

## Changing Subjects Gender Nation And Future In Micah

The Oxford Handbook of Feminist Approaches to the Hebrew Bible brings together 37 essential essays written by leading international scholars, examining crucial points of analysis within the field of feminist Hebrew Bible studies. Organized into four major areas - globalization, neoliberalism, media, and intersectionality - the essays collectively provide vibrant, relevant, and innovative contributions to the field. The topics of analysis focus heavily on gender and queer identity, with essays touching on African, Korean, and European feminist hermeneutics, womanist and interreligious readings, ecofeminist and animal biblical studies, migration biblical studies, the role of gender binary voices in evangelical-egalitarian approaches, and the examination of scripture in light of trans women's voices. The volume also includes essays examining the Old Testament as recited in music, literature, film, and video games. The Oxford Handbook of Feminist Approaches to the Hebrew Bible charts a culturally, hermeneutically, and exegetically cutting-edge path for the ongoing development of biblical studies grounded in feminist, womanist, gender, and queer perspectives.

James confronts the exploitive wealthy; it also opposes Pauline hybridity. K. Jason Coker argues that postcolonial perspectives allow us to understand how these themes converge in the letter. James opposes the exploitation of the Roman Empire and a peculiar Pauline form of hybridity that compromises with it; refutes Roman cultural practices, such as the patronage system and economic practices, that threaten the identity of the letter's recipients; and condemns those who would transgress the boundaries between purity and impurity, God and "world."

Coming from a strong gender critical and post-colonial theoretical stance, Runions takes up important questions of the reading process that arise from literary, ideological critical and cultural studies approaches to the Bible. She examines readers' negotiations with the ambiguous configurations of gender, nation and future vision in the book of Micah, using the theoretical work of Homi Bhabha with Louis Althusser, Jacques Lacan, Slavoj Žižek—all key figures in cultural studies. Her book confronts the problem of the determined subject reading an indeterminate text and suggests that (liminal) identifications with the ambiguities of the book of Micah might reconfigure the readers' own ideological positions.

Gender and Change in Hong Kong analyzes women's changing identities and agencies amidst the complex interaction of three important forces, namely, globalization, postcolonialism, and Chinese patriarchy. The chapters examine the issues from a number of perspectives to consider legal changes, political participation, the situation of working-class and professional women, sexuality, religion, and international migration.

What makes for powerful preaching? Careful exegesis, logical structure, interesting illustrations, and clear speech can all help. But truly transformative preaching depends on divine power, not human skill alone. Those who would reduce preaching to simple systems or sure-fire strategies for success will find little of interest here. Instead, this book appeals to those (pastors and academics alike) who find themselves confounded by the occasional futility of their best preaching and the unexpected success of their worst. It invites readers to enter more deeply into the uncontrollable mystery that attends all efforts to speak in the name of Christ, above all on the topic of resurrection. Although the gospel always turns our attention to the crucified and risen Lord, preaching about resurrection calls us to trust that the same God who raised Jesus from death will likewise grant life to us as preachers, to our sermons, and to our hearers alike. Drawing on resources as diverse as Luther's understanding of the Christian gospel, Speech Act theory, and Bhabha's concept of "Third Space," *Third Voice: Preaching Resurrection* argues that the true key to effective preaching is not rhetoric, but spirituality.

Postcolonial studies has recently made significant inroads into biblical studies, giving rise to numerous conference papers, articles, essays and books. 'Postcolonial Biblical Criticism' is the most in-depth and multifaceted introduction to this emerging field to date. It probes postcolonial biblical criticism from a number of different but interrelated angles in order to bring it into as sharp a focus as possible, so that its promise - and potential pitfalls - can be better appreciated. This volume carefully positions postcolonial biblical criticism in relation to other important political and theoretical currents in contemporary biblical studies: feminism; racial/ethnic studies; poststructuralism; and Marxism. Alternating between hermeneutical and exegetical reflection, the essays cumulatively isolate and evaluate the definitive features of postcolonial biblical criticism. Such a mapping of postcolonial biblical criticism as a whole has never before been undertaken in such explicit and detailed terms. The contributors include Roland Boer, Laura E. Donaldson, David Jobling, Tat-siong Benny Liew, Stephen D. Moore and Fernando F. Segovia.

