

A sample of attempts to justify a question

1. Who exactly are 'Aryans'? It comes from the Sanskrit word 'Arya' meaning noble, the name 'Iran' is apparently derived from it too and it was infamously used in Nazi Germany to put Germanic people at the top of a racial hierarchy. So who does it describe? Is it anything to do with the Indo-European language family?
(https://www.reddit.com/r/explainlikeimfive/comments/22dbs7/eli5_who_exactly_are_aryans/; accessed 2020-04-14)
2. In my country "IRAN" we have lots of inscriptions belongs to thousands years ago in which have been explained clearly about ARYANS so what is all this nonsense about the fake relationship between European and Indians to Aryans, Do you have also such a supported evidences to prove it? (https://en.wikipedia.org/wiki/Talk:Aryan_race/Archive_1; accessed 2020-04-14)
3. Some white supremacists have anointed Taylor Swift an "Aryan goddess," claiming that she secretly espouses far-right beliefs and is waiting for Donald Trump's ascension to the presidency to make her true views known. For the record, Swift has no affiliation with any white supremacist groups. She has never publicly made any white supremacist remarks, nor has she ever been accused of making them in private. There is no reason to believe she has any interest whatsoever in any of this. So where did it come from?
(<https://www.npr.org/sections/codeswitch/2016/05/27/479462825/taylor-swift-aryan-goddess>; accessed 2020-04-14)
4. The Aryan Invasion of Indus Valley was real, so why do people deny it?
(https://www.reddit.com/r/mythology/comments/dj3gf7/the_aryan_invasion_of_indus_valley_w_as_real_so/; accessed 2020-04-14)
5. [A long article gives many reasons for rejecting the theory of an "Aryan invasion" of northern India in about 1500 BCE.] So, how can all these obvious anomalies and serious flaws be reconciled? (<http://diehardindian.com/aryan-theory/>; accessed 2020-04-14)
6. There is neither Hindu nor Mussulman (Muslim), but only man. So whose path shall I follow?
(<https://www.countercurrents.org/dhar160416.htm>; accessed 2020-04-15)
7. We have allowed new terms to invade our consciousness prior to reaching a uniform consensus of the definition of old terms. The old terms were "race," "ethnic," "ethnicity," "ethnic studies," and "culture." The new terms are "multiethnic," "multicultural," and "diversity." Very little intellectual rigor has been applied to these new terms. So, whither ethnic studies as we mark time in our inevitable march to the year 2001?
(<https://scholarscompass.vcu.edu/cgi/viewcontent.cgi?article=1437&context=ees>; accessed 2020-04-15)
8. In 2001, a 32,000 [*sic*] year old city (Dvaraka) was found under water in the gulf of Khambat. Dvaraka was the city of Lord Krishna, so does this offset what we know about the Vedic Period

so far? (<https://www.khanacademy.org/humanities/world-history/world-history-beginnings/ancient-india/v/introduction-to-the-vedic-period>; accessed 2020-04-15)

9. Dab, you sourced Lal for the statement *moderate proposals (postulating the 3rd millennium BC Harappan civilization as the locus of Proto-Indo-Iranian) can qualify as bona fide scholarship*. Since then you have changed your mind and removed Lal as source for that statement. At the same time you should also remove the statement till you can find a source. (as requested here [[61]] and [[62]]). How long do you want to beat about the bush? So do you want to use Lal for that statement or not? If you want to use Lal, then make sure you use Lal's words. Don't create new arguments.

(https://en.wikipedia.org/wiki/Talk%3AIndigenous_Aryans%2FArchive_1; accessed 2020-04-15)

10. Now let me ask you all, is Italic - Greek and Norway - Finnish person is not different in look and skin tone wise. Norway is in extreme North and Italy - Greece in South getting Mediterranean sun shine. So clearly more darker than Finnish people. So, can we say them as different racially? (https://en.wikipedia.org/wiki/Talk:Aryan_race/Archive_1; accessed 2020-04-15)

11. We have seen that the Vedic-Aryan people themselves had reached from the state of Scheduled Tribe to the stratum of a class. So, can't it be possible that after reaching there, they must have the remains of the Scheduled Tribe? (Paramanshi Jaideva, *Dalits in Early Buddhism* [Delhi: Kalpaz Publications, 2002], p. 169)

12. I thought this was called "All of My Love?" (Notice the "of")
I have seen both, but as long as both can reach this page, it should be fine-- unless Jimmy Page of someone edits this page.

"Of" appears in the song lyrics, but not in the title. The correct title is "All My Love".

Stonemason89 (talk) 02:22, 15 July 2010 (UTC)

So would it be appropriate to mention this fact (that the actual lyrics are different from the title) in the article? — Loadmaster (talk) 21:01, 13 September 2017 (UTC)

([https://en.wikipedia.org/wiki/Talk%3AAll_My_Love_\(Led_Zeppelin_song\)](https://en.wikipedia.org/wiki/Talk%3AAll_My_Love_(Led_Zeppelin_song)); accessed 2020-04-16)

13. Hmm, this is a tough subject to handle. On the one hand, I hate to see us toss out the term ['Aryan'—DH] simply because there is confusion and on the other hand you make a valid point that the link goes into the disparate meanings. The problem is though that there is no Perso-Aryan link as the term Aryan is simply the same as Iranian, whereas the article already states that the Pashtuns are an Iranian people and the term Iranian is used numerous times. The Aryans did invade the region and Pashto can be traced to one of their languages, albeit greatly altered, that is now spoken. I think the brief mention I give them as one of the invaders is probably the best way to go, while leaving with the point the Pashtuns are largely an Iranian people and this should denote for people the same meaning as Perso-Aryan. Tombseye 07:17, 15 November 2005 (UTC)

So wouldn't that be what we get if you keep the visible word Aryans but link it as [[Aryans#Iranian|Aryan]]? -- Jmabel | Talk 04:38, 16 November 2005 (UTC)

(https://en.wikipedia.org/wiki/Talk%3APashtuns%2FArchive_5; accessed 2020-04-16)

14. The Tarim-Yarkand basin of Xinjiang also played an important role in the expansion of Buddhism, so isn't it likely that it played a similar role in the movement of Indo-Aryan or Indo-Iranian? That could be predicted on logical grounds but there is also recent empirical evidence that supports it. (Frits Staal, "Three mountains and seven rivers", in *Three Mountains and Seven Rivers: Prof. Musashi Tachikawa's Felicitation Volume*, edited by Musashi Tachikawa, Shoun Hino, and Toshihiro Wada [Motilal Banarsidass, 2004], p. 12)

15. Bangla is an Indo-Aryan language, not a Dravidian one. Also, Dravidians are from South India, Bengal, all of it, is in the North. So aren't Bengalis Aryans? I'm confused because one of my teachers, he is a Bengali Hindu, he says he's a Dravidian? (<https://ca.answers.yahoo.com/question/index?qid=20111211213042AA7K1Tk>; accessed 2020-04-16)

16. We have Mitanni Indo-Aryans popping up at around 1600 BCE in Syria, so should we honestly believe that Indo-Aryans split off from Iranians in Central Asia and adventured all the way to Syria without leaving any sort of evidences in such a short time? Height of speculation I would say. (https://en.wikipedia.org/wiki/Talk:Indo-Aryan_migration/Archive_8; accessed 2020-04-16)

17. "But Papa is Aryan, so shouldn't we be accepted?" Gracie wanted to find a loophole, a way to have a family accepted by the Nazi Party. (Brenda Heller and Jimmy Adams, *TimeWorm* [New York: Page, 2017], chapter 4 [no page numbering])

18. The Puru is a major clan mentioned in the Rgveda and mentioned through four or five generations. They are described in the Rgveda as being *mrđhravaca*, not speaking correctly and in the Satapatha Brahmana they are described as coming from *asura-raksasa* ancestry. Now no good arya would have an ancestry that was *asura raksasa*, so the question is who were the Purus? Were they aryas? Or were they these local *dasa* chiefs who negotiated, made good, became wealthy, were accepted, in effect became part of the aryan society. Even the laws, the customary laws, which may not have been very strict at this time could be broken. (<http://ascjnu.tripod.com/aryan.html>; accessed 2020-04-17)

19. Throughout the 20th Century there have been attempts against the attempts of the nationalist historians who accepted this theory [of an Aryan invasion of India—DH], and there have been other attempts to prove that the Aryans were indigenous to India. In the early part of the century the locations were Punjab, Multan, Kashmir, Himalayas. Now of course it is a problem because all the areas that were earlier located as the homeland of the Aryans are all in Pakistan. So the problem is how to retrieve them and bring them into India, which is a very difficult problem, but it is something i.e. being sought. (<http://ascjnu.tripod.com/aryan.html>; accessed 2020-04-17)

20. I do not like your definition [of the mind as the cognitive essence of a being—DH] and i also don't think it accurately represents the source you use for it which doesn't say anything about "cognitive essence" - which in any case is not necessarily helpful as a definition for people who don't know what mind is. Also there "being" is usually reserved for biological entities - and so it raises the question of non-biological minds, a distinction [*sic*] possibility in most traditions. I

don't think there is a good way getting around the fact that there isn't a single agreed upon definition of mind. (https://en.wikipedia.org/wiki/Talk%3AMind%2FArchive_1; accessed 2020-04-18)

21. The third [indication of a kind of negotiation between pastoral speakers of Indo-Aryan and settled agriculturalists who probably speak Proto-Dravidian or Austro-Asiatic—DH] is that, in a number of what are called syntactic forms, grammatical forms, morphologies, the form of the language, phonetics, the use of this little word *iti*, which is very common in Sanskrit, Vedic Sanskrit and later on in classical Sanskrit, this is a typical proto-Dravidian form, and again it is being argued that this is what comes into Indo_Aryan. What I am trying to suggest then is that if there is already in the Rgveda, and this entry of non- Indo Aryan increases in the later Vedic texts. If there is already the presence of non Indo Aryan in Indo Aryan in the Rg Veda there must have been some kind of negotiation other than just raiding, because, you don't get such a deep impression of one language on another if it is simply a case of I come in and attack you, and subordinate you and subdue you. I mean one can compare the amount of English that has entered modern Indian languages. It is minimal, minimal, compared to non Indo Aryan in Vedic Sanskrit. So it does raise the question, I mean whether my answer is right or wrong. I do not know. I would like to put it forward as an answer. But it does raise a question that has to be answered. How do these linguistic forms come into Indo Aryan. And the languages, that are current, we know proto Dravidian, Austro Asiatic, in Baluchistan there was Brahui, in central India there is Kuruk, Amaltuk, and further east there are various languages connected with the Austro Asiatic group. Gradually the languages come to be used not only in ordinary dialogue but also in ritual. (<http://ascjnu.tripod.com/aryan.html>; 2020-04-18)

22. In the book there is virtually no information about who she was before she decided to become this fictional character, so it poses the question of what lies beneath the social persona. (<https://believermagblog.wordpress.com/page/3/>; accessed 2020-04-19)

23. He [Aristotle] becomes entangled in these contradictions, from which he is unable to escape. Hence who can feel surprised that the Athenians suspected him of atheism? (André Lefèvre, *Philosophy: Historical and Critical*, trans. A. H. Keane [London: Chapman and Hall, 1879], p. 142)

24. It seems very possible that extra dimensions exist. Moreover, no matter what their shape, they must be capable of holding vast amounts of matter and energy if these higher dimensions do contain the dark matter and energy that account for 95% of the megaverse. Hence, what are the implications of life existing in this space? (James F. Molben, *Atheism: Trendy, Chic and Scientifically Misguided*, 2nd edition [CreateSpace, 2011], p. 29)

25. Since God and its various manifestations do not exist, what do you worship anyway? There is nothing to worship. Hence where is the question of women being allowed or not allowed? Women should not be seen in places of worship anyway. (Dr. Noorjehan Safia Niaz and Zakia Soman, *Reclaiming Sacred Spaces: Muslim Women's Struggle for Entry into Haji Ali Dargah* [Chennai, India: Notion Press, 2017], chapter entitled "Islam and sacred spaces" [no page numbering])

26. By denying that Jesus expels demons with God's power, the scribes and Pharisees are at risk of blaspheming the holy spirit. Hence, whose side will they take—God's or Satan's?
(<https://wol.jw.org/en/wol/d/r1/lp-e/1102014645?q=God&p=doc>; accessed 2020-04-21)

27. ... you've cruelly ruled out cilantro [as a spice—DH], so hence whither <look for the newest spice—DH>?
(https://en.wikipedia.org/wiki/Wikipedia:Reference_desk/Archives/Miscellaneous/2014_December_17; accessed 2020-04-21)

28. Wittgenstein's reflections on religious belief are ground-breaking precisely because they cannot be pressed into pre-conceived moulds. Hence, wouldn't it be odd if a philosopher who otherwise challenged the philosophical orthodoxy, came no further in his reflections on religion than the Logical Positivists? (Genia Schönbaumsfeld, "Wittgensteinian approaches to religion", in *The Routledge Handbook of Contemporary Philosophy of Religion*, edited by Graham Oppy [Abingon, England: Routledge, 2015], p. 72)

29. Since our conception of a divine being is limited to what our mental capabilities entail us to imagine; wouldn't the notion of the Deity be constrained according to what our mental faculties can imagine and visualize. Hence, isn't our conception of a perfect divine being flawed and ultimately naive since it is limited to what we can conceive and understand?
(<https://www.ooroom.org/forum/threads/deep-into-atheism.47919/page-48>; accessed 2020-04-21)

30. Is this a quote by Yeldell? It seems to miss the point that believers trust their "human perception" of god rather than any rational scientific process of knowing. Hence, shouldn't it read .. "refuting avowals of belief in phenomena not subject to scientific inquiry" or something similar? (https://en.wikipedia.org/wiki/Talk%3AInvisible_Pink_Unicorn/Archive_3; accessed 2020-04-22)

31. Throw stones at men and women who like to enjoy themselves? Burn gays and lesbians or group sex lovers on fire? No, definitely not; because gay and lesbian couples do not violate a third person's freedom by their relationships, and no matter how strange it may sound, they are exercising their own freedom. Hence, shall be welcome gays and lesbians? No, definitely not. What shall we do then? (Nikol Pashinyan, *The Other Side of The Earth* [Antares, 2018]; quoted at <https://ge.boell.org/en/2018/12/26/lgbt-rights-and-revolution>; accessed 2020-04-22)

32. Anyone who saw the courtroom scene during the trial of Adolf Eichmann will never forget when a cry for justice resounded from the ranks of the onlookers. Life nudges us in our consciences with its still, small voice that justice must be done if not in this world, then in the world to come. Hence, the question rages in our hearts whether death ends that possibility for justice—or guarantees it. (Ravi Zacharias, *The Real Face of Atheism* [Grand Rapids, MI: Baker Books, 2004], p. 96)

