Atlanta. Together with many other people I occupied and reclaimed a space which used to be the place where enslaved Africans were sold. The marches were powerful as it allowed us to express emotions of anger, frustration and dissatisfaction with the system which continues to dehumanize and devalue black lives. It was a way to collectively heal from the traumatic experience of seeing the killing of men who looked like me. During the Fellowship several lecturers raised some critical points about BlackLivesMatter. John Eaves, chair of the Fulton County Board of Commissioners, for example stated it became clear that the protestors did not fully understand how to turn their protest into concrete demands for policy changes and at which level of government to advocate for these changes. A week after the Fellowship, however, the movement for Black Lives, a collective of 50 organizations representing black communities around the US, launched an expansive and coherent vision and agenda which echoes many of the objectives and vision of previous movements including the modern Civil Rights Movement, the Black Panther Party and other organizations who have been part of the long struggle for black freedom. This shows that BlackLivesMatter is part of a larger liberation movement which is still in its infancy but can and must be seen in the context of a long history of resistance and struggle for black liberation. Lessons From the Modern Civil Rights Movement For the BlackLivesMatter Movement Despite the points of improvement that were raised during the Fellowship BlackLivesMatter has been able to mobilize hundreds of thousands of people and garner the attention of ordinary people, the international community and decision makers around the world. There are many similarities and parallels between this 21st century movement and the modern day Civil Rights Movement but also essential differences. BlackLivesMatter movement faces different, possibly more difficult challenges, as the issues we face today seem more complex and less tangible compared to the Jim

Crow system. The oppression of black communities face today are intimately tied to a global system of neoliberal capitalism and white supremacy but it is not codified in law as it had been until the 60s. The current arising seems to be less hierarchical, formally structured and centered around one or few charismatic, mostly male, individuals. Instead it seems to be organized along the lines of the vision on leadership of Ella Baker, fostering participation from the grassroots. From protest to policy transformation One of the major strengths of the Civil Rights Movement was that its goals and objectives were concrete, they strived to achieve equality and justice for black people through the establishment of Civil Rights such as the right to vote, the desegregation of schools, public transport and other public facilities and equal access to jobs and housing. Based on these demand they developed strategies and tactics to realize these objectives through the organizational structures and networks which they had built up. Police brutality is merely a manifestation of the systems of white supremacy, neoliberal capitalism and other intersecting systems of oppression. Fighting police brutality alone will not absolve the underlying systems and structures which continue to devalue and dehumanize black people, people of color and white working class people. To truly achieve change and transformation we need to broaden our perspective and develop a comprehensive vision and agenda focused on the root causes of the problem and not just one of its manifestations. Education is the passport to the future As the systems of oppression operate in subtle and complex ways we need a thorough understanding of how they work and manifest in different national and local contexts and how they interrelate on a global level. Another strength of the Civil Rights Movement was that its leadership had a thorough understanding of the underlying systems and structures which produced racial and economic inequality and oppression in the United States. Malcolm X once said: Currently I work in the field of higher education and social justice in the Netherlands. International Solidarity The third lesson we can learn from the Civil Rights Movement is the international solidarity they build with other oppressed people across the world. Martin Luther King Jr. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Just like the movements of resistance and decolonization were connected worldwide. Livingstone argued during his presentation on BlackLivesMatter in a global perspective, white supremacy is a global system and is not just about police brutality. In the US hundreds of black people die at the hands of the police annually in the United States. In Brazil every 23 minutes a black youth is killed, over the past decade 8 people, mostly black people, were murdered by the police according to research of Human Rights Watch. His name was Mitchel Winters. A year earlier the police choked a black man to death on video, this led to a massive uprising in the Hague. His name was Mitch Henriquez. Do the lives matter of black miners who risk their lives digging for Coltan which are necessary for the smartphones which allow us to tweet BlackLivesMatter? Do the lives of black children and poor peasants who farm cocoa for the chocolate we eat? All of these black lives should matter. Many people across the world realize that. We are here to send the message that black lives matter everywhere in the world. To complicate our thinking even further, many other communities of color and even working class whites face similar issues of oppression albeit in different ways. By gaining more understanding of the complex ways in which these systems of oppression operate globally, nationally and locally we should be able to mobilize and strategize on global, national and local levels as well to formulate substantial concrete demands and mobilize people around the world to transform these systems so all people can live their lives and realize their full potential.

Chapter 8 : Enlightenment Jewish Style: The Haskalah Movement in Europe – EGO

Healing Our Broken Humanity is a thorough guide and inclusive playbook for pastors and parishioners alike seeking to engage the complexities of race, class, culture, gender, politics, and more, in a biblically accurate and informed way, and in so doing recognize that such things as lament, corporate repentance, reconciliation, and justice are.

Chapter 9 : New Age History

The appendix has a reputation of being useless at best. We tend to ignore this pinkie-size pouch dangling off our large intestine unless it gets inflamed and needs cutting out. But a new study.