

1: 25 People Who Found Something Unusual and Decided to Tell the World About It

Christianity in America, he preached, will not survive if Christians are not rooted in and informed by the uniquely Christian story that is the gospel of Jesus Christ. This is the burden of Webber's final book, Who Gets to Narrate the World?: Contending for the Christian Story in an Age of Rivals.

The existence of the Arctic hour night also disproves it. Multiple lines of evidence. Log in to post comments By Wow not verified on 22 Sep permalink Wow: Log in to post comments By Randy Owens not verified on 22 Sep permalink wow: Believe me, if the money was there, they would do just that. Log in to post comments By yogi-one not verified on 22 Sep permalink Randy, or "fell off" the edge of the world Log in to post comments By Wow not verified on 22 Sep permalink OK, thanks to Wow often putting many helpful points up, do you have your own blog etc? I can believe that about Columbus v. By Neil Bates not verified on 22 Sep permalink mountains far to the South, where it gets colder than the more temperate climates in the north This is not necessarily evidence of a spherical Earth. The climate generally gets colder as you go to higher elevations. Many national capitals e. Log in to post comments By Eric Lund not verified on 22 Sep permalink psweet 5: The suggestion I heard was that, until relatively soon before he sailed, Greenland was still represented by a bishop in Rome. Columbus, who is said to have visited Iceland, knew about this and extrapolated south. Of course, that does not explain why he was convinced he had reached the Indies. Log in to post comments By Richard Simons not verified on 22 Sep permalink "often putting many helpful points up, do you have your own blog etc? The error of "the same length" attribution then gives you a minimum size to the earth. But the sun appears to travel at a uniform angular distance over the sky, and that means a circular orbit, so that gives a maximum size of the earth. Which is smaller than the minimum worked out earlier. But Holy Writ implied otherwise. The scholars of the time certainly had the capability to check for themselves, and they also pre Dark Age had the access to the teachings that would tell them of a round earth. He INSISTED that you could discern the truth by pure thought alone and that actual testing and experimentation was not only a waste of time, would actually lead you astray. He was also a thorough-going mystic, with the intolerance to differences of opinion that implies with the successful and prominent. But its the removal of the practical testing of hypothesis that killed science for around a thousand years and the lasting legacy of Ptolemy. So the answer to your query could well be: Log in to post comments By Wow not verified on 22 Sep permalink Besides the myth that Columbus discovered the round Earth, there is also the myth that Copernicus or Galileo discovered the moving Earth. Some Greeks said that the Earth went around the Sun, and Copernicus and Galileo did not add any significant evidence. By Roger not verified on 22 Sep permalink Magellan could have simply floated around the ocean in a circle, losing track of the days, and erroneously concluded the earth was spherical. Log in to post comments By Rockyspoon not verified on 22 Sep permalink So give the credit where credit is due, to Eratosthenes By Raging Bee not verified on 22 Sep permalink The first person to scale a tall mountain near a plain or sea would have a clear impression of the curvature of the Earth. As for Columbus, there were allegedly Bristol-based Grand Banks fishermen amongst his crew, though as I recall the evidence is inconclusive. These people all knew America was there - Columbus was merely hoping to sail around it. The risk crisis does give a delightful piquancy to the line about "certain fashionable theories" about the shape of the world in "The Scarlet Perpetual Assurance". Log in to post comments By Ian Kemmish not verified on 22 Sep permalink I think Columbus accepted Poseidonius estimate of a world of 18, miles in circumference. Poseidonius supposedly used the star Canopus, but his work is only known from secondary sources. Columbus also studied a map by Toscanelli, perhaps influenced by Poseidonius, which showed the distance across the Atlantic to be some miles. This distance calculation was rejected by various knowledgable people, which slowed Columbus down considerably. But, having sailed, Columbus expected to reach India at about where he found the New World. Log in to post comments By Jim Thomerson not verified on 22 Sep permalink His system was heliocentric, but it had no account of the dynamic relationship of the Sun and the planets. Note here that Copernicus died before any of the others were born, that Brahe, Galileo, and Kepler were roughly contemporaries, and that Newton was born after all of the others had died. It was a

