

Chapter 1 : How To Pronounce Androcur

Androcles and the Lion is a play written by George Bernard Shaw. blog.quintoapp.com play is Shaw's retelling of the tale of Androcles, a slave who is saved by the requiring mercy of a lion.

Baby Teen Baby Baby is the parasitic creation and sole survivor of the Tuffle race that is destroyed by the Saiyans. As such, Baby carries an intense hatred for the Saiyans. Myuu to help him gain enough energy to reach his true potential, as well as to gather the Black Star Dragon Balls for recreating Planet Plant. After killing the damaged Dr. Myuu and absorbing vast amounts of life force from all over the galaxy, Baby brainwashes every Earthling, along with the half-Saiyans, thanks to Tuffle Parasites spawned inside their brain. Myuu, in Hell Dr. Myuu is a brilliant scientist who desires total control of the galaxy. Myuu masterminds the plot to build an ultimate machine mutant with enough power to see his sinister goal of control through to the end. To reach this end, he creates a powerful enforcer named General Rilldo. He also tries to gather the Black Star Dragon Balls to use them to complete his creation, Baby, and use it to take over the universe. Myuu escapes, but is killed when Baby bursts out of his body. It is revealed then that Baby is actually the one that programmed Dr. Myuu, and not the other way around. Myuu later joins forces with Dr. Gero in Hell and creates another Android 17, who controls the original Android 17 and combines their powers together to create a rift between Earth and Hell. Hell Fighter 17 and the two scientists escape, after which the two 17s eventually fuse together to become Super Myuu believes Super 17 can take over the universe, until Android 18 shows up and confuses him by appealing to his sense of self. However, 17 turns on Myuu, the very man who had been using him the entire time, and destroys him with the attack. General Rilldo Main article: Using his special beam that transmutes any object into metal, Rilldo captures Trunks, but is still defeated by Goku. After combining with the remaining scraps of the Sigma Force, Rilldo powers up to his Meta Rilldo form, forcing Goku to transform into a Super Saiyan to fight him properly. As Goku begins to gain the upper hand, Rilldo transforms again into Hyper Meta Rilldo to allow him to fuse with any metal on the planet and make him nearly invincible. He is killed when the trio use a triple Kamehameha. Rilldo returns later when the gateway to Hell is opened and fights against Gohan. He has the upper hand but is killed when Gohan is rescued by Majuub, Goten and Trunks. His true name is T The three first meet him on a desert planet while he is on the brink of death. After eating the Dragon Radar for energy, he tries to escape from them, but is ultimately caught by Goku. After that, they find out that the radar is integrated into his software. Upon arriving on the planet M-2, Giru betrays the three Earthlings. Giru later has a change of heart and he and Trunks come up with a plan to make Myuu reveal his ultimate secret. Giru then becomes part of the Black-Star Dragon Ball team again. It is revealed that Giru never actually betrayed them. As they got closer to M-2 his programming fixed itself. He confessed everything to Trunks, and together they made a plan before ever touching down on M Sigma Force Main article: Each member possesses various beam and morphing capabilities found in high-level Machine Mutants. Together they have the ability to merge with Rilldo to make him even stronger, as well as the power to fuse themselves into one, mechanized Super Mega Cannon Sigma. Their names are based on tools and construction hardware: Luud Lord Luud Luud is a giant, baby doll-like Machine Mutant worshipped as a god on the planet named for it. The Machine Mutant is created by Dr. Myuu, who mutates a single cell, creating a life-draining organism, and building a mechanical, doll-like frame around it. Luud possesses the power to turn others into dolls that power itself with their life energy after they are stored within a special container. The absorbed are then be manifested within its core, and stored as a power source. After creating it, Dr. Myuu hires a con-man named Dolltaki to swindle his way into becoming a prophet to a planet of people, tricking them into worshipping Luud. After enough worshippers are gathered, they are all used as fuel to power Luud, with the objective being to power Luud to level 3; his maximum state of power. This ranges from commanding wall-mounted swords to fly the victim, to causing hands to grow from the floor, and restrain them. Along with this, Mutchy is able to drain the life force of anyone wrapped in his whips, similar to the ki-draining powers of Android 19, Android 20, and Super Although he is a formidable opponent, he is eventually defeated by Trunks. Super 17 Main article: Super 17 Super 17 Super 17

