

1: The Secret Language of Birthdays

A man and a woman meet by accident on a Sunday evening at their children's boarding school. Slowly the widower and widow reveal themselves to each other, with each revelation hidden by a misperception.

Bolt borrowed the title from Robert Whittington, a contemporary of More, who in wrote of him: I know not his fellow. For where is the man of that gentleness, lowliness and affability? And, as time requireth, a man of marvelous mirth and pastimes, and sometime of as sad gravity. A man for all seasons. Returning to his home at Chelsea at dawn, More finds his young acquaintance Richard Rich waiting for his return to lobby for a position at Court. More recommends instead that Rich find a job as a teacher. More finds his daughter Meg chatting with a brilliant young lawyer named William Roper, who announces his desire to marry her. The devoutly Catholic More states that he cannot give his blessing as long as Roper remains a Lutheran. Some time later, Wolsey dies of a heart attack. The King makes an "impromptu" visit to the More estate, but More remains unmoved as Henry alternates between threats, tantrums, and promises of unbounded Royal favour. After the King leaves, Cromwell promises Rich a position at Court in return for damaging information about More. Meanwhile, the King has Parliament declare him "Supreme Head of the Church of England" and demands that bishops and Parliament renounce all allegiance to the Pope. More quietly resigns as Lord Chancellor rather than accept the new order. His close friend, Thomas Howard, 3rd Duke of Norfolk, attempts to draw out his opinions in a friendly private chat, but More knows that the time for speaking openly of such matters is over. When More declines the invitation, he is summoned again to Hampton Court, now occupied by Cromwell. More is interrogated, but refuses to answer. Infuriated, Cromwell declares that the King views him as a traitor, but allows him to return home. Upon returning home, Meg informs her father that a new oath is being circulated and that all must take it or face charges of high treason. Upon learning that it names the King as Supreme Head of the Church, More refuses to take it and is subsequently imprisoned in the Tower of London. More is finally brought to trial, but refuses to speak about the marriage or why he will not take the Oath, and cites his silence in defence. More is convicted of treason on the perjured testimony of Rich, who has been made Solicitor General for Wales as a reward. More says goodbye to his wife Alice, Meg and Roper, urging them not to try to defend him. As the audience screams in protest, More is condemned to death by beheading.

2: Bible Versions and Commentaries

A Man and a Woman (French: Un homme et une femme) is a French film written and directed by Claude Lelouch and starring Anouk Aimée and Jean-Louis www.enganchecubano.comn by Lelouch and Pierre Uytterhoeven, the film is about a young widow and widower who meet by chance at their children's boarding school and whose budding relationship is complicated by the memories of their deceased spouses.

It is the story that outlives the sound of war-drums and the exploits of brave fighters. It is the story The story is our escort; without it, we are blind. Does the blind man own his escort? No, neither do we the story; rather it is the story that owns us and directs us. It is much more than a creative ornament. It provides a necessary critical perspective on everyday experience, educates us on the meaning of our actions and offers us greater control over our social and personal lives. According to Achebe, literature works by "enabling us to encounter in the safe, manageable dimensions of make-believe the very same threats to integrity that may assail the psyche in real life; and at the same time providing through the self-discovery which it imparts a veritable weapon for coping with these threats whether they are found within our problematic and incoherent selves or in the world around us. Achebe represents a particular reality: Read by Western audiences, works like *Things Fall Apart* are intended to challenge stereotypes of Africans as primitive savages, and present the complexities of African societies, with their alternative sets of traditions, ideals, values, and behaviors. Achebe is even more dismayed, however, to see Africans themselves internalizing these stereotypes and turn away from their cultures to emulate supposedly superior white European civilizations. So Achebe describes a dual mission to educate both African and European readers, to reinstate a sense of pride in African cultures and "to help my society regain belief in itself and put away the complexes of years of denigration and self-abasement. Achebe is trying not only to inform the outside world about Ibo cultural traditions, but to remind his own people of their past and to assert that it had contained much of value. All too many Africans in his time were ready to accept the European judgment that Africa had no history or culture worth considering. Throughout the novel he shows how African cultures vary among themselves and how they change over time. Look for instances of these variations as you read. Achebe has said that it was his indignation at this latter novel that inspired the writing of *Things Fall Apart*. He also wrote a famous attack ["An Image of Africa"] on the racism of *Heart of Darkness* which continues to the subject of heated debate. And it is essentially a question of education, in the best sense of that word. Here, I think, my aims and the deepest aspirations of society meet. He believes African society has been irrevocably changed by the colonial era. Achebe says he chooses to write in "African English" to express "a new voice coming out of Africa, speaking of African experience in a world-wide language. So my answer to the question, Can an African ever learn English well enough to be able to use it effectively in creative writing? If on the other hand you ask: Can he ever learn to use it like a native speaker? I should say, I hope not. The African writer should aim to use English in a way that brings out his message best without altering the language to the extent that its value as a medium of international exchange will be lost. He should aim at fashioning out an English which is at once universal and able to carry his peculiar experience. Achebe aims to reclaim his heritage and at the same time indicate directions for constructive change. He writes at a time when countries are adapting to a global economy and responding to pressures for reform and international cooperation, yet Achebe is keenly aware of the dangers of reactionary forms of nationalism and the desire for absolute power that, in Nigeria and elsewhere, have blocked reform and given dictators unrestrained rule. For Achebe, the transition to a new kind of postcolonial world should not abandon the old; and the repository of the old, the vital means to bring the old to meet the new, is the story. References to the novel are from the edition used in *Hum* See the "Suggestions for Further Reading," pp. Some of the above questions have been adapted or quoted from the Study Guide and Notes on *Things Fall Apart* ; [http:](http://) Some people are unable to comprehend that simple fact. They want the world on their own terms, its peoples just like them and their friends, its places like the manicured little patch on which they live. But this is a foolish and blind wish. Diversity is not an abnormality but the very reality of our planet. The human world manifests the same reality and will not seek our permission to celebrate itself in the magnificence of its endless varieties.