multi-generational effort. The cooling due to the changing distance to the sun would be much greater, though. Also, what everyone else said about the ancients knowing the earth was round and Eratosthenes just being interested in its diameter answers it too. Log in to post comments By sam not verified on 22 Sep permalink The diagram illustrating the phases of the moon seems to have put it in a polar orbit to make America the centre of the diagram! Log in to post comments By David L not verified on 22 Sep permalink " The motion of the sun also precludes without multiplying entities a flat earth: Log in to post comments By Wow not verified on 23 Sep permalink Interesting post - thanks. Is this right, though? And it does this every day of the year. Or am I fundamentally misunderstanding something entirely possible? Log in to post comments By pekay not verified.

2: Who Discovered The Earth is Round? | ScienceBlogs

Who gets to narrate the world? The late Robert Webber believed this question to be the most pressing issue of our time. Christianity in America, he preached, will not survive if Christians are not rooted in and informed by the uniquely Christian story that is the gospel of Jesus Christ.

LaFontaine claimed that this company first came up with many of the famous movie trailer catch phrases, including his own future signature phrase, "in a world He became the head of Kaleidoscope Films Ltd. Shortly thereafter, he was hired by Paramount to do their trailers, and was eventually promoted to vice president. He decided to get back into trailer work and left Paramount, moving to Los Angeles in LaFontaine was contacted by an agent who wanted to promote him for voiceover work, and from then on worked in voiceovers. At his peak, he voiced about 60 promotions a week, and sometimes as many as 35 in a single day. Once he established himself, most studios were willing to pay a high fee for his service. His income was reportedly in the millions. LaFontaine lent his distinctive voice to thousands of movie trailers during his career, spanning every genre from every major film studio, including The Cannon Group , for which he voiced one of their logos. For a time, LaFontaine had a near-monopoly on movie trailer voiceovers. Some notable trailers which LaFontaine highlighted in the intro on his official website include: In a interview, LaFontaine explained the strategy behind his signature catch phrase, "in a world where We have to very rapidly establish the world we are transporting them to. LaFontaine was a recurring guest narrator for clues on the game show Jeopardy! LaFontaine once claimed that he enjoyed recording messages like these because it allowed him to be creative in writing unique messages, and said that he would do so for anyone who contacted him if he had the time. By , he found the requests to be too numerous for him to take on, and stopped providing the service. LaFontaine was featured as the celebrity in one of these ads which began airing in August In the commercial, he was introduced by the voice-over as "that announcer guy from the movies", with his name printed on-screen to identify him. LaFontaine credited the spot as life-changing for having exposed his name and face to a significant audience, noting, "There goes any anonymity I might have had His family made a public appeal for prayers on Mediabistro. His final television voice over role was for the Phineas and Ferb episode "The Chronicles of Meap" in which he said in his final line: There, I said it. Don LaFontaine August 26, 2008" September 1, On the evening of September 7, , Adult Swim had a bumper that said: The episode dedicated his memory and said "To Don LaFontaine ". The show Phineas and Ferb from Disney also dedicated the episode "The Chronicles of Meap" which he provided the narration for. In popular culture[edit] This article appears to contain trivial, minor, or unrelated references to popular culture. Unsourced material may be challenged and removed. The satirical radio theater group Negativland made a collage of his fantasy film promotions, complete with background screams, clashing swords and dramatic music. Lowe then does a LaFontaine impression.

3: How to Tell a Story Worksheet - StoryStarter

But the overall thesis of Who Gets to Narrate the World is fundamentally sound. The Christian message is a single, universal narrative of everything. The Christian message is a single, universal narrative of everything.