is originally meant to be Dr. Myuu unite in Hell, they combine their technology to create Hell Fighter 17 , which combines with Android 17 to form Super Gero, Super 17 is no longer the "ultimate Artificial Human", but has been reborn as the "ultimate Machine Mutant", meant to surpass even Baby. As a Machine Mutant, Super 17 lacks the cross-hair-like eyes that all others have, but his energy absorbing field is a Machine Mutant ability that Dr. Transformation has the gray Laserbots, green Gyrobots, red Rocketbots, white Parabots, and shield wielding Crushers as enemies. Scouter Battle Taikan Kamehameha features white, red, blue, green, and black Machine Mutants with power levels going from 1, to 1,

Kyle Blair as the Captain is one of the standouts in the Shaw Festival's production of Androcles and the Lion. (DAVID COOPER) By George Bernard Shaw. Directed by Tim Carroll. Until Oct. 7 at the.

Plot[edit] Androcles , a fugitive Christian tailor, accompanied by his nagging wife, is on the run from his Roman persecutors. While hiding in the forest he comes upon a wild lion who approaches him with a wounded paw. His wife runs off. Androcles is captured and is sent to the Colosseum to be executed with other Christians in gladiatorial combat. They are joined by a new Christian convert called Ferrovius, who struggles to reconcile his Christian principles with his violent inclinations. The Roman captain guarding them is attracted to the genteel convert Lavinia. Eventually the Christians are sent into the arena, but Ferrovius kills all the gladiators before they can harm any Christians. He is offered a job in the Praetorian Guard , which he takes. The Christians are to be released, but the crowd demands blood. To satisfy them, Androcles offers himself to be savaged by lions. But the lion that is supposed to kill him turns out to be the one that Androcles saved, and the two dance around the arena to the delight of the crowd. The emperor comes into the arena to get a closer look, and the lion attacks him. Androcles calls him off and the emperor is saved. He then declares an end to the persecution of Christians. In summary, Shaw states that Jesus was a benevolent genius in areas ranging from moral to social to economic who eventually bought into popular ideas of his divinity and impending martyrdom. Shaw goes on to state that the teachings of Jesus were lost with his crucifixion , and that the Christian churches that followed are instead based on the teachings and philosophies of Paul or Barabbas. The preface is longer than the play. The play was written at a time when the Christian Church was an important influence on society and there was strong pressure on non-believers in public life. The reversal of roles in the play possibly served to evoke empathy from his targeted audience. The characters also represent different "types" of Christian believers. The journey and final outcome of each of the characters make it clear which believers Shaw sympathizes with the most, especially with Lavinia. Hypocrisy was a characteristic in the Church that Shaw condemned. The play has themes of martyrdom and persecution which are portrayed through the vehicle of comedy. Another point in the play is his position against vivisection , which connected to his philosophy in being a vegetarian. In the play, Shaw uses slapstick , verbal wit and physical comedy to portray his themes. Adaptations[edit] A film version, *Androcles and the Lion* , was made of the play in , produced by Gabriel Pascal. A later film version, from , was produced by Ronald Smedley. Before the play starts, the cast spends time talking and interacting with the audience at the Courtroom Theatre, and some cast members hand out coloured juggling balls, to be used to pick the Lion from the audience. An audience member is called upon at the start of the play to choose a colour red, green, blue or yellow , and the person holding that colour ball is then chosen as the lion. During the 2nd act the march to Rome the remaining balls could be thrown down onto the "stage" where each ball would call out a different response. For instance, if the yellow ball was the Lion, the green ball might pull a story, while the blue or red ball would call for what a cast member is thinking of at that particular time. During intermission the coloured balls would be handed out again, and then once more be able to be thrown down on the "stage" and prompt the actors for other tidbits of information. One colour would be for a summary of the epilogue, another for something an actor has gleaned from the massive prologue, that sort of thing.

