In Defense Of Secular Humanism
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The Secular Outlook
Bioethics and Secular Humanism
Life After Faith
Multi-Secularism

The first book dedicated entirely to humanists of African descent, The Black Humanist Experience gives African American humanists the opportunity to discuss their reasons for leaving the religious fold and embracing a humanist life stance. As a minority within a minority, African American humanists may often feel isolated and misunderstood. These thoughtful essays help to draw attention to the vitality of the humanist movement within the black community and they put many myths about humanists to rest. Contrary to popular stereotypes, most humanists do not reject religion out of disillusionment, ignorance, desperation, or misanthropy. The contributors to this volume demonstrate that the decision to adopt the humanist viewpoint is based on intellectual honesty and the best information provided by science, history, comparative religion, and other scholarly disciplines. Moreover, they show that a central concern of humanists of all races is preservation and promotion of what humanist philosopher Paul Kurtz calls "the common moral decencies" shared by most religious and ethical systems. At a time when faith-based organizations are favored politically, especially within the black community, this timely collection of essays shows that humanism, with its emphasis on reason, free inquiry, moral decency, and justice, offers much to the challenges facing African Americans.

How (Not) to Be Secular

Offers a positive argument for secularism as a way of providing for human needs and giving meaning to people's lives, thus filling the role of religion, and offers a vision for successors to religion.

On Humanism

Shedding new light on a controversial and intriguing issue, this book will reshape the debate on how the Judeo-Christian tradition views the morality of personal and national self-defense. Takes a multidisciplinary approach, directly engaging with leading writers on both sides of the issue. Examines Jewish and Christian sacred writings and commentary and explores how...
interpretations have changed over time • Offers careful analysis of topics such as the political systems of the ancient Hebrews, the Papacy's struggle for independence, the ways in which New England ministers incited the American Revolution, and the effects of the Vietnam War on the American Catholic church's views on national self-defense • Covers the many sects that have played crucial roles in the debate over the legitimacy of armed force, including Gnostics, Manicheans, Lutherans, Calvinists, and Quakers • Engages with the ideas of leading Jewish philosophers such as Rashi and Maimonides; Christian philosophers such as Origen, Augustine, Aquinas, and Sidney; and the most influential modern exponents of pacifism, such as Dorothy Day, the Berrigan Brothers, and John Howard Yoder

**The Morality of Self-defense and Military Action: The Judeo-Christian Tradition**

Argues that a return to a more secular America will promote religious diversity and freedom, and help eliminate the widening divide between religious conservatives and staunch atheists.

**In Defense of Secular Humanism**

This volume clarifies the nature of humanism by exploring historical and current thought. The development of humanist ideas is viewed as an important part of the development of the philosophy of democracy and science. Often the object of attack and suspicion by fundamentalists, conservatives, and traditional religionists, humanism here receives clear and responsible treatment. Humanism is approached as a legitimate philosophic, ideological, and religious alternative, a party to the current struggle for a postmodern life philosophy. This text examines humanism in a more comprehensive way than most current literature.

**What is Secular Humanism?**

Humanism and the Death of God is a critical exploration of secular humanism and its discontents. Through close readings of three exemplary nineteenth-century philosophical naturalists or materialists, who perhaps more than anyone set the stage for our contemporary quandaries when it comes to questions of human nature and moral obligation, Ronald E. Osborn argues that “the death of God” ultimately tends toward the death of liberal understandings of the human as well. Any fully persuasive defense of humanistic values—including the core humanistic concepts of inviolable dignity, rights, and equality attaching to each individual—requires an essentially religious vision of personhood. Osborn shows such a vision is found in an especially dramatic and historically consequential way in the scandalous particularity of the Christian narrative of God becoming a human. He does not attempt to provide logical proofs for the central claims of Christian humanism along the lines some philosophers might demand. Instead, this study demonstrates how philosophical naturalism or materialism, and secular humanisms and anti-humanisms, might be persuasively read from the perspective of a classically orthodox Christian faith.