Who Gets to Narrate the World?: Who Gets to Narrate the World? Robert Webber, in my opinion, was one of the most important leaders of evangelical thought in the last 25 years. His emphasis on those who have gone before also seems to have revived the interest of Church History among many Evangelicals. *Younger Evangelicals* is not only an excellent description of a younger generation of evangelical Christians, but also seeks to give sound ecclesiastical advice to that generation from a wise leader. WGNW is a short and simple book, comprised of 7 chapters, with an introduction and conclusion. In this introduction Webber introduces the three narratives that he believes are competing to explain the world: The narrative of God is explained later in chapter one, which leaves the Radical Islamic story, which Webber describes as the external threat to the narrative of God, and cultural narcissistic story, the internal threat, to be explained here. After providing statistics on the growth of Islam throughout the Western world, which shows a not too distant majority in many European states, Webber explains exactly why Radical Islam is a threat to the world; its goal of world domination. The next few pages of the Introduction concern the second, and internal, threat to the narrative of God. The state of western culture, which Webber characterizes as one of extreme narcissism, is the product of two factors: While Webber does not classify them as such, it seems to me that his description depicts a hyper-Kantian view of humanity and a hyper-Hegelian view of history. The defining feature of this culture is their complete submission to consumer existence. Webber gives the example of work. Webber then explains how this culture has worked its way into the Church. The ten short pages that this introduction consists of provide the reader with an excellent prolegomena to the topics that will be discussed. If the following seven chapters and conclusion maintain this level, WGNW will take its place next to *Younger Evangelicals* as a formative text for the next generation of impacting Christians. Yet, before Webber begins he offers a few prefacing remarks to this, the third of the three competing narratives. The story, of God, according to Webber, is a cosmic story; one where reconciliation of that cosmos is the climax. Instead, Webber says, God calls us to join His story. Creation, followed by fall, within which Webber curiously includes the history of Israel, Incarnation and Re-creation. Webber concludes the chapter with a short discussion of how those who have had their lives narrated by this story understand it to be formative for them. This conclusion, in my opinion, is the best part of the chapter. It gives the reader a view into what Webber means when he speaks of a story narrating our lives. While this chapter is a good summary of the story of the Bible, tracing the deeds of YHWH from Genesis to Revelation, it seems quite ordinary, which is slightly disappointing, as I was expecting something different from Webber based on my exposure to him. Not some grand breakthrough, but possibly a new metaphor or analogy. However, I would like to offer one critical remark. As stated above, Webber curiously places the history of Israel within the section of fall. Of course the constant rejection of YHWH and ultimately the national sin of Israel are examples of a people deeply affected by the fall, but the calling of Abraham and the subsequent nation that would grow from his offspring are the beginning stages of God reaching into the world to redeem it. I would have liked to have seen the Incarnation section part of a bigger redemption section which then included the history of Israel. This critique represents my preferred way of expressing the Biblical story and it is entirely possible that Webber structured his chapter the way he did for purpose that is not clear to me. Only recently, with much credit to Webber, has the evangelical church begun to realize that the time between the apostles and the Reformers was not void of true worship and good theology. Webber begins his description by explaining the first two centuries of Church history and the persecution most believers in Jesus faced. By chronicling the beginning of the Empire in Augustus through the second and third century persecutions experienced by Ignatius and Tertullian to the legalization of Christianity by Constantine, the reader gets an adequate introduction to the history of the Roman Empire. From there Webber details three sections of the Roman society that the young Christian movement came into conflict with: The morality of the ancient Roman world is here described as one of self interest and extreme sexual indulgence. The description