Civility is a sensible attribute in this kind of world we have; narrowness of heart and mind is not. Anthills of the Savannah. A] Arrow of God. Beware Soul Brother and Other Poems. During the civil war in Nigeria, Chinua Achebe found poetry a means of expressing his distress, though few of the poems speak only indirectly of the war. Girls at War and Other Stories. Du Bois Institute Series. A3 H6] "An Image of Africa. A Man of the People. Morning Yet on Creation Day: No Longer at Ease. C5 N6] "The Novelist as Teacher. Approaches to Teaching World Literature Series: Modern Language Association, C5 T5] African Writers Series. C5 T5] Expanded edition with notes. The Trouble with Nigeria. Fourth Dimension, ; London: Atlantic Unbound 2 Aug. The Atlantic Online, Baker, Rob, and Ellen Draper. An Interview with Chinua Achebe. Achebe tells a story of Tortoise, the trickster in Igbo tradition, and describes aspects of the traditional Igbo world view. Gender roles among the Igbo and the role of the griots, professional storytellers, are also discussed. He claims that his realization of the need to record both the good and bad aspects of life encouraged him to become a writer. His broad range of interests include varied fields of knowledge such as english, science, history and religion. He believes in the coexistence of art and humanity, and criticizes ethnic practices that do not conform to moral and social norms. A Tribute to V.

3: A Man and a Woman | film by Lelouch [] | www.enganchecubano.com

Other articles where A Man and a Woman is discussed: Claude Lelouch: Homme et une femme (A Man and a Woman), which shared the Grand Prize at the Cannes Film Festival and won two Oscars from the Motion Picture Academy of Arts and Sciences as best foreign film and best original story and screenplay.

The census lists 41, total employed. The sector provides laser optics, industrial diamonds, electronics, plastics and aerospace precision engineering. Personal income is assessed and taxed on a total worldwide income basis rather than a remittance basis. This means that all income earned throughout the world is assessable for Manx tax rather than only income earned in or brought into the island. Trade takes place mostly with the United Kingdom. The island is in customs union with the UK, and related revenues are pooled and shared under the Common Purse Agreement. This means that the Isle of Man cannot have the lower excise revenues on alcohol and other goods that are enjoyed in the Channel Islands. The Manx government promotes island locations for making films by offering financial support. Since , over films have been made on the island. Tourist numbers peaked in the first half of the 20th century, prior to the boom in cheap travel to Southern Europe that also saw the decline of tourism in many similar English seaside resorts. The Isle of Man tourism board has recently invested in "Dark Sky Discovery" sites to diversify its tourism industry. It is expected that dark skies will generally be nominated by the public across the UK. However, the Isle of Man tourism board tasked someone from their team to nominate 27 places on the island as a civil task. This cluster of the highest quality "Milky Way" sites [77] is now well promoted within the island. This government push has effectively given the island a headstart in the number of recognised Dark Sky sites. There, Dark Sky sites are expected to be nominated over time by the public across a full cross section of national town, city and countryside locations rather than en masse by government departments. The island has two mobile operators: Manx Telecom, previously known as Manx Pronto, and Sure. Cloud9 operated as a third mobile operator on the island for a short time, but has since withdrawn. Calls to the island from the UK however, are generally charged differently from those within the UK, and may or may not be included in any "inclusive minutes" packages. The domain is managed from day to day by Domicilium, an island-based internet service provider. In December , the Manx Electricity Authority and its telecommunications subsidiary, e-Ilan Communications, commissioned the laying of a new fibre-optic link that connects the island to a worldwide fibre-optic network. The Isle of Man has three radio stations: There is no insular television service, but local transmitters retransmit British mainland digital broadcasts via the free-to-air digital terrestrial service Freeview. Many television services are available by satellite, such as Sky , and Freesat from the group of satellites at The Isle of Man has three newspapers, all weeklies, and all owned by Isle of Man Newspapers , a division of the Edinburgh media company Johnston Press. The other two newspapers are Isle of Man Examiner circulation 13, and the Manx Independent circulation 12,

4: Chinua Achebe: In His Own Words

Tone and Language in Invisible Man There are not many novels that can produce such a feeling of both sorrow and jubilation for a character as Ralph Ellison's *Invisible Man*.