**America's Secular Challenge**

The contemporary world is witness to an intense controversy about secularism. This controversy has intensified due to the presence of fundamentalism, which challenges secular society and the secularization of philosophical ideas and ethical values. Secularists maintain that the state should not impose a religious creed upon citizens and should respect freedom of conscience, the right to believe or disbelieve in the prevailing orthodoxy. This right is guaranteed by the First Amendment to the US Constitution and the Rights of Man enunciated in the French Revolution. Yet many powerful religious institutions do not accept this principle. Paul Kurtz argues that secularism needs to be allied to the emergence of democratic institutions that respect individual freedom and the pluralistic society. He argues that a defense of secularism entails a defense of the civic virtues of democracy, which include the tolerance of dissent and alternative lifestyles and the willingness to negotiate differences. Consequently, secularism will take different forms in different societies; the term multi-secularism best describes that. Many people believe that it is impossible to maintain a moral order without the support of religion. Kurtz vigorously denies that, and this volume attempts to explicate the values and principles of secular morality, which he sees as the cornerstone of the open democratic society. Kurtz was involved in the campaign for secularism.
throughout his career as a philosopher. This book reflects his participation in this battle and extends his thinking to new areas.

**Nonbeliever Nation**

This book describes the ever-escalating dangers to which Jewish refugees and recent immigrants were subjected in France and Italy as the Holocaust marched forward. Susan Zuccotti uncovers a grueling yet complex history of suffering and resilience through historical documents and personal testimonies from members of nine central and eastern European Jewish families, displaced to France in the opening years of the Second World War. The chronicle of their lives reveals clearly that these Jewish families experienced persecution of far greater intensity than citizen Jews or longtime resident immigrants. The odyssey of the nine families took them from hostile Vichy France to the Alpine village of Saint-Martin-Vesubie and on to Italy, where German soldiers rather than hoped-for Allied troops awaited. Those who crossed over to Italy were either deported to Auschwitz or forced to scatter in desperate flight. Zuccotti brings to light the agonies of the refugees' unstable lives, the evolution of French policies toward Jews, the reasons behind the flight from the relative idyll of Saint-Martin-Vesubie, and the choices that confronted those who arrived in Italy. Powerful archival evidence frames this history, while firsthand reports underscore the human cost of the nightmarish years of persecution.

**APOLOGIA II**

Paul Kurtz has been the dominant voice of secular humanism over the past thirty years. This compilation of his work reveals the scope of his thinking on the basic topics of our time and his many and varied contributions to the cause of free thought. It focuses on the central issues that have concerned Kurtz throughout his career: ethics, politics, education, religion, science, and pseudoscience. The chapters are linked by a common theme: the need for a new enlightenment, one committed to the use of rationality and skepticism, but also devoted to realizing the highest values of humanist culture. Many writings included here were first published in magazines and journals long unavailable. Some of the essays have never before been published. They now appear as a coherent whole for the first time. Also included is an extensive bibliography of Kurtz's writings. Toward a New Enlightenment is essential for those who know and admire Paul Kurtz's work. It will also be an important resource for students of philosophy, political science, ethics, and religion. Among the chapters are: "Humanist Ethics: Eating the Forbidden Fruit"; "Relevance of Science to Ethics"; "Democracy without Theology"; "Misuses of Civil Disobedience"; "The Limits of Tolerance"; "Skepticism about the Paranormal: Legitimate and Illegitimate"; "Militant Atheism vs. Freedom of Conscience"; "Promethean Love: Unbound"; "The Case for Euthanasia"; and "The New Inquisition in the Schools."

**Theistic Humanism**

While humanist sensibilities have played a formative role in the advancement of our species, critical attention to humanism as a field of study is a more recent development. As a system of thought that values human needs and experiences over supernatural concerns, humanism has gained greater attention amid the rapidly shifting demographics of religious communities, especially in Europe and North America. This outlook on the world has taken on global dimensions as well, with activists, artists, and thinkers forming a humanistic response not only to traditional religion, but to the pressing social and political issues of the 21st century. With in-depth, scholarly chapters, The Oxford Handbook of Humanism aims to cover the subject by analyzing its history, its philosophical development, its influence on culture, and its engagement with social and political issues. In order to expand the field beyond more Western-focused works, the Handbook discusses humanism as a worldwide phenomenon, with regional surveys that explore how the concept has developed in particular contexts. The Handbook also approaches humanism as both an opponent to traditional religion as well as a philosophy that some religions have explicitly adopted. By both synthesizing the field, and discussing how it continues to grow and develop, the Handbook promises to be a landmark volume, relevant to both humanism and the rapidly changing religious landscape.