of the philosophical landscape begins with a treatment of the Sophists and their belief in the futility of truth. Comparably, Webber also describes the reigning thought of Platonic philosophy and its duality, exaltation of the abstract forms and disregard for the physical world. Finally, the religious world of Imperial Rome described here, was one where any worship was accepted with the condition that it also paid honor to the Emperor. The Christian story that was quickly spreading across the Mediterranean world was in stark contrast to these three Roman ideals. Juxtaposed to the lack of moral standards in the Empire, Webber claims that the early Christians found their ethical compass in the teaching of the Hebrew and Christian Scriptures. Against the philosophical relativism, Webber outlines a clear understanding of reality that is informed by the promise of, coming and commission from Jesus. Finally, against the inclusivity of the Roman pagan system, the early Christians understood Jesus to be unique in His worthiness of worship. One could not worship Jesus as Lord and Caesar as Lord. This other narrative is Gnosticism. After a description of the ancient Gnostics, and their hyper-Platonic thought, Webber describes how this ultra dualistic philosophy is beginning to gain new ground today. To conclude this chapter, Webber compares the societies of ancient Rome and the modern West, urging Christians to hold fast and defend the narrative of God as the earliest Christians did. In my opinion, this chapter is an excellent introduction to the position that the Church had in the earliest days as a enemy of the Empire. If the reader is able to understand how Webber outlines the rising threat of Radical Islam and consumerism as the new empires, they should be able to understand how he sets the narrative of God against the other two. It seems to me that the bulk of the chapter is not given to explaining how the narrative of God influenced the values, societal structure and ethics of post-Roman Western Culture, but to detailing in greater depth the disparages between the dominate pagan cultures of the first and second centuries. The first section explains why Rome fell. Here he lists four factors, the ineptitude of pagan religion and philosophy, rampant mistreatment of women, low sexual ethics and a lack of care and compassion, which led to an inability to handle the epidemics and plagues that faced the empire in the second and third centuries. To counter this, Webber says Christians held firm belief in Jesus as the true revelation of God, made significant progress in the treatment of women, had well established sexual ethics and often sacrificed for those who had become ill due to the plague, often contracting the disease and dying themselves because of their compassion work. The following section focuses on the influence Christianity and Christians have had in creating culture. Here Webber highlights the great history of Christian music, art and scholarship. By coming into this world, Jesus provided the means for this world to be completely remade and returned to the perfect rule of God with the coming of His Kingdom. I hope my short critical notes so far have made you think that I have not enjoyed this book, quite the contrary. However, it seems that nothing but a summary would not be a fair treatment of the book and also rather boring. In this chapter, I wonder why Webber does not connect the failure of pagan religion and philosophy with its failure in values and ethics. Chapter 4 is the longest and by far the best of WGNW so far. The chapter begins with Webber explaining the influence Francis Schaeffer had on his life, namely in viewing theology and interpretation via its historical and cultural context. Webber then identifies six paradigms for understanding human thought throughout the ages: Biblical, ancient, medieval, Reformation, modern and emerging postmodern. The foundational cause of this loss within paradigm shifts is a misunderstanding of the incarnation, Webber claims. Here he juxtaposes two views of the incarnation, the historic, that in Jesus God became creation and the modern, that in Jesus God stepped into creation. This is best understood by the following lengthy quote that I found to be the most fulfilling passage of the book so far. The focus is no longer on the cosmic work of God in history but on personal salvation. The language often used to describe the salvation through Christ expresses this shift. God redeemed all of life by the cross and empty tomb, so that when he returns to the earth not just souls but all the creation will be made perfect. However, the wars of the 20th century shattered all hope in an utopia created by human effort. The post-war West is a place of either total despair or the attempt to fix problems via technology, science, medication of behavioral therapy. The major problem with all of these ideologies is that human effort to fix the world is exalted instead of viewing Jesus and the Cross as the epitome of history where evil and sin were defeated and hope for the restoration of all things is the central ethic. The Church in the twentieth century has been split by this separation of spiritual and physical. Webber describes the vast majority of churches in the twentieth

century as falling into liberalism of privatism. As I said, this is by far my favorite chapter so far. Webber does an incredible job of clearly explaining the cultural shifts Western Civilization has experienced over the last years. His description of the incarnation may be most profitable contribution of the book. Possibly this is to come in a following chapter. He traces this loss of moral standing to the rise of the secular philosophy in the 19th century. This has led to the rise of philosophical pluralism, New Age theology and the renewal of Gnosticism. These, Webber says, are the ultimate problems facing Western culture. This chapter is concerned mostly with describing Islam and how it threatens Western society and its Christian roots. There are good explanations of the following aspects of Islam: Webber says that while there are other influences trying to gain ground in the Islamic world, namely secularism and democracy, he believes they will eventually fail.