Chapter 3 : Schooling In The 50s 60s And 70s In Ghana | Opinions

What kind of object plays a central role in the story of Androcles and the Lion? Let's find possible answers to "What kind of object plays a central role in the story of Androcles and the Lion?".

This dedication is not to take the place of our perpetual gratitude, but rather to salute a man for a job well done. In 1818, the French became the first to try to build a canal through Panama. However, they were unsuccessful because working as individual companies, without the backing of any government, they soon ran out of money and their stockholders ran out of patience. In the meantime, the United States became interested in the canal project. The construction was not easy, for they were faced with many difficulties which had to be overcome. Tons of mechanical equipment, as well as the effort of over one and a half million men were needed to complete the task of building the canal. In addition to this, the canal had to be built through rugged terrain, jungles, and swampland. The tropical sun and deadly diseases of Panama were detrimental to progress. Nature presented other delays to work on the canal. Sanitation and land slides were the two major problems. There was brush to be cleared, swamps to be drained, and grass to be cut. Many buildings and areas had to be fumigated and solutions had to be found for what became an immense refuse disposal problem. Eventually all these problems were solved by the development of new and better machinery and the advancement in the control of tropical diseases and associated difficulties. Finally, in 1914, the main construction of the Panama Canal was completed and the first commercial ship, the U. S. Ancon, was allowed to transit. This event was the climax of eleven years of hard work and struggle. In fifty years of operation, the Panama Canal has served the United States, as well as the world, in commerce and defense. In recognizing the 50th anniversary of the canal, we must also remember that Balboa High is celebrating its 50th commencement. During the past fifty years the classes of Balboa High have watched it develop and grow. Fifty years ago the spot where BHS now stands was nothing more than swampland. The first Balboa High School was a two-story wooden frame building, which later was replaced by the present day Balboa Elementary School. This white concrete building bore the name of Balboa High School for approximately 18 years, until 1952, when our high school was finally constructed.

Chapter 4 : Androcles and the Lion (play) - Wikipedia

Camilla Whitehill, who conceived the storytelling project On the Crest of a Wave with the new writing-focused Longsight Theatre, is no stranger to Litro; last year, we reviewed her one-woman play Where Do Little Birds Go? at the Old Red Lion Theatre, which we described as "packing a hell of a punch".