33. Continuity imports certain unity; continuum is truly that whose terminal [*sic*] are one; out of the other parts the quantity imports the plurality of parts or multiplicity; it is being seen as to have contradiction; hence, it raises the question: How are the parts in continuity: in act or in potency? (Joannes Di Napoli, *Introductio Generalis – Logica – Cosmologia*, Book I of his

Manuale Philosophiae ad usum Seminarium [Rome: Marietti, 1953], trans. Dominador N. Marcaida, Jr., Part 1, Chapter I, Art. II, Section I;
<https://www.academia.edu/10272282/Somatology>; accessed 2020-04-22)

34. The Kalam Argument often proposed by William Lane Craig is one example to establish the plausibility of the Cosmological Argument. Its premises propose the necessity for a singular cause for any event that is bound by a beginning; hence it poses the question: how can nothing create everything from nothing and out of nothing?
(<https://hoganhagbard.wordpress.com/2012/08/14/god-and-the-origin-of-the-universe/>; accessed 2020-04-22)

35. Do remember that changing schools can be unsettling for children and if she is moved to a day school, she may have to encounter a period of loneliness too and thus why make a change if it is not required. (<https://ravilochansingh.com/2013/04/09/should-you-send-your-child-to-an-indian-boarding-school-yes-but-only-for-the-right-reasons/>; accessed 2020-04-23)

36. Social work acquires powers and duties, roles, and tasks, from legislation, for example in the UK and Finland (Hämäläinen and Niemälä, 2000). However, social workers should act collectively in their national context to comment upon the degree to which those in need or at risk have legal rights or entitlements to assistance (Erath et al., 2000) through a state's constitution or rule of law. Thus, how far are legal rules framed around notions of need, who is (not) deserving of assistance, or principles of social cohesion, citizenship, inclusion, and civil rights? (Feu, 2000; Jovelin and Tully, 2000)? (Michael Preston-Shoot. "Legal bases of social work", in *International Encyclopedia of the Social & Behavioral Sciences* (Second Edition), ed Neil J. Smelser and Paul B. Baltes [Amsterdam: Elsevier, 2015], pp. 720-725)

37. While some adolescents who have harmful sexual behaviours online may require a criminal justice intervention, in certain countries and in certain cases there is little understanding of their behaviour and extremely harsh punishment is given to such young people. This ignores the fact that they are still children and that the Convention on the Rights of the Child calls on us to recognise their lack of maturity – and often lack of guidance and support too – and take a rights-based approach in addressing their behaviour through measures that ensure their best interest while protecting others. Thus, which approaches would be most appropriate when dealing with children and adolescents with problematic online behaviour? (Renata Coccaro, *Child Abuse Images and Sexual Exploitation of Children Online* [Bangkok: End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes, 2009], p. 39)

38. 'Libertarian' theory <is> still another ethical theory <that> can also call us [most human beings—DH] unethical, rather than they [terrorists—DH] being so. The exploited weaker masses that are not looked upon or taken care of become terrorists. Thus whose liberty is being snatched, ours or theirs? No doubt theirs -hence they are the ones shouting and we are leading our lives with peace and tranquility. Is this desirable especially in a democracy? (Urmi Ray, *Terrorism An epidemic of today's world -- can there be a solution* [PhD thesis, University of Calcutta], p. 109)

39. The problem with organizing a radical commune is that ideological purity is impossible; to begin with, the funding comes from resource extraction and the exploitation of labour, and

furthermore they have difficulty agreeing on the basic configuration of labour college. Thus, whither radicalism? (Shama Rangwala, *Ideological Adaptation in the American Century* [Ph.D. thesis, University of Alberta, 2019], pp. 149-150)

40. Inevitably, the law about consent has a number of inconsistencies and anomalies, and it underlines the general problems that underpin the legislation about sexual behaviour. Thus, should the law have been more flexible about the age of consent rather than becoming even stricter? (Elena Martellozzo, *Online Child Sexual Abuse: Grooming, Policing and Child Protection in a Multi-Media World* [Abingdon: Routledge, 2012], p. 17)

41. In order to gain an idea of who they are the following line of reasoning may be taken... If we don't know their identity we can only assume that they exist on a relational continuum that shows 'Very Close' at one end and 'Stranger' at the other. Keep in mind that even if someone knows a lot about us, this does not mean that they are close to us. It simply means they have access to information about us. Therefore, what do we know about what they know? Where or from whom could that information have been found out? In addition we need to assess what types of physical and/or digital access they have gained and what to do to prevent further breaches of personal security. (National Centre for Cyberstalking Research, *A Practical Guide to Coping with Cyberstalking* [Luton, England: Andrews UK Limited, 2015], p. 48)

42. Because Facebook has become so commonplace, it might be hard for victims of stalking to deactivate their pages. Further, making a victim deactivate her Facebook page seems more like a punishment rather than a safety protection. There is a double standard for victims of cyberstalking. For example, victims of phone harassment are not required to get rid of their phones after being harassed, therefore, why should cyberstalking victims be required to do without their personal social media page? (Gina Leahy, "What's the difference between private and public on social media? A push for clearer language in the Illinois cyberstalking statute", *DePaul Law Review* 66 (2017), p. 918)

43. The notion of adult learning (andragogy) as a necessary component to police training has been presented periodically for over a decade, often with a sporadic and limited application. Perhaps, part of the reason for its presentation as something innovative, rather than as a standard similar to other new concepts, lies in its appearance primarily in practitioners' publications. The audience of police trainers (often current or former officers) typically have backgrounds in law enforcement, not adult education, and, generally, law enforcement, not education specialists, operate police academies. Therefore, those anxious to implement what they read and learned furthering their individual educations must battle with bureaucracy when suggesting such sweeping changes; identifying the cost of designing, developing, implementing, and evaluating new curriculum methods, and presenting the idea of change in a tradition-bound profession. Therefore, how can this "new" old concept be integrated? (Eugene Rugala, James Mcnamara, M.S., and George Wattendorf, J.D., "Expert testimony and risk assessment in stalking cases: The FBI's NCAVC as a resource", *FBI Law Enforcement Bulletin* 73/11 (2004), p. 22)

44. However, a challenge that emerges is that there is hardly a norm for which there will be perfect consensus. Therefore, which norms to adopt and what they mean for the privacy of those who do not approve them needs to be studied, particularly as privacy is known to be very much personal, influenced by socio-economic and cultural factors, together with personality traits

[Acquistiet al., 2015]. (Jose M. Such, "Privacy and autonomous systems", in *Proceedings of the Twenty-Sixth International Joint Conference on Artificial Intelligence (IJCAI-17)*, ed. Carles Sierra, IIIA-CSIC [International Joint Conferences on Artificial Intelligence, 2017], p. 4765)

45. It is reported that cyber criminals gather information needed to target someone directly from the victim, who has often without intention provided those personal information in photos, status updates, locations and interests on the social network sites. Therefore, isn't [sic] that mean we must think twice before posting personal information online? (<https://dangersofsocialmediaonyouth.wordpress.com/2017/02/05/oversharing/>; accessed 2020-04-26)

46. At the very core of it, journalism is just telling people what's going on in the world. Therefore, shouldn't it stand to reason that news can be presented in non-traditional formats that successfully inform the public? (<https://www.mediapapbrisbane.com.au/should-journalists-be-more-like-comedians/>; 2020-04-26)

47. Apart from Internet use, there were relatively few differences in other stalking behaviours employed by cyberstalkers and off-line stalkers. The majority of cyberstalkers also engaged in off-line stalking behaviours, including other communication methods (e.g. telephone calls, letters) and approach behaviours (e.g., accosting, following). In fact, cyberstalkers were more likely to use a wider range of different communication and approach behaviours than off-line stalkers. These results are consistent with previous findings that cyberstalking often leads to or co-occurs with off-line stalking and suggest that the Internet is simply an additional medium at the stalker's disposal (Lee, 1998; Maple et al., 2011; McFarlane & Bocij, 2003; Sheridan & Grant, 2007). We note that in previous studies 'pure' cyberstalkers were predominantly acquaintances of, or strangers to the victim (Sheridan & Grant, 2007), groups that formed only 25% of the current sample. Therefore, the question of whether pure cyberstalkers differ from others requires further investigation. (Cristina Cavezza and Troy E. McEwan. "Cyberstalking versus off-line stalking in a forensic sample" *Psychology, Crime & Law* 20/10 (2014), p. 965)

48. Cyberbullying is a growing problem because increasing numbers of kids are using and embracing interactions via computers and cell phones. There are two big challenges that make it difficult to prevent cyberbullying. First, many people do not see the harm associated with it, and some attempt to dismiss or disregard cyberbullying because there are "more serious forms of aggression" to worry about. The second challenge relates to who is willing to step up and take responsibility for responding to inappropriate use of technology. Therefore the problem becomes:

1. What are the warning signs that cyberbullying is occurring?
 2. What impact does cyberbullying have on victims and bystanders?
 3. What can parents, teachers, school counselors and communities do to prevent cyberbullying?
- (Carissa A. L. Bourassa, *Student Cyberbullying: Raising Awareness for School Counselors*, master's research report, University of Wisconsin-Stout [2012])

49. More than once during the past two years, it has been suggested by State Representative Ed Clere's (R-72) supporters that I might gauge the veracity of his political self-description (as a non-ideological public servant for all his constituents, not merely the ruling party) at least in part by his ongoing, principled refusal to sign a pledge of support for a constitutional amendment

banning gay marriage... I've asked myself this question: If I had no prior personal experience with Rep. Clere, no back story, and no history ... if I did not know him at all, except as a name in the newspaper ... would I still write this essay the same way? The answer being "yes," it is then safe to proceed. Accordingly, whither Rep. Clere's refusal to sign a pledge of support for a constitutional amendment banning gay marriage? (The New Albanian, "On Rep. Ed Clere, gay marriage and various rights to life", *NA Confidential*, Oct. 27, 2010; available at <https://cityofnewalbany.blogspot.com/2010/10/on-rep-ed-clere-gay-marriage-and.html>; accessed 2020-08-29)

50. It's rumored that an average student spends 51 minutes on the Facebook everyday. If you're at Stanford, then you still have to attend classes, write reports, submit homework and take exams. So, where exactly do those 51 minutes come from? They come from time you would presumably have otherwise allotted for social activities. Accordingly, aren't social networking sites actually making us more anti-social? (Hemant Adhikari, "Faceoff with Facebook", *The Stanford Daily* (2006-05-02), p. 3)

51. "There are lots of excellent gay priests and seminarians, and we have a priest shortage. We're not exactly in a buyer's market here. If you're not going to ordain gay men, and not going to ordain married men, and not going to ordain women, well then who's left? It's not exactly a big pool." (quoted in Laurie Goodstein, "Priests citing new problem in gay policy", *New York Times*, 2005-11-24)

52. By putting Mendes in the pigeonhole we want him to belong in, we reinforce the binaries that have punished our community for centuries. If we cannot permit men to be feminine without also being gay, then what has our end goal become? Are we content to retie the bonds of heteronormativity on to someone else's wrists? (Brian O'Flynn, "Claiming Shawn Mendes is queer is an own goal for gay men", *The Guardian*, 2018-11-28)

53. ... the field of children's literature—from the authors, to the publishers, to the bookstores, libraries, and schools—seems eager to ignore queerness as a reality that needs to be addressed in literature for children and young adults. Many libraries and bookstores refuse to shelve or even to stock texts that possess obvious queer content and that are intended for young readers. Despite this, the existence of queer youth persists. So the question becomes, if there are very few texts available that explicitly reflect positive depictions of queerness for the youth in our culture, then where can, and do, queer youth find representations of themselves in the literature that is made available to them? (Jessica De Young Kander, *Reading Queer Subtexts in Children's Literature* [MA thesis, Eastern Michigan University, 2011], p. 1)

54. This is one of the best takeaways of Ward's *Not Gay*, a penetrating analysis of sex between straight white men. Gay men make up only a fraction of the US population — yet Ward says that there are many men not included in that number who engage in homosexual behavior. Why, then, do some men who have sex with men identify as gay, and others identify as heterosexual? This question interests her far more than 'how were they born?'. (Brandon Ambrosino, "I am gay – but I wasn't born this way", *BBC Future*, 2016-06-28)

55. Grzanka agrees. “If you know anything about social constructionism, then you know these sexual categories are very recent. How then could they be rooted in our genome?” Our desires may express themselves in many different ways that do not all conform to existing notions of ‘gay’, ‘straight’ or ‘bisexual’. (Brandon Ambrosino, “I am gay – but I wasn’t born this way”, *BBC Future*, 2016-06-28)

56. Within these educational films, there was the notion that hard work combats illness whereas laziness breeds disease. So as well as supporting heteronormativity within their films, Disney had started to educate not just America but the world, in their ideals. Being practically “sponsored” by the federal government, the issue was then whose ideals were being portrayed – America’s or what the government wants its country to represent? (<https://www.ukessays.com/essays/film-studies/portrayal-of-homosexual-characters-in-disney-film-studies-essay.php>; accessed 2020-04-30)

57. Tying bathroom choice to sex discrimination under the Civil Rights Act is a poignant political shot across the bow. More deeply, the Obama administration’s decision to effectively tell schools that it’s illegal to bar transgender people from the bathroom of their choice has started a legal battle where the Supreme Court – now ideologically split 4 to 4 – may have to arbitrate difficult questions around defining sex, gender, and identity. Critics retort: If biology can be questioned, then whether the laws of “common sense”? Why should identity rights trump privacy rights? (Patrick Jonsson, “Obama seismic statement: transgender rights are civil rights”, *The Christian Science Monitor*, 2016-05-14)

58. The authority for my moral code derives from reason, compassion and common sense. Yours derives from obedience to alleged divine commands: might is right. But Epicurus, long before Christianity and another Humanist, wrote: “Is God willing to prevent evil, but not able? then he is not omnipotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence comes evil? Is he neither willing nor able? Then why call him God?” (William Crawley, “Leading evangelical bishop is now pro-gay”, BBC blog, 2008-02-05; https://www.bbc.co.uk/blogs/ni/2008/02/leading_evangelical_bishop_is.html; accessed 2020-04-30)

59. Research that follows parents through the process of a child’s disclosure could examine which cultural ideas parents consider, reject, and make use of in coming to some strategy for responding to and accepting, accommodating, or disapproving of a child’s gay or lesbian identity. We then might ask how a family’s particular social location influences how they pick and choose from among this variety of cultural ideas, or how a son’s or daughter’s cultural representation of his or her identity and life might shape the tools for which parents look. Attention to homonormativity would be especially useful for understanding this latter process, as most of the tools available in the existing advice books seem to only address a particular kind of gay or lesbian identity and life. (Karin A. Martin, David J. Hutson, Emily Kazyak, and Kristin S. Scherrer, “Advice When Children Come Out: The Cultural ‘Tool Kits’ of Parents”, *Journal of Family Issues* 31/7 (2010), 960–991)

