

1. Record Nr.	UNINA9910493241203321
Autore	Nielsen Marianne O.
Titolo	Colonialism is crime // Marianne O. Nielsen, Linda M. Robyn
Pubbl/distr/stampa	New Brunswick : , : Rutgers University Press, , [2019] ©2019
ISBN	0-8135-9875-3
Descrizione fisica	1 online resource (x, 262 pages)
Collana	Critical issues in crime and society
Disciplina	362.8808
Soggetti	Indigenous peoples - Crimes against Indigenous peoples - Legal status, laws, etc Colonization - History Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references (pages 231-254) and index.
Nota di contenuto	here is powerful evidence that the colonization of Indigenous people was and is a crime, and that that crime is on-going. Achieving historical colonial goals often meant committing acts that were criminal even at the time. The consequences of this oppression and criminal victimization is perhaps the critical factor explaining why Indigenous people today are overrepresented as victims and offenders in the settler colonist criminal justice systems. This book presents an analysis of the relationship between these colonial crimes and their continuing criminal and social consequences that exist today. The authors focus primarily on countries colonized by Britain, especially the United States. Social harm theory, human rights covenants, and law are used to explain the criminal aspects of the historical laws and their continued effects. The final chapter looks at the responsibilities of settler-colonists in ameliorating these harms and the actions currently being taken by Indigenous people themselves. - from book cover.
Sommario/riassunto	There is powerful evidence that the colonization of Indigenous people was and is a crime, and that that crime is on-going. Achieving historical colonial goals often meant committing acts that were criminal even at the time. The consequences of this oppression and criminal victimization is perhaps the critical factor explaining why Indigenous

people today are overrepresented as victims and offenders in the settler colonist criminal justice systems. This book presents an analysis of the relationship between these colonial crimes and their continuing criminal and social consequences that exist today. The authors focus primarily on countries colonized by Britain, especially the United States. Social harm theory, human rights covenants, and law are used to explain the criminal aspects of the historical laws and their continued effects. The final chapter looks at the responsibilities of settler-colonists in ameliorating these harms and the actions currently being taken by Indigenous people themselves. - from book cover.

2. Record Nr.	UNINA9910782162603321
Autore	Pardes Ilana
Titolo	Melville's Bibles [[electronic resource] /] / Ilana Pardes
Pubbl/distr/stampa	Berkeley, : University of California Press, c2008
ISBN	1-281-38571-9 0-520-94152-7 9786611385712 1-4356-5377-7
Descrizione fisica	1 online resource (207 p.)
Disciplina	813/.3
Soggetti	Bible and literature Religion and culture Religion and literature - United States - History - 19th century American fiction - 19th century - History and criticism
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 157-183) and index.
Nota di contenuto	Front matter -- Contents -- List of Illustrations -- Acknowledgments -- Introduction -- 1. Playing with Leviathan: Job and the Aesthetic Turn in Biblical Exegesis -- 2. "Jonah Historically Regarded": Improvisations on Kitto's Cyclopedia of Biblical Literature -- 3. "Call Me Ishmael": The Bible and the Orient -- 4. Ahab, Idolatry, and the Question of Possession: Biblical Politics -- 5. Rachel's Inconsolable Cry: The Rise of

Sommario/riassunto

Many writers in antebellum America sought to reinvent the Bible, but no one, Ilana Pades argues, was as insistent as Melville on redefining biblical exegesis while doing so. In *Moby-Dick* he not only ventured to fashion a grand new inverted Bible in which biblical rebels and outcasts assume center stage, but also aspired to comment on every imaginable mode of biblical interpretation, calling for a radical reconsideration of the politics of biblical reception. In *Melville's Bibles*, Pades traces Melville's response to a whole array of nineteenth-century exegetical writings-literary scriptures, biblical scholarship, Holy Land travel narratives, political sermons, and women's bibles. She shows how Melville raised with unparalleled verve the question of what counts as Bible and what counts as interpretation.