First the somebody asks you a question, and that means they throw the ball to you. But you have to do more than just catch a question like you catch a ball. You have to throw the ball back. So I threw it back, and by mistake the ball hit Miss Boland. This higher level of development enables children to transcend the immediate, to test abstract actions before they are employed. This permits them to consider the consequences of actions before performing them. But most of all, language serves as a means of social interaction between people, allowing "the basis of a new and superior form of activity in children, distinguishing them from animals" Vygotsky, , p. The ability to use language to help solve problems is a tool. Rather than trying to understand the world alone, a child can enlist the help of older children, adults, or other authorities. For example, I have never studied Japanese. If I were tested on the subject today, I would do very poorly. One might infer, based on those results, that my Japanese ability was very poor. However, if I were to enrol in a Japanese course -- enlist the help of others to make me a better Japanese speaker -- another test might indicate that I am rather good at the language. My ability to learn Japanese is the same as it ever was. What is different is the inclusion of my zone of proximal development -- my use of the knowledge of others to change my understanding. On the other hand, even with the help of others, I might still be unable to grasp the language. Vygotsky "viewed intelligence as the capacity to benefit from instruction, with language having a powerful developmental role" Spencer, , p. In this sense, language is a tool for learning and an aid to understanding. Writes Vygotsky , "human learning presupposes a specific social nature and a process by which children grow into the intellectual life of those around them" p. As such, language acts as a vehicle for educational development and is important for the apprehension and acquisition of knowledge. Vygotsky maintained that the zone of proximal development is an "essential feature of learning" p. In this sense, the authority or teacher in all learning situations acts as a collaborator and coach, in which he or she "provides scaffolding to lead the student to increased understanding" Hawisher, , p. In the educational context, language is important for comprehension and making use of knowledge. Shale describes the role of the teacher in the "ideal educational process" p. First, the teacher and the student determine and validate what the student knows. Second, on the basis of what is determined, the teacher may provide additional declarative knowledge. Third, the teacher and the student negotiate the meaning of what is taught. The zone of proximal development is observed during this third step of the schooling process, in which teachers help "others to gain consciousness and reach higher ground intellectually, transforming the meaning of the lower order concepts" Spencer, , p. In this step there is "room for the negotiation of meaning and the prospect of mutual learning through dialogue and discussion" Rowntree, , p. In an ideal form of education, the teacher and student engage in what King and Brownell refer to as "The Great Conversation. This often precludes the formation of an interactive learning environment in which learning is an ongoing process shared between the teacher and students. Hodge notes that in schooling the difference in knowledge between teachers and students is so great that it simultaneously justifies and impedes the educational process. In the limited amount of time in a class, teachers conveying information do so at the expense of negotiation of meaning. However, when teachers are negotiating meaning, they are not providing declarative knowledge. In the last 30 years, a number of educational researchers have begun to emphasise the role of language in learning, particularly the role of talk in the classroom. As Kingman noted: In addition to encouraging the development of speech for communication, teachers need to encourage talk which can be exploratory, tentative, used for thinking through problems, for discussing assigned tasks, and for clarifying thought: Despite these concerns, however, the nature of teacher-student language in the classroom has remained largely the same Dillon, ; ; Hodge, ; Jones, The nature of classroom language Within the realm of education, there are three basic types of formal classroom discourse. Over time, it is possible for any given course to include all three of these forms of interaction. It is possible for a course to be taught by means of any of these modes of interaction, or by any combination of them. Each mode has its own distinctive traits, as well

as advantages and disadvantages. **Lecture** The first and least-interactive mode of teaching is the lecture. In a lecture, material is conveyed in what is intended to be one-way uninterrupted discourse, as though delivering a speech Hills, Although it is seen in face-to-face FTF situations, this is also used to describe the delivery of content which cannot be questioned or altered, such as books, radio, television, audio tape, videocassettes, and some forms of multimedia. In a classroom, lecturing by a teacher would be performed by reading a lesson while soliciting no interaction from the audience. In this form of teaching, there is no overt negotiation of meaning with the teacher. Rather, students participate in an "internal didactic conversation" Holmberg, during which they interact with course materials and "talk to themselves" about this new information and ideas. Lewis explains that when people ponder what they have learned in solitude, they are actually having a conversation with themselves. In the realm of distance education, this interaction with the course content is described as learner-content interaction. In his analysis of different kinds of interaction which must be acknowledged in distance education, Moore places it as the "defining characteristic" of education: In a Vygotskian sense, the zone of proximal development may be entered by the use of lecture-style means, such as books or television programs, but the limitations of the medium restrict the amount of guidance and collaboration that can occur. Holmberg observes that although pre-packaged materials for distance education can represent a kind of "simulated communication," it is the interaction between humans that "represents real communication" italics in original, p.