60. Clearly, no organization wants to send people on international assignments if doing so threatens their safety or freedom. But simply deciding to exclude LGBT people from expatriate

assignments doesn't make sense, either. Just for starters, doing so limits the talent available to pursue vital business needs. It also violates the published values of many organizations and certainly would limit the career paths of those denied global expertise. So, how then should organizations proceed? By relying on information, transparency, flexibility, and embracing diversity. (Allan Halcrow, "Inclusion of LGBT employees in international business", *Culture Wizard*, 2018-02-01; <https://www.rw-3.com/blog/inclusion-of-lgbt-employees-in-international-business>; accessed 2020-05-01)

61. LGBT people and our reading of Scripture has been criticized as "worldly wisdom" that rejects the "foolishness of the cross," and thus need to be "kicked out" (1 Corinthians 1:18-25; John 2:13-22). How then shall LGBT people work with and interpret the Bible? (https://assets2.hrc.org/files/assets/resources/OutinScripture_Lent_YearB.pdf; accessed 2020-05-01)

62. She is so anxious to be part of a couple that she is too quickly sold on the man. It seems as though her eyes are almost totally closed. Consequently, who can keep track of all of Linda's ex-boyfriends? (Steven Carter and Julia Sokol, *What Smart Women Know*, 10th anniversary edition [New York: M. Evans & Company, 2000], p. 39)

63. Ask golfers how far they hit a given club, and most incorrectly include roll in that equation. That's fine for tee shots, but it's trouble for approach shots. Tour players don't calculate roll into their approach shots: only how far they carry it. Approach clubs roll between 5 and 15 yards, and if you're factoring that in you will be consistently short. Golf course architects know this, so consequently, where do you think they place the majority of the hazards? That's right, short of the green. (Mike Dowd, "How being honest with yourself can shave 5 strokes off your game", *Golfwrx*, 2016-08-19; <http://www.golfwrx.com/392690/how-being-honest-with-yourself-can-shave-5-strokes-off-your-game/>; accessed 2020-05-01)

64. Consider, for example, two schools: the Tom Poorman School with average math scores of 400 out of 1000 and the Woody Rich School where this year's average math scores were 600 on the same scale. To ask both schools to improve their scores next year to 650 is hardly fair. That would not be giving both schools a real chance to win; for the Tom Poorman School, such a threshold goal would be impossible to achieve. Consequently, why not have a different goal for each school? For example, each school's math goal for next year could be to reduce by 10% the difference between this year's score and some maximum achievable standard of, say, 800. (Robert Golembiewski, *Handbook of Organizational Consultation*, 2nd edition, revised and expanded [New York: Dekker, 2005], pp. 102-103)

65. Casino Significant is offering a fairly great No-Deposit Added bonus, at the very least, relating to exactly [*sic*] how much execute a new player can get out of it. The particular benefit can be \$50 together with includes [*sic*] a Wagering Necessity of 30x, consequently shall we look at a handful of T&C's [terms and conditions?—DH]: *Withdrawals typically are not made possible at under \$20 for this bonus. Thereby, you have got to succeed relating to \$20-\$100. (<http://www.madycenter.it/2020/01/09/matters-one-is-going-to-very-little-want-with/>; accessed 2020-05-01)

66. Approximately 1,876 unborn black children are murdered by abortion every day. How many of those 1,876 black children are murdered at the Planned Parenthood abortion mill located in St. Louis? Ergo, who is really feasting on the blood of innocent blacks? (Mychal Massie, *WorldNetDaily*, quoted by Brian Tashman, “WND Columnist: African Americans Should Be Protesting Abortion Rights, Not Ferguson Shooting”, *Right Wing Watch*, 2014-08-19; <https://www.rightwingwatch.org/post/wnd-columnist-african-americans-should-be-protesting-abortion-rights-not-ferguson-shooting/>; accessed 2020-05-01)

67. Whether her remarks are signs of extreme schizophrenic-paranoia or the irrevocable disconnect from reality, and I suspect the latter, Maxwell clearly misses the obvious reason for what she views as “systemic racism.” It’s because only two percent of the Iowa population is black and only four percent is Hispanic or Latino. Ergo, what in the name of criminal insanity does she expect per voters? (Mychal S. Massie, “Is Zelina Maxwell the face of hate or insanity?”, 2020-02-05; <https://mychal-massie.com/is-zelina-maxwell-the-face-of-hate-or-insanity/>; accessed 2020-05-02)

68. ‘Conservatives, if you think that is cushy enough to be a work disincentive, try living on it for a year.’ But isn't this precisely the problem though? In terms of what we are spending (between \$11,000 to \$20,000 per capita below the poverty line), shouldn't the recipients deserve to be cushy? Ergo, where's the money going? (<https://marginalrevolution.com/marginalrevolution/2014/04/is-the-safety-net-failing-the-poor.html>; accessed 2020-05-02)

69. Is it not time that we started using this as a weapon against those who instigated it? There appears to be no controls over it whatsoever, other than it is any incident that the ‘victim’ (who doesn’t have to be involved in any way shape or form, or even within hundreds of miles of the event) perceives to be motivated by prejudice or hate? Ergo why cannot someone who is American not complain next time some lefty comedian on the BBC makes a joke about Americans? Or next time the UK Uncut brigade start on Amazon/Google et al, complain its racially motivated as they are US corporations? Basically any time one could shoe horn some sort of perceived slight based on race/religion/disability/sexual orientation, get on the phone and report it as a hate incident. (<https://www.samizdata.net/2013/10/i-thought-racism-was-illegal/>; accessed 2020-05-02)

70. In any case how can anyone prove, after the ultrasound at 12 weeks when the sex is known, that the woman had made a decision based upon that result? How can you know, ergo: how can you prosecute? (<https://www.theguardian.com/commentisfree/2015/feb/23/vote-criminalise-gender-selection-abortion-disaster-women>; accessed 2020-05-03)

71. Fred is very popular around town, ergo whose word are the townsfolk going to take: The popular jock, or the bird? (<https://tvtropes.org/pmwiki/pmwiki.php/PlayingWith/ThisBearWasFramed>; accessed 2020-05-03)

72. Meaning, dual celestial rotations, entwined. Ergo, whither St. Jacob's Ladder?
(<http://www.theepistemologicworks.com/frames/books-and-articles/geocentricity.html>; 2020-05-03)

73. Is this a state of things which you desire to behold? Is the question, whether this man's conduct is to be regarded in silence, or whether it is to meet with the resistance of the sword? Or, are you to let him deal as he pleases with the Monarch and the Constitution of the land, lest your interference should render him outrageous? *Ergo*; - Do you recommend your daughters to be passive, lest the ravisher should be driven to force---lest resistance should increase his desires? Should you not rather drive the seducer from your house, on the first appearance of the infamy of his intentions? (Albion, "Stricture XIII" of the strictures on the late reported parliamentary proceedings, *Blagdon's Weekly Political Register* 1/30 (April 25, 1810), p. 1024)

74. A magazine editor suggested a series on 'killing vegans, one by one.' Now he's out of a job. Vegans are usually liberals and everyone knows liberals are uptight pricks with no sense of humor. Ergo... Does this make sense now? How is killing vegans a joke?
(<https://headtopics.com/us/news-in-66114105116105115104-725>; accessed 2020-05-04)

75. "A Pseudo-Religion is a sort of Religion with no roots in facts of any kind." By that standard, Christians will claim that the religion of the classical Greeks was a pseudo-religion, while Bahá'í would consider Catholicism a pseudo-religion, and atheists would consider them all pseudo-religion. (In the case of Christianity, for instance, there is no evidence for a historical Jesus outside of the Bible that stands up to scrutiny – ergo, would you consider it a pseudo-religion?)
(<https://www.desmogblog.com/sarah-palin-from-climate-change-denier-to-long-winded-skeptic?page=1>; accessed 2020-05-04)

76. There is no doubt a picture is worth a thousand words and John Vennari provides plenty of proof of the blasphemy that took place on May 5th this year at Fatima when the Hindus desecrated the Fatima Shrine. In a special report John documents the anathema at Fatima in pictures as the pagans enshrouded the rector of Fatima Monsignor Guerra in pagan garments as a snake entwines its prey. The difference is that Guerra shows no fear of the enemy. Ergo, is he the enemy? ("The Fatima File", *The Daily Catholic*, Volume 15, no. 155 (July 1-3, 2004)

77. Nonetheless, people of color have begun speaking more openly about their wild land experiences. For instance, many of the hundreds of people of color delegates at two recent national conferences on minorities, environment and wild land areas ("Justice for All: Racial Equity and Environmental Well-being" and "America's Parks, America's People: A Mosaic in Motion,") reported encountering racial hostility when they used wild land areas. Delegates recounted being stared at, stared down and eventually stared out of these areas. In addition, on sighting people of color on hiking trails or at campsites, whites instinctively clutch their wallets or pack sacks. These actions make people of color users so uncomfortable they leave recreation sites early or refrain from using them. Furthermore, people of color report feeling lonely, afraid, and that these spaces are not for them when they used wild land areas. Ergo the question arises, how viable is the above social construction of wilderness and can we continue to manage wild lands primarily for white, middle class, able-bodied users in the face of significant demographic changes in the country? (Dorceta E. Taylor, "Meeting the challenge of wild land recreation

management: Demographic shifts and social inequality", *Journal of Leisure Research* 32/1 (2000), pp. 174-175)

78. With so much stigma attached to drug addiction, most people believe that it is an affliction rather than an illness. Even though addiction is a recognised illness of the brain, it is viewed by most in a bad light. Negative stereotyping has helped to forge opinions and many believe that those affected by addiction are 'bad' or 'weak' individuals. This is not the case. So, who is affected by drug addiction and what are the negative consequences of this illness?

(<https://www.libertyhouseclinic.co.uk/affected-drug-addiction-consequences/>; accessed 2020-05-04)

79. Roy Orbison didn't drink or do illegal drugs, so what killed the rock star?

(<https://www.youtube.com/watch?v=lmx15IHCCKo>; accessed 2020-05-05)

80. Evidence for the therapeutic benefits of marijuana, MDMA, psilocybin and more is growing, based on a resurgence of scientific interest in studying these compounds. But many of these drugs are strictly banned by the federal government, and those caught with them on the street can face steep fine and felony prison time. So where are researchers getting the drugs for their studies? (Troy Farah, "The scientist's drug dealer: How researchers get illicit drugs", *Discover*, 2019-04-22)

81. "You don't have the Swiss bank account with a \$110-200 million bucks sitting in it. What you have is five, ten, 15 million dollars moving around, acquiring assets or companies. So when you do go in and try to dissect and pull the drug money out of it, it's hard because there's a lot of legitimate money in there." (Oriana Zill and Lowell Bergman, "Do the math: why the illegal drug business is thriving", *Frontline*

(<https://www.pbs.org/wgbh/pages/frontline/shows/drugs/special/math.html>; accessed 2020-05-05)

82. Ever wonder why marijuana is illegal but alcohol and tobacco are legal? It has nothing to do with the relative risks of the drugs—both legal drugs kill and addict larger proportions of their users than the illegal one does. So why was marijuana prohibition retained while alcohol prohibition was ended? And why, for that matter, are heroin, MDMA, cocaine, and LSD illegal? (Maia Szalavitz, "We try more drugs than anyone else, and 9 other ways addiction is different in America", *Pacific Standard*, 2017-06-14; <https://psmag.com/social-justice/try-drugs-anyone-else-9-ways-addiction-different-america-85093>; accessed 2020-05-05)

83. You have a right to know the FACTS about drugs—not opinions, hype or scare tactics. So how do you tell fact from fiction? (Foundation for a Drug-Free World;

<https://www.drugfreeworld.org/>; accessed 2020-05-05)

84. Health Minister indicated today Libs will decriminalize hard drugs. So which dangerous drugs are you planning to legalize @JustinTrudeau? Correction with respect to my previous tweet: Question should have read "Which dangerous drugs will @JustinTrudeau decriminalize?" (tweets by then leader of Canada's Conservative Party, Andrew Scheer, posted 2017-11-02;

quoted by Katie Dangerfield, "Reality Check: Is the Canadian government planning on decriminalizing hard drugs?", *Global News*, 2017-11-03)

85. "Sometimes, investigative work is a process of elimination. Now, I was able to get some excellent prints." Stanley shuffled through the papers and came up with blowups of two sets of fingerprints. He shoved them across the table to Jerry. Jerry examined them with disinterest. "So, whose are they?" (Dorothy May Mercer, *The Gang Bust* [Mercer Publications & Ministries, Inc., 2012], p. 108)

86. That Fed interest rate rise was pure wishful thinking. That's an opinion most people (except David?) on this site had at the time. So whither the Fed now?

(<http://www.davidmcwilliams.ie/children-can-be-heroes-with-the-bowie-method/>; accessed 2020-05-05)

87. Environmental pollution is due to inordinate desire for profit or to sheer laziness--avarice and sloth on the old list. Genetic experimentation and experiments on humans can be traced to avarice and pride. "Social injustice," "causing poverty," and "financial gluttony" can all be traced to avarice, wrath, gluttony, lust, pride, or again just plain sloth. "Taking drugs" doesn't even belong on the list. "While the methods may change," the Nightline article concludes, "*the sin remains the same.*" [emphasis mine] So whence the "new" sins?

(https://www.traditionalisthome.com/my_weblog/2008/04/this-death-ratt-1.html; accessed 2020-05-05)

88. "Why many people are addicted to use illegal drugs?" "People don't do illegal drugs...they do drugs. The drug they choose might be illegal, but that's not why they do them. There is no fascination with the illegality of drugs except for a minor few people. So the question should really be "why do people do drugs"." (<https://www.quora.com/Why-many-people-are-addicted-to-use-illegal-drugs>; accessed 2020-05-07)

89. Freer access to drugs will inevitably lead to greater use. Current users would use more freely. Many potential users who are currently deterred would feel free to start. This is especially true for ecstasy - uncertainty about the illicit product would be replaced by confidence in government approval. Use of the newly legalised drugs would become normalised and would inevitably lead youngsters to seek other illicit thrills supplied by the black market. The widespread use of GHB, ketamine, poppers (alkyl nitrites) and a legion [of] other drugs on the club scene supports this fear. The question is - does the law cause more harm than the drug? So the issue becomes just how seriously we should regard these offences. (John Ramsey and Lindsay Hadfield, *Alcohol Alert* 5/2 (2001), 20-22)

90. ... we have incredibly strong legislation, but the new legislation is not yet being used, so it raises the question as to whether this particular legislative change is going to produce any better effect. (<https://www.ourcommons.ca/DocumentViewer/en/39-2/JUST/meeting-7/evidence>; accessed 2020-05-07)

91. He [Roger Stone—DH] has <lied about it—DH>. I mean, remember, some of them were text messages. I mean, very -- he wasn't going to great lengths to cover up his communications,

because we know that from the indictment. So it does raise the question of, why is he lying about it [having contact with Wikileaks—DH]?