**African-American Humanism**
For the first time in human history, a significant percentage of the world’s population no longer believes in God. This is especially true in developed nations, where in some societies nonbelievers now outnumber believers. Unless religion collapses completely, or undergoes a remarkable resurgence, countries across the globe must learn to carefully and effectively manage this societal mix of religious and irreligious. For in a world already deeply riven by sectarian conflict, this unprecedented demographic shift presents yet another challenge to humanity. Writing in an engaging, accessible style, philosopher and lawyer Ronald A. Lindsay develops a tightly crafted argument for secularism—specifically, that in a religiously pluralistic society, a robust, thoroughgoing secularism is the only reliable means of preserving meaningful democracy and rights of conscience. Contrary to certain political pundits and religious leaders who commonly employ the term secularism as a scare word, Lindsay uses clear, concrete examples and jargon-free language to demonstrate that secularism is the only way to ensure equal respect and protection under the law—for believers and nonbelievers alike. Although critical of some aspects of religion, Lindsay neither presents an antireligious tirade nor seeks to convert anyone to nonbelief, reminding us that secularism and atheism are not synonymous. Rather, he shows how secularism works to everyone’s benefit and makes the definitive case that the secular model should be feared by none—and embraced by all.!
presents another, more balanced and inclusive response: Humanism. He highlights humanity's potential for goodness and the ways in which Humanists lead lives of purpose and compassion. Humanism can offer the sense of community we want and often need in good times and bad—and it teaches us that we can lead good and moral lives without the supernatural, without higher powers . . . without God.

The Devil and Secular Humanism

Are there any ethical values and principles that nonreligious individuals can live by? In a time when many have forsaken otherworldly religions, what does human life mean? What is its significance? Secular humanism attempts to answer these questions in a way that resonates with human aspirations and the findings of science. It provides a scientific, philosophical, and ethical outlook that exerts a profound influence on civilization and that may be traced back to the ancient world, through the modern world, down to the present. Today many schools of thought broadly identify with humanist ideas and values. By conjoining the term secular with humanism, we may narrow its focus and meaning, enabling us to distinguish secular humanism from other forms of humanism in the contemporary world. Secular Humanism offers a bold new paradigm.

No Christian Man Is an Island

The Secular Outlook: In Defense of Moral and Political Secularism shows how people can live together and overcome the challenge of religious terrorism by adopting a "secular outlook" on life and politics. Shows how secularism can answer the problem of religious terrorism Provides new perspectives on how religious minorities can be integrated into liberal democracies Reveals how secularism has gained a new political and moral significance. Also examines such topics as atheism, religious criticism and free speech

The Good Book

'Apologia' is defined as formal written defense of one's opinion or conduct and this book is partly a rewrite of essays that appeared in my earlier publications, 'A Few Differing Opinions' and "'Think On These Things'. Essays: Love and Marriage; Secular Humanist Viewpoint; Culture of Gui

Embracing the Power of Humanism

If God does not exist, then what does? Is there good and evil, and should we care? How do we know what's true anyway? And can we make any sense of this universe, or our own lives? Sense and Goodness answers all these questions in lavish detail, without complex jargon. A complete worldview is presented and defended, covering every subject from knowledge to art, from metaphysics to morality, from theology to politics. Topics include free will, the nature of the universe, the meaning of life, and much more, arguing from scientific evidence that there is only a physical, natural world without gods or spirits, but that we can still live a life of love, meaning, and joy.


The first book to deal with all the arguments against religion and, equally important, to put forward an alternative - humanism

Living Without Religion

Paul Kurtz has been the dominant voice of secular humanism over the past thirty years. This compilation of his work reveals the scope of his thinking on the basic topics of our time and his many and varied contributions to the cause of free thought. It focuses on the central issues that have concerned Kurtz throughout his career: ethics, politics, education, religion, science, and pseudoscience. The chapters are linked by a common theme: the need for a new enlightenment, one committed to the use of rationality and skepticism, but also devoted to realizing the highest values of humanist culture. Many writings included here were first published in magazines and
journals long unavailable. Some of the essays have never before been published. They now appear as a coherent whole for the first time. Also included is an extensive bibliography of Kurtz's writings. "Toward a New Enlightenment" is essential for those who know and admire Paul Kurtz's work. It will also be an important resource for students of philosophy, political science, ethics, and religion. Among the chapters are: "Humanist Ethics: Eating the Forbidden Fruit"; "Relevance of Science to Ethics"; "Democracy without Theology"; "Misuses of Civil Disobedience"; "The Limits of Tolerance"; "Skepticism about the Paranormal: Legitimate and Illegitimate"; "Militant Atheism vs. Freedom of Conscience"; "Promethean Love: Unbound"; "The Case for Euthanasia"; and "The New Inquisition in the Schools."

