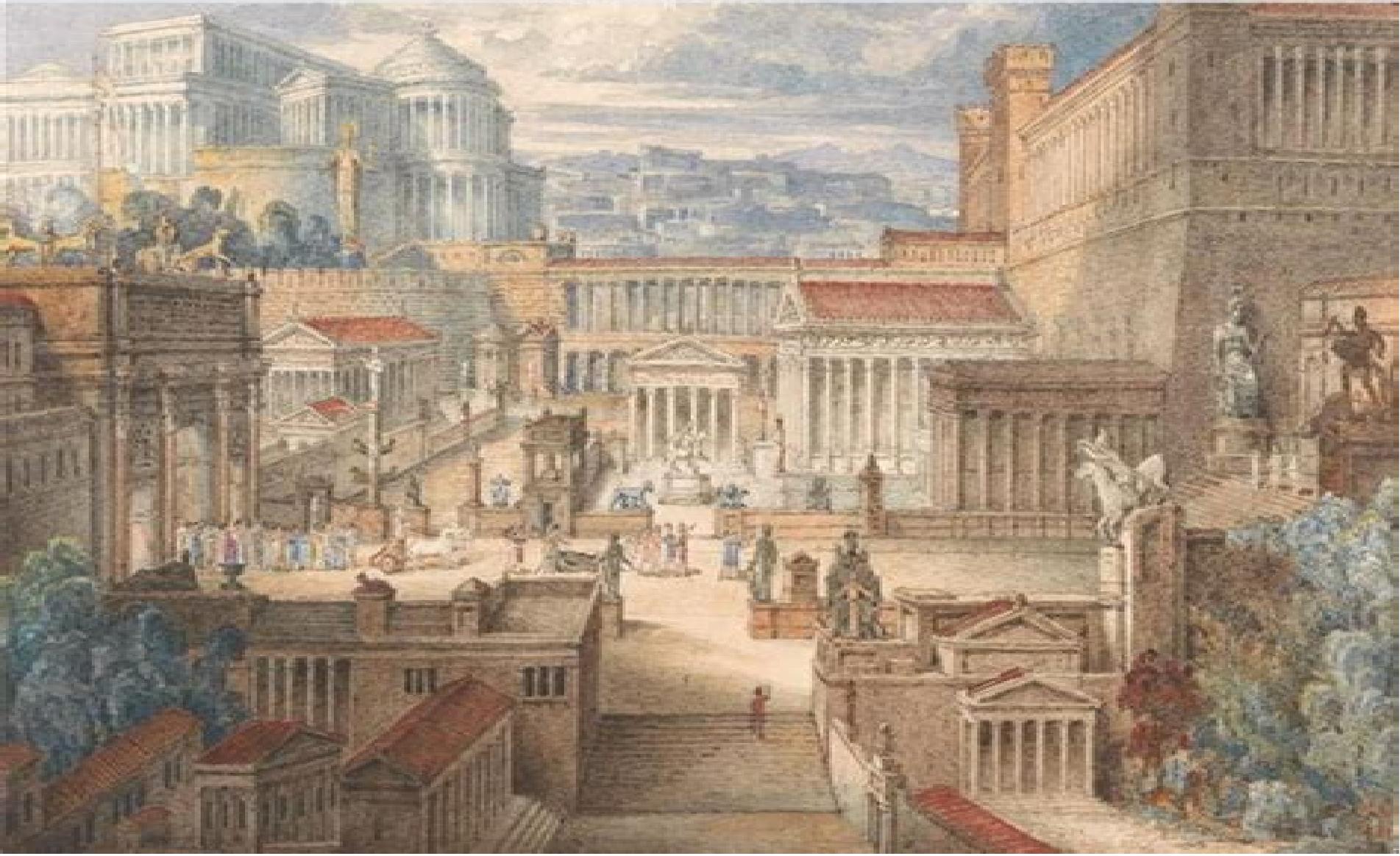


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# The Discourses

**Ying-Ying Zheng**



## **The Discourses:**

**The Discourses** Sir Joshua Reynolds, 1887     *The Discourses* Sir Joshua Reynolds, 1887     **The Discourses of Epictetus** Epictetus, 1877     English and the Discourses of Colonialism Alastair Pennycook, 1998 English and the Discourses of Colonialism opens with the British departure from Hong Kong marking the end of British colonialism Yet Alastair Pennycook argues that this dramatic exit masks the crucial issue that the traces left by colonialism run deep This challenging and provocative book looks particularly at English English language teaching and colonialism It reveals how the practice of colonialism permeated the cultures and discourses of both the colonial and colonized nations the effects of which are still evident today Pennycook explores the extent to which English is as commonly assumed a language of neutrality and global communication and to what extent it is by contrast a language laden with meanings and still weighed down with colonial discourses that have come to adhere to it Travel writing newspaper articles and popular books on English are all referred to as well as personal experiences and interviews with learners of English in India Malaysia China and Australia Pennycook concludes by appealing to postcolonial writing to create a politics of opposition and dislodge the discourses of colonialism from English

**Discourses on the Bhagavat Gita** Tiruvalum Subba Row, 1888     **The Natural Truth of Christianity: Selections from the "Select Discourses" of John Smith, M.A.** John Smith, 1882     *Journal of Biblical Literature* , 1890

*Epictetus: The discourses, books III and IV. The manual. The fragments* Epictetus, 1966 Epictetus Acquired probably his real name was a crippled Greek slave of Phrygia during Nero s reign A D 54 68 who heard lectures by the Stoic Musonius before he was freed Expelled with other philosophers by the emperor Domitian in 89 or 92 he settled permanently in Nicopolis in Epirus and in a school which he called healing place for sick souls taught a practical philosophy details of which were taken down by his pupil Flavius Arrianus and survive in four books of Diatribae or Discourses and a smaller Encheiridion or Handbook which gives briefly the chief doctrines of the other work He lived apparently into the reign of Hadrian A D 117 138 Epictetus was a teacher and preacher of practical Stoic ethics broad and firm in method sublime