(<http://transcripts.cnn.com/TRANSCRIPTS/1902/15/sitroom.02.html>; accessed 2020-05-07)

92. Even though we want to attribute the loss of manatees by algal blooms to natural phenomena, it is obvious that certain human actions contribute to the worsening HAB [harmful algal blooms—DH] situations. In the past few decades, the resultant deaths have increased while HABs have existed for years and so it poses the question as to why manatees are now being so affected by this. (Katie Camp, “Manatees and the human fault factor”, *Biology 103 Web Paper Forum*, 2002-09-30; <http://serendipstudio.org/forum/2001-2008/forum165.html>; accessed 2020-05-07)

93. Another fundamental question is who should have to pay the bill — and hence who should buy the insurance — when semi-autonomous or fully-autonomous vehicles are involved in accidents. At the moment, insurance is bought by the owner or operator of a vehicle. Around the world, car insurance tends to be a personal policy because most accidents are caused by drivers. When it comes to autonomous vehicles, that might change. (Oliver Ralph, “Is the future of car insurance at risk from fewer accidents?” *Financial Times*, 2019-06-04; <https://www.ft.com/content/662f67fe-65bd-11e9-b809-6f0d2f5705f6>; accessed 2020-05-07)

94. With competitive landscapes changing fast, it can be hard to know just how digital technology will play out, and hence where to place big bets. (Tanguy Catlin and Johannes-Tobias Lorenz, *Digital disruption in insurance: Cutting through the noise* [McKinsey & Company, 2019], p. 19)

95. The insurer needs to be able to rely on the insured to provide it with all the material facts regarding the risk. The information that needs to be disclosed by the insured under Statutory Condition 4 is what he or she actually knows or ought reasonably to know. Evidently, the information disclosed is personal and not readily available to the insurer. Hence, how is the insurer supposed to learn of this information? The insurer may never discover the truth until after the loss has been incurred. The insurer has no other tool to determine any change in the risk. (*Marche v. Halifax Insurance Co.*, [2005] 1 S.C.R. 47, 2005 SCC 6, §118)

96. Despite its current travails, I do not expect securitisation to wither (with only one h) and die on the vine, rather the question I am posing today is: what role will securitisation play in financial markets going forward? Hence whither (with two hs) securitisation? (Guy Debelle, “Whither securitization?”, Address to the Australian Securitisation Conference 2009, Sydney – 18 November 2009; <https://www.rba.gov.au/speeches/2009/pdf/sp-ag-181109.pdf>; accessed 2020-05-09)

97. Employers with successful human resources programs know that fair and sensitive treatment of employees is a critical factor for preventing labor problems and employment claims. Personnel principles often echo ethical standards about how to treat fellow human beings. Employer empathy for an injured or ill employee reassures him or her and also makes a favorable impression on fellow employees. Hence, should managers demonstrate compassion and concern for employees with AIDS by providing benefits that extend beyond what is legally

required? Specifically, should employers pay a higher premium to fully cover all AIDS-related medical expenses in its health policy? (William F. Banta, *AIDS in the Workplace: Legal Questions and Practical Answers*, updated and expanded edition [New York: Lexington Books, 1993], p. 21)

98. Even though such a compulsory comprehensive insurance does not go totally undisputed (especially in those cases where it would also force individuals who run no risk at all to take insurance coverage as well) there seems to be support for such a regulatory policy in law and economics scholarship. However, even if the lacking demand for disaster insurance would have been solved by making the insurance purchase compulsory, problems can also arise on the supply side, more particularly given the “difficult to predict” nature of catastrophes. Hence, the question still arises what role there could be for the government in case the amount of the damage caused by the disaster is higher than normal insurance policies would be able to cover. (Véronique Bruggeman, Michael G. Faure, and Karine Fiore. "The Government as Reinsurer of Catastrophe Risks?." *The Geneva Papers on Risk and Insurance-Issues and Practice* 35.3 (2010): 369-390)

99. The taxpayer was employed as a financial adviser. Upon a fellow employee’s retirement, he agreed to purchase that employee’s list of customers, and used borrowed funds to finance the purchase. The central issue in the case was straightforward: Could the taxpayer deduct the interest he paid on the borrowed money? The relevant employment expense deduction provision (paragraph 8(1)(f)) provides that employees can deduct current but not capital expenses. Hence, the issue was whether the interest paid was a current or a capital expense. (Neil Brooks and Kim Brooks, “Going for the jugular: Justice Bowman’s approach to the craft of judging”, *Canadian Tax Journal / Revue Fiscale Canadienne* 58 (supp.) (2010), p. 17)

100. The Paris agreement recognizes “the importance of averting, minimizing and addressing loss and damage associated with the adverse effects of climate change, including extreme weather events and slow onset events”. Hence, it raises the question of discriminating extreme events between those influenced and not influenced by climate change. (Aglaré Jézéquel, Pascal Yiou, and Jean-Paul Vanderlinden. "Comparing scientists and delegates perspectives on the use of extreme event attribution for loss and damage." *Weather and Climate Extremes* 26 (2019): 100231)

101. The rapid growth of Gold NBFCs [Non Banking Financing Companies—DH] in India, making a profitable business, has shown the remarkable aspect of running a successful credit market in the semi-urban and rural areas. It is evident from the reviewed literature that the formal banking system has been facing problems in loan recovery in the rural areas. Every year, the loan portfolio of the formal banking system shows a significant rise in NPAs [Non Performing Assets—DH]. Hence, it poses the question about the execution of the successful business model by the Gold NBFCs, with the formal lending procedures. (Shivansh Rachit, *Analyzing the migration of rural poor borrowers from pawnbrokers to gold NBFCs (A case study of Bhojpur district, Bihar)*, master’s thesis, Tata Institute of Social Sciences)

102. For the student of government, and of nature and characteristics of the various forms of constitution, almost the first question to consider is in regard to the state: what exactly is the

essential nature of a state? As it is, this is a matter of dispute: a public act is spoken of by some people as the action of the state, others speak of it as the action not of the state but of the oligarchy or the tyrant in power¹; and we see that the activity of the statesman and lawgiver is entirely concerned with a state as its object, and a constitution is a form of organization of the inhabitants of a state. But a state is a composite thing, in the same sense as any other of the things that are wholes but consist of many parts; it is therefore clear that we must first inquire into the nature of a citizen; for a state is a collection of citizens, so that we have to consider who is entitled to the name of citizen, and what the essential nature of a citizen is. For there is often a difference of opinion as to this: people do not all agree that the same person is a citizen; often somebody who would be a citizen in a democracy is not a citizen under an oligarchy. (Aristotle, *Politics* III.1.1274b32-1275a4)

103. My account so far, however, does not yet provide answers to the questions of what we owe to each other, which rights and duties we have, and whether everything we owe to each other is a matter of justice. The key question is thus: what do we really owe other people? And why? (Alexa Zellentin, *Liberal neutrality: treating citizens as free and equal* (Berlin/Boston: Walter de Gruyter, 2012), p. 58)

104. Social Democratic revisionism had to bring theory up to the level of an achievable political praxis. In contrast, liberal revisionism had to tackle the question of why liberal praxis had failed, why liberalism had not delivered on its political promises. The question for liberal revisionism was thus, why liberalism, as a practical policy, had not succeeded in harmonising and ordering the economic and social world through the invisible hand of the market forces, but had, instead, brought about new social divisions and political turmoil, the Social Question. (Dieter Haselbach, "Franz Oppenheimer's theory of capitalism and of a third path," in *The theory of capitalism in the German economic tradition: historicism, ordo-liberalism, critical theory, solidarism*, edited by Peter Koslowski (Berlin: Springer Science & Business Media, 2000), p. 65)

105. But there is a further problem with regard to assessing environmental damages. While perhaps it is possible to determine the cost of a certain illness (for example, it is equal to the cost of hospital treatment plus a certain amount for compensations), how can we determine the "cost" of a life? Indeed the very term is strange. We are thinking of the value of life, but can it be translated into the "cost" of life? To estimate a person's probable future earnings or any other criterion of the value of life is obnoxious, because in that case someone who possesses this amount of money would be able to purchase another person's life. But, if, as some advocates of the individuals' economic behavior approach have maintained, this question is too artificial or even irrelevant (for instance, because most environmental problems do not cause death), there is still the question of assessing the value of the lives of nonhumans. Thus, how much is the life of a sea otter worth? (Avner De-Shalit, "Is liberalism environment-friendly?." *Social Theory and Practice* 21/2 (1995), p. 297)

106. Whither health care reform and, thus, whither Barack Obama? (Alex Massie, "The search for 60", *The Spectator*, 2009-12-15; available at <https://www.spectator.co.uk/article/the-search-for-60>; accessed 2020-05-22)

107. This experiment was devised to demonstrate the limitations of hedonism – the notion that the purpose of life is pleasure. It involved contemplating throwing a switch which would immerse us in a kind of perfect virtual world in which we would be blissfully happy yet oblivious to the unreality of our experience. The big question for Nozick was whether we would be prepared to throw the switch. He thought not. He believed that we would prefer to live undeceived in everyday life than live a life of illusory pleasure. But his argument can easily be adapted to reveal the moral limitations of an apparently enlightened despotism. Thus, would it be okay for another person to throw the switch for us? Alternatively, we could ask, would it be justified to add some happy chemical to the water supply without our consent, but seemingly for our own good? The answer seems fairly obviously ‘no’, and that’s exactly the conclusion that Nozick would reach. In any conflict between freedom and welfare, freedom will always win because ignoring people’s liberty, even to benefit them – let alone to benefit others – is tyrannical. (Phil Badger. “What is liberalism?”, *Philosophy Now* 82 (January/February 2011), p. 30; available at https://philosophynow.org/issues/82/What_is_Liberalism; accessed 2020-05-22)

108. Samuel Freeman argues [in “Political liberalism and the possibility of a just democratic constitution, 69 *Chicago-Kent Law Review* 69 (1994), 628-33 —DH] that Rawls's project is solely motivational. Freeman's argument for this interpretation can be summarized as follows (details at (Freeman 1994, pp. 622-633)). Rawls maintains in his introduction that *Political Liberalism* is written to revise the account of stability provided in part three of *A Theory of Justice*, an account that Rawls now believes is in conflict with the general account of justice provided in part one of *A Theory of Justice*. (Rawls, *Political Liberalism*, pp. xv-xvi) An account of stability is "an account of how people can acquire the will to do justice and the desire to support just institutions." (Freeman 1994, p. 624) Thus, the question of *Political Liberalism* is: "Assuming we have the correct conception of justice and have in place the institutions needed to achieve it, how are we to motivate individuals who are members of this social scheme, to affirm and support [the] conception of justice that underlie[s] them?" (Freeman 1994, p. 625) As Freeman explains:

This is not simply a problem of engaging people[’s] moral beliefs about justice. If Rawls is right, this has been achieved already in the argument for a conception of justice and a just constitution that best fit with our considered moral judgments. The problem Rawls addresses in Part III of *A Theory of Justice*, "Ends," is largely that of showing how this conception can engage the will of those who live under a just social scheme (a "well-ordered society" of justice as fairness). Assuming that citizens in a well-ordered society have public knowledge and agreement on justice and just institutions, how do they come to care about them? . . . Even assuming we can get all in a well-ordered democratic society to agree in their *judgments* on the principles of a just constitution and the institutions needed to support it, and even assuming that all citizens have a sense of justice and a desire to be just, there remains this significant problem of consistently engaging their *will*. (Freeman 1994, pp. 625-626)

(Heidi M. Hurd, "Review: The Levitation of Liberalism", *The Yale Law Journal* 105/3 (1995): 795-824)

109. If the argument presented in the first section of this chapter—that the rights idiom is simply a way of labeling moral claims that are established on some other basis—is a correct one, then the question of rights is really a question of rhetoric. Thus the issue is not whether rights are

absolute or are mutually exclusive, but whether describing them as such serves or contradicts the purposes inscribed in this language. (Ronald Beiner, *What's the Matter with Liberalism?* (Berkeley: University of California Press, 1992), .p. 84)

110. How we understand the nature of the subject that wages war has fundamental implications for how we understand the subject of the struggle against war. The subject of liberal war does not fight simply in order to destroy another subject but to produce subjects who will in turn reproduce the order for which such war is waged. Thus the problem of how to resist liberal war has to entail the question of how to resist the forms of subjectivity its wars produce. If we do not formulate the problem of subjectivity correctly, then the problem of resistance will be badly formulated as well. (Julian Reid, "The vulnerable subject of liberal war," *South Atlantic Quarterly* 110/3 (2011), p. 770)

111. ... Nagel and Murphy accept that moral argumentation is required for the justification of certain basic rights and liberties, but restricts such possibilities for the justification of economic liberties. It is clearly the case that moral argumentation—such as Tomasi's argument from responsible self-authorship—can exist in a clear and understandable fashion. Thus it raises the question of why Nagel and Murphy hold this exceptional, and conventionalist, position in regard to economic liberties and not in the case of other non-economic basic rights and liberties. (Bradley R. Brewer, *High and Classical Liberalism: Economic Liberties "Thin" and "Thick"*, master's thesis, Ohio University (2014), p. 58)

112. Rawls did not believe in absolute equality, only of [*sic*] the need to redress differences borne of social disadvantage. Viewed in this light, epigenetics plays a unique role because it is situated at the confluence of natural endowments and socially produced differences. Thus, it poses the question of whether multigenerational or transgenerational epigenetic inheritance, where an individual's natural endowment is caused by parental or even more remote ancestral exposures, is subject to Rawls' difference principle. (Mark A. Rothstein, Heather L. Harrell, and Gary E. Marchant. "Transgenerational epigenetics and environmental justice." *Environmental epigenetics* 3/3 (2017), p. 5)

113. Kass acknowledges Michael Sandel's point that the attitude of mastery over nature implicit in our stance of 'hyperagency' fails to respect 'the giftedness of nature'. but modesty born of gratitude for the world's 'givenness' will not by itself tell us which things should be left inviolate, for nature includes disease and catastrophe, and nature isn't equally generous with her gifts. Only if there is something *precious* in 'the given' — beyond the mere fact of its 'giftedness' — does it serve as a restraint against efforts that would degrade it. We must ask, therefore: What is inherently good about human finitude and the natural life cycle with its rhythm of rise and fall? (Lawrence Vogel, "Is ageing a gift? Bioconservatism and the ethics of gratitude", in *Global ethics and moral responsibility: Hans Jonas and his critics*, edited by Holger Burckhart and John-Stewart Gordon (Ashgate, 2014), pp. 69-86)

