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Emily Bronte was an English novelist & poet,  
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who is best known for her only novel, "Wuthering Heights: She has written poems also such as - 'Poems by Currer, Ellis and Action Bell', 'A Death Scene', 'To a Wreath of Snow, and lots Many. 'Wuthering Heights' is a highly imaginative work of passion and hate. Author was interested in mysticism and used to enjoy her solitude outdoors. This novel consists of those elements. It is now considered a classic of English literature. It was published under the pseudonym - "Ellis Bell" The story is full of high creativity and very imaginative. It narrates revenge also. It revolves around the main character,

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Heathcliff. Wuthering Heights is his farmhouse. Heathcliff is a young orphan, who was brought by Earnshaw at Wuthering Heights, 30 years ago. Earnshaw loves him (Heathcliff) so much, even neglects his own children. After death of Earnshaw, his elder son Hindley becomes the new master of Wuthering Heights and he allows Heathcliff to stay there only as a servant. Catherine is in love with Heathcliff, but doesn't show due to her social status. The story thus seems very interesting and it ends with sights of the ghosts of Catherine and Heathcliff. It consists of many ups and downs Readers will

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A study of the non-verbal language which exists in every culture, the elaborate patterns of behavior through which we communicate

In Surrealism at Play Susan Laxton writes a new history of surrealism in which she traces the centrality of play to the movement and its ongoing legacy. For surrealist artists, play took a consistent role in their

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aesthetic as they worked in, with, and against a post-World War I world increasingly dominated by technology and functionalism. Whether through exquisite-corpse drawings, Man Ray's rayographs, or Joan Miró's visual puns, surrealists became adept at developing techniques and processes designed to guarantee aleatory outcomes. In embracing chance as the means to produce unforeseeable ends, they shifted emphasis from final product to process, challenging the disciplinary structures of industrial modernism. As Laxton demonstrates, play became a primary method through which

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surrealism refashioned artistic practice, everyday experience, and the nature of subjectivity.

This book deals with the relevance of recognition and validation of non-formal and informal learning education and training, the workplace and society. In an increasing number of countries, it is at the top of the policy and research agenda ranking among the possible ways to redress the glaring lack of relevant academic and vocational qualifications and to promote the development of competences and certification procedures

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which recognise different types of learning, including formal, non-formal and informal learning. The aim of the book is therefore to present and share experience, expertise and lessons in such a way that enables its effective and immediate use across the full spectrum of country contexts, whether in the developing or developed world. It examines the importance of meeting institutional and political requirements that give genuine value to the recognition of non-formal and informal learning; it shows why recognition is important and clarifies its usefulness and the role it serves in education, working life

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and voluntary work; it emphasises the importance of the coordination, interests, motivations, trust and acceptance by all stakeholders. The volume is also premised on an understanding of a learning society, in which all social and cultural groups, irrespective of gender, race, social class, ethnicity, mental health difficulties are entitled to quality learning throughout their lives. Overall the thrust is to see the importance of recognising non-formal and informal learning as part of the larger movement for re-directing education and training for change. This change is one that

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builds on an equitable society and economy and on sustainable development principles and values such as respect for others, respect for difference and diversity, exploration and dialogue.

An update to a provocative manifesto intended to serve as a platform for debate and as a resource and inspiration for those teaching in online environments. In 2011, a group of scholars associated with the Centre for Research in Digital Education at the University of Edinburgh released “A Manifesto for Teaching Online,” a series of provocative



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statements intended to articulate their pedagogical philosophy. In the original manifesto and a 2016 update, the authors counter both the “impoverished” vision of education being advanced by corporate and governmental edtech and higher education's traditional view of online students and teachers as second-class citizens. The two versions of the manifesto were much discussed, shared, and debated. In this book, the authors have expanded the text of the 2016 manifesto, revealing the sources and larger arguments behind the abbreviated provocations. The book groups the twenty-one

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statements (“Openness is neither neutral nor natural: it creates and depends on closures”; “Don't succumb to campus envy: we are the campus”) into five thematic sections examining place and identity, politics and instrumentality, the primacy of text and the ethics of remixing, the way algorithms and analytics “recode” educational intent, and how surveillance culture can be resisted. Much like the original manifestos, this book is intended as a platform for debate, as a resource and inspiration for those teaching in online environments, and as a challenge to the techno-instrumentalism of current edtech

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