Recitation The most typical form of classroom interaction is recitation, which has two predominant characteristics. First, the teacher is the predominant speaker. This classroom domination is evidenced in the artificial interactions that take place in the classroom. The second characteristic of recitation is that the interaction between the teacher and students will follow a regular pattern. This mode of interaction is described by Sinclair and Coulthard as Initiation-Response-Feedback. They propose that it is the quintessential teaching exchange: The last stage is also known as evaluation Mehan, These two characteristics of recitation are interrelated. Since the teacher is controlling the class by means of initiation and feedback -- two-thirds of the turns -- he or she will necessarily do most of the talking Atkinson, From a Vygotskian viewpoint, recitation is better than lecture because it includes "the provision of two-way communication so that the student may benefit from or even initiate dialogue" Keegan, , p.

Discussion The third form of classroom interaction is discussion. Like recitation, discussion has several observable characteristics Dillon, The first attribute of discussion is that rather than being dominated by the teacher, the students do most of the talking. Unlike a lecture or recitation where the teacher will do all or two-thirds of the talking respectively, the students in a discussion will generate half or more of the talk Dillon, ; The second characteristic of discussion is that although the students are participating in the discussion, it will not follow the initiation-response-feedback model of recitation. Rather, there will be a mix of statements and questions by a mix of teachers and students Dillon, Discussion is rarely used in classrooms, however. This is unfortunate, because from a Vygotskian perspective, discussion is the best method of teaching. The relevance of this form of communication supports the research of Amidon and Giammatteo who found that superior elementary-school teachers [1] were interrupted more by questions from students, were more accepting of student-initiated ideas, tended to encourage these ideas more, and also made more of an effort to build on these ideas than did the average group of teachers. They found that the students could learn elementary facts with no trouble with the lecture materials self-study packs. For abstract or complex ideas, or issues other than facts, however, the students found FTF interaction with other students important and "particularly necessary when the work involves challenges to existing values and attitudes" p.

Historically, distance education was based on a one-to-one teacher-student model of correspondence study. Newer forms of technology have helped to change this, however, permitting the addition of student-to-student interactions Moore, Although research has been performed to examine the effects of peer collaboration via CMC Hartman et al. New technologies and software have allowed me to construct such a tool. By using commonly available Macintosh software and the AppleScript programming language, one can now handle the large quantities of data necessary to study the differences between the two major forms of interaction, FTF and CMC. First, however, one must know what one is looking at.

Characteristics of FTF classroom interaction It is not the purpose of this work to describe inequalities of students in terms of learning per se. This section examines the differences

between students in terms of things which in an ideal world would not matter in an educational environment: For the purpose of examination the following attributes have been separated, though they are often interrelated. Although they may occur in both FTF and CMC contexts, they have been placed in the sections in which they are most likely to affect interaction.

Social status In classroom interaction, teachers are always in a high-status position of power. Although this may not be desired it always exists due to their role as teacher Ellsworth, ; Harrington, ; Wilshire, This mirrors other forms of FTF interaction. Social interactions are dominated by participants with high social status, such as managers in business settings. People transmit information about their social status by means of physical communication and social artefacts, such as what they wear, how they stand and how loudly they speak. Reporting observations of brainstorming exercises done by executives in both FTF and CMC environments, Nunamaker, Applegate and Konsynski noted that the group members who participated in the CMC brainstorming session spent most of their available time entering comments into the computer conferencing system. During FTF interactions, however, discussions tended to be dominated by a few individuals.

Sex issues An aspect of social interaction which is related to social status is that of sex [2] issues. In the classroom, sex-based inequality manifests itself and is reinforced through two means. The first is through unequal interactions with the teacher. LaFrance explains that sex inequality comes about and continues by means of verbal and non-verbal messages in the interactions between teachers and students. Boys, for example, having called out answers without raising their hands were acknowledged whereas girls exhibiting similar behaviours were reprimanded. This sort of unequal interaction reinforces differences between the sexes, "nudging" female students into "passivity, dependency, and silence rather than activity, autonomy, and talk" LaFrance, , p. The second manifestation of inequality is apparent through interactions with other students in the classroom. Sternglanz and Lyberger-Ficek explain that:

5: A Man for All Seasons (film) - Wikipedia

A Man for All Seasons is a British biographical drama film in Technicolor based on Robert Bolt's play of the same name and adapted for the big screen by Bolt himself. It was released on 12 December