Critics from three major racial/ethnic minority communities in the United States—African American, Asian American, and Latino/a American—focus on the problematic of race and ethnicity in the Bible and in contemporary biblical interpretation. With keen eyes on both ancient text and contemporary context, contributors pay close attention to how racial/ethnic dynamics intersect with other differential relations of power such as gender, class, sexuality, and colonialism. In groundbreaking interaction, they also consider their readings alongside those of other racial/ethnic minority communities. The volume includes an introduction pointing out the crucial role of this work within minority criticism by looking at its historical trajectory, critical findings, and future directions. The contributors are Cheryl B. Anderson, Francisco O. Garca-Treto, Jean-Pierre Ruiz, Frank M. Yamada, Gale A. Yee, Jae-Won Lee, Gay L. Byron, Fernando F. Segovia, Randall C. Bailey, Tat-siong Benny Liew, Demetrius K. Williams, Mayra Rivera Rivera, Evelyn L. Parker, and James Kyung-Jin Lee.

*Gender, Nation and State in Modern Japan* makes a unique contribution to the international literature on the formation of modern nation-states in its focus on the gendering of the modern Japanese nation-state from the late nineteenth century to the present. References to gender relations are deeply embedded in the historical concepts of nation and nationalism, and in the related symbols, metaphors and arguments. Moreover, the development of the binary opposition between masculinity and femininity and the development of the modern nation-state are processes which occurred simultaneously. They were the product of a shift from a stratified, hereditary class society to a functionally-differentiated social body. This volume includes the work of an international group of scholars from Japan, the United States, Australia and Germany, which in many cases appears in English for the first time. It provides an interdisciplinary perspective on the formation of the modern Japanese nation-state, including comparative perspectives from research on the formation of the modern nation-state in Europe, thus bringing research on Japan into a transnational dialogue. This volume will be of interest in the fields of modern Japanese history, gender studies, political science and comparative studies of nationalism.

The *Literary Coherence of the Book of Micah* puts forth a framework to understand the nature of literary coherence. This enables an analysis of the sources and dimensions of the coherence found in the book of Micah by the primary scholarly proposals for understanding the structure and connectedness of the whole book. Each of these proposals ultimately fails to account for all the features found in the text. The author then explains a new reading of the final form of the text of Micah, based on the placement of the references concerning the remnant. A brief exposition of the text as a canonical whole indicates the flow and development in the final form of the book. The framework formulated earlier provides a basis to evaluate the coherence that this understanding of the book of Micah uncovers and to show that this means of reading the canonical book best accounts for the greatest number of features in the text.

In response to global change, people create new opportunities and conditions, and in their responses they are influenced by both gender and age. In *Gender, Agency and Change* the

contributors illustrate the complexities involved in the constitution and performance of agency. Such agency may be reflected in strategies of accommodation and adaptation that can nevertheless produce new institutional arrangements. Alternatively, they may be directed towards the outright rejection of these processes. The cases examined in this volume explore the ways in which different subjects engage in the reformulation of spaces, roles and identities, redefining the boundaries between, and the content of, the 'public' and the 'private'. The examples also provide an account of how gendered discourses are deployed to convey new meanings, a new sense of place and time, confirming or challenging ideas of 'tradition' and 'modernity'. This collection will be of particular interest to students of anthropology and gender studies.

Building on the growing body of theoretical literature on the gendered nature of nationalism, this book offers a systematic examination of similarities and differences in the construction of gender and national identities in post-communist societies of Eastern and East Central Europe as well as established and the more stable democracies of Western Europe. It points to some of the key sources of inevitable tensions in the future united Europe, which stem from different perceptions of national and gender roles in different parts of the continent.

The essays in this volume aim to contribute to the newly developing academic subject of biblical spirituality. It is prompted by the belief that, although the Christian tradition has always nurtured an emphasis on spirituality rooted in the Bible and its interpretation, few biblical scholars, until recently, have pursued their work by making connections with either this religious tradition or present-day interest in the broader phenomenon of spirituality. Spiritual interpretation overlaps with theological interpretation but is distinctive because of its focus on the wisdom of lived experience and practice. The essays therefore attempt, from within the context of the academy, responsible readings of Scripture that have as a major focus the study of how particular texts might contribute to a spirituality in which individual and communal flourishing is a major feature. The essays began as papers produced for an international symposium on the Bible and Spirituality in May 2012, hosted by the Centre for the Study of the Bible and Spirituality in the School of Humanities at the University of Gloucestershire.

