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Изложбу је отворио академик Радомир Ивановић у уторак, 29. новембра 2011. године у 12 часова.

Аутор изложбе је др Мила Медиговић Стефановић

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На основу одлуке Сената Универзитета у Београду од 9. новембра 2011. године о подршци начелу отвореног приступа (Open Access), ректор Универзитета у Београду, проф. др Бранко Ковачевић потписао је Берлинску декларацију о отвореном приступу научном знању.

Више

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Превод текста објављујемо уз сагласност издавача, Београдске отворене школе

Ashworth, Lucian M. - превела Србислава Маја Шаховић "Плагијаризам!"
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ME	ASME Transaction Journals
CU	Cambridge University Press
EM	Emerald Publishing
IE	IEEE Digital Library
IO	Institute of Physics Publishing
OX	Oxford University Press
RC	Royal Society of Chemistry
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WI	Wiley Interscience

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HE	Hein On Line
HW	High Wire
HI	HINARI Health Interent Work
JS	JSTORE
OA	Open Access (DOAJ)
Oa	Open Access Archives (dostupna samo starija godišta)
OV	Ovid
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1380-3603	Christian Bioethics (Routledge)	EB		detalji
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1350-1674	East European Jewish Affairs			detalji
0012-8708	Eastern Buddhist			detalji
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- American Physical Society
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- EBSCO
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EB EBSCO
EM Emerald
CU Cambridge University Press
AP American Physical Society
JS Jstor
FM Free Medical Journals
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Инжењерство	EM, SD, EV, WI, ME
Уметност и хуманистичке науке	EB, JS, CU, OJ