I argue that collective action is most likely in circumstances in which the actors feel both a solidarity of interests and a solidarity of sentiments with each other. I call this inkmchbn of interests and sentiments the dialogue of solidarities, and I suggest that it is the basis of what mobilizes a community across time and space. Androcles could bear it no longer, and one day he ran away into the forest. There he came upon a roaring lion. At first he was frightened, but then he saw that the lion was crying from pain. As Androcles drew near, the lion put out its paw. Androcles remained with the lion for some time, and every day the lion caught game for them to eat. One day, as Androcles and the lion were hunting together, they were both captured. They were taken to the city and put in a circus. For entertainment, Androcles was to be thrown to a lion that had not been fed for several days to make it as fierce and hungry as possible. The emperor himself was coming to watch the show. On the day of the event, Androcles was led to the center of the arena. Then the lion was let out of its cage. With a terrible roar, it bounded toward the poor slave. As the snarling lion drew near Androcles, it suddenly stopped, rolled over and licked his hand. Their generosity in giving such extensive commenta on earlier draRe and earlier ideas showed, among other t h i n e , their eentimental commitment to my intewta. I hope mme day to have the opportunity to do as well by them. When Androcles told the emperor the whole story, the emperor set him free. He also set the lion free to return to the forest. And so this story teaches us that a good deed never goes unrewarded. This paradox lies a t the heart of a host of social issues. Self-interested actors all too frequently undermine their own self- interest through aggregate effects that spell disaster for all the actors involved, resulting in over-fishing Ostrom , pollution Hardin , traffic jams Elster a , declining main streets Davidson , divisive politics Putnam and failed strikes Gilbert This vast and, by now, well-known class of dilemmas is what social scientists have come to call the "problem of collective action" Hardin ; Olson []; Elster ; Coleman ; Ostrom ; Sandler In this paper, I hope to correct that misunderstanding through a re-reading of the gemeinschaft and gesellschaft tradition, drawing principally upon the work of Tönnies [] , Durkheim [] and Weber It is probably worth pausing a minute here to point out and perhaps to add to a potential confusion in the phrases "the problem of collective action" and "the collective action problem. The problem, then, is how to get people to act in the collective interest, the interest that will in fact benefit everyone the most. However, there may also be cases in which, through limits in the vision of what the collectivity is - through a kind of us-versus-them understanding of boundaries and benefits - collective action may itself be the problem. Collective action has led to some of the most wonderful and some of the most horrible things that people have ever done. The magnitude of these wonders and these horrors urges us to consider both "problems" of collective action as central problems for sociology, with an eye to seeing either how to encourage collective action or how to redirect i t 2 What I will argue here is that collective action is most likely in circumstances in which the actors feel both a solidarity of interests and a solidrrrity of sentiments with each other - both a gesellschaft and a gemeinschaft. A solidarity of interests is not enough. Without a sentimental commitment, there will likely be a failure of trust - the trust necessary to ensure that each ador will contribute in turn to the collective action. Nor is a solidarity of sentiments enough. Such sentiments will likely fade if the interests of each participant are not served, leading again to a failure of trust, for a commitment to serving those interests is the most basic sign that a solidarity of sentiments exists. Both solidarities are needed together. What makes trust so essential are two issues that any collective action must confront: Take, as an example, a couple in a domestic union. Each has interests, such as careers. We s u p port each other through college, perhaps, and we make our job choices with each other in mind. The interests of both are served, and a solidarity of interests is the result. But in reciprocal action, there is almost always a time delay involved. Sometimes I11 have to wait my turn. But how do I know that you, my partner, will come through when it is my turn - when it is your turn to wait? Because of my sense that we have also a solidarity of