An interlinked collection of essays representing the best of Stephen D. Moore's groundbreaking scholarship This collection of previously published essays is a companion to *The Bible in Theory: Critical and Postcritical Essays* (2010). Chapters engage postcolonial studies, cultural studies, deconstruction, autobiographical criticism, masculinity studies, queer theory, affect theory, and animality studies—methods Moore believes present unprecedented challenges to the monochrome model of Revelation scholarship based on traditional historical-critical methods.

Features: Nine essays on biblical literary criticism including two co-written with Jennifer A. Glancy and Catherine Keller Contextual introductions for each essay Annotated bibliographies Inspired Speech was originally published as a Festschrift to honor the work of Professor Herbert B. Huffmon, Professor of Old Testament/Hebrew Bible at Drew University. Thirty-three of his colleagues and students contributed to the work, which explores various aspects of prophecy in ancient Israel and its neighboring cultures. The result is a volume which provides an excellent overview of the current state and future directions of scholarship on prophecy in the biblical world. Contributors: Suzanne Richard, Frank Moore Cross, George E. Mendenhall, Martti Nissinen, Robert R. Wilson, Mary Chilton Callaway, Peggy L. Day, Daniel E. Fleming, David Noel Freedman, Rebecca Frey, Alberto R. Green, Edward L. Greenstein, Baruch A. Levine, David Marcus, Harry P. Nasuti, J. J. M. Roberts, Jack M. Sasson, Karel van der Toorn, Lyn M. Bechtel, Milton Eng, John Kaltner, John I. Lawlor, David A. Leiter, Jesse C. Long, Jr, Mark Sneed, Jongsoo Park, Eric A. Seibert, Louis Stulman, Alex Varughese, William W. Hallo, Michael S. Moore, Mary-Louise Mussell, Paul A. Riemann

Exploring the interface between the Bible and film offers exciting opportunities for both biblical scholars and moviegoers alike. The eleven contributors to this provocative and wide-ranging collection deal critically and creatively both with films about the Bible and biblical characters, including the recent controversial *The Passion of the Christ*, and with a wide range of contemporary films in which biblical themes play a significant, and sometimes surprising, role. Originally published as issue 1-2 of Volume 14 (2006) of Brill's journal *Biblical Interpretation*.

Le 23 novembre 1964, jour de la promulgation de *Lumen Gentium*, la constitution dogmatique sur l'Eglise, marque un événement: c'est la première fois dans l'histoire de l'Eglise qu'une assemblée de la Sainte Eglise s'exprime solennellement sur la vie consacrée. Le sixième chapitre de la constitution traite de la signification et de l'essence de la vie religieuse, la reliant au mystère de l'Eglise, peuple de Dieu. Ce texte conciliaire présente la vie religieuse comme un état canonique, celui du chrétien qui tend, dans un institut de perfection, à la charité parfaite et consacre sa vie à Dieu et aux hommes par la profession des conseils évangéliques de chasteté, pauvreté et obéissance. De toute évidence, cette déclaration doctrinale est importante pour l'Eglise et pour le développement de la vie consacrée dans l'Eglise. En lisant *Lumen Gentium*, on est assez vite frappé par le début abrupt du sixième chapitre sur les religieux; car tous les autres chapitres s'ouvrent par une brève introduction. Cependant on ne peut détacher ce chapitre de ce qui a été dit précédemment sur la vocation universelle à la sainteté. En fait, l'histoire du texte fait clairement ressortir le lien qui unit ces chapitres.

*New Perspectives on Old Testament Prophecy and History* presents innovative and thought provoking essays on biblical prophecy and Old Testament history by colleagues, students, and friends of Professor Hans M. Barstad, in honour of his esteemed career in biblical studies.

*Methods for Exodus* is a textbook on biblical methodology. The book introduces readers to six distinct methodologies that aid in the interpretation of the book of Exodus: literary and rhetorical, genre, source and redaction, liberation, feminist, and postcolonial criticisms. Describing each methodology, the volume also explores how the different methods relate to and complement one another. Each chapter includes a summary of the hermeneutical presuppositions of a particular method with a summary of the impact of the method on the interpretation of the book of Exodus. In addition, Exodus 1–2 and 19–20 are used to illustrate the application of each method to specific texts. The book is unique in offering a broad methodological discussion with all illustrations centered on the book of Exodus.