Although offensive conduct and language crimes in Australia could be used to criminalise acts of racial vilification, empirical evidence has revealed that these laws tend to be enforced against minorities. Dartmouth, , p As we shall examine below see p , there is empirical data in New South Wales revealing that offensive conduct crimes have a disproportionate impact on Indigenous communities, being used primarily to deal with young people who swear at the police or otherwise demonstrate disrespect to authority. To warrant criminalisation, offensive epithets must: Perhaps mindful of the potentially discriminatory and repressive uses of offensive conduct laws, some judges have sought to restrict the scope of these crimes by requiring the offending conduct to be placed in its broader political and social context. As with other public order crimes, police discretion is crucial in fixing the limits of offensive conduct within public places. Deliberate or Accidental Offense An important safeguard imposing limits on the scope of offensive conduct or language crimes is the requirement of an intention to arouse feelings of anger, resentment, disgust or outrage in others. Historically, the courts have not required proof of fault for minor public order crimes such as offensive conduct. Although the commitment to subjectivism remains weak for most public offences, some courts have emphasised the importance of intention in cases where the crime carries a penalty of imprisonment: The charge was dismissed and the prosecution appealed. The Supreme Court of South Australia at 93, per Legoe J dismissed the appeal by the prosecution on the ground that the offence of disorderly behaviour requires proof beyond reasonable doubt that: On these facts, there was no evidence of the purpose or intention of the accused so to establish that the conduct was directed at the victims. Since obscene language is often used unconsciously as a means of linguistic emphasis or general expletives, requiring a proof of subjective fault is an important limitation on the scope of this offence. Intentional conduct may be distinguished from conduct that is intended to cause offense. In relation to the latter, the strength of the judicial commitment to subjectivism may be doubted following *Police v Pfeifer* 68 SASR He was convicted of behaving in an offensive manner contrary to s 7 of the Summary Offences Act SA. The Supreme Court of South Australia, dismissing the appeal, held that s 7 did not require the prosecution to prove intention or knowledge. The Court reviewed recent authorities that had favoured a subjective fault requirement for offensive conduct crimes. It appears to me to be a provision intended to protect members of society from disturbance and annoyance through offensive behaviour, intended to prevent the sort of disputes and disturbances that might arise if such behaviour is not prevented by law with the consequence that members of society react to it or resist it in other ways. To convict only those who intentionally or knowingly offend will achieve a good deal, but does not go that extra step of requiring members of society to take care to ensure that they do not breach generally accepted standards of behaviour. While the prosecution need not prove intention or knowledge, the defence may raise an honest and reasonable belief that the behaviour would not be offensive according to community standards of decency. The meaning of offensiveness in the context of a political demonstration was considered in *Ball v McIntyre* 9 FLR In this case, the police attempted to prevent an anti-Vietnam protest outside Parliament House in Canberra. The accused refused to remove the placard or climb down, as requested by the police. When he eventually came down he was arrested and prosecuted for behaving in an offensive manner in a public place contrary to s 17 d of the Police Offences Ordinance ACT: As Kerr J acknowledged at , The average man [or woman], the reasonable man [or woman], being present on such an occasion, would readily see that the defendant was engaged in a political demonstration. He [or she] would doubtless think that climbing on the pedestal and placing the placard on the statue was rather foolish and a misguided method of political protest, that it offended against the canons of good taste, that it was in that sense improper conduct, but I do not believe that the reasonable man [or woman] seeing such conduct to be truly political conduct, would have his [or her] feelings wounded or anger, resentment, disgust or outrage roused. And later at , I recognize that different minds may well come to different conclusions as to the reaction of the reasonable man

[or woman] in situations involving attitudes and beliefs and values in the community, but for my part I believe that a so-called reasonable man [or woman] is reasonably tolerant and understanding, and reasonably contemporary in his [or her] reactions. It avoids the problems associated with breach of the peace, where the right to engage in peaceful and otherwise lawful conduct is held hostage to the subjective responses however unreasonable of a hostile audience. In this sense, it may be viewed as an exception to the general rule that motive is irrelevant to the criminal law. In many respects *Ball v McIntyre* 9 FLR is an exceptional case. It stands in stark contrast to the approach taken by the English courts where the question of offense is regarded exclusively as a matter of fact for the tribunal. In *Brutus v Cozens* 56 Cr App R , the accused disrupted a tennis match at Wimbledon throwing leaflets protesting against apartheid around the court one of the players was South African. The incident lasted two to three minutes before he left the court voluntarily. The prosecution appealed to the Divisional Court, which held that the conduct could be insulting as a matter of law and remitted the matter to the magistrate. The accused appealed to the House of Lords. This does not mean that judges have no role to play in interpreting statutes. As Lord Reid pointed out at , in every case, the proper construction of a statute is a question of law for the courts. For this offence, Parliament intended that the words used should be given their ordinary meaning "It is for the tribunal which decides the case to consider, not as law but as fact, whether in the whole circumstances the words of the statute do or do not as a matter of ordinary usage of English language cover or apply to the facts which have been proved". Lord Reid rejected the definition of offensiveness proposed by the Divisional Court, namely, that the conduct must affront other people, demonstrate a disrespect or contempt for their rights and constitute behaviour that reasonable persons would foresee is likely to cause resentment or protest. This test was not dissimilar to the definition of offensive conduct offered by Kerr J in *Ball v McIntyre* above. In light of this purpose, the terms required no further elaboration. In relation to insulting words or behaviour, Lord Reid rejected the dictionary definition approach favoured by the Divisional Court: He later stated at It is important not to overstate the differences between these two approaches. Do we comprise the community of a broad cross-section of society, both young and old? Although legal definitions based on the hypothetical reasonable or ordinary person are represented as external and neutral standards, they are in fact highly discretionary. Butt, , p The tribunal here is effectively constructing the standard against which the defendant is being judged: In determining the ordinary or reasonable response to behaviour alleged to be offensive, the tribunal of fact will invariably defer to the judgment of the police. In many cases the assessment of the reasonable person and the police officers in attendance converge. Unlike many threatened with arrest for offensive conduct, the accused in *Ball v McIntyre* 9 FLR fended off his arrest for some time with reasoned legal debate. In his negotiations with police, Ball had the advantage of advice about his legal rights from law students attending the demonstration. The judge in the case, Kerr J, proceeded to eternal political infamy as the Governor-General who sacked Gough Whitlam. Most individuals whose conduct comes to the attention of the police are not ordinarily in a position to contest the official assessment of offensiveness by police and magistrates. Aboriginal youths will hardly be in a position to argue that their conduct deemed offensive by police has a deeper political meaning and value. Cambridge University Press, , p Policing strategies within Aboriginal communities must be understood within the broader historical and contemporary demand of colonial order. The police have performed an array of welfare functions in Indigenous communities, culminating in their complicity in the forcible removal of children in the s. Cambridge University Press, , Ch 6. Empirical Perspectives Offensive Conduct and Indigenous Policing There has been increasing awareness that the use of minor public order offences, such as offensive conduct and language, significantly contribute to the high rates of arrest and prosecution of Indigenous persons. Although the arrest rate for offensive conduct and language has been declining overall, an empirical study in New South Wales has established that minor public order offences continue to have a disproportionate impact on individuals from Indigenous backgrounds: The study revealed that Aboriginal persons continue to be grossly over-represented among arrests for offensive language and conduct offences, and that there was a positive and statistically significant correlation between areas with higher proportions of Aboriginal residents and areas with higher court appearance rates for offensive conduct and language. This seems especially true in country towns where Aboriginal-police relations are strained due to over-policing and the imposition of

