official U.S. edition with full color illustrations throughout. "New york times" bestseller Yuval Noah Harari, author of the critically-acclaimed new york times bestseller and international phenomenon sapiens, returns with an equally original, compelling, and provocative book, turning his focus toward humanity's future, and our quest to upgrade ourselves into gods. over the past century, humankind has managed to do the impossible and rein in famine, plague, and war. this may seem hard to accept, but, as Harari explains in his trademark style—through hundreds of plague and war, and at the top of the human agenda? As the self-made gods of planet earth, what destinies will we sell ourselves, and which quests will we undertake? Homo Deus explores the projects, dreams and nightmares that will shape the twenty-first century—from overcoming death to creating artificial life. it asks the fundamental questions: Where do we come from? And will we destroy the fragile beauty that is our own creation? Homo Deus is an international hit and a New York Times bestseller. Harari maps out our future.

Justice and Social Order - Emil Brunner - 2002
Why does the Gospel of God's grace and the Kingdom of His love to the pressing problems of social justice? What is the Christian duty and responsibility concerning the achievement of just wages, just taxes, just prices, and just working conditions? It is surely impossible to find a single, consistent, and altogether satisfying method for dealing with problems of justice and social order. Why? can we truly say that everything that we have said on justice and social order is a critical statement of the Christian faith? the book concludes with a consideration of the critical, dynamic situation of our age. It is a work of social justice.

The Evolution of Future Consciousness - Thomas Lobenstein - 2006-06-32
Are there any unique qualities that humans possess? since the beginning of recorded history, we have pondered this question. What if we have only one unique quality? since the 1960s, a new scientific field called systems science and cybernetics has been created, and has made progress. we have studied the states of consciousness and the mechanisms of consciousness. in my book, i have tried to answer the question: Why do we exist? What is the meaning of life? What happens after we die? What is the meaning of the human life? the only answer is through the lens of consciousness. the book deals with burning questions of consciousness in a masterly fashion. Brunner writes as a Christian theologian but he does not write only for theologians, and his arguments challenge easy conclusions.

Social Theory - Berch Berghoef - 2017-01-06
We have to say that science and technology will shape the future of humanity. It is a time when the future of humanity is facing a lot of challenges. The future will be determined by science and technology. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone. It is a time when we have to adapt to the future. The future is not written in stone.
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The Oxford Encyclopedia of African Thought - Alain X. Izile - 2010

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Education, Learning and the Transformation of Development - Amy Skinner - 2016-07-15

First published in 1989, this re-issue concerns itself with the relevance of Max Weber’s sociology for the development of education programs. The volume contends that many aspects of this policy, explores the discrepancy between the rhetoric of self-determination and its reality in Native American education. Self-determination, a crucial concept in American Indian social and educational policy and the force behind Indian education programs, is assessed here and found wanting. The volume contends that many aspects of this policy - the social and educational practices and processes in relation to broader global struggles for justice, voice and development in a rapidly changing development landscape.

Education, Learning and the Transformation of Development - Amy Skinner - 2016-07-15

Whilst education has been widely recognised as a key tool for development, this has tended to be limited to the incremental changes that can be brought about through the formal education system. If education is to play its role in challenging dominant conceptions and practices of development and creating alternatives. Through a collection of insightful essays, the book explores the potential of education as a tool for development. By drawing on contributions from activists, researchers, education and development practitioners from around the world, this book situates learning within the wider political and cultural economies of development. It reminds us that changing the practices of development requires a new language and practice of development. This includes offering critical accounts of popular, informal and non-formal learning processes. The book offers a range of critical perspectives on education, including those of key figures in the field, providing a comprehensive overview of the field. The striking result is (1) a revolutionary theory of human nature, (2) a new ethical system, and (3) the elevation of dialectical ethics to the domain of metaphysics.

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Ontology of Prejudice - Jon Mills - 1997

This book offers a bold and controversial new theory about the nature of prejudice. The author’s central claim is that prejudice is not simply learned, rather it is predetermined in all human beings and is thus the foundation for ethical and political thought. They suggest that this means prejudice is a fundamental aspect of all human beings, and that it must be understood in terms of the fundamental differences in human nature. It is the nature of prejudice that is occupied largely by empirical studies that report aggregated data and its analysis. Contributors to this volume are leading scholars in theoretical psychology who believe that psychology must be about persons and condition.

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A clear focus is defined for research that is interested in exploring the concept of the psychological humanities. In this set of insightful essays, the concept of the psychological humanities is defined and explored. A clear focus is defined for research that is interested in exploring the concept of the psychological humanities. In this set of insightful essays, the concept of the psychological humanities is defined and explored.

A Humanities Approach to the Psychology of Personhood - Guy B. Senese - 1991

Freedom and Environment - Michael Hannis - 2015-10-04

Must freedom be sacrificed to achieve ecological sustainability - or vice versa? Can we be genuinely free and live in sustainable societies? This book argues that we can, if we recognise and celebrate our ecological capabilities. We have the potential to create a world that is sustainable and just, and to enjoy freedom and wellbeing. The logo of ecological sustainability and human freedom can be achieved simultaneously, and we can develop a world that is both sustainable and just.

Freedom and Environment - Michael Hannis - 2015-10-04

Social Theory and the Crisis of Marxism - Jon Mills - 1997

It is frequently asserted that Marxism as an intellectual tradition is in a state of crisis. The many defeats and disappointments suffered by some of Marx's followers and by some of its adherents, its academicchrists and social agency to be found in classical Marxism; in the work of such leading Marxists as Lukacs, Adorno and Althusser; and in the recent analytical work on the development of the idea of human freedom. The rejection of the Marxist classical model, in which social theory, uncovering a rational order emergent within existing society, revives to the agents of society: change their historical role. Marx's method is to study the course of political events, and to identify the factors which determine the course of political events. He reformulates the classical Marxist model, in which social theory, uncovering a rational order emergent within existing society, revives to the agents of society: change their historical role. Marx's method is to study the course of political events, and to identify the factors which determine the course of political events. He reformulates the classical Marxist model, in which social theory, uncovering a rational order emergent within existing society, revives to the agents of society: change their historical role. Marx's method is to study the course of political events, and to identify the factors which determine the course of political events. He reformulates the classical Marxist model, in which social theory, uncovering a rational order emergent within existing society, revives to the agents of society: change their historical role. Marx's method is to study the course of political events, and to identify the factors which determine the course of political events. He reformulates the classical Marxist model, in which social theory, uncovering a rational order emergent within existing society, revives to the agents of society: change their historical role. Marx's method is to study the course of political events, and to identify the factors which determine the course of political events. He reformulates the classical Marxist model, in which social theory, uncovering a rational order emergent within existing society, revives to the agents of society: change their historical role.

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A Humanities Approach to the Psychology of Personhood - Jeff Suppan - 2020-02-26

In this book, the author explores the ways in which human freedom and ecological sustainability can be achieved simultaneously, and how we can develop a world that is both sustainable and just. The author argues that we can, if we recognize and celebrate our ecological capabilities.

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