4: Personal names around the world

So Webber's question "Who Gets to Narrate the World" asks what story will be the one that informs people concerning truth and reality. In this introduction Webber introduces the three narratives that he believes are competing to explain the world: the narrative of God, the narrative of Radical Islam and the narrative cultural narcissism.

Before you start, print a copy of the Work Sheet found at the end of this workbook so that you can write down your story notes and ideas as you go along. As you complete each of the 7 steps, you may find that you want to go back and change an idea you had earlier. If you get stuck on a step, try thinking about a different one for a while, and then come back later. The goal of the workbook is to coach students in building the 7 primary components of a story Characters, Challenges, Motivation, Setting, Obstacles, Climax, and Closing. Finishing the 7 steps will give students complete story arcs that they can then develop into rich, detailed stories. You can also adjust the material to fit the needs of your class. Here are just a few ideas you can use to mix things up: Split the class into small groups and have them work on each step in teams and brainstorming ideas together. Split the class into two groups. Have your students create trading cards using their characters. Use the questions in the Character section to develop attributes. Have students select a card s at random from bag. When the students have completed their worksheets, they are ready to begin building their books on the StoryJumper website. First, your story needs a character. Who is this story about? Here are some things to think about when creating your main character: It can be an animal or a fantastic spirit. It could also be a rock, a computer circuit board, or a puff of smoke. Use your imagination - sometimes the simplest objects in our everyday lives have stories to tell. Like that pencil eraser over there Did you see how it was looking at the sharpener? Perfect characters are boring. To create tension in the story, give your characters weaknesses and flaws. Is your character usually happy, or gloomy? Try writing down 5 words that describe your character on your worksheet. Imagine if you were to interview your character. What kinds of questions would you ask? What kinds of questions might you not ask? Write down your questions and see how your character begins to develop. If you were interviewing your character, how would he or she answer the following questions? What is the scariest thing in the world? Why do you believe that broccoli has magical powers? What are you really good at? Why do you always sign your mail with the letters "S. What are you really bad at? What is something you wear that is important? How does it help you? Who is your best friend? How did you meet? Who is your arch enemy? How did this come to be? What is your special power? When were you were afraid to use it? What is a funny expression you like to say? What does it mean? What are you most proud of? Why do dogs run away when they see you? Have you ever wished you could be someone else? What is something you always forget? Why are you unable to spell your own name? What makes you nervous? How do you react when this happens? Why are enchiladas your favorite food? Who would you never want to be stuck in an elevator with? What is something you think about all the time? What is the biggest lie you ever told? What is the best present you ever received? If you could go anywhere, where would it be? What one word would you use to describe yourself? Why does your front tooth wiggle? Challenges Every great story involves a problem or challenge to be solved by the characters. An interesting challenge is what turns a boring list of everyday events into an interesting and exciting story for your readers. The challenge creates tension. No matter how interesting your character and settings are -- you need an interesting problem to solve or your story will be B-O-R-I-N-G. His stomach was already grumbling. How was he going to eat lunch? No doubt this was the work of his arch enemy Dr. To make things worse, his lunch money had disappeared from kitchen table In Star Wars, Luke Skywalker has a general challenge of escaping his boring life and then a specific challenge of finding Princes Leia. Blow up the Death Star to save the rebel alliance. Try coming up with a few challenges that your characters might struggle with, and write these down on your worksheet. If you need some ideas to get started, try asking some "What if? For example, what if your character Rubbing it sends your character back in time. Motivation Your character needs motivation to solve the problem. Why must your character confront this challenge? What is the outcome your character hopes for? Sometimes this is obvious, sometimes not. Perhaps the chickens have promised the fox something in return for helping them? Or maybe the fox is

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afraid that the farmer will catch him if he eats the chickens. Making your characters act against their nature can build great tension, but it has to be believable to your reader. Here are some ideas that might motivate your character:

5: Narration - Wikipedia

The book ends with "A Call to Narrate the World Christianly." In some ways, Bob's second-last book, "Ancient Future Worship," brings us more depth and background on what he is advocating in this book.