*Feminist (Re)visions* utilizes the study of space and place—which extends through sociology, anthropology, cultural studies and area studies, historical perspectives, and philosophy—as a paradigm for cross-disciplinary inquiry. Noting that both the study of space/place and feminism are transected by the lines of spacial, conceptual, and ontological disintegration in contemporary academia, Gail Currie and Celia Rothenberg have culled a collection of writings drawn together from feminist scholars across several disciplines to address three questions: how are subjects constituted in relation to the spaces and places they occupy; how are those spaces and places in turn negotiated and transformed; and how are feminists actively constructing new visions of the female subject in the context of the postmodern academic terrain? This work sets the stage for the development of a productive feminist praxis in an academic world some fear has been relativized and depoliticized by the postmodern turn.

Is it possible to discern women prophets' utterances embedded within lyrics of prophetic books? If so, women prophets would be represented as implied composers along with men. This study offers a reliable method in this effort, based on the sound patterns of lyrical Hebrew that disclose a consistent, clear 'signature' of women's oral composing more broadly, and a different signature of men's composing, across

all lyrical genres and historical periods. Integrating feminist, postcolonial, and indigenous cultural approaches as well, this inquiry moves past closed doors of previous suppositions, including that ancient Israel was simply patriarchal. This methodological key, when turned, unlocks and throws open a window on a significant women's Hebraic composing tradition resounding in texts where women's voices are attributed, and where they are unattributed. It also brings a new appreciation of a practice, at times, of female and male prophets lyricizing in partnership, in a culture whose women, individually or as a group, were not always given credit for their contributions.

Apostle to the Conquered reveals the subversive heart of Paul's theology, reframing his "conversion" in terms of "consciousness," and his exhortations as a politics of the new creation.

This volume examines the Bible's role in the modern world, with a focus on its dissemination throughout the Americas, Africa, and Asia.

Despite the forces of secularization in Europe, old pilgrimage routes are attracting huge numbers of people and given new meanings in the process. In pilgrimage, religious or spiritual meanings are interwoven with social, cultural and politico-strategic concerns. This book explores three such concerns under intense debate in Europe: gender and sexual emancipation, (trans)national identities in the context of migration, and European unification and religious identifications in a changing religious landscape. The interdisciplinary contributions to this book explore a range of such controversies and issues including: Africans renewing family ties at Lourdes, Swedish women at midlife or young English men testing their strength on the Camino to Santiago de Compostela, New Age pilgrims and sexuality, Saints' festivals in Spain and Brittany, conservative Catholics challenging Europe's liberal policies on abortion, Polish migrants and French Algerians reconfiguring their transnational identity by transporting their familiar Madonna to their new home, new sacred spaces created such as the shrine of Our Lady of Santa Cruz, traditional Christian saints such as Mary Magdalene given new meanings as new age goddess, and foundation legends of shrines revived by new visionaries. Pilgrimage sites function as nodes in intersecting networks of religious discourses, geographical routes and political preoccupations, which become stages for playing out the boundaries between home and abroad, Muslims and Christians, pilgrimage and tourism, Europe and the world. This book shows how the old routes of Europe are offering inspirational opportunities for making new journeys.

Examines the social domain of "national" dances and dancing in the former Soviet Central Asian republic of Uzbekistan from 1924-1994.

Through an in-depth analysis of the multifaceted manifestations of gender and conflict, this book shows how cognition and behaviour, agency and victimization, are gendered beyond the popular stereotypes. Conflict not only reconfirms social hierarchies and power relations, but also motivates people to transgress cultural boundaries and redefine their self-images and identities. The contributions are a mix of classical ethnography, performance studies and embodiment studies, showing 'emotions and feelings' often denied in scientific social research. Strong in their constructivist approach and unorthodox in theory, the articles touch upon the dynamic relation between the discourses, embodiments and symbolic practices that constitute the gendered world of conflict. The localities and research sites vary from institutional settings such as a school, rebel movements, public toilets and the military to more artistic domains of gendered conflicts such as prison theatre classes and the capoeira ring. At the same time, these conflicts and domains appropriate wider discourses and practices of a global nature, demonstrating the globalised and institutionalised nature of the nexus gender-conflict. A first set of chapters deals with 'breaking the gender taboos' and renegotiating the stereotypical gender roles - masculinities or femininities - during conflict. A second set of chapters focuses more explicitly on the bodily experience of conflict either physically or symbolically, while the last set straddle body and narrative. The inductive quality of the work leads to unexpected insights and does give access to worlds that are new, and often surprising and unconventional.