curfews without legal authority: Federation Press, , pp The structure and linguistic forms of Aboriginal English may also contribute to the high rates of arrest for offensive language: University of New South Wales Press,

6: The role of language in education

Language, Creation and the Inner Man BY HENRY M. MORRIS, PH.D. | WEDNESDAY, OCTOBER 01, The ability to communicate with others of his own kind in abstract, symbolic speech is unique to man, and the evolutionist has never been able to bridge the tremendous gulf between this ability and the grunts and barks and chatterings of animals.

These Lectionaries have their American and Roman approval documents in the front. The text is that of the New American Bible with revised Psalms and New Testament , , with some changes mandated by the Holy See where the NAB text used so-called vertical inclusive language e. They all have imprimaturs, but not all avoid the use of inclusive language. That use is indicated in the summary. The order is generally chronological. Retains some archaic English. The edition is available from TAN Books. Not all books were completed by the time of Vatican II Those that were finished were used in the liturgy in the s and 60s. Published in a dignified American idiom. Though hard to find, this edition of the Scriptures is worth possessing. Translated for an American audience from the original languages in the s and s by the National Council of the Churches of Christ, and adapted for Catholic use by the Catholic Biblical Association Considered the best combination of literal formal equivalence translation and literary by many orthodox Catholic scholars. Translated from the original languages by the Confraternity of Christian Doctrine according to the principles of Vatican II for use in the liturgy. It was the basis of the American Lectionary from the s until A good translation, but it was criticized for its changing of some traditional and familiar expressions, such as "full of grace". Unfortunately, it also included some mild inclusive language. No longer widely available, owing to the publication of the revised Psalms see next entry. It was due to the use of vertical inclusive language re: God and Christ and some uses of horizontal inclusive language re: This title is of my own invention. Whether a Bible will be made available having these modified NAB texts is not known at this time. Since they do not extend to the entire Bible, it is possible that none will be, as that would require further editing of the underlying NAB text. A translation based on the French edition of the Dominicans of the Ecole Biblique in Jerusalem, who translated it from the original languages. This Bible is the one used by Mother Angelica on the air. The full version has copious footnotes but is hard to find, as it has not been recently republished. Although used in the American edition of the Catechism of the Catholic Church, it was rejected for liturgical use by the Holy See owing to inclusive language in some unacceptable places. With this exception, like the predecessor RSV, it is a good formal equivalent translation i. New Jerusalem Bible A revision of the Jerusalem Bible directly from the original languages. It contains inclusive language, similar to that rejected in the revised NAB by the Holy See for use in the liturgy, but is considered a very literary text, and comparable in quality to the NRSV in scholarship. Translated according to the principle of dynamic equivalence for readability. Would be better to call a paraphrase than a translation. This canonical text contains the same 27 NT Testament books which Protestant versions contain, but 46 Old Testament books, instead of These 7 books, and parts of 2 others, are called Deuterocanonical by Catholics 2nd canon and Apocrypha false writings by Protestants, who dropped them at the time of the Reformation. Some Protestant Bibles include the "Apocrypha" as pious reading. Commentaries While an older orthodox commentary from the s, called A Catholic Commentary on Sacred Scripture Nelson Publishers can sometimes be found, we are now starting to see new faithful commentaries being published. The best one is the Navarre Bible Scepter Press. It is a work in progress from the University of Navarre in Spain. Josemaria Escriva, the founder of Opus Dei. So far the volumes of the New Testament one per Gospel and collections of the epistles are available, as well as some Old Testament volumes Pentateuch, Joshua-Kings. Sop, far the Gospels and Acts have been published. The most widely used Catholic commentary is probably the Jerome Biblical Commentary, now in a 2nd edition. There is also a summary version of it. This commentary is the work of well-known Catholic Biblical scholars and is filled with articles on historical, archaeological, linguistic and other subjects useful for understanding the background of the Scriptures. The JBC is, therefore, a valuable resource for those seeking such information. However, the textual commentaries use primarily the historical-critical method, and thus must be read with discernment. The Church approves of the use of this method for the purpose of