First-person narrative With the first-person point of view, a story is revealed through a narrator who is also explicitly a character within his or her own story. In a first person narrative, the narrator can create a close relationship between the reader and the writer. Frequently, the narrator is the protagonist, whose inner thoughts are expressed to the audience, even if not to any of the other characters. A conscious narrator, as a human participant of past events, is an incomplete witness by definition, unable to fully see and comprehend events in their entirety as they unfurl, not necessarily objective in their inner thoughts or sharing them fully, and furthermore may be pursuing some hidden agenda. Forms include temporary first-person narration as a story within a story, wherein a narrator or character observing the telling of a story by another is reproduced in full, temporarily and without interruption shifting narration to the speaker. The first-person narrator can also be the focal character.

Second-person[edit] The second-person point of view is a point of view where the audience is made a character. This is done with the use of the pronouns "you", "your", and "yours. Stories and novels in second person are comparatively rare. But here you are, and you cannot say that the terrain is entirely unfamiliar, although the details are fuzzy. This makes it clear that the narrator is an unspecified entity or uninvolved person who conveys the story and is not a character of any kind within the story, or at least is not referred to as such. It thus allows a story to be told without detailing any information about the teller narrator of the story. Instead, a third-person narrator is often simply some disembodied "commentary" or "voice", rather than a fully developed character.

Alternating person[edit] While the tendency for novels or other narrative works is to adopt a single point of view throughout the entire novel, some authors have experimented with other points of view that, for example, alternate between different narrators who are all first-person, or alternate between a first- and a third-person narrative perspective. The ten books of the Pendragon adventure series, by D. MacHale, switch back and forth between a first-person perspective handwritten journal entries of the main character along his journey and the disembodied third-person perspective of his friends back home. Often, a narrator using the first person will try to be more objective by also employing the third person for important action scenes, especially those in which they are not directly involved or in scenes where they are not present to have viewed the events in firsthand. This novel alternates between an art student named Clare, and a librarian named Henry. He is then put in emotional parts from his past and future, going back and forth in time. It alternates between both boys telling their part of the story, how they meet and how their lives then come together. They then form a group, and continue to meet up. Often, interior monologues and inner desires or motivations, as well as pieces of incomplete thoughts, are expressed to the audience but not necessarily to other characters. Irish writer James Joyce exemplifies this style in his novel Ulysses.

Character voice[edit] One of the most common narrative voices, used especially with first- and third-person viewpoints, is the character voice, in which a conscious "person" in most cases, a living human being is presented as the narrator; this character is called a viewpoint character. In this situation, the narrator is no longer an unspecified entity; rather, the narrator is a more relatable, realistic character who may or may not be involved in the actions of the story and who may or may not take a biased approach in the storytelling. If the character is directly involved in the plot, this narrator is also called the viewpoint character. The viewpoint character is not necessarily the focal character:

Unreliable narrator The unreliable narrative voice involves the use of an untrustworthy narrator. This mode may be employed to give the audience a deliberate sense of disbelief in the story or a level of suspicion or mystery as to what information is meant to be true and what is meant to be false.

Epistolary novel The epistolary narrative voice uses a usually fictional series of letters and other documents to convey the plot of the story. Although epistolary works can be considered multiple-person narratives, they also can be classified separately, as they arguably have no narrator at all—just an author who has gathered the documents together in one place. *Les Liaisons dangereuses* *Dangerous Liaisons*, by Pierre Choderlos de Laclos, is again made up of the correspondence between the

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main characters, most notably the Marquise de Merteuil and the Vicomte de Valmont.

