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Why Do I Have to Learn This Stuff?

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Science: Life's structure and function

Liverpool University Press

One of the most common questions asked by high-school students is: 'Why do I have to learn this stuff?' High-school English textbooks answer this question, with regard to what is taught in English class anyway, and the answer is

what students have always suspected:

There is no good reason to know much of what they are being taught.

English textbooks are full of such egregious errors that their publication demonstrates that one needs no more than a superficial knowledge of their subject matter to edit or write for them. If those who are responsible for introducing students to literary studies do not

need to know the subject, indifferent adolescents have a right to wonder why they should bother to do their schoolwork.

Indeed, if teachers are passing on the information that is being provided by textbook companies, students may be better off ignoring their reading assignments. Excerpt The examination of the lives of Desiderius Erasmus and Thomas More is particularly revealing of the kind of

ignorance that a book publisher will accept from its employees. After briefly reviewing his life and interests, the text notes that Erasmus was friends with More and points out that the two friends "had much in common" (199). This is true enough, but having stumbled upon the fact that Erasmus and More had much in common, the text proceeds to explain what they had in common, and error,

egregious as well as obvious, raises its ugly head. To determine the commonalities between these two thinkers, the person working on the text must have decided that what was true of Erasmus must also have been true of More. Both thinkers, the person thus concludes, must have been "dedicated churchmen" (199). Erasmus was a churchman: He was a monk. More, by contrast,

was a lawyer who became Lord Chancellor of England, something mentioned in the text. He was, in other words, a layman, not a churchman, despite his refusing to acknowledge that Henry VIII was Supreme Head of the Church of England and losing his head for his intransigence. A churchman, as Catholics understand the term, is one who has taken religious vows and become a member of

the clergy, as More considered doing before he settled into his career as a lawyer. The word churchman, it is true, began to mean a member of a Church in the late seventeenth century, but when it is used in this sense, the word is only applied to the members of Anglican state churches throughout the world, that is, The Church of England, The Church of Ireland, and so on (OED). Neither

Erasmus nor More were churchman in this sense, both being Catholics, and anyone in possession of a decent dictionary could have found that out. Catalogue Information *The Pilgrim's Guide to Glencoe and Loch Awe. Description of the Inland Route to Fort-William and Oban* McGraw-Hill Education This work has been selected by scholars as being culturally important and is part of the knowledge

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Elements of Police Supervision
McGraw-Hill Education
Use this exclusive assessment resource as a diagnostic tool for benchmarking and planning lessons.
Assessment by Learning Objective allows you to test ongoing student mastery of reading strategies and literary elements taught in each part of each Unit at each grade level. Students will receive practice in

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Metaphor and History

The primary purpose of *Metaphor and History* is to explain the sources and contexts of the Western idea of social development. Nisbet explores the concept of social change

across the whole range of Western culture, from ancient Greece to the present day. He does not see the idea of social development as a nineteenth century phenomenon or a by-product of the idea of biological evolution. Instead, Nisbet finds the metaphor of organic growth and the analogy of the life cycle-- among the oldest in the history of human thought--

embedded in the pronouncements of sages, historians, and social scientists from Heraclitus and Aristotle to Comte, Marx, Spengler, Toynbee, Berdyaev, and Sorokin. He relates the classic Greek metaphor of growth, applied to society; the Christian epic, with its substance in the fusion of Hebrew and Greek ideas; and ideas of progress, natural history, evolution, and sociological

functionalism. This book may be considered the "biography of a metaphor" of social development, one that has persisted through two and a half millennia of Western European history. A sociologist's view of history, this is a work at once of synthesis and of exploration of the premises and foundations of social evolution and social change. The History of Scotland Meets All California State Standards! Glencoe California Chemistry: Matter and Change combines the elements students need to succeed! A comprehensive course of study designed for a first-year high school chemistry curriculum, this program incorporates features for strong math support and problem-solving development. Promote strong inquiry learning with a variety of in-

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