How to Be Secular

Religious faith is under assault. In books, movies, and on television, secular critics are attacking religion and the religious with ever-increasing intensity. These "new atheists" typically repeat a two-part mantra: They claim that only an idiot could believe in God, and that idiots who do so have been responsible for most of the hate and violence that have plagued humanity. Abandon religion, they urge, and the world will finally know peace. Surprisingly few books have emerged to defend faith from this onslaught. Yet when it comes to this second argument - the behavior of religious people in the world - abstract claims can be tested by reference to objective facts. In Defense of Faith examines the historical record and demonstrates that far from encouraging hate and aggression, the Judeo-Christian tradition has been the West's most effective curb on these dangerous defects of human nature. In Defense of Faith asserts that the belief in the sanctity and equality of all humans at the core of both Judaism and Christianity - what Brog calls the "Judeo-Christian idea" - has been our most effective tool in the struggle for humanity. The Judeo-Christian idea, Brog argues, has provided the intellectual foundation for human rights. Even more importantly, he maintains, the Judeo-Christian idea has repeatedly inspired the faithful to devote their lives to, and often risk their lives in, the fulfillment of these high ideals. In Defense of Faith also convincingly demonstrates that when we abandon religion as the critics urge, peace does not break out. Instead, we quickly revert to the most base instincts of our selfish genes. Written by a Jewish author who works closely with the Christian faith community, In Defense of Faith will appeal to secular and religious readers alike. This book will challenge the secular to reconsider the role of religion in Western civilization. It will inspire the religious to embrace a proud legacy of faith in action for the sake of humanity.

God, Government, and the Road to Tyranny

The Anthropology of Christianity

Paul Kurtz was one of America's foremost expositors of humanist philosophy. In Living without Religion he introduced a new word to describe humanism - eupraxophy. Derived from the Greek roots eu (good), praxis (practice), and sophia (philosophical and scientific wisdom), eupraxophy means literally "good conduct and wisdom in living." Eupraxophy draws upon the disciplines of the sciences, philosophy, and ethics - yet it is more than these. Not simply an intellectual position, eupraxophy expresses convictions about the nature of the universe and how to live one's life with commitment and dedication. It thus combines both a cosmic outlook and a life stance. Kurtz maintains that the eupraxopher can lead a meaningful life and help create a just society, and he offers concrete recommendations for the development of the humanism of the future. An entire section of this book is devoted to the careful definition of religion, which clearly demonstrates than an authentic moral life is possible without religious belief. Following Kurtz's Transcendental Temptation and Forbidden Fruit, Living without Religion completes a trilogy of humanist works that responds to theistic critics of modern secular humanism.

Encountering Religion

Bioethics is vitally important in our day because it represents the critical expression of interest in the proper use of medical science to provide health care. Secular humanism is important because it is a central factor in constructing a common morality that does not make special appeal to such things as religious assumptions. The argument of this book, therefore, will be of profound interest
to all who are concerned for the well-being of humanity in today's world. Imagine, the author says, Roman Catholics and committed atheists disputing over proper abortion policies. Imagine individuals who wish to organize a for-profit surrogate mother service, confronting individuals who view such endeavors as exploitation of women. To what moral premise do they appeal? Are power and influence the deciding factors, or is it possible to establish certain principles to which all may appeal? In answer, Professor Engelhardt examines the various meanings of secularity and humanism, clearly showing how complex they are. Alongside this he demonstrates the diversity of bioethics and the problems of laying a foundation for it. Based on these considerations, he identifies which ways forward are the most promising. The urgency of the task is clear. New biomedical possibilities are surfacing at the very time that demands to contain health care costs pose difficult ethical problems.

