

Dangerous Illusions

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once upon a time on grounds of both religion and common sense people assumed that
the earth was flat and that the sun literally rose and set each day when newly developing
knowledge made those beliefs untenable giving them up was difficult today the belief that

only one of the world's various religions is true for all people on earth is equivalent to the belief in a flat earth both notions have become untenable given contemporary knowledge about religion even though many people are still troubled by the existence of religious diversity today that diversity is a fact of life religious diversity should be no more troubling to religious people than the fact that the earth is round and circles the sun this provocative book based on the author's longtime practice of buddhism and comparative study of religion provides tools with which one can truly appreciate religious diversity as a gift and resource rather than as a deficiency or a problem to be overcome after we accept diversity as inevitable and become comfortable with it diversity always enriches life both nature and culture

niveau a1 bis c1 eine grammatik die nicht nur als nachschlagegrammatik sondern auch zum systematischen selbstlernen angelegt ist sie zeichnet sich aus durch kleinschrittige lernerfreundliche darstellung der grammatischen erscheinungen gliederung nach wortarten besondere hilfstellungen für selbstlerner leicht verständliche erklärungen eine vielzahl von authentischen beispielen tests zur überprüfung des lernfortschritts eine klare optische gestaltung zur leichteren orientierung beim lernen sowie beim nachschlagen in zweifelsfällen für lerner mit sprachlichen grundkenntnissen sowie für fortgeschrittene als vielseitiges umfassendes arbeitsinstrument gleichermaßen geeignet

this volume explores the variable meanings and discourses of historical and contemporary pandemics to rethink theories and practices of planetary health rather than conflating the planetary with anthropogenic climate change planetary geo engineering or the global the volume elaborates a version of planetary health humanities that invites decolonial creative and pluridisciplinary modes of thinking and sees health as a complex non anthropocentric process that moves within the multiple scales of the planetary the volume offers new historical trajectories as it considers an eighteenth century woman author's readings of plague intersecting narratives of nineteenth century lactation and vaccination and the forgotten biopolitics of nasa's planetary quarantine program it offers accounts of decolonial and oracular planetary health insists that the role of literature in the health humanities is not merely instrumental explores viral and planetary co inhabitations and scrutinizes inequities faced by global health workers the volume also includes discussions of cybernetic addiction and the complex entanglements of humans microbes and bees its concluding interview addresses the concrete impact of current planetary transformations on individual and collective health bringing together multiple disciplines the volume will be of interest to students and scholars in health humanities literary studies postcolonial studies medical history and narrative medicine

alors que le monde d'aujourd'hui est confronté aux risques de rupture climatique et de pénuries énergétiques ce livre ose imaginer comment d'innombrables actes de partage libres justes et vivants peuvent construire une nouvelle culture et une économie politique révolutionnaire il se donne un objectif ambitieux celui de conceptualiser les communs en tant que système social s'inspirant des travaux de christopher alexander les auteurs s'attachent à décrire les communs comme une forme sociale intemporelle qui échappe à l'ontologie de l'individualisme et de l'économie de marché moderne en s'appuyant sur des exemples concrets de pratiques des communs à travers le monde depuis les forêts communautaires de l'inde et les communes urbaines d'italie jusqu'aux soins infirmiers de quartier aux pays bas david bollier et silke helfrich démontrent que les communs constituent un système social dynamique et créatif vivant de l'ingéniosité quotidienne des valeurs coopératives et des traditions ils en profitent pour développer un appareil théorique décrivant de manière fine et détaillée un ensemble de modèles de l'action en commun qui permettent de réaliser ce qui est utile et juste et de dessiner ainsi un terrain d'émancipation

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