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Journal of Biblical Literature, Vol. 115, No. 1 (Spring, 1996), pp. 3-16
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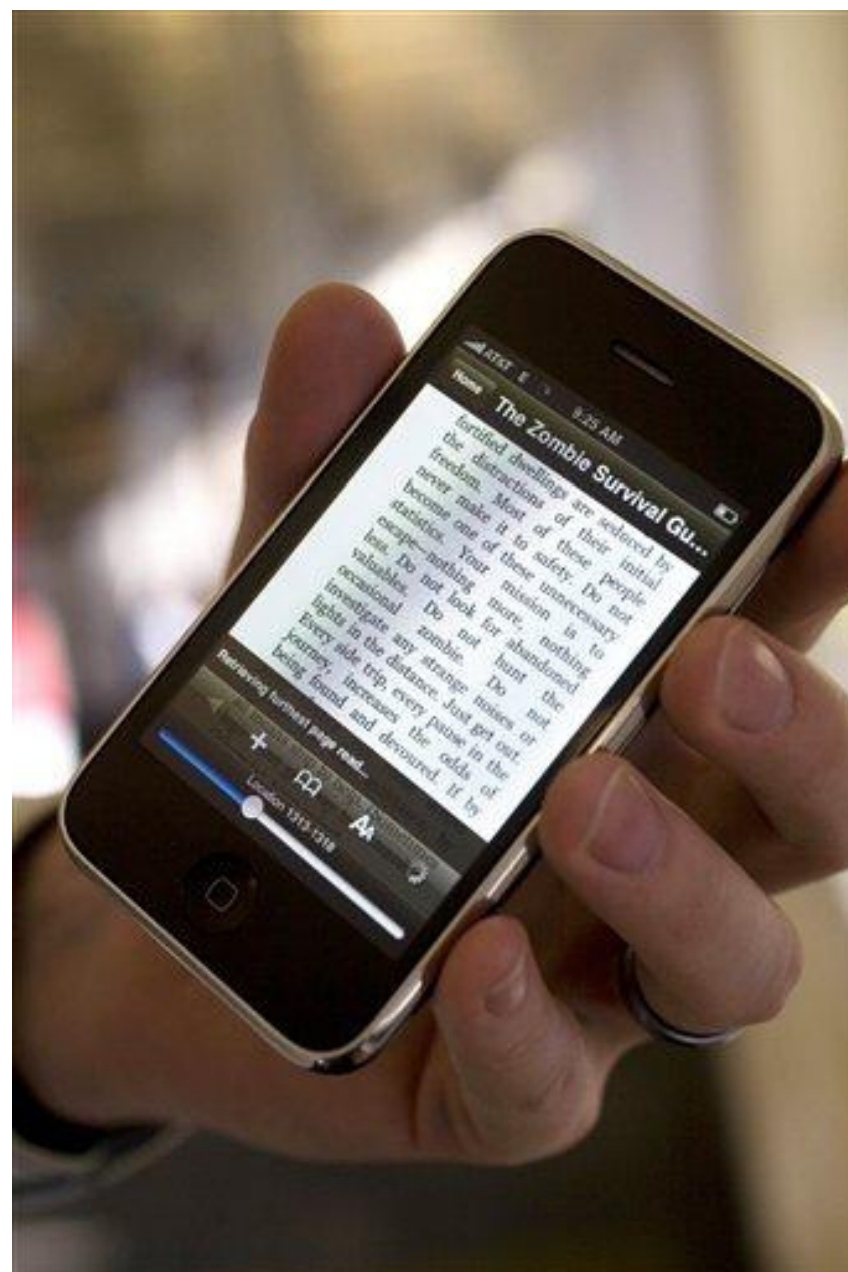
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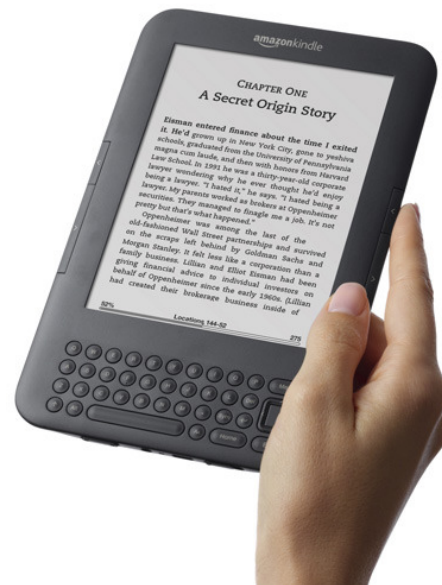
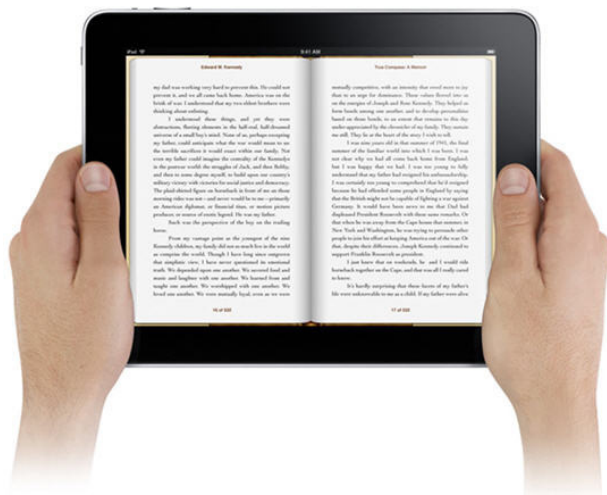
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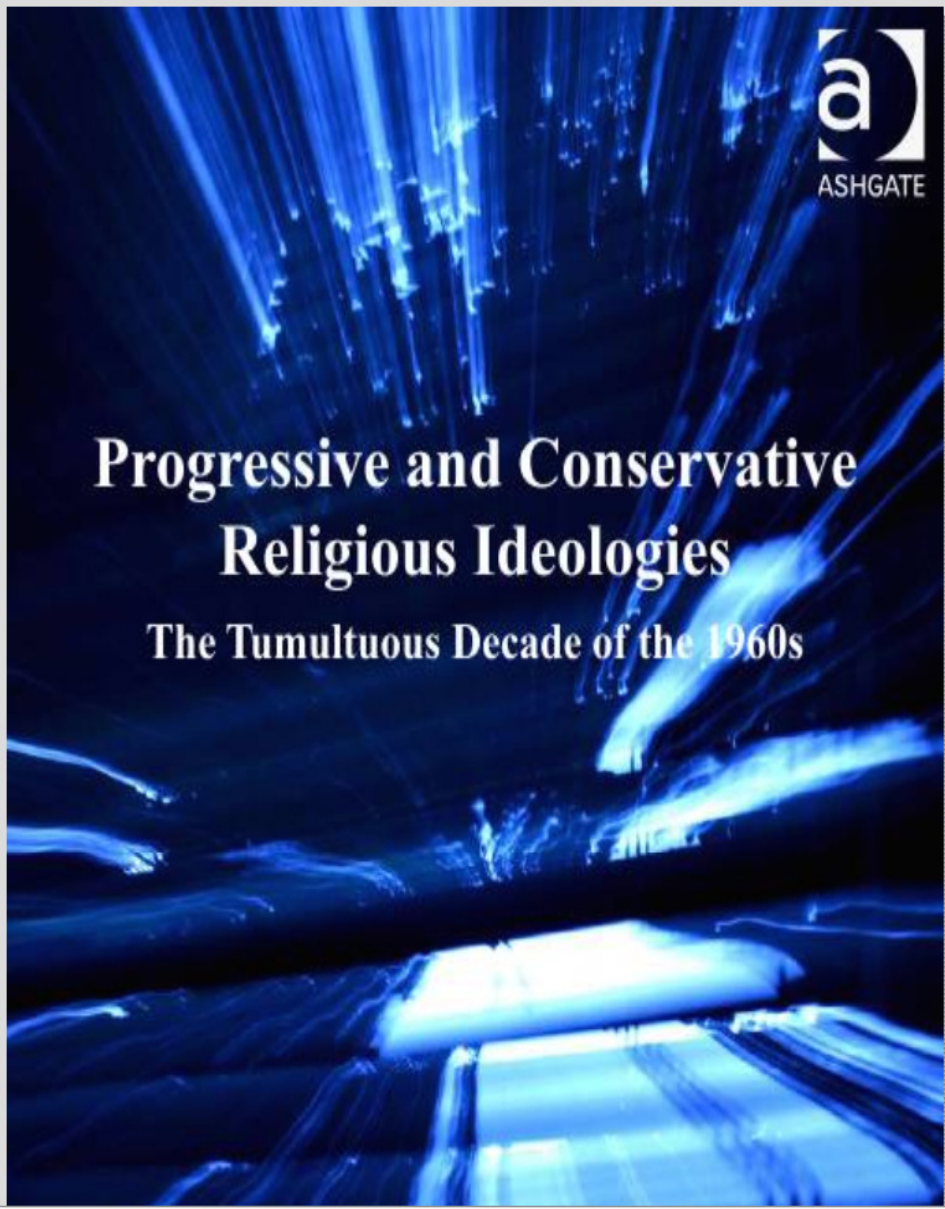
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They have left footprints on my own life in ways that are inevitably manifest in this book. I am appreciative of their wisdom even when I have not taken it to heart. In very different ways, they appear between the lines of this work, though I can safely assure them that they are not in any way responsible for the flaws that remain.

I am appreciative of the staff at Ashgate, and to Sarah Lloyd and Ann Allen in particular for taking on this project and for seeing it through to conclusion. They have manifested efficiency and kindness, two virtues that often do not go together in our times.

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This book about the strange role of religion in the 1960s feels as if it has been a work in process since the 1960s. Like so many other writing projects, this one has been carried on in a love-hate relationship with the author. The decade was too rich and full ever to do it justice, and yet it was too rich and full ever to leave it alone. Mining its strange twists and turns kept opening new vistas, which in turn were never as straightforward as they appeared. What follows may be considered the midpoint of a conversation with the decade. It is not the final word. It is rather intended as set of questions that looks at the decade in a different sort of way than our collective memory of the decade suggests. My hope is that it will lead to yet more new questions and unexpected insights about ourselves and the ironic role of religion our own age.

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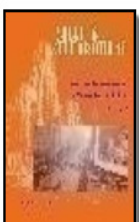

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