**Sense and Goodness Without God**

**The Necessity of Secularism**

How (Not) to Be Secular is what Jamie Smith calls "your hitchhiker's guide to the present" -- it is both a reading guide to Charles Taylor's monumental work A Secular Age and philosophical guidance on how we might learn to live in our times. Taylor's landmark book A Secular Age (2007) provides a monumental, incisive analysis of what it means to live in the post-Christian present -- a pluralist world of competing beliefs and growing unbelief. Jamie Smith's book is a compact field guide to Taylor's insightful study of the secular, making that very significant but daunting work accessible to a wide array of readers. Even more, though, Smith's How (Not) to Be Secular is a practical philosophical guidebook, a kind of how-to manual on how to live in our secular age. It ultimately offers us an adventure in self-understanding and maps out a way to get our bearings in today's secular culture, no matter who "we" are -- whether believers or skeptics, devout or doubting, self-assured or puzzled and confused. This is a book for any thinking person to chew on.

**The Black Humanist Experience**

In a culture of the Self that has become progressively more skeptical and materialistic, we spare little thought for the great ideals—courage, contemplation, and compassion—that once gave life meaning. Here, Mark Edmundson makes an impassioned attempt to defend the value of these ancient ideals and to resurrect Soul in the modern world.

**A Secular Humanist Declaration**

"The sun is setting in America, and darkness is falling. Our nation needs knights." Truth is under assault in America, causing her to weaken from within. In NO CHRISTIAN MAN IS AN ISLAND, Dex Bahr argues that at no time in our history is it more crucial for Christian men to have the courage to be knights in defense of God, country and family. Bahr illuminates readers to the hostile spiritual and ideological forces that have hijacked faith, education, politics and media and why they must be defeated Praise for NO CHRISTIAN MAN IS AN ISLAND: "I highly recommend this book for the author's passion and heartfelt desire for the Christian man to not be passive, but to be actively involved in his Christian life. We are living in a world of decay and though we will not be able to stop it from its downward spiral, we have the chance to slow down its course, and we begin with a good comprehension and knowledge of our situation. NO CHRISTIAN MAN IS AN ISLAND thoughtfully addresses these issues and clearly challenges us to a passionate pursuit of God. The opportunity to be a hero of God is out there, just go and do it. 'The world has yet to see what God could do to a fully surrendered man.' By Henry Varley (friend of D.L. Moody)." -Jofri Frigillana, M. Div.; Th. M. (Talbot Theological Seminary) Good Shepherd Baptist Church - Anaheim, CA

**Dex Bahr** is a freelance writer. A former broadcast news reporter, Mr. Bahr has worked in major markets, including KJEO-TV in Fresno, California and OCN in Santa Ana, California. Mr. Bahr has been a Christian since 1980 and has served the Lord as a lay speaker and small group leader. He is married with two children.

**Self and Soul**
A new group of Americans is challenging the reign of the Religious Right. Today, nearly one in five Americans are nonbelievers - a rapidly growing group at a time when traditional Christian churches are dwindling in numbers - and they are flexing their muscles like never before. Yet we still see almost none of them openly serving in elected office, while Mitt Romney, Rick Santorum, and many others continue to loudly proclaim the myth of America as a Christian nation. In Nonbeliever Nation, leading secular advocate David Niose explores what this new force in politics means for the unchallenged dominance of the Religious Right. Hitting on all the hot-button issues that divide the country - from gay marriage to education policy to contentious church-state battles - he shows how this movement is gaining traction, and fighting for its rights. Now, Secular Americans—a group comprised not just of atheists and agnostics, but lapsed Catholics, secular Jews, and millions of others who have walked away from religion—are mobilizing and forming groups all over the country (even atheist clubs in Bible-belt high schools) to challenge the exaltation of religion in American politics and public life. This is a timely and important look at how growing numbers of nonbelievers, disenchanted at how far America has wandered from its secular roots, are emerging to fight for equality and rational public policy.

**Toward a New Enlightenment**

The interpretation offered here focuses on Plato's thesis, which at first sight appears strange and unrealistic, that those experiences that advance human life to its true fullness are bestowed on us only during a "god-given" state of "being-beside-oneself". This thesis is then resolutely confronted with our contemporary and above all psychoanalytical knowledge of man's nature, as well as with the Christian conception of man's existence, thus revealing its amazing, unexpected relevance.