114. Not only are many people already interested in life extension, but extending the human lifespan is something we have been working on for quite a while. In fact, the global average life expectancy has more than doubled since the year 1900. This necessarily raises the question, "Why should we stop now?" It seems illogical, unreasonable, and, in fact, inhumane to me to

stop working on something so crucial – increasing life expectancy so that more people can have more of what is the most beautiful experience on Earth, the human experience. Therefore, why not dedicate more resources and funding to something that most people are already interested in, consider to be a huge priority in their lives, and which we have already been working on for a very long time? (Arin Vahanian, “The case for life extension”, *US Transhumanist Party*, 2018-07-19; available at <https://transhumanist-party.org/2018/07/19/case-for-life-extension/>; accessed 2020-05-26)

115. Needless to say, new technologies often produce new kinds of information that may not have been directly associated with the traditional maintenance methodologies. Therefore, how to integrate this new information into maintenance planning to take advantage of the new technologies has become a big challenge for the research community. (Chang-ching Lin, “Intelligent vibration signal detection system using artificial neural network”, in *Artificial Neural Networks: Industrial and Control Engineering Applications*, edited by Kenji Suzuki (Books on Demand, 2011), p. 421)

116. According to the *Dictionary*, “to enhance” means “to increase or improve further the good quality, value or status of sb/sth”. (Hornby A.S., *Oxford Advanced Learner’s Dictionary of English*, Jonathan Crowther (ed.), Oxford: Oxford University Press, 1995, p. 383). Consequently, to call a psychotropic drug such as Ritalin, an enhancement, given the above definition, implies necessarily that it is something good. But because exactly our aim in the present paper is to examine whether pharmaceutical drugs and genetic technologies are good for man, in order to avoid tipping the balance either for or against enhancements, we will drop the word completely. The question therefore which we will try to discuss is not whether certain enhancements are good for man (the answer to this question is self-evident, all enhancements are good by virtue of the meaning of the term) but whether certain genetic technologies and pharmaceutical drug taking are enhancements (and therefore good). (Eleni Kalokairinou, "Chapitre 10. Enhancing technologies: transformatio ad quod optimum?." *Journal International de Bioéthique* 22/3 (2011), p. 172)

117. As can be seen from the discussion above, striking similarities between the geroprotective and hormetic life-extending studies do exist. Therefore, the question arises: are there common mechanisms underlying life-extending effects of anti-aging drugs and hormetic response? (Vaiserman, A. M. "Life extension by anti-aging drugs: hormetic explanation?" *American Journal of Pharmacology and Toxicology* 3/1 (2008), p. 13)

118. Only when the legislature does not carry out the delegated legislation to make laws which is clearly stipulated in the Constitution in order to protect basic rights, or only when the legislature does not take any legislative action even in the case where the state becomes obligated to take action or protect certain category of people's basic rights which are created through the interpretation of the Constitution, the legislative omission can be a subject matter of a constitutional complaint as 'non-exercise of government power' under Article 68 (1) of the Constitutional Court Act. It seems that, however, there is no constitutional provision that explicitly delegates the legislation of the 'Act on withdrawal of life sustaining treatment, etc.' for the dying patients. Therefore, the issue in this case is whether the state is evidently obligated to legislate the 'Act on withdrawal of life sustaining treatment, etc.' under the interpretation of the

Constitution. In relation to this, it is also required to review the question as to whether the dying patient's right of self-determination on withdrawal of life sustaining treatment is one of the constitutionally guaranteed basic rights. Further, on the basis of the premise that such a basic right is acknowledged, it is also needed to review the question as to whether the State has the duty to legislate 'Act on withdrawal of life sustaining treatment, etc.' to protect the right. (*Constitutional complaint against legislative omission regarding withdrawal of life sustaining treatment* [21-2(B) KCCR 647, 2008Hun-Ma385, November 26, 2009], p. 404)

119. With infertility, it implies that there is the potential to become pregnant; therefore, it raises the question as to what is causing the problem. (Pamela Stone, "Infertility & chiropractic", *The American Chiropractor*, 2009-07-21; available at <https://theamericanchiropractor.com/category/articles/page/140/>; accessed 2020-05-28)

120. An individual emerges through the processes of social interaction, not as a relatively fixed end product but as one who is constituted and reconstituted through the various discursive practices in which they participate. Accordingly, who one is is always an open question with a shifting answer depending upon the positions made available within one's own and others' discursive practices and within those practices, the stories through which we make sense of our own and others' lives. (Bronwyn Davies and Rom Harré, "Positioning: The discursive production of selves," *Journal for the Theory of Social Behaviour* 20/1 (1990), p. 46)

121. This chapter sketches the theoretical framework shaped by the responses that political philosophers give to the questions of why language(s) matter(s) to people and, accordingly, what just language policies should be like. (Elvira Riera Gil, *Why Languages Matter to People: Communication, identity and justice in western democracies. The case of mixed societies* (Barcelona: Generalitat de Catalunya, Institut d'Estudis de l'Autogovern, 2016), p. 39)

122. ... I think that we must accept the term 'minority language' in spite of its connotations. The way forward is to give it higher status and better connotations. We all know that 'small is beautiful': accordingly, why not say that 'minority is beautiful'? (Mikael Reuter, "Summing up", *Journal of Multilingual & Multicultural Development* 8/1-2 [1987], p. 214)

123. Global Focus Weeks are frequently seen as important parts of schools' work on inclusion and social justice. The research literature, however, is far more skeptical, arguing that such weeks are not inclusive but represent "exotic happenings" which instead reinforce boundaries and stereotypical images (Øzerk, 2008). From this point of departure, the project which we report from aims at exploring and understanding how diversity comes into play in different school subjects and in various working methods in a Global Focus Week. The research questions are accordingly: How is cultural, linguistic, literary and religious complexity represented during a Global Focus Week in a Norwegian primary school? How is a Global Focus Week in a Norwegian primary school perceived by different participants? (Thor-Andre Skrefsrud, Joke Dewilde, Anne Skaret and Ole Kolbjørn Kjørven, "Inclusive Practices or Exotic Happenings? – A Study of a Global Focus Week in a Norwegian Primary School", abstract of a presentation at a conference in 2015; available at http://lsp2015.hi.is/sites/lsp2015.hi.is/files/eddakjar/allir_abstractar_14.10.pdf; accessed 2020-05-31)

124. Honourable senators, I rise to ask a follow-up question to the response of the Leader of the Government to Senator Meighen's question of October 1 on employment insurance premiums. The honourable leader stated that a cut in the EI premium would cost the government some \$4.2 billion in lost revenues. I would point out to him that this amount may be overstated by 25 to 50 per cent, because it fails to take into consideration increased revenue through greater employment and investment that would be generated by a reduction in premiums.

Be that as it may, the honourable leader will no doubt recall that in 1995, the Minister of Finance indicated that when the EI surplus reached \$5 billion, we would reduce premiums to the break-even point because the surplus would then be sufficient to deal with a recession equivalent to the recession of 1990.

Accordingly, would the Leader of the Government tell us for what purpose the government is accumulating a \$7-billion surplus in the fund for this calendar year, a surplus that will total \$13 billion by December 31, and \$15 to \$16 billion by the end of the fiscal year, namely March 31, 1998? Would the Leader of the Government clarify today whether the amount in excess of \$5 billion is designed to deal with a future recession of a two- to three-year duration, with the unemployment rate in the range of 11 to 12 per cent, or is it simply a surtax on jobs through high EI premiums, with a view to using the accumulated surplus to reduce the deficit? (Hon. Terry Stratton, *Debates of the Senate (Hansard)*, 1st Session, 36th Parliament, Volume 37, Issue 11, Thursday, October 23, 1997)

125. In my view, the difficulty in characterizing s. 16 of the Charter stems in large part from the problems of construction inherent in s. 16(1). I would read the opening statement "English and French are the official languages of Canada" as declaratory and the balance of the section as identifying the main consequence in the federal context of the official status which has been declared, namely that the two languages have equality of status and have the same rights and privileges as to their use in all institutions of the Parliament and government of Canada. Subsection (3) of s. 16 makes it clear, however, that these consequences represent the goal rather than the present reality; they are something that has to be "advanced" by Parliament and the legislatures. This would seem to be in the spirit of *Jones v. Attorney General of New Brunswick*, [1975] 2 S.C.R. 182, namely that legislatures cannot derogate from already declared rights but they may add to them. Provided their legislation "advances" the cause of equality of status of the two official languages it will survive judicial scrutiny; otherwise not. I do not believe, however, that any falling short of the goal at any given point of time necessarily gives a right to relief. I agree with those who see a principle of growth or development in s. 16, a progression towards an ultimate goal. Accordingly the question, in my view, will always be--where are we currently on the road to bilingualism and is the impugned conduct in keeping with that stage of development? If it is, then even if it does not represent full equality of status and equal rights of usage, it will not be contrary to the spirit of s. 16. (Madam Justice Bertha Wilson, *Société des Acadiens v. Association of Parents*, [1986] 1 SCR 549 at para. 140)

126. If the paternal sacrifice isn't there - if the father isn't willing to put his son out into the world, then that's a non-starter because the kid doesn't grow up. And if the son isn't willing to do that, then who the hell is going to shoulder the responsibility. (Jordan Peterson, *Bible Series V: Cain and Abel: The Hostile Brothers*; quoted at https://en.wikiquote.org/wiki/Jordan_Peterson; accessed 2020-06-12)

127. However, what we can do is attempt to answer that question as best as we can for ourselves. This is, in my opinion, our one and only path to wisdom. Instead of presupposing that the meaning and purpose which we find applies to all other people, and force them to believe what we do, we seek to find our own sense of meaning while being mindful of our place in the world and respecting that, on a fundamental level, we're all doing that very same thing. So then, what are the best tools available to us for attaining higher knowledge and discovering our own sense of meaning? (Matt Valentine, *What is the meaning of life? Here's your ultimate guide to attaining higher knowledge*; 2018-05-22; available at <https://www.goalcast.com/2018/05/22/what-is-the-meaning-of-life/>; accessed 2020-06-12)

128. How do we feel when we hear no answer from an omnipresent God? Maybe we search for an answer on our own or with others, trying to make sense of and give meaning to our lives. What then? Where do we search? Where might we find purpose and meaning? (Rev. Angela Stroup, "Religion column: Finding meaning in life", *Daily Press*, 2018-09-08; available at <https://www.dailypress.com/life/dp-fea-religion-column-stroup-0909-story.html>; accessed 2020-06-12)

129. A taxi driver once had that Bertrand Russell in the back of his cab. Since Russell was the most famous philosopher of his day, the cabby asked him "What's it all about?" Russell, however, could not answer. No surprise there, you might think. For isn't the meaning of life the most profound and elusive mystery of them all, unknown to even the greatest minds? Surely anyone who tells you they have the answer is joking, mad or simply mistaken.

I hope not, because I think I could answer the cabby's question. It would need to be a reasonably long journey to give the full explanation, but I could give the outline in the time it takes to get from Charing Cross to King's Cross. In fact, tell you what, I will give you the quick answer now.

I can do this, not because I am especially wise. If only! I can do it because it has all been done already. The history of western philosophy contains all the insights we need to understand the meaning of life. My view is more or less that of most other philosophers. Even the religious ones - who are in the minority - could agree with a great deal of it.

Why, then, was Russell left speechless by the taxi driver? Because the question itself is a hodgepodge. It defies a simple answer because it needs to be carefully unpacked and dissected before it even makes sense. (Julian Baggini, "Revealed - the meaning of life", *The Guardian*, International Edition, 2004-09-20; available at <https://www.theguardian.com/theguardian/2004/sep/20/features11.g2>; accessed 2020-06-12)

130. Could you write an entire book in full detail in your head? Unless you're a child prodigy savant the answer is, no. Nor could you get all of life figured out in your head. Solving a problem that huge has to be worked out on paper step by step. So if you haven't even written a one paragraph explanation of life, much less a book it's certain you have only an inkling of life figured out.

This raises the question, if you haven't gotten it all figured out yet and haven't written a unifying theory of life then how have you been making decisions all these years? It might surprise you, but even if you don't realize it you actually do have a philosophy you're living by, and if you don't know what that philosophy is then you're not in control of your own life. The

person or persons who slipped those ideas into your head when you weren't paying attention are controlling you, and that's a dangerous way to live. (Sei Lebes, *Knowledge is power: A logical meaning of life* (Lulu, 2019))

131. It seems probable that time is a single dimension in this universe. If every one of the six billion people on the planet (and possibly animals and plants; not to mention life on other planets in the universe) is able to change the course of time simultaneously by exercising freewill, then which line do we collectively take? If different versions of each of us go in all possible directions then it may have to be in multiple universes.

