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Unearthed: Lost Tribe

Discovered in Hawaii (S2,

E6) | Full Episode | History

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monster, what is human with
Hank Greely

Impact Books:

\ "Homo Deus\" by Yuval Noah

Harari

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In

Chemsex is a unique cultural
phenomenon. We break down

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what it involves, who
participates in it, and how
to make it safer.

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A Guide to Chemsex: What Is
It, and How Can You Make It
Safer?

In *The Invention of Race in
the European Middle Ages*,
Geraldine Heng questions the
common assumption that the
concepts of race and racism
only began in the modern
era. Examining Europe's
encounters ...

The Invention of Race in the
European Middle Ages
She finds that the most
difficult task people

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encounter ... of
homosexuality in media, as
some representation is
better than none. Huang
added that integration into
pop culture was also a more
...

Cultural Closet: It's a
challenge for LGBT Asians to
come out to relatives in
their homelands
Since I started accepting
that I was queer and having
queer encounters, I have
been told numerous times
that, as a super femme cis
woman, I'm "not gay enough."
I've heard this from
MULTIPLE queer ...

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Am I Gay Enough? What to
Know About Queer Identity
A promenade performance
which weaves its way from
the Briggait to Glasgow
Green and back, With You In
The Distance paints a vivid
picture of what the city
must have been like in the
late 19th century, ...

Theatre reviews: With You In
The Distance | Black
Diamonds and the Blue Brazil
| A Splinter of Ice
Archie Burnett, dancer,
teacher and a grandfather of
the House of Ninja, has a
show at Jacob's Pillow. With
his cast, "it's like a

Where To Download Cultural Encounters And family love affair." And Serendipity Routledge

A Vogue Legend, Still
Enlarging Circles of
Pleasure

The latest from the
independent Catholic news
site The Pillar: The
Archdiocese of Newark says
it will investigate the
possibility of clerical
sexual misconduct, in
response to que ...

Grindr Priests Of Newark
But there's no other way to
describe "You're Pretty
Gay." This collection "is a
prime example of Drew
Pisarra's dangerously funny

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Drew Pissarra's 'dangerously
funny and queerly inventive
brain'

The late Richard Sipe, a
sociologist who knew more
about the sociology of
sexually active priests than
anybody, repeatedly said
that the culture ... to seek
out gay sexual encounters on
his ...

Msgr. Burrill & The 'Droit
Du Monseigneur'

But ultimately the court
needs to rule that people

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cannot be required to
express things they believe
are false (e.g., artistic
expression for sale and the
use of preferred pronouns).
This is a free ...

Popular arguments against
religious liberty, and how
to respond (part 2)
She's taken skeptical
friends to gay clubs so they
can understand the
experience from her
perspective. "I said, 'I
want you to see what
happens,'" she said of one
past encounter. "'You're ...

'Be 100% you, and we got

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your back! Over-the-Rhine
bar, disco E19 keeps gay
club culture alive
Similar arguments are also
made about the arts and
culture ... where we
encounter these “others”,
are confronted by them and
must relate to them. In each
of these theories, the urban
public domain in ...

Contemporary Culture: New
Directions in Art and
Humanities Research

In the opening scenes of
Crip Camp, a documentary
available on Netflix, school
buses pull into the entrance
of Jened, a summer camp in
the New York Catskills. When

Where To Download Cultural Encounters And the doors open, campers emerge into ... Serendipity Routledge Studies In The Modern

Crip Camp and the Roots of
Disability Activism in the
US

¹ Rather, we wish to
interrogate the encounter
between Queer and Europe ...
mark and continues to be
acknowledged as a
masterpiece that transcends
national cultures and
cinematographic traditions.
Set ...

What's Queer about Europe?:
Productive Encounters and Re-
enchanted Paradigms
The pair are childhood

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friends, estranged by time, distance, and a clumsy tryst back in college; their chance encounter ... a gay bar. If Oscar's grievances about the sanitization of gay culture ...

Can a Novel Capture the Tensions of Recent Queer History?

