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Author Biography

—Arthur Miller

(1915-2005) Known and respected for his

intimate and realistic portrayal of the working class, Arthur Miller remains one of the most prolific playwrights of his time.

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midwife three times to
married slaps hard
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children and
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child holds great respect
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of how Black students navigate and negotiate their linguistic and racial identities across multiple contexts. By highlighting the counterstories of Black students, Baker-Bell demonstrates how traditional approaches to language education do not account for the emotional harm, internalized linguistic

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racism, or consequences these approaches have on Black students' sense of self and identity. This book presents Anti-Black Linguistic Racism as a framework that explicitly names and richly captures the linguistic violence, persecution, dehumanization, and marginalization Black Language-speakers

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endure when using their language in schools and in everyday life. To move toward Black linguistic liberation, Baker-Bell introduces a new way forward through Antiracist Black Language Pedagogy, a pedagogical approach that intentionally and unapologetically centers the linguistic, cultural, racial, intellectual, and

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self-confidence needs of Black students. This volume captures what Antiracist Black Language Pedagogy looks like in classrooms while simultaneously illustrating how theory, research, and practice can operate in tandem in pursuit of linguistic and racial justice. A crucial resource for educators, researchers, professors,

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antiracist language
pedagogies in our
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developing moral standards throughout the world and its stability in the modern world. The Crucible of Christian Morality uses new critical perspectives including: * the sociology of knowledge * and discourse analysis. J. Ian H. McDonald challenges conventional approaches by focusing on the

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behaviour of early
Christian communities
rather than their texts to
shed new light on the
nature of Christian
morality in its earliest
and most formative
years.

This book developed
from sections of my
doctoral dissertation,

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"The Possibility of Religious Knowledge: Causation, Coherentism and Foundationalism," Brown University, 1982. However, it actually had its beginnings much earlier when, as an undergraduate at the University of Virginia, I first read Hume's "Of Miracles" and became interested in it.

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(Fascinated would be too strong.) My teacher put the following marginal comment in a paper I wrote about it: "Suppose someone told you that they had been impregnated by an angel whispering into their ear. Wouldn't you think they had gone dotty?" She had spent time in England. I thought about it. I agreed that I

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would not have believed such testimony, but did not think this had much to do with Hume's argument against belief in miracles. What surprised me even more was the secondary literature. I became convinced that Hume's argument was misunderstood. My main thesis is established in Part I.

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This explains Hume's argument against justified belief in miracles and shows how it follows from, and is intrinsically connected with, his more general metaphysics. Part II Part I. It should give the reader a more complete understanding builds on of both the structure of Hume's argument and of his crucial and

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questionable premises.

Chapters 5 and 11 are perhaps the most technical in the book, but they are also the least necessary. They can be skipped by the reader who is only interested in Hume on miracles.

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