When you decide to go to the pictures tomorrow night you do not annihilate all the people on the planet who have simultaneously decided to go down a different future road. But you might find that you get a better offer or the car broke down or the movie was cancelled. All decisions must somehow be taken into account in a common future (or futures). (Richard McKie, "The meaning of life", 1997-2017; available at <http://www.pantophile.com/index.php/ideas/philosophy/11-the-meaning-of-life?showall=1&limitstart=>; accessed 2020-06-19)

132. We know favouring someone only works when someone knows someone in power, or does it also work if someone does not know powerful others? But God knows everyone, so whose side will God take? I am talking about war, where hundreds of thousands of innocent people dies [*sic*]. (Munish Bansal, *A human life* (North Charleston, South Carolina: BookSurge, 2005), p. 115)

133. God is the Ultimate One, the All, the Unknown, the Unnameable, the Unimaginable, the Perfect One, dwelling in the transcendent realm far beyond anything the human mind can conceive. Then whence evil? (M. Eugene Boring, *An Introduction to the New Testament: History, Literature, Theology* [Louisville, Kentucky: Westminster John Knox Press, 2012], p. 159)

134. If we think of meaning as the function of a word in a linguistic system, then anyone who has mastered that system can be said to understand the meaning of a word... it can be used in different circumstances to refer to different things; and to know what it means in *this* sense of the word 'means', I would need to take into account the intended meaning of a particular speaker or speakers in a specific context... In this latter case, then, we are talking about meaning as an act -- as something that people do, as a social practice, as the variety of ways, sometimes ambiguous and mutually contradictory, in which they actually deploy a particular sign in a specific form of life. What light, then, do these different meanings of 'meaning' shed on the question 'What is the meaning of life?' (Terry Eagleton, *The Meaning of Life: A Very Short Introduction* [Oxford: Oxford University Press, 2008], pp. 36-37)

135. We seek eternal life, for all temporal things are meaningless; but, in the world, all things — including us ourselves — are temporal. But where then does our *concept* of the eternal come from? (S. L. Frank, *The Meaning of Life*, translated by Boris Jakim [Grand Rapids, Michigan: Wm. B. Eerdmans, 2010], p. 59)

136. We switch to a music group rehearsing informally... How then can we find meaning amidst this randomness and sense of dislocation? (Kevin Stoehr, “*Waking Life* and the waltz between detachment and immersion”, in *Movies and the Meaning of Life: Philosophers Take on Hollywood*, edited by Kimberly A. Blessing and Paul Tudico [Chicago: Open Court, 2005], p. 35)

137. There is no knowledge of such alien origin or involvement in the origin of human life. However should either of the possibilities above turn out to be the case there is a sense and a strong sense that whatever was their purpose for doing what they did that led to the human species, human [*sic*] might reject that purpose or intention as being “the” meaning of human life. What then would be the meaning of human life when the purpose for which it was created is not equated with that meaning? (Philip Pecorino, “*A*” or “*THE*” meaning of life”, May 2006; available at <https://www.qcc.cuny.edu/socialsciences/ppecorino/papers/THE-Meaning-of-Life.html>; accessed 2020-06-23)

138. Even if there could be and were such an afterlife, living for ever is not in itself a purpose. The concept of the afterlife merely displaces the problem to one remove, begging the question: what then is the purpose of the afterlife? (Neel Burton, “What is the meaning of life?”, *Psychology Today*, posted 2018-03-03, revised 2020-01-18; available at <https://www.psychologytoday.com/ca/blog/hide-and-peek/201803/what-is-the-meaning-life>; accessed 2020-06-24)

139. Understanding what life’s meaning is all about is complicated, not just because of the expansive semantic range of “meaning,” but also because it is not immediately clear how we should understand the word “life” in the question. In asking for life’s meaning, we are not, at least most of us, asking for the meaning of the word “life.” Neither are we asking about how being alive is different from being non-living or how being organic is different from being inorganic. What then are we asking, and what is the scope of that request? (Joshua Seachris, “The meaning of life: Contemporary analytic perspectives”, *Internet Encyclopedia of Philosophy*; available at <https://www.iep.utm.edu/mean-ana/>; accessed 2020-07-01)

140. Although questions concerning the meaning of life are beyond the domain of science, they are almost without exception of interest to everyone. The rapidly growing volume of information on the history of life has also stimulated much reflection. What, then, might be the existential implications of the present, all-too-brief survey of the history of life on land? (Dale A. Russell, *Islands in the Cosmos: The Evolution of Life on Land* [Bloomington and Indianapolis: Indiana University Press, 2009], p. 357)

141. The pointlessness and absurdity of life raise the question of suicide. Should we kill ourselves? Camus’s answer is that, no, we should not. Suicide is escapist. To kill yourself is to give in, to lose. If we were prisoners of war—which is something like what we are—our captor and tormentor would want us to do exactly that—confess that things are too much for us and kill ourselves. That would be his ultimate victory, which would bring him a chuckle, or perhaps even a hearty guffaw. How then should we live? (Wendell O’Brien, “The meaning of life: Early continental and analytic perspectives”, *Internet Encyclopedia of Philosophy*; available at <https://www.iep.utm.edu/mean-ear/>; accessed 2020-07-01)

142. Even if *per impossibile*, God is a logically necessary being, surely this logical necessity does not extend also to his acts of free will. How, then, shall we explain them? (Jeffrey Gordon, "Is the existence of God relevant to the meaning of life?", in *Exploring the Meaning of Life: An Anthology and Guide*, edited by Joshua W. Seachris [Malden, MA: Wiley-Blackwell, 2012], p. 146)

143. 3. Can the Meaning of Life Be Found in God?

As before, this question can be interpreted in different ways due to the different senses of "the meaning of life." Using our first sense of "the meaning of life" [the purpose or point of life--DH], the question can be posed as:

(Q4) If there is a cosmic purpose to human life, could this be found in God?

But if we are dealing with our second sense of "the meaning of life" [that which makes life particularly valuable, worthwhile, or fulfilling—DH], then the question becomes:

(Q5) Can a particularly valuable, worthwhile, or fulfilling life be found in God-oriented things?

(Ryan Stringer, "God and the meaning of life", *The Secular Web* (2014); available at https://infidels.org/library/modern/ryan_stringer/meaning.html; accessed 2020-07-02)

144. In a longer life, agents will grow tired of the experiences they initially found rewarding, either because they have already satisfied the relevant life goals, or because they have become frustrated with their many unsuccessful attempts to satisfy them. If they identify new life goals and, as a consequence, start appreciating new types of experiences, then life will not be boring for them, but then the issue is whether they will continue to be the same agents, if they can be said to genuinely survive a radical shift of life goals. (Lisa Bortolotti, "Agency, life extension, and the meaning of life", *The Monist* 93/1 (2010), p. 49)

145. Now in his paper, he [J.J. Valberg—DH] says that, 'there is no denying that we at least sometimes conceive of consciousness (experience) in this [phenomenal] way. Thus, e.g., if you observe me looking at my hand, you might think that light rays reflected from my hand are striking my eyes and initiating a complex string of phenomena whose upshot is yet another phenomenon occurring in me, viz., my visual experience or consciousness of my hand' (p. 192). However, although philosophers standardly conceive the upshot of the causal process to be 'yet another phenomenon occurring in me, viz., my visual experience or consciousness of my hand', Valberg thinks this is an erroneous conception, of course – because there are no experiential phenomena. The only phenomena which the phenomenal conception of consciousness can legitimately be applied to are physical ones in the brain, the causal upshot of which is a horizon of consciousness. If Valberg himself were to accept the existence of experiential phenomena, against his own diagnosis of error, then the problem of consciousness [whether phenomenal consciousness is physical, non-physical, or illusory—DH] would obviously arise in exactly the same way for him. (James Tartaglia, "Reply to J. J. Valberg", in *Nihilism and the meaning of life: Philosophical dialogue with James Tartaglia*, edited by Masahiro Morioka (Saitama, Japan: Journal of Philosophy of Life, 2017), pp. 198-199)

146. This [the question: Is there a problematic relationship between the human mind and the universe?—DH] is a very interesting question. I would say it depends on what type of person you are and what you believe in. If you believe in evolution (which I do) then it raises the

question; What is the meaning of life? Not everything can be explained, and humans are naturally curious creatures who want answers for everything, especially in this day and age where information is available at the click of a button or finger. When nothing is certain regarding that philosophical question, depression can occur. I speak from personal experience. When faced with a question that deep, I recommend thinking about it. Figure it out. Figure out why life is important to you. Why is [sic] has meaning. (James Fitzgerald, answer to the question, “Is there a problematic relationship between the human mind and the universe?”, posted on *Quora* 2019-06-11; available at <https://www.quora.com/Is-there-a-problematic-relationship-between-the-human-mind-and-the-universe>; accessed 2020-07-02)

147. The major difference between 1913 and now is that the "personal exemption" in 1913 excluded \$4,000 of net income (profit), when the cost of living was \$1,000, where today the personal exemption is \$3,000 of the employee's yearly "wages", and the cost of living is more like \$30,000. So, does that mean that the "income tax" is unconstitutional, or invalid when it includes the "wages" of employees as part of the taxable income? Not necessarily, but then it does raise the question of whether or not the purpose of our current "income" tax system is that of "direct" [per Article 1, Section 9, clause 4, of the United States constitution, as established by the Supreme Court in 1895—DH] or "indirect" [per Article 1, Section 8, of the United States constitution, as established by the Supreme Court in 1913—DH]. ([anonymous], “The two ‘income’ taxes”, *Historical Perspectives on the Federal Income Tax* [no date]; available at <http://www.taxhistory.com/two/twoincome.html>; accessed 2020-07-02)

148. Like the Ottomans, what country did Pahlavi choose to support during WWII and, consequently, who occupied Iran after the war? (“Flashcards: Middle East: Study Guide” [no date], *Quizlet*; available at <https://quizlet.com/16530040/middle-east-study-guide-flash-cards/>; accessed 2020-07-11)

149. Eventually, the liturgical cycle becomes our chronological and linear reality. We cease “observing” it, and, instead, start living it. Consequently, why should we be surprised that the liturgical apprehension of Holy Week’s approach – the edgy tone of the readings, for instance, and the muting of church decoration – would be reflected in our own lives, in my own life? (Rick Becker, “Things fall apart: Of aging, angst, and anticipating Holy Week”, *National Catholic Register*, 2017-04-09)

150. First of all everyone is a so-called “narcissist”. There are only two variables in so-called “narcissism”. Number One is the fact of how highly do we score on the multi-categorical score sheet and consequently how much human energy do we in fact secretly feel entitled to? (Nicholas Vale, *Enlightenment Through Entitlement: The Root Cause of All Stress, Guilt, Anxiety, Depression and Conflict in Mankind and the Newer Testament* (Xlibris US, 2004))

151. Taking 2000 years of Christian history, Foster was able to break down all of the Spiritual moves of God into six traditions from which these moves were derived. By using these categories, it made it possible to ask questions about a very specific topic and yet, through semi-structured interviews, have an informal and in-depth discussion on what type of spiritual movements most caused them to be filled spiritually. The literature in this chapter also guided this researcher to a decision to do two different surveys. One survey would use Richard Foster’s

six streams to create a survey where quantifiable data could be pulled to see which tradition and consequently which practice those participating in the surveys found most filling spiritually. (Carey D. Akin, *Overflow in Young Christian Leaders: Factors Leading to Emptiness or Fullness* (Doctor of Ministry thesis, Asbury Theological Seminary), p. 74)

152. Are you continually trying to do what you think is right and consequently, do you find yourself trying to force the world and others into your mold? (Robbi Cary, “Doing stuff – or knowing God” (blog post, no date); available at <https://www.blessingsandgrace.com/doing-stuff-or-knowing-god/>; accessed 2020-07-12)

153. She [Mother Teresa—DH] had creative generative power rising through her at all times, yet choose [*sic*] to define this as the martyr missionary with zeal and passion to humbly work with the power and afflicted. Agnes [i.e. Mother Teresa—DH] felt more at ease within these groups of suffering people because the opposite end of the 555 pole would be to experience the pain instead of the pleasure. As Middle Age monks used to flagellate themselves with barbed whips, Agnes choose [*sic*] a life of constant flagellation to tame that 555 creative generative power. Consequently, does she symbolize the true free spirit that she knew she was? Or does she symbolize a woman who contained her own vital energy beneath the oppressive cloak of "The Church," for if anyone got a wink of her hidden nature she — within the circles of the Catholics — would have been packed off to something worse than a nunnery. (Gnobo Calypso, “Mother Teresa: Repression of a free spirit to live as a visionary”, *News Rathe*, 2020-02-13; available at <https://newsrathe.com/mother-teresa-repression-of-a-free-spirit-to-live-as-a-visionary/>; accessed 2020-07-12)

154. Power corrupts but absolute power is kind of cool..... That is the quote of the 21st century. The unsatisfiable lust for wealth and power haunted many notorious people during the centuries, but it is today that this plague of humanity has gained epidemic size. Its weapons of choice are economy, business, banking and asset, strangely but also true, these are some of the instruments that mankind has invented and used throughout the centuries in order to prosper. But each “Chimera [a monster depicted in Homer’s *Iliad* vi. 155-203 as having a lion’s head, a goat’s body, and a serpent’s tail—DH] has it’s [*sic*] Velerefonte [i.e. Bellerophon, the mythical hero whom Homer depicts as slaying the Chimera—DH]” as history has taught us. Consequently, can cultural diplomacy be that “Velerefonte” and save the future? Our future? Culture has been called “the hidden dimension”, unseen yet exerting a pervasive influence on the behavior of individuals, groups and societies. A remarkable demonstration of that influence is the “Astoria Affair”, where culture was the deceive factor so that a new leaf was being turned in Japanese-American relations. (Jacob Frizis, “When everything fails, from what will you hold on to?”, paper at a conference entitled “World without walls”, Berlin, November 2010, *Academy for Cultural Diplomacy*; available at http://www.culturaldiplomacy.org/academy/content/pdf/participant-papers/2010www/When_everything_fails_from_what_will_you_hold_on_to.pdf; accessed 2020-07-12)

155. I do want to buy a car from the small car place, the man applies thirty day tickets about it and mails the concept to the DMV, but my father cant [*sic*] log off work in the future set insurance about the vehicle for me personally. Consequently may I buy the vehicle there, possess

the title place in my title, but have the vehicle towed house [sic] and kept off the road until I will add insurance and it together and acquire my very own tickets? Or is it illegal to tow a vehicle without insurance about it? (question found without identified author or date at http://web.sfusd.edu/Services/research_public/Lists/Sample%20Copy/DispForm.aspx?ID=142807; accessed 2020-07-13)

156. But theodicy—so I believe—is primarily an intellectual exercise. It aims at truth, not utility. It is the attempt to answer the objections of critics (as well as the worries of believers) to the effect that the existence of evil in the world renders belief in a perfectly good and all-powerful God irrational. Consequently, the question of which is the best theodicy (if any one is best) is simply not answerable without asking the sorts of metaphysical and theological questions that Mesle prefers to avoid. Preeminently, they are questions like:

- What sort of world do we live in?
- Was it created by God?
- Is a limitlessly good eschaton coming?

(Stephen T. Davis, “Truth and action in theodicy: A reply to C. Robert Mesle”, *American Journal of Theology & Philosophy*, 25/3 (September 2004), p. 271)

157. While our results present a clearly defined pattern between and among the four self identified groups on measures of religion and spirituality, these results were found in a sample of emerging adult females enrolled in a private, religiously affiliated university. Consequently, the issue of generalization becomes salient. (Paul Handal, Chelsi A. Creech, Travis J. Pashak, Lea Caver, Eunice Joy G. Perez, Michael G. Schwendeman and Christopher Griebel, “Distinguishing between self-classified religious and spiritual emerging adults: Conceptual and operational challenges”, *Athens Journal of Social Sciences*, 2/2 (April 2015), p. 95)

158. At the same time, an adequate formation in the spiritual life, which makes Christian communities and especially parishes ever more aware of their vocation and able to respond satisfactorily to the question of spirituality that comes especially from young people, must take place. This requires that the Church not lack well-qualified and responsible apostles and evangelizers. Consequently, the problem of vocations arises, especially to the priesthood and the consecrated life. While in some parts of the world vocations are visibly flourishing, elsewhere the number is dwindling, especially in the West. (Pope Benedict XVI, “To the participants in the Plenary Meeting of the Congregation for Catholic Education (for Seminaries and Educational Institutions), Clementine Hall, Monday, 21 January 2008”; available at <http://www.clerus.org/bibliaclerusonline/en/cqr.htm>; accessed 2020-07-13)

159. There is much to say about the folly and treachery of "testing" fracking in Chenango county's Camp Pharsalia as part of a public-private pilot project (or "trial balloon," as the chair of the natural gas committee in Chenango County called it). <http://www.pressconnects.com/article/20120207/NEWS01/202070375/Group-proposes-gas-drilling-test-site-Camp-Pharsalia?odyssey=tab>

For now, I'd like to point out the emphasis placed in the Press and Sun Bulletin story on the identity of Camp Pharsalia as former prison: "The remote prison grounds would provide a low-risk environment for state officials to study hydrofracking, Town of Smyrna Supervisor James

Bays said." As though its bars, fences, and security systems could keep diesel exhaust from wafting into air, well casings from springing leaks, and carcinogenic vapors from escaping the shattered shale. As though millions of gallons of toxic flowback--which even "test wells" generate--can be held in lockdown. As though radioactive drill cuttings were inmates.