6: Who Gets to Narrate the World : Robert Webber :

Who Gets to narrate the world? The late Robert Webber believed this question to be the most pressing issue of our time. Christianity in America, he preached, will not survive if Christians are not rooted in and informed by the uniquely Christian story.

Telephone directories in Iceland are sorted by given name. Other cultures where a person has one given name followed by a patronymic include parts of Southern India, Malaysia and Indonesia. If you refer to this person you might say Mr. The given name is Dong. Although not everyone has a generational name these days, especially in Mainland China, those who do have one expect it to be used together with their given name. Note also that the names are not separated by spaces. Other cultures, such as in Japan, Korea, and Hungary, also order names as family name followed by given name s. Chinese people who deal with Westerners will often adopt an additional given name that is easier for Westerners to use. Spanish-speaking people will commonly have two family names. However, this order may change. Russians use patronymics as their middle name but also use family names, in the order givenName-patronymic-familyName. The endings of the patronymic and family names will indicate whether the person in question is male or female. Middle initials Americans often write their name with a middle initial, for example, John Q. Often forms designed in the USA assume that this is common practice, whereas even in the UK, where people may indeed have one or more middle names, this is often seen as a very American approach. Bear in mind, also, that many people who do use an initial in their name may use it at the beginning. Inheritance of names It would be wrong to assume that members of the same family share the same family name. There is a growing trend in the West for wives to keep their own name after marriage, but there are other cultures, such as China, where this is the normal approach. If the Malay girl Zaiton married Isa, mentioned above, she may remain Mrs. Zaiton, or she may choose to become Zaiton Isa, in which case you might refer to her as Mrs. Some Hispanic names approach this slightly differently. In Manuel A. In time, he courted a girl with the apellidos Padilla Falto. The point here is that only the children in the family have the same apellidos. Others may do this too. You should also not simply assume that name adoption goes from husband to wife. Mixing it up Many cultures mix and match these differences in personal names, and add their own novelties. Achuthanandan which follows the order familyName-fathersName-givenName. In many parts of the world, parts of names are derived from titles, locations, genealogical information, caste, religious references, and so on. Here are a few examples: For more details about this rich naming tradition, see Wikipedia. In Thailand people have a nickname, that is usually not related to their actual name, and will generally use this name to address each other in non-formal situations. They will also typically introduce themselves to Westerners with this name, since it is usually only one or two syllables and therefore easier to pronounce. Often they will have different nicknames for family and friends. Although this seems similar to the Chinese example above, even in a formal situation this Prime Minister of Vietnam is referred to using his given name, ie. Ambiguity in written forms Ideographic characters in Japanese names can typically be pronounced in more than one way. In some cases this makes it difficult for people to know exactly how to pronounce a name, and also causes problems for automatic sorting and retrieval of names, which is typically done on the basis of how the name is pronounced. Furthermore, different kanji characters may be pronounced in the same way, so romanization ie. Latin script transcription tends to lose important distinctive information related to names. Some Japanese names use archaic ideographic characters, or characters that are no longer used in modern Japanese. The pronunciation of these characters may not be recognized. Because of these issues, Japanese people will commonly provide a phonetic version of their name using a non-ideographic Japanese kana alphabet along with the normal written version. Further information The information above uses only simple cases to describe a number of significant divergences in the way people construct names. The reality, even within a single culture, is typically even more complicated. It is recommended that you read more detailed the information accessed via the following links. Implications for field design As mentioned above, one possible approach is to localize forms for a particular culture. In theory this should allow you to tailor your forms exactly to the needs of the audience. Unfortunately, there

