interest in the importance of the concrete. This volume’s special contribution is its focus on everyday riches: the simplest of objects—an apple, a datebook, a laptop computer—are shown to bring philosophy down to earth. The poet contends, “No ideas but in things.” The notion of evocative objects goes further: objects carry both ideas and passions. In our relations to things, thought and feeling are inseparable. Whether it’s a student’s beloved 1964 Ford Falcon (left behind for a station wagon and motherhood), or a pencil that inspires a meditation on fatherhood, the intimate objects in this collection are used to reflect on larger themes—the role of objects in design and play, discipline and desire, history and exchange, mourning and memory, transition and passage, meditation and new vision.

In the interest of enriching these connections, Turkle pairs each autobiographical essay with a text from philosophy, history, literature, or theory, creating juxtapositions at once playful and profound. So we have Howard Gardner’s keyboards and Lev Vygotsky’s hobbyhorses; William Mitchell’s Melbourne train and Roland Barthes’ pleasures of text; Joseph Cevetello’s glucometer and Donna Haraway’s cyborgs. Each essay is framed by images that are themselves evocative. Essays by Turkle begin and end the collection, inviting us to look more closely at the everyday objects of our lives, the familiar objects that drive our routines, hold our affections, and open out our world in unexpected ways.

Focus On: 100 Most Popular Sedans

Wikipedia contributors

Flood and Coastal Erosion Risk Management

Edmund Penning-Rowsell 2014-01-03

A new ‘Multi-Coloured Manual’ This book is a successor to and replacement for the highly respected manual and handbook on the benefits of flood and coastal risk management, produced by the Flood Hazard Research Centre at Middlesex University, UK, with support from Defra and the Environment Agency. It builds upon a previous book known as the "multi-coloured manual" (2005), which itself was a synthesis of the blue (1977), red (1987) and yellow manuals (1992). As such it expands and updates this work, to provide a manual of assessment techniques of flood risk management benefits, indirect benefits, and coastal erosion risk management benefits. It has three key aims. First it provides methods and data which can be used for the practical assessment of schemes and policies. Secondly it describes new research to update the data and improve techniques. Thirdly it explains the limitations and complications of Benefit-Cost Analysis, to guide decision-making on investment in river and coastal risk management schemes.

The Multifaith Movement: Global Risks and Cosmopolitan Solutions

Anna Halafoff 2012-10-29

This book documents the ultramodern rise of the multifaith movement, as multifaith initiatives have been increasingly deployed as cosmopolitan solutions to counter global risks such as terrorism and climate change at the turn of the 21st century. These projects aim to enhance common security, particularly in Western societies following the events of September 11, 2001 and the July 2005 London bombings, where multifaith engagement has been promoted as a strategy to counter violent extremism. The author draws on interviews with 56 leading figures in the field of multifaith relations, including Paul Knitter, Eboo Patel, Marcus Braybrooke, Katherine Marshall, John Voll and Krista Tippett. Identifying the principle aims of the multifaith movement, the analysis explores the benefits and challenges of multifaith engagement, as well as the effectiveness of multifaith initiatives in countering the process of radicalization. Building on notions of cosmopolitanism, the work proposes a new theoretical framework termed ‘Netpeace’, which recognizes the interconnectedness of global problems and their solutions. In doing so, it acknowledges the capacity of multi-actor peacebuilding networks, including religious and state actors, to address the pressing dilemmas of our times. The primary intention of the book is to assist in the formation of new models of activism and governance, founded on a ‘politics of understanding’ modeled by the multifaith movement.