The intended implication is that a prison is like laboratory--a place set aside and sealed off from the law-abiding "normal" world where the rest of us live. A place of sacrifice, punishment, control. A place of surveillance. A place where consent is beside the point. Ergo, who could object to the repurposing of an mothballed prisonyard into a staging grounds for fracking?

One message we can send right away is this: Camp Pharsalia is not a sealed-off cell block. It is part of the ecological world of upstate New York. It is forests, wetlands, and ponds. Its air currents, groundwater and surface waters are connected to all the other communities of our beloved state. (Sandra Steinbgraber, "'Testing" fracking in New York State's Chenango County's Camp Pharsalia/February 9, 2012", *Facebook* post)

160. Well, I am just concerned that after finally getting rid of this oil import quota system after 14 years, that we too quickly jump at a new program, be it quotas, price supports or what not: there is a great temptation now to take the 1-2-3- equation, namely that the price of oil might go down, and therefore industry will not make the investments because of that risk, and ergo, what do we need? Another government subsidy program. (S. David Freeman, Ford Foundation Division of Energy Policy, in *Project Independence Blueprint: Transcript of Second Public Hearing, New York, New York, August 19-22, 1974* [United States, Federal Energy Administration, 1974], p. 39)

161. This seems to prove my point....it is my understanding that ethanol is a failure from an economic point of view as well (it requires subsidies, which implies that the value of the ethanol is lower than the value of the required inputs) as well as from an EROI point of view. Ergo, why is the EROI [energy return on investment—DH] analysis necessary? (Darren, comment posted April 9, 2008, in online discussion of "Provisional results from EROI assessments", by Charles A. S. Hall and the "EROI Study Team", State University of New York, College of Environmental Science and Forestry, Syracuse, New York—posted on *The Oil Drum: Discussions about Energy and Our Future*; available at <http://theoildrum.com/node/3810>; accessed 2020-07-14)

162. The Soviets also have pulled ahead of the United States in submarine launched ballistic missiles--an area in which we for many years had held the lead. We still are ahead in manned, inter-continental-range bombers--but our Strategic Air Command's B- 52s are aging fast, and, since President Carter decided not to build the B-1, we have nothing to replace them. It seems to me, then, that when Sen. Culver talks about civil defense not tipping "the strategic balance against us," he forgets that the balance already teeters toward the Soviet side. Ergo, how much more would it take to convince some future Soviet hothead that a nuclear war would be far less devastating for the Soviet Union than for the United States--and tempt him to push the button? (Hon. Edward J. Derwinski of Illinois, "Nuclear balance may be even--do Russians know it?" speech in the United States House of Representatives on Monday, July 31, 1978, *Extensions of Remarks, July 31, 1978*, p. 23529); available at <https://www.govinfo.gov/content/pkg/GPO-CRECB-1978-pt17/pdf/GPO-CRECB-1978-pt17-7-3.pdf>; accessed 2020-07-14)

163. I don't have the answers to these questions [a series of questions about the response to the financial crisis of 2008—DH] - perhaps no one does? They are difficult both conceptually and politically. Ergo, does it hurt or help to discuss them? (Nate Hagens, “Truth or consequences”, blog post, November 16, 2008, *The Oil Drum*; available at <http://theoil Drum.com/node/4766>; accessed 2020-07-15)

164. So much has been made — obviously correctly — of the necessity of remaining competitive if we're to exploit oil and gas resources. Clearly it's much cheaper to do that in the South than the North, yet companies continue to pursue the responsibility of developing northern oil and gas resources — much more expensive — ergo, the question of competitiveness arises immediately. Are they doing this because they think they can find ways to make it more competitive and reduce their costs, and, ultimately, is that same kind of consideration being applied to the generation of and development of renewable resources in the North? Do you in the NEB [National Energy Board—DH] work on that comparison? (Senator Grant Mitchell, *Proceedings of the Standing Senate Committee on Energy, the Environment and Natural Resources*, May 1, 2014; available at <https://sencanada.ca/en/Content/Sen/Committee/412/ENEV/11ev-51369-e>; accessed 2020-07-15)

165. By the time the Games ended on Sunday, a number of small countries had done really well at the Olympics. Jamaica, with a population of only 2.6 million, generated six medals, and Norway, with a population (4.4 million) only slightly larger than New Zealand's (3.6 million), won seven medals, one more than New Zealand. So who really won the centennial Olympics on a population-adjusted basis? (David K. Foot, “Who really won the Centennial Olympics?”, *The Globe and Mail*, August 6, 1996; available at <http://www.footwork.com/globe1.asp>; accessed 2020-07-15)

166. Tokyo 2020 is keeping its name but the Summer Olympics and Paralympics have been pushed back by a year. As the deadly coronavirus spreads globally, organizers bowed to the demands of athletes, sports federations and politicians around the world by delaying an event that was due to start July 24. It's the first time an Olympics has been postponed since the modern games began in the 19th century.

1. So when will the games take place? (Jon Herskovitz, “When will Tokyo 2020 Olympics go ahead? Not this year”, *Bloomberg News*, 12 March 2020, updated on 30 March, 2020; available at <https://www.bloomberg.com/news/articles/2020-03-12/will-coronavirus-take-out-the-2020-tokyo-olympics-quicktake>; accessed 2020-07-15)

167. The beauty of the Olympics is every sport is very different – so which should you pick to compete in? (Le Buzz, “QUIZ: Which Olympic sport should you take up?”, *Eurosport*, 24/07/2019; available at https://www.eurosport.com/olympics/tokyo-2020/2020/tokyo-2020-quiz-which-olympic-sport-should-you-take-up_sto5708613/story.shtml; accessed 2020-07-15)

168. But what is the \$100 million, if not the equivalent of an updated facility? So, whence comes this non-negotiable need for a new stadium when a city can offer a classic, upgraded stadium surrounded by 160 acres of park? (Robert A. Jones, “Hearts of the city / Exploring attitudes and issues behind the news: The NFL Feeds Its Fetish”, *Los Angeles Times*, Nov. 15, 1995)

169. The Olympics aren't good for cities, so can the magic of the Games survive? (Ira Boudway and Tariq Panja, "The Olympics aren't good for cities, so can the magic of the Games survive?", *Bloomberg Businessweek*, July 13, 2017; available at <https://www.bloomberg.com/news/articles/2017-07-13/why-no-one-wants-the-olympics>; accessed 2020-07-16)

170. The issue is the limitation of medals and athlete quotas for the Olympic programme. So the problem was not whether or not the ICF [International Canoe Federation—DH] wanted to introduce the sport, of course we do, but which discipline to remove to allow it to happen." Richard Pettit, public relations manager, International Canoe Federation, quoted by Grace Szucs, "The lack of diversity in Olympic canoeing", *Optimiz*, February 13, 2020; available at <https://www.optimiz.com/diversity-in-olympic-sports/>; accessed 2020-07-16)

171. Late reply forgive me. But to build on your comment, i can kind of sympathise with who this has happened to i mean i would if I was being told that the same God worshipped by the Hebrews, would somehow be ok with LGBT clergy (not that this is a problem but I think advocating for and encouraging it, is going back on everything they know) divorce and adultery and so it poses the question is the omnipotent God a pushover or non-existent which is more plausible? (Canst-ThouDiggest-It, comment in response to the question, "What are your opinions on the Church of England?", 2018; available at https://www.reddit.com/r/Catholicism/comments/8nvwib/what_are_your_opinions_on_the_church_of_england/; accessed 2020-07-16)

172. In this context, Marx's battle with Malthus was no less acute than it was with Smith or Ricardo. Probably, because with Malthus the war was over the entire idea of production: hence how labour had to be productive, or only when labour could be considered as productive, how to view the question of shortage of food, how to view "over-production", etc., indeed on the way Malthus had inscribed a certain kind of biological fundamentalism in the notion of production. (Ranabir Samaddar, "Is there a theory of population in *Capital*?", in *'Capital' in the East: Reflections on Marx*, edited by Achin Chakraborty, Anjan Chakrabarti, Byasdeb Dasgupta, and Samita Sen (Singapore: Springer Singapore, 2019), p. 117)

173. The population of the world experienced a rapid increase to 7 billion mid-year 2011 (Bloom, 2011). It was later projected that the world population figure would rise to about 8 billion people in 2025 and that by 2050, the world population would have risen to 9 billion people. The geometrical expansion of the world population size will be the vital threshold for biological problems and challenges in the foreseeable future (Paul & John, 2011). The result of these biological problems will include degraded environment, shortage and inadequate food supply, inadequate medication for the world population, and lack of good quality housing. Adding to the long list of consequences, natural disasters, disease outbreaks, poor waste management and starvation also accompany the biological challenges. The rapid urbanization of developing nations coupled with deforestation that has destroyed biodiversity which ultimately leads reoccurring natural disasters (Sila-asna and Bunyaratvej, 2012). The UN (2011) indicated that the population of the world has risen to a total of seven billion. Hence, is there hope for mankind or humanity should just give up? (Kuo, 2012). (Alaanuloluwa I. Obaisi,

“Overpopulation: A threat to sustainable agriculture and food security in developing countries? A review”, *International Journal of Agriculture and Food Security* 6 (2016), p. 921)

174. In sum, the empirical findings point to significant gaps and heterogeneity between college and university law students... Nevertheless, results indicate that university graduates are more worried about the situation than college graduates are... Hence, the question arising is, what role does the “overcrowding of the profession” argument play in a situation in which a substantial portion of legal practitioners are themselves college graduates who oppose colleges’ continued training of more lawyers for reasons of apparent professional overcrowding? (Eyal Katvan, “Overcrowding the profession’—An artificial argument?”, *Oñati Socio-legal Series* 3(3), p. 420)

175. The increasing complexity of available infrastructures with specific features (caches, hyperthreading, dual core, etc.) or with complex architectures (hierarchical, parallel, distributed, etc.) makes models either extremely difficult to build or intractable. Hence, it raises the question: how to validate algorithms if a realistic analytic analysis is not possible any longer? (Emmanuel Jeannot, “Experimental validation of grid algorithms: a comparison of methodologies”, *22nd IEEE International Parallel and Distributed Processing Symposium 2008 Advance Program Abstracts*, p. 207)

176. Weber defines the state, not as an institution or decision-making body, but as “a human community that (successfully) claims the monopoly of the legitimate use of physical force within a given territory” (Weber 1919b, p. 78). Weber’s definition emphasizes the way in which the state is founded on the control of territory through the use of force. In his lecture “Politics as a Vocation,” he argues, “The decisive means for politics is violence” (Weber 1919b, p. 121). However, as we have seen above, power is not always exercised through the use of force. Nor would a modern sociologist accept that it is conferred through a mysterious “contract” with the sovereign, as Hobbes argued. Therefore, why *do* people submit to rule? (William Little, “Power and authority”, section 17.1 of their *Introduction to Sociology*, 1st Canadian Edition (BCCampus, 2014); available at <https://opentextbc.ca/introductiontosociology/chapter/chapter17-government-and-politics/>; accessed 2020-01-18)

177. Free radicals are the atom groups or molecule fragments having unpaired electrons. Most of them are unstable with high reactivity. Interacting between themselves and with other molecules they produce new compounds that continue chemical reactions based on chain principle - like neutrons in chain nuclear reactions. In many cases such processes are the main reason of pathologic condition of living systems. Therefore, the problem of searching “retardants” for these chain reactions of free radicals is critical. (G. A. Korablev, “Energy criteria for structural interactions with free radicals”, *Research in Medical & Engineering Sciences* 7/2 (2018), p. 741)

178. A young refugee woman is resettling in a harbour city in Australia. In her imaginary this act of mobility is a catalyst to pursue higher education, to realise a long held dream endured throughout her refugee status. For Rashmi resettlement is a further resolve to withdraw from the persuasive sociality of reproduction. However, Rashmi’s desire of a productive pedagogical mobility imagined vis-à-vis a mythologised ‘Firstworld’ freedom encounters unexpected resistance in her entanglement with the host country. The resettlement is a state tendered service,

whose caseworkers enact their own fantasies of mobility. One of the caseworkers, who simultaneously advocates and renders a subtle critique of her reticent reproductive engagement, is perplexed by Rashmi's determination to eschew motherhood. In this exchange is rendered the profound articulation of the lived reality of a resettling young refugee woman. The impact of mobility on the encounter necessitates the explication of these relationships in contrasting the incommensurate scales and facets, and this paper highlights how friction between different rationalities leads to conflicting social interactions. Therefore, it poses the question, if societies are distribution mechanisms of hope, what then is the trajectory reproduction is invested with? (Nayana Bibile, "Educating Rashmi: regulating life through the seductive possibilities of motherhood", abstract of a paper to be presented at *Shifting States*, a conference in social anthropology held at the University of Adelaide on 11-15 December 2017; p. 91 of the conference program; available at https://www.aasconf.org/2017/downloads/ShiftingStates2017_web.pdf; accessed 2020-07-18)

179. First, how would we go about calculating the paradigmatic potential of the Koine? To do so requires that we first count the total number of discrete unisystematic choice-points across all the systems of the language. Halliday terms the binary oppositions in a given system network (what we term choice-points) as "an alternative with an entry condition." Just as importantly for our purposes, Halliday points out that such choices are *not* generally equiprobable. This is actually salutary for our effort, because past a certain level of delicacy we need not generate experiments whose realization in the corpus falls below a given frequency. For the time being we will ignore this fact, however, and assume a corpus of infinite size. This will require "walking down" to the terminal choice-points in all systems in order to calculate all their viable combinations. (We will assume that ordering, permutations, are not important at this juncture.) Accordingly, how many unisystematic choice-points are there? (James A. Libby, *Disentangling authorship and genre in the Greek New Testament: History, method and praxis* (PhD thesis, McMaster Divinity College, 2015), p. 190)

180. A main aspect which surfaced is the functional aspect of quotations. This requires a greater in-depth analysis of the quoting co(n)text than was possible with the available data. The functional hypotheses presented in the previous chapters with respect to the "survival" or disappearance of archaic forms, or to the proverb-like function of quotations need to be tested further. More than the presented data speak in their favour, yet the empirical basis does not yet allow for generalisations. In more general terms, linguistic function is essential in communication, especially as it has been argued that quotations are a pragmatic phenomenon. Accordingly, the question of *why do we quote?* deserves some attention in follow-up studies. (Sixta Quaßdorf, "A little more than kin": *Quotations as a linguistic phenomenon: A study based on quotations from Shakespeare's Hamlet* (PhD thesis, University of Basel, 2016), p. 251)