in thought and now humorous now sad or severe in spirit How should one live righteously Our god given will is our paramount possession and we must not covet others We must not resist fortune Man is part of a system of men and God men are reasoning beings in feeble bodies and must conform to God s mind and the will of nature Epictetus presents us also with a pungent picture of the perfect Stoic man

*The Idea of a University Defined and Illustrated: I. in Nine Discourses Delivered to the Catholics of Dublin* Saint John Henry Newman, 1888     **The life of Jesus critically examined, tr. [by M.A. Evans]. Stereotyped ed., tr. by George Eliot** David Friedrich Strauss, 1898     The discourses of Epictetus, tr. by G. Long Arrian, 1903

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the First Three Centuries Ferdinand Christian Baur,1878      A Commentary on the Book of Job ,1879      **Religious Individualisation** Martin Fuchs,Antje Linkenbach,Martin Mulsow,Bernd-Christian Otto,Rahul Bjørn Parson,Jörg Rüpke,2019-12-16 This volume brings together key findings of the long term research project Religious Individualisation in Historical Perspective Max Weber Centre for Advanced Cultural and Social Studies Erfurt University Combining a wide range of disciplinary approaches methods and theories the volume assembles over 50 contributions that explore and compare processes of religious individualisation in different religious environments and historical periods in particular in Asia the Mediterranean and Europe from antiquity to the recent past Contrary to standard theories of modernisation which tend to regard religious individualisation as a specifically modern or early modern as well as an essentially Western or Christian phenomenon the chapters reveal processes of religious individualisation in a large variety of non Western and pre modern scenarios Furthermore the volume challenges prevalent views that regard religions primarily as collective phenomena and provides nuanced perspectives on the appropriation of religious agency the pluralisation of religious options dynamics of de traditionalisation and privatisation the development of elaborated notions of the self the facilitation of religious deviance and on the notion of dividuality      **The Treasury of David; Containing an Original Exposition of the Book of Psalms, a Collection of Illustrative Extracts ... Homiletical Hints ... and Lists of Writers on Each Psalm** ,1886      **Ralph Waldo Emerson** Alfred Hudson Guernsey,1881

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