It's a full buffet of misunderstandings, awkward encounters, and scene-stealing ... Tigers" (Well Go USA Entertainment). Eytan Fox's cultural-generational clash comedy "Sublet ...

What's New on DVD in July:

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'Shiva Baby,' Cannon Films,
'Working Girls,' and More
Since I started accepting
that I was queer and having
queer encounters, I have
been told numerous times
that, as a super femme cis
woman, I'm "not gay enough
... there's a cultural
reason ...

Tasting Difference examines
early modern discourses of
racial, cultural, and
religious difference that
emerged in the wake of
contact with foreign peoples
and foreign foods from
across the globe. Gitanjali
Shahani reimagines the

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contact zone between Western Europe and the global South in culinary terms, emphasizing the gut rather than the gaze in colonial encounters. From household manuals that instructed English housewives how to use newly imported foodstuffs to "the spicèd Indian air" of *A Midsummer Night's Dream*, from the repurposing of *Othello* as an early modern pitchman for coffee in ballads to the performance of disgust in travel narratives, Shahani shows how early modern genres negotiated the allure and danger of foreign tastes. Turning maxims such as "We are what we eat" on

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their head, Shahani asks how did we (the colonized subjects) become what you (the colonizing subjects) eat? How did we become alternately the object of fear and appetite, loathing and craving? Shahani takes us back several centuries to the process by which food came to be inscribed with racial character and the racial other came to be marked as edible, showing how the racializing of food began in an era well before chicken tikka masala and Balti cuisine. Bringing into conversation critical paradigms in early modern studies, food studies, and postcolonial studies, she

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argues that it is in the writing on food and eating that we see among the earliest configurations of racial difference, and it is experienced both as a different taste and as a taste of difference.

Nietzsche says "good Europeans" must not only cultivate a "supra-national" view, but also "supra-European" perspective to transcend their European biases and see beyond the horizon of Western culture. The volume takes up such conceptual frontier crossings and syntheses. Emphasizing Nietzsche's genealogy of European

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culture and his reflections upon the constitution of Europe in the broadest sense, its essays examine peoples and nations, values and arts, knowledge and religion. Nietzsche's apprehensions about the crises of nihilism and decadence and their implications for Europe's (and humankind's) future are investigated in this context. Concerning the crossing of notional frontiers, contributors examine Nietzsche's hoped-for dismantling of Europe's state borders, the overcoming of national prejudices and rivalries, and the propagation of a

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Revitalizing "supra-
European" perspective on the
continent, its culture(s)
and future. They also
illuminate lines of
syntheses, notably the
syncretism of the ancient
Greeks and its possible
example for the European
culture to-be. Finally
certain of Europe's current
problems are considered via
the critical apparatus
furnished by Nietzsche's
philosophy and the
diagnostic tools it
provides.

This book explores a
particular genre of
intervention into cultural
difference, used across the

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globe. Organised cultural encounters is an umbrella concept referring to face-to-face encounters that are organised across a wide variety of social arenas in order to manage and/or transform problems perceived to stem from cultural difference. The authors base their focus on empirical contexts either located in Denmark or related to a Danish organisation, investigating interfaith work, training sessions in diversity management, volunteer tourism, a youth diversity project called the Cultural Encounters Ambassadors, and a community dance project. Through

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different theoretical approaches, and careful analyses of the micro-level practices occurring within the time-space of specific encounters, Galal and Hvenegård-Lassen demonstrate how both the interactions and their outcomes are considerably more complex - and contradictory - than evaluative and instrumental accounts of success or failure may capture. This book will provide a valuable resource for practitioners and scholars of intercultural relations working in the fields of cultural geography, anthropology, cultural studies, and migration

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Serendipity Routledge
Examines the shape and
shaping of sexual ideas and
related scientific practices
and cultural representations
in parts of Europe, Asia,
the Middle East, and South
America between the late
19th century and the years
leading up to World War II,
offering insights on the
intersections between
sexuality and modernity in a
range of disciplinary,
cultural, and
(trans)national contexts.