181. The risk factors associated with smoking – social deprivation, stress, alcohol use and poverty, amongst others – are also those that are associated with poorer mental health and therefore it is unsurprising that people with mental health problems smoke more. However, research has shown that smoking is more common amongst people with mental health problems, even when these other factors have been taken into account. How then, can we start to explain the marked association between smoking and mental health? (Deborah Cornah, *Taking a deep*

breath: The mental health implications of anti-smoking legislation (London: The Mental Health Foundation, n.d.), p. 11)

182. We are now in the process of actually writing the guideline. It will be peer reviewed and then disseminated by AHCPR [the US Agency for Health Care Policy and Research]. It will be widely available to both clinicians and policy makers. There will be three products from this process: a guideline of about 100 pages, quick reference guides for key audiences, and a patient guide to help those considering quit ting. There are three key audiences for the guideline and quick reference guides. The first is the primary care clinician. With this audience, our goal is to increase the number of smokers who receive a clinical cessation message. We hope to change the current status quo that allows smoking to be ignored with impunity in clinical practice and, instead, to put it more in the context of a serious medical condition. The second audience is clinical managers, managed care administrators, and insurance providers. These individuals have the capacity to institutionalise smoking assessment and intervention in every clinic in America. The third audience is smoking cessation experts, for whom we shall provide a synopsis of effective cessation treatments. It should be noted that the guideline will focus on cessation and not on primary prevention and is limited to clinical, not policy, interventions. What, then, are some of the implications of producing a clinical practice guideline on smoking cessation? (Michael C. Fiore, "Panel discussion", *Tobacco Control*, Vol. 4, Supplement 2: Smoking Cessation: Alternative Strategies (Autumn 1995), p. S73)

183. We do not allow patients to go outdoors to drink alcohol or use illicit drugs. All patients already voluntarily forgo many freedoms while in hospitals, such as sexual activity. Why then should we allow them to go out to smoke? (Simon Chapman, "Banning smoking outdoors is seldom ethically justifiable", *Tobacco Control* 9/1 (2000), p. 96)

184. Since Nigeria plans to generate about 10,000 MW [megawatts] from renewable sources by 2020, the success or failure of the fourteen PPAs [Power Purchase Agreements] (which would add a still relatively meager 1,200MW) could be symbolic for future on-grid investments. Should they all become successful, Nigeria could earn itself a great reputation as a top investment destination for solar power developers and financiers. Such a reputation will prove to be critical for attaining the country's 10,000MW ambition and essential for attaining overall sufficiency in the power supply. Consequently, what are the core attractions of the Nigerian market for a solar on-grid investor? What are the main constraints for current on-grid solar developers? And how will the attractions and the constraints help to shape future solar investments in Nigeria? (Chijioke Mama, "On-Grid Solar in Nigeria: Two years after the PPAs", *Solarplaza*, 22 Feb. 2018; available at <https://www.solarplaza.com/channels/markets/11772/-grid-solar-nigeria-two-years-after-ppas/>; accessed 2020-07-20)

185. The sunlight has always been there to provide heat and light, and solar power may get the world back on track. The power of sunshine has never been a different method to obtain energy. It was always the main energy that gave warmth and light. Our modern technology has advanced to the point that we are once again applying solar power. Consequently, why is using solar power a better choice than using readily available coal? ("Solar rebates", Harris & Miller Real Estate, 2017; available at <https://lund17roberson.webnode.com/is-solar-power-the-solution-to-our-current-day-problems/>; accessed 2020-07-20)

186. Interestingly, solar is the major technology in distributed energy generation, so the growth of solar means a major shift in the architecture of the energy grid, potentially. With energy storage growing, we have a real potential for a distributed energy grid (as opposed to current centralized grid that benefits mega-users and utilizes *[sic]*). Consequently, do the powers that be get to remain? Or do we go the route of the cell phone, and cut those landlines/get rid of payphones/and give everyone the right to own their energy? (Adam Larner, “Who gets to own all this solar?”, posted March 14, 2016; available at <https://www.linkedin.com/pulse/who-gets-own-all-solar-adam-larner>; accessed 2020-07-21)

187. A solar car is a very complex system, but this paper is mainly focused on its primary subsystems: a solar energy conversion system, responsible for transforming the solar radiation into electricity; the battery pack; and the powertrain, consisting of standard mechanical components (suspension, steering, wheels, and brakes) and an electric motor. A complete monitoring system is in charge of estimating important variables such as the battery state of charge (SoC) and all circulating currents and voltages on the electric circuit, as well as temperatures and other important data concerning the different car devices. Consequently, the problem is to drive this given solar vehicle to the finish line in minimum time, given the real-energy availability and the technical and regulatory constraints. (Enrique Guerrero Merino and Manuel A. Duarte-Mermoud, “Online energy management for a solar car using pseudospectral methods for optimal control”, *Optimal Control Applications and Methods* 37 (2016), 537–555.

188. It has been over a month since Richard Carranza took over as the Chancellor of the New York City schools. When he finally pulled sexual harasser principal Howard Kwait from John Bowne High School, some saw it as a sign that maybe the days of autocratic principal rule are numbered, particularly when it comes to sexual harassment. Those that are saying that Kwait should be terminated, instead of just reassigned, should understand that the city more than likely settled all of the claims by paying the victims but admitting no wrong. Ergo, how can you charge and terminate him when they defended Kwait all along? (James Eterno, “Will Carranza change the culture at DOE?”, *ICEUFT Blog: The Official Blog of the Independent Community of Educators, a caucus of the United Federation of Teachers*, posted at 2018-05-15; available at <http://iceuftblog.blogspot.com/2018/05/>; accessed 2020-07-21)

189. The USAF was born with a radio in its ear. Everything was under close control and only some senior Colonel or a General could make important decisions. And that same Colonel or General decided later what an important decision was. The attitude is that it has to be decided up the line. That leads to a failure to learn to trust your subordinates. Ergo, “Can you guarantee that all the encryption keys make it down to the lowest levels in the Army or USMC [United States Marine Corps]? No way.” (“Air Force philosophy”, December 22, 2009; available at <https://www.isegoria.net/2009/12/page/2/>; accessed 2020-07-22)

190. Jennifer Schuessler: In the first episode, about the murdered woman, you say that “silenced women” bother you. In a later episode, called “She Said, She Said,” you look at the idea of “embodied knowledge,” and what you call the liberal and conservative roots of the idea of “speaking your truth.” What impact has the #MeToo movement had on our ideas of evidence and truth?

Jill Lepore: It's complicated to explain the episode, which revolves around some incredible archival tape we found from 1969. I'll just leave that out there as a teaser. I find a lot of the rhetoric of the #MeToo movement incredibly troubling, which is not to undermine that sexual violence, sexual assault and sexual harassment are terrible and we fail to prosecute them effectively. But the evidentiary claim of the #MeToo — that there's an asymmetry in the law, that we've always just believed men, and therefore should just believe women — there's a thousand ways I disagree with that. I am, at the end of the day, an empiricist. I understand we don't have an equal playing field in a court of law or a police department. But to give up on rules of evidence, or to devise special rules, is to turn one injustice into another.

Jennifer Schuessler: So: Who killed truth? Do you solve the mystery?

Jill Lepore: We got to the last episode and said, "Goddamit, why did we start with this crazy question we can't answer?" I do offer an answer. I eliminate a lot of prime suspects. I indict some co-conspirators. It's not like the end of an episode of "Scooby-Doo," but the argument comes to a close. ("Jill Lepore's New Podcast Is a Murder Mystery: Who Killed Truth?", *The New York Times*, May 13, 2020)

191. Honesty: good. Hurting people: bad. So when should you speak up? (Amy Bloom, "3 questions to ask yourself *before* you speak your mind", *O, The Oprah Magazine*, August 2005)

192. ... for a confirmation-valued semantics the internal perspective gives us, as we have seen, intuitionistic logic... Limit logic is the logic of confirmation from the external perspective. So which is the *right* logic of confirmation -- the logic of the internal perspective, which operates on epistemic possibilities of confirmation and takes negation as refutation, or the logic of the external perspective, which operates on ideally human possibilities of confirmation and takes negation as unconfirmability -- intuitionistic logic or limit logic? (John Nolt, "Truth as an epistemic ideal", *Journal of Philosophical Logic* (2008) 37: 203-237)

193. Over the past few months we have travelled around the world and throughout time searching for the origins of Freemasonry. We have explored many myths and histories. So whence do we originate? Are we philosophers from the Royal Society? Templar Knights? Mystics of Osiris? Druid warlocks? Stonecutters? Artists of the Roman Collegia? (Michael S Neuberger, "Whence we came – The final answer", April 30, 2017; available at <https://www.newjerseygrandlodge.org/whence-we-came-vol-9-the-final-answer/>; accessed 2020-07-23)

194. You said lying can enhance someone's social standing. In my personal opinion, I often see people who lie as not being trustworthy. So, can you explain what you mean by enhancing a person's social standing? (question submitted by a reader of Seth Slater's article "Why do we lie: Just who is brainy enough to master the art of the bluff?" posted on his blog, *The Dolphin Divide*, on September 22, 2013; Slater quotes the question in a subsequent post on the blog entitled "The frightful prospect of truth-telling: Further thoughts on why we lie", Jan 31, 2018; available at <https://www.psychologytoday.com/ca/blog/the-dolphin-divide/201801/the-frightful-prospect-truth-telling>; accessed 2020-07-23)

195. If we think about the 'Deweyism' concerning beliefs, we, it seems to me, have to consider beliefs to be less interested in truth, and more interested in interests. Most any belief system one

might think of illustrates this, whether it is based on religious or non-religious principles. If I believe in UFOs or moons made of green cheese, I don't have any objective proof to demonstrate the 'truth' that such belief(s) claim to represent. I don't even have to assert their truth if all I want to do is garner a following, be that financially advantageous or no. And so, the question: Should beliefs aim at truth?, is misplaced, at best. Whether or not a set/system of beliefs is about getting at truth misses the point of having that system in the first place. (Harold G. Neuman, comment on "Should beliefs aim at truth", *Philosophy Talk*, first broadcast May 14, 2017; comment posted October 1, 2019); available at <https://www.philosophytalk.org/shows/should-beliefs-aim-truth>; accessed 2020-07-23)

196. ... one might well think that deflationism offers a definition of truth, via the thesis that the thought that p is true iff p . But in thinking further about this, one should bear in mind the way in which, at least for Frege, questions about definition are to be approached. Predominantly, for Frege, definitions occur within properly formulated sciences where they enable conclusions to be derived from premises that do not initially concern the concepts that occur in these conclusions; thus the definitions of the numbers, and of the concept natural number, occur within the logical theory of *Grundgesetze*, and they there enable proofs of arithmetical theorems from premises, including Basic Law V, that are supposedly merely logical. So it looks as though the question of the definability or not of truth should occur within semantic science; and yet, for reasons which Joan Weiner has explained, it is not obvious that Frege is really concerned to sketch out, even informally, a "semantic science" in papers such as "On Sense and Meaning" and "Thoughts," in which the question of the definability of truth is debated. Instead, these discussions appear to be intended to constitute an "elucidation" of the concepts such as truth, meaning, and sense which play an essential background role in the presentation of strictly scientific theories such as arithmetic. Yet even within this context, Frege wants to insist that truth is "indefinable," and he certainly gives good reasons for holding that some correspondence definitions of truth are untenable. So the issue we have to address is whether a deflationary "elucidation" of truth would count for Frege as a definition or not. (Thomas Baldwin, "Frege, Moore, Davidson: The indefinability of truth", *Philosophical Topics* 25/2 (1997), p. 14)

197. Im currently brainstorming ideas for a Alien/UFO short film Ive been wanting to make and am having some trouble coming up with story details. Right now I know I want:

- An isolated location such as a small house in the country.
- One character or a very small group.
- Some sort of alien presence that poses a threat.

In addition to this I want the mood of the film to feel very eerie and mysterious as opposed to overtly scary. My main problem is trying to think of an interesting way to do the aliens in the film that hasn't been done too much before. Hence do you guys have any ideas on how to make the aliens in the film menacing and unique? (CaptainAndroc, "Working on a sci-fi short film and need help brainstorming the aliens in it", post on *SciFi Concepts*, 2016; available at https://www.reddit.com/r/SciFiConcepts/comments/4e9loy/working_on_a_scifi_short_film_and_need_help/; accessed 2020-07-23)

198. In many ways, Iliffe sees the development of "African rural capitalism in its pioneer days . . . as part of the larger history of the colonisation of the continent" (p. 24). Thus the role of the

colonial state becomes critical, since the nature of the relationship between the producers-colonial state-acquires a special significance. Here we enter the process of commodification of every aspect of life in society, following the pattern described by Wallerstein whereby the process of proletarianization is not completed. Subsistence production is allowed to continue alongside the production of commodities, hence the problem of "articulation" [explaining why the process of proletarianization was so incomplete—DH]. (Julius E. Nyang'oro, review of *Historical Capitalism* by Immanuel Wallerstein and *The Emergence of African Capitalism* by John Iliffe, *African Studies Review*, 27/3 (Sep., 1984), pp. 112-113)

199. School technological environments are a significant restriction/parameter and ones that have to be worked within, given that students and teachers are frequently unable to accomplish tasks on their computers as they wait for a certified technician to provide necessary pass-words for installation or to install new software themselves. However, using Flash imposes serious programming restrictions which greatly affect, among other things, the size of explorable environments, the number of objects a character is able to interact with in a given space, and the actions and behaviours of non-player characters (NPC's). Making a tool for use in a very specific environment, means we are not free to take advantage of the graphical, computational and architectural affordances of commercial gaming but must instead limit ourselves to the domain of tactics. Accordingly, how best to tack between the constraints of the user environment (technology use in schools), and the restrictions of the chosen technology on gameplay continues to be central to our development discussions. (Suzanne de Castell and Jennifer Jenson, "Digital games for education: When meanings play", *Intermédialités / Intermediality* 9 (2007), pp. 120-121)

200. Our data show that certain aspects of personality, genre preferences and extensive game use are correlated with problematic gaming behaviour. However, present findings are based on a cross-sectional analysis, meaning that no conclusions can be made about causal effects. Accordingly, the question remains as to whether extensive gaming leads to problematic behaviour or whether individuals with an impulse control disorder tend to engage in many forms of excessive behaviour, including intensive gaming. To answer questions concerning causality, and to analyse temporal patterns and the stability of problematic game use more longitudinal data are needed. (Ruth Festl, Michael Scharkow & Thorsten Quandt, "Problematic computer game use among adolescents, younger and older adults", *Addiction* 108 (2012), p. 598)