This title was first published in 2003. The essay collection explores the conjunctions of nation, gender, and visual representation in a number of countries-including Ireland, Scotland, Britain, Canada, Finland, Russia and Germany-during the nineteenth and twentieth centuries. The contributors show visual imagery to be a particularly productive focus for analysing the intersections of nation and gender, since the nation and nationalism, as abstract concepts, have to be "embodied" in ways that make them imaginable, especially through the means of art. They explore how allegorical female figures personify the nation across a wide range of visual media, from sculpture to political cartoons and how national architectures may also be gendered. They show how through such representations, art reveals the ethno-cultural bases of nationalisms. Through the study of such images, the essays in this volume cast new light on the significance of gender in the construction of nationalist ideology and the constitution of the nation-state. In tackling the conjunctions of nation, gender and visual representation, the case studies presented in this publication can be seen to provide exciting new perspectives on the study of nations, of gender and the history of art. The range of countries chosen and the variety of images scrutinised create a broad arena for further debate.

Trauma as an ancient phenomenon in its context.

As the first major encyclopedia of its kind, The Oxford Encyclopedia of the Bible and Gender Studies (OEBGS) is the go-to source for scholars and students undertaking original research in the field. Extending the work of nineteenth and twentieth century feminist scholarship and more recent queer studies, the Encyclopedia seeks to advance the scholarly conversation by systematically exploring the ways in which gender is constructed in the diverse texts, cultures, and readers that constitute "the world of the Bible." With contributions from leading scholars in gender and biblical studies as well as contemporary gender theorists, classicists, archaeologists, and ancient historians, this comprehensive reference work reflects the diverse and interdisciplinary nature of the field and traces both historical and modern conceptions of gender and sexuality in the Bible. The two-volume Encyclopedia contains more than 160 entries ranging in length from 1,000 to 10,000 words. Each entry includes bibliographic references and suggestions for further reading, as well as a topical outline and index to aid in research. The OEBGS builds upon the pioneering work of biblically focused gender theorists to help guide and encourage further gendered discussions of the Bible.

With this new volume, IVP's Black Dictionary series completes its coverage of the Old Testament canonical books. A true compendium of recent scholarship, the volume includes 115 articles covering all aspects of Isaiah, Jeremiah, Ezekiel, the twelve "minor prophets" and Daniel.

Volume III, Part 2 of the Hebrew Bible / Old Testament-Project!

This study analyzes the role of gender in Irish cultural change from the 1890s to the present, exploring literature, the relationships between gender and national identities, and the recognized major political and cultural movements of the twentieth century. It includes discussion of film, television and, popular music, as well as diverse literary texts by authors such as Joyce, Yeats, Wilde, and Boland.

The long and complex history of reception and interpretation of the Hebrew Bible / Old Testament through the ages, described in the HBOT Project, focuses in this concluding volume III, Part 2 on the multifarious research and the different methods used in the last century. Even this volume is written by Christian and Jewish scholars and takes its wider cultural and philosophical context into consideration. The perspective is worldwide and ecumenical. Its references to modern biblical scholarship, on which it is based, are extensive and updated. The indexes (names, topics, references to biblical sources and a broad body of literature beyond) are the key to the wealth of information provided. Contributors are J. Barton, H.L. Bosman, A.F. Campbell, SJ, D.M. Carr, D.J.A. Clines, W. Dietrich, St.E. Fassberg, D. Føllesdal, A.C. Hagedorn, K.M. Heim, J. Høgenhaven, B. Janowski, D.A. Knight, C. Körting, A. Laato, P. Machinist, M.A.O ?Brien, M. Oeming, D. Olson, E. Otto, M. Sæbø, J. Schaper, S. Sekine, J.L. Ska, SJ, M.A. Sweeney, and J. de Waard.