**humanism /ˈhjuːmənɪz(ɛ)m/ n.** an outlook or system of thought concerned with human rather than divine or supernatural matters. Albert Einstein, Isaac Asimov, E.M. Forster, Bertrand Russell, and Gloria Steinem all declared themselves humanists. What is humanism and why does it matter? Is there any doctrine every humanist must hold? If it rejects religion, what does it offer in its place? Have the twentieth century's crimes against humanity spelled the end for humanism? On Humanism is a timely and powerfully argued philosophical defence of humanism. It is also an impassioned plea that we turn to ourselves, not religion, if we want to answer Socrates' age-old question: what is the best kind of life to lead? Although humanism has much in common with science, Richard Norman shows that it is far from a denial of the more mysterious, fragile side of being human. He deals with big questions such as the environment, Darwinism and 'creation science', euthanasia and abortion, and then argues that it is ultimately through the human capacity for art, literature and the imagination that humanism is a powerful alternative to religious belief. Drawing on a varied range of examples from Aristotle to Primo Levi and the novels of Virginia Woolf and Graham Swift, On Humanism is a lucid and much needed reflection on this much talked about but little understood phenomenon.

**An Apologie for Poetrie, 1595**

A non-religious, humanist reference draws on secular literature and philosophy from both Western and Eastern traditions to consider such topics as the origins of the world, how to relate to others, and how to appreciate life.

**Good Without God**

Essays by African-American humanists are accompanied by biographical profiles of prominent Black humanists, writings by contemporary African humanists, and interviews

"Divine Madness"

In this timely and wide-ranging book, one of America's leading public intellectuals argues that the rise of radical secularism in the United States is a flaccid response to the challenge presented by the fanaticism of radical Islam. In the so-called
Education's End

Man Made God

Are the fundamentalists shaking the foundations of the American republic? When they condemn humanism's influence in the schools, are they not actually attacking modern education, science, culture, and philosophy? Is it possible to be moral without benefit of clergy or creed? Can humanism help open doors so that individuals, singly and in cooperation with others, can create lives that are rich in enjoyment, eloquent and meaningful? What is humanism, and why have humanists come under attack by religious conservatives and the fundamentalist right? Humanism is not a dogma or a creed, writes Paul Kurtz. Humanists have confidence in human beings, and they believe that the only bases for morality are human experience and human needs. Humanists are opposed to all forms of supernaturalistic and authoritarian religion. Many humanists believe that scientific intelligence and critical reason can assist in reconstructing our moral lives. . . . Humanists believe in freedom and pluralistic democracy as virtually our first principle, and we are disturbed by any authoritarian effort to impose one point of view on America. Defense of the open, democratic society should be the first point humanists make in response to the Moral Majority, making it clear that in our reading of the American tradition, pluralism is essential.

Defense of Secular Humanism is a volume of collected essays by one of the leading exponents of secular humanism. It is a closely reasoned defense of one of the most venerable ethical, scientific and philosophical traditions within Western civilization. Paul Kurtz (Amherst, NY), professor emeritus of philosophy at the State University of New York at Buffalo, is president of the International Academy of Humanism and is one of the leading spokespersons for Secular Humanism today. He is the author or editor of over thirty-five books, including most recently Embracing the Power of Humanism (Rowman & Littlefield) and The Courage to Become (Praeger/Greenwood).

The Oxford Handbook of Humanism

Tyler Roberts encourages scholars to abandon the conceptual opposition between "secular" and "religious" to better understand how human beings actively and thoughtfully engage with their worlds and make meaning. The artificial distinction between a self-conscious and critical "academic study of religion" and an ideological and authoritarian "religion," he argues, only obscures the phenomenon. Instead, Roberts calls on intellectuals to approach the field as a site of "encounter" and "response," illuminating the agency, creativity, and critical awareness of religious actors. To respond to religion is to ask what religious behaviors and representations mean to us in our individual worlds, and scholars must confront questions of possibility and becoming that arise from testing their beliefs, imperatives, and practices. Roberts refers to the work of Hent de Vries, Eric Santner, and Stanley Cavell, each of whom exemplifies encounter and response in their writings as they traverse philosophy and religion to expose secular thinking to religious thought and practice. This approach highlights the resources religious discourse can offer to a fundamental reorientation of critical thought. In humanistic criticism after secularism, the lines separating the creative, the pious, and the critical themselves become the subject of question and experimentation.

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