understanding the historical and literary foundations of the text see Vatican II, *Dei Verbum*, but finds it an incomplete method apart from the Tradition. Scripture must be interpreted according to the analogy of faith, that is, in accordance with what God has revealed in toto, as taught by the Magisterium. Inclusive Language

The common practice of English historically has been to use male nouns and pronouns man, mankind, he when referring collectively to human beings, regardless of sex. In recent decades some feminists have claimed that this is offensive to them, as it represents a "patriarchal worldview" in which men are superior to women. Through their media influence they have effectively ended such use in publishing, academia, television and movies, as well as in common speech. Within the Church, through the well-oiled machinery of dissent, the rejection of such "non-inclusive" language has been applied to the use of male terms in connection with God. Whether in the secular arena or in the Church, almost no resistance has been offered to this forced development of language, and few are even aware of what is at stake, seeing it only as a matter of fairness to women. Thankfully, the Holy See has resisted the tide and clearly drawn the lines between what is an acceptable use of inclusive language and what is unacceptable. Acceptable use would include those collective expressions for human beings which today a speaker or author would be expected to use, such as "ladies and gentleman" or "brothers and sisters". It is unlikely that any one would use "brothers" or "brethren" for a mixed audience today. Thus, there is nothing wrong in principle to this kind of horizontal inclusive language. What is unacceptable to the Magisterium, however, is the use of inclusive language in collective terms for human beings which have an anthropological significance, or, in terms for God or Christ vertical inclusive language. The collective term man, for example, is both a philosophically and theologically appropriate term for the human race. Just as there is a certain precedence within the Trinity, by which the Father is God, the Son is God by generation and the Holy Spirit is God by spiration, Sacred Scripture reveals that an image of this Trinity of equal Persons in God is reflected in the creation of woman from man. Adam which means man is a man, Eve is a man since she shares his nature, and each of their descendants is a man. This expresses equality, NOT inequality, as feminists claim. So, human nature is called man or mankind, and each human person is a man, just as the divine nature is called God and all Three Persons are God. The sexual distinction is expressed as male and female, though man and woman also does so. Even these contain implicitly the evidence of the origins of woman from man in the economy of creation. The problem with vertical inclusive language with respect to Christ is similar. Destined to be the New Adam Christ is prophetically anticipated in certain Hebrew texts which play on the word adam as both the name for the human race and the name of the first member of that race. A good example, which can be a test of a text to see if it has objectionable inclusive language, is Psalm 1. It should read "Happy the man who follows not the counsel of the wicked" or similar. Inclusive language versions will replace "man" with "one" or "mortal" or some variation. The Holy See has rejected this as contradicting the messianic references to Christ implicit in the text, where man refers not only to David the author of the psalm, but back to Adam the man and forward to Christ Son of David and Son of Man. Finally, the use of vertical inclusive language for God is likewise unacceptable. No one should understand that God is male or female. God is pure spirit, whereas masculinity and femininity are the properties of animal bodies. In man these bodies are united to a soul, and thus we can also speak of spiritual characteristic of men and women - a way of loving others, for example, that is characteristic of women, versus men, and vice versa. Such spiritual characteristics, whether of men or women, must be rooted in some way in God, who is the source of all good. Thus, in the Old Testament the love of God for his people is sometimes referred to as a "womb-love" *rahamim*, a clear reference to the love of a mother for her child. Thus, Scripture shows us, and the Church teaches, that all that is good in man and woman, save the purely material sexual distinctions proper to bodies, comes from the Author of all that is good. While it is certainly just to speak of what is motherly or feminine in God, in the sense described above, it is nonetheless certain that God has revealed Himself in a certain way and that we must first respect His sovereign decision, and second try to understand it. One of the difficulties is that as the debate has gone forward, it has become clear that many Catholic feminists do not respect the Word of God, but see it the word of men re-enforcing an unjust patriarchal order. Certainly, the Holy See has taken that stance. Unfortunately, many others who do not intend such a vast rejection of Tradition have been duped into believing in the bias of translations and the influence of patriarchy on the transmission of Revelation in the