Through a collection of essays by leading scholars on women?s history and gender history, *Gender and Change: Agency, Chronology and Periodisation* questions conventional chronologies while reassessing the relationship between gender, agency, continuity and change. Celebrates 20 years of the publication of the journal *Gender & History* Reflects the extent to which gender analysis suggests alternatives to conventional periodisation. For example, whether the European Renaissance can be classified as the same period of great cultural advance when viewed from the perspective of women Offers innovative historiographical and theoretical reflection on approaches to gender, agency, and change

Considering as evidence literary texts, historical documents, and material culture, this interdisciplinary study examines the entry into public political culture of women and apprentices in seventeenth-century England, and their use of discursive and literary forms in advancing an imaginary of political equality. *Subordinate Subjects* traces to the end of Elizabeth Tudor's reign in the 1590s the origin of this imaginary, analyses its flowering during the English Revolution, and examines its afterlife from the Restoration of Charles II in 1660 to the Glorious Revolution of 1688-89. It uses post-Marxist theories of radical democracy, post-structuralist theories of gender, and a combination of political theory and psychoanalysis to discuss the early modern construction of the political subject. *Subordinate Subjects* makes a distinctive contribution to the study of early modern English literature and culture through its chronological range, its innovative use of political, psychoanalytic, and feminist theories, and its interdisciplinary focus on literature, social history, political thought, gender studies, and cultural studies.

This volume brings gender studies to bear on Micah's powerful rhetoric, interpreting the book within its ancient and modern contexts. Julia M. O'Brien traces resonances of Micah's language within the Persian Period community in which the book was composed, evaluating recent study of the period and the dynamics of power reflected in ancient sources. Also sampling the book's reception by diverse readers in various time periods, she considers the real-life implications of Micah's gender constructs. By bringing the ancient and modern contexts of Micah into view, the volume encourages readers to reflect on the significance of Micah's construction of the world. Micah's perspective on sin, salvation, the human condition, and the nature of YHWH affects the way people live—in part by shaping their own thought and in part by shaping the power structures in which they live. O'Brien's engagement with Micah invites readers to discern in community their own hopes and dreams: What is justice? What should the future look like? What should we hope for? From the *Wisdom Commentary* series Feminist biblical interpretation has reached a level of maturity that now makes possible a commentary series on every book of the Bible. It is our hope that *Wisdom Commentary*, by making the best of current feminist biblical scholarship available in an accessible format to ministers, preachers, teachers, scholars, and students, will aid all readers in their advancement toward God's vision of dignity, equality, and justice for all. The aim of this commentary is to provide feminist interpretation of Scripture in serious, scholarly engagement with the whole text, not only those texts that explicitly mention women. A central concern is the world in front of the text, that is, how the text is heard and appropriated by women. At the same time, this commentary aims to be faithful to the ancient text, to explicate the world behind the text, where appropriate, and not impose contemporary questions onto the ancient texts. The commentary addresses not only issues of gender (which are primary in this project) but also those of power, authority, ethnicity, racism, and classism, which all intersect. Each volume incorporates diverse voices and differing interpretations from different parts of the world, showing the importance of social location in the process of interpretation and that there is no single definitive feminist interpretation of a text.

An examination of postcolonial studies as a revolutionary discourse that presses for a vigorous postcolonializing of the Bible. With an assessment of previous work in the field, intersectional work with sexuality, terrorism, technology, and ecology are set as future tasks.

*Feminist Theory and the Bible* conceptualizes, contextualizes, and maps a new kind of burgeoning scholarship that has emerged in recent decades. The chapters included here consider both the theory and practice of feminist Biblical studies.

This book uncovers a new genre of 'post-Agreement literature', consisting of a body of texts – fiction, poetry and drama – by Northern Irish writers who grew up during the Troubles but published their work in the aftermath of the Good Friday Agreement. In an attempt to demarcate the literary-aesthetic parameters of the genre, the book proposes a selective revision of postcolonial theories on 'liminality' through a subset of concepts such as 'negative liminality', 'liminal suspension' and 'liminal permanence.' These conceptual interventions, as the readings demonstrate, help articulate how the Agreement's rhetorical negation of the sectarian past and its aggressive neoliberal campaign towards a 'progressive' future breed new forms of violence that produce liminally suspended subject positions.

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