may still be a number of possible disadvantages to this approach: If you need to centralise data from several locales within a single database, using localized form layouts will simply defer the difficulties of synthesizing the information across cultures until the time when you need to store the data. Even within a single country people will typically have different ways of forming personal names. For example there may be foreigners living in the country, there may be different cultural elements within the country eg. Singaporeans have names of Chinese, Malay and South Indian origin, or there may just be more than one way of using names. Therefore your forms will often need to allow for some flexibility. In what follows we propose some general guidelines that may help. If designing a form or database that will accept names from people with a variety of backgrounds, you should ask yourself whether you really need to have separate fields for given name and family name. This will depend on what you need to do with the data, but obviously it will be simpler, where it is possible, to just use the full name as the user provides it. Your profile Full name Bear in mind that names in some cultures can be quite a lot longer than your own. Make input fields long enough to enter long names, and ensure that if the name is displayed on a web page later there is enough space for it. Also avoid limiting the field size for names in your database. In particular, do not assume that a four-character Japanese name in UTF-8 will fit in four bytes – you are likely to actually need more. In some cases you want to identify parts of a name so that you can sort a list of names alphabetically, contact them, etc. Consider whether it would make sense to have one or more extra fields, in addition to the full name field, where you ask the user to enter the parts of their name that you need to use for a specific purpose. Sometimes you may opt for separate fields because you want to be able to use part of the name to address the person directly, or refer to them. Note that not only may you have problems due to name syntax here, but you also have to account for varying expectations around the world with regards to formality not everyone is happy for a stranger to call them by their given name. It may be better to ask separately, when setting up a profile for example, how that person would like you to address them. Full name What should we call you? This extra field would also be useful for finding the appropriate name from a long list, and for handling Thai nicknames. Such pronunciation information is used for sorting Japanese names. Be careful, also, about assumptions built into algorithms that pull out the parts of a name automatically. You should be as clear as possible about telling people how to specify their name so that you capture the data you think you need. People do have names that are one letter long. These people can have problems if the form validation refuses to accept their name and demands that they supply their name in full. If you want to encourage people not to use initials, perhaps you should make that a warning message, rather than block the form submission. In cultures such as parts of Southern India, Malaysia and Indonesia, a large number of people have names that consist of a given name only, with no patronym. If you require family names, you may create significant problems in these cultures, as users enter garbage data like ". Allow the user to enter a name with spaces, eg. It seems obvious, once it is said, but it has some important consequences for designers that are often overlooked. If you are designing an English form you need to decide whether you are expecting people to enter names in their own script eg. What people will type into the form will often depend on whether the form and its page is in their language or not. Or do you plan to call them by name on a welcome page or in correspondence? If you will correspond using their name on pages written in their language, it would seem sensible to have the name in the native script. If so, you may want to ask for a Latin transcription. Or will you want to send them correspondence in their own language, but track them in your back-office in a language such as English? If so, you may want to store the name in both Latin and native scripts, in which case you probably need to ask the user to submit their name in both native script and Latin-only form, using separate fields. This could lead to a third field in the example above. UTF-8 in your pages, your back end databases and in all the software code in between. This will significantly simplify your life. A note on sorting Lists of names are not always sorted by family name around the world. For example, Thai and Icelandic people expect lists to be sorted by given name instead. In another example, it is possible that sort orders can also be different in different parts of the Spanish-speaking world. The treatment of small words such as "von", "de", and "van" brings additional complexity to sorting. Sometimes the prefixes are significant, other times they are not. Formality and honorifics Different levels of formality apply in different cultures. When addressing someone you need to take this into account. Whereas given names are

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becoming a popular form of address in Western and technology circles, it is by no means universally appropriate. Contacting someone for the first time in the UK using their given name can sometimes imply that you have previously met them. On the other hand, addressing someone using a title and given name eg. "Edward" or just by their family name eg. "Tanaka" is normal in a culture such as that in Japan, it is normal to add an honorific or job title to the name of someone you contact. For example, it would be expected to refer to someone as "Tanaka-san" or "Tanaka-sama" depending on your relationship to them.

7: Don LaFontaine - Wikipedia

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