Church, and so need a good explanation of the reasons for the usages of Scripture and Tradition. A direct understanding of God is not accessible to human reason. Spirit cannot be perceived or tested experimentally, and so God must speak in analogies familiar to our experience. In choosing which analogs to use in reference to Himself He chose those most suitable within creation. Unlike the Shamrock of St. Patrick, which has a certain similitude to God, there was and is nothing more suitable for explaining God than the creatures He made in His image and likeness, both as God and as Trinity. Thus, He chose the human race to explain Who He is. Man is both the creature in the visible creation most like God, and the creature most understandable to man. Image of God in the Nature of Man The closest likeness to the spiritual nature of God in the visible creation is the human soul. The spiritual nature of the soul gives to man the capacities to reason and to choose, to know and to love. This is why God made Adam governor of Eden and told him to name the other creatures. In giving Adam a wife God made her a helpmate in these tasks, as she too, having the same human nature as Adam unlike the other animals, is suited to this collaboration. In the creation in which Man lives, however, this cannot be separated from the need for a body. Unlike God, without a body Man cannot accomplish what has been given to him to do. Thus, both man and woman have been equipped with the primary faculties needed for this work intellect and will, and with bodies which complement each other in the multitude of different tasks which must be done in life. God made the representative type Man Adam first, and then differentiated Man into two kinds, male and female, by creating Eve. Thus, Adam is the representative type because of his humanity, not his maleness.

7: Isle of Man - Wikipedia

A Man and a Woman (French: Un homme et une femme) is a French film, written by Claude Lelouch and Pierre Uytterhoeven, and directed by Lelouch. It is notable for its lush photography (Lelouch.

The prevailing voice of the aptly named Marvel franchise has been stilled. The escapades of roguish superheroes including The Incredible Hulk, Iron Man, Doctor Strange and Spider-Man have been thrilling audiences in print and on the screen for years. Stan Lee, the man behind these immensely popular characters and their astounding adventures, has died in Los Angeles at age 95. Many have taken to social media to mourn the loss and celebrate his extraordinary contributions: There will never be another Stan Lee. For decades he provided both young and old with adventure, escape, comfort, confidence, inspiration, strength, friendship and joy. He exuded love and kindness and will leave an indelible mark on so, so, so many lives. The magnitude of that is truly uncanny, amazing and fantastic. He is being remembered by many for his creativity, his contribution to comics and storytelling, and his unique brand of salesmanship that made Marvel a behemoth. Here are some lessons from this maverick storyteller that writers and brand managers can take to heart as they write their own adventures: Good storytelling is about increasing and then releasing tension. Conflict is the heartbeat of a narrative, replete with protagonists and antagonists. However, Lee knew that unflawed protagonists felt inhuman and were harder to love. Lee famously made his characters more human, something previously unseen in the superhero genre. The New York Times wrote: In humanizing his heroes, giving them character flaws and insecurities that belied their supernatural strengths, Mr. Lee knew that by allowing his characters to have flaws, they would be more sympathetic to readers. PR pros and brand managers should avoid sanitizing their messages. Acknowledge mistakes, and show how you plan to overcome them. Speak out on things that matter. Lee wrote about racism and social injustice, unafraid to look at controversial topics. This honesty won him company fans and made his characters more authentic. Robert Scott, owner of Comickaze, a San Diego comic book store, says Lee put the human in superhuman. Brand managers should also be prepared to speak out on issues that are important to them. According to a Sprout Social study, 86 percent of consumers say transparency is more important than ever before. Other studies report heavy benefits for executives who take stands on issues that matter to consumers. Collaborate openly but be sure to give credit. Lee was known for a unique collaboration style when developing comic books. The New York Times: Lee practiced what he called the Marvel method: Instead of handing artists scripts to illustrate, he summarized stories and let the artists draw them and fill in plot details as they chose. He then added sound effects and dialogue. Sometimes he would discover on penciled pages that new characters had been added to the narrative. Such surprises like the Silver Surfer, a Kirby creation and a Lee favorite would lead to questions of character ownership. Lee was often faulted for not adequately acknowledging the contributions of his illustrators, especially Mr. Ditko, its co-creator, quit Marvel in bitterness in Kirby, who visually designed countless characters, left in 1968. Though he reunited with Mr. Lee for a Silver Surfer graphic novel in 1976, their heyday had ended. Make sure you give credit where credit is due. Better to err on the side of caution and give too much credit than to suffer damaging accusations later. He cited one example at a fan convention: And that was something I got a big kick out of. Remember to change your format for each platform or channel. Content creators are influenced by what they read and consume. If you plan to make a living as a writer no matter what you write about make sure you read works by master wordsmiths to improve your own creative efforts. Build your personal brand. Lee would become almost as famous as some of his creations with a carefully curated public presence. How will you remember the legacy of this exceptional storyteller?

8: Batman: The Movie () - IMDb

Language As Symbolic Action: Essays on Life, Literature and Method is a book by Kenneth Burke, published in by the University of California Press. As indicated by the title, the book, Burke's 16th published work, consists of "many of

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Burke's essays which have appeared in widely diverse periodicals" and has thus been regarded as one of the most significant resources for studying and.

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