Cultural Encounters examines
how 'otherness' has been
constituted, communicated
and transformed in cultural

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representation. Covering a diverse range of media including film, TV, advertisements, video, photographs, painting, novels, poetry, newspapers and material objects, the contributors, who include Ludmilla Jordanova and Ivan Karp, explore the cultural politics of Europe's encounters with Brazil, India, Israel, Australia and Africa, examining the ways in which visual and textual art forms operate in their treatment of cultural difference.

This collection of essays contributes to the growing field of 'encounter studies'

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Within the Sri Lanka domain of cultural history. The strength of this work is the multi- and interdisciplinary approach, with papers on a broad range of historical times, places, and subjects. While each essay makes a valuable and original contribution to its relevant field(s), the collection as a whole is an attempt to probe more general questions and issues concerning the productive outcomes of cultural encounters throughout the Late Medieval and Early Modern periods. The collection is divided into three sections organised thematically and chronologically. The first,

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'Encounters with the Past,' focuses on the reception of classical antiquity in medieval images and texts from France, Italy and the British Isles. The second, 'Encounters with Religion,' presents a selection of instances in which political, philosophical and natural philosophical issues arise within inter-religious contexts. The final section, 'Encounters with Humanity,' contains essays on early science fiction, political symbolism, and Elizabethan drama theory, all of which deal with the conception and expression of humanity, on both the individual and societal level. This

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volume's wide range of
topics and methodological
approaches makes it an
important point of reference
for researchers and
practitioners within the
humanities who have an
interest in the
(cross-)cultural history of
the medieval and Renaissance
periods.

This book interrogates and
historicises eighteenth-
century British women
writers' responses to India
through the novel and travel
writing to bring out the
polyvalent space arising out
of their complex negotiation
with the colonial discourse.
Though British women enjoyed

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their privileged racial status as the utilisers of colonial riches, they articulated their voice of dissent when they faced the politics of subordination in their own society and identified them with the marginalised status of the colonised Indians. This brings out the complicity and critique of the colonial discourse of British women writers and foregrounds their ambivalent responses to the colonial project. This book provides detailed textual analysis of the works of Phebe Gibbes, Elizabeth Hamilton, Lady Morgan, Jemima Kindersley and Eliza Fay through

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critical insights from the idea of the Enlightenment, postcolonial theory and feminist thought. It also foregrounds new perspectives to colonial discourse vis-à-vis the representation of India by locating the dialogic strain within the British narratives about India.

Paul Hopper leads the reader through the varied issues associated with globalization and culture, including deterritorialization, cosmopolitanism, cultural hybridization and homogenization as well as claims that aspects of

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Does capitalism emerging in
Eastern Europe need as solid
ethnic or spiritual
foundations as some other
?Great Transformations? in
the past? Apparently, one
can become an actor of the
new capitalist game without
belonging to the German,
Jewish, or, to take a timely
example, Chinese minority.
Nor does one have to go to a
Protestant church every
Sunday, repeat Confucian
truisms when falling asleep,
or study Adam Smith's
teachings on the virtues of
the market in a business
course. He/she may just

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follow certain quasi-capitalist routines acquired during communism and import capitalist culture (more exactly, various capitalist cultures) in the form of down-to-earth cultural practices embedded in freshly borrowed economic and political institutions. Does capitalism come from outside? Why do then so many analysts talk about hybridization? This volume offers empirical insights into the current cultural history of the Eastern European economies in three fields: entrepreneurship, state governance and economic science. The chapters are based on large

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case studies prepared in the framework of an eight-country research project (funded by the European Commission, and directed jointly by the Center for Public Policy at the Central European University and the Institute for Human Sciences) on East-West cultural encounters in the ex-communist economies.

The issue of Judaism's relationship to secular learning and wisdom is one of the most basic concerns of Jewish intellectual history. The authors collected in this study discuss both sides of the issue and collectively offer

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an eloquent and convincing
case for the perpetuation of
Judaism's dialogue with the
'outside' world.

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