sentiments. We have affection for each other, perhaps deep enough to call love, and a sense of common commitment to certain norms of behavior. The same process holds solidarities together across the equally ubiquitous problem of space - across what might be termed spatial delays. Our union of interests requires me to have trust in you when you are not in my presence, and you in me when I am not in your presence. We cannot keep each other in constant surveillance, nor can we expect that the wider society always will as well. But through our sentimental ties, we trust that our ties of interest will be maintained across the unavoidable spatiality of social life. The process works the other way too; a solidarity of interests, through trust, supports a solidarity of sentiments. If you do not come through, if you violate my trust or if I violate yours, chances are my affection for you and your affection for me will soon disappear - as well as our sense of a common normative commitment. It produces, in a word, community. Not all collections of people successfully mobilize into solidarities of solidarities, however; not all communities have community. This is plain enough. The question is, what makes those that do successfully mobilize in the collective interest different? One answer that is heard with increasing regularity is social capital Coleman ; Portes and Sensenbrenner ; Putnam and h4The economic cast of this terminology is not accidental, for these writers draw their theoretical sustenance fi-om the deep well of rational egoism. Indeed, the entire collective action literature is dominated by rational choice perspectives for example, Olson []; Hechter ; Elster a, b, c; Ostrom ; Sandler The rational egoist who stands a t the center of these images of collective action generally a d s only with a solidarity of interests in mind. These interests are "embedded" within a social context, a s Granovetter has usefully argued; consequently, interests are subject to normative constraints Elster a; Portes and Sensenbrenner and depend on social networks and trust Putnam , But even with these important quali- fications, the image remains that of a social actor moved by interests alone. Trust and networks are also necessary for the reformed rational egoist, but the origin of these rests on the self-serving ground of interest. Something is still missing. In order to understand both senses of the problem of collective action - in order to understand the origin of social capital and the trust, norms and networks that support i t - we need a fuller account of human motivation. It is to this end that I argue for the importance of the dialogue of solidarities. In what follows, I will first explore the gemeinschaft and gesellschaft tradition and the place of the dialogue of solidarities in it. Next, I will address the important and indeed age- old question of whether humans are ever motivated by anything other than interest, and thus whether a solidarity of sentiments is a useful construct, or even a possible one. I will then apply the dialogue of solidarities to the problem of collective action and answer the question of why the lion spared Androcles. In , Georg Hegel called it "family-society"and "civil-society"; in , Ferdinand Tonnies called these categories gemeinschaft and gesellschaft; in , Emile Durkheim called i t "mechanical solidarity" and "organic solidarity"; in , Max Weber called them "traditional authority" and "legal-rational authority. Moreover, pretty much all of the categorizations sought to explain the same phenomenon: Living in the midst of what seemed a substantially different mode of society than had existed before, these authors sought to find a language to describe this new mode and the one i t seemed to be replacing. They offered the gemeinschaft side of the division to describe the communal lives they thought more typical of traditional, non-industrial and rural life and the gesellschaft side to describe the individualistic life of money, industry, cities and the state. This much is well known. What is often forgotten, though, is that these ideas were never meant to be empirical descriptions; rather, they were ideal types. Tonnies and Durkheim argued that both sides of the division can potentially be found co- mingled - to varying degrees, to be sure - in all types of human relations, whether these relations be in the past or the present, the country or the city, the bedroom or the boardroom. As Tonnies [], p. And they also recognized that traders on the stock exchange floor maintain networks of friendship and kinship among each other, even as they watch the ticker tape - and just as rural folk do, even as they size up the cattle for sale. Still, this has been a hotly contested point. At issue here is the argument that many of the ills of modern life stem from the loss of what most observers have interpreted the gemeinschaft side of the line to refer to: Many have argued that this loss is real and dangerous. Others have argued that it is either not real. I The negative tone with which Tonnies generally described gesellschaft makes it clear where he stood with regard to the loss of gemeinschaft: Tonnies called gemeinschaft a more "organic" kind of relationship, pointing to its common bases in blood and land, and he called gesellschaft "mechanicalIn ior i t was a n

unfeeling, means-ends sort of tie. Durkheim, though, saw both as kinds of "solidarity," and thus both as varieties of community, although the communalities they create have different origins. Probably so as to distance his position from that of Tönnies, as well as to critique it, Durkheim called a solidarity based on similarity - similarity of place, kinship, religion and norms - "mechanical," and a solidarity based on interdependence among people who may be completely dissimilar - interdependence through contracts, markets and the state - "organic. But although he saw both as forms of community, Durkheim did worry that there were "abnormal" forms of organic solidarity that would lead to a loss of the moral integration - and thus a feeling of anomie, as he famously termed it - that he argued came from mechanical solidarity. The result would be a widespread sense of lack of purpose, as well as "incessantly recurrent conflicts, and the multifarious disorders of which the economic world exhibits so sad a spectacle" Durkheim [1934], p. 163. Marx also found moral value in the *gesellschaft* side of collective action or, in his terms, class-for-itself. Indeed, he often described the *gemeinschaft* side negatively, arguing that the life of the city was potentially far more revolutionary - a place where a class-in-itself could come to recognize its common interests and become a class-for-itself - than the "stagnatory and vegetative" character of rural life Marx [1847], p. 100. In the eons of pondering the basis of human motivation, few have doubted that interests - things we want for ourselves - exist, and that we act on them. Weber [1904] called it *zweckrational*, or "instrumental-rational" action. We all have reasons, and thus interests, for doing everything we do - even reasons that others might consider insane. Therefore all human action is rational, interested action. There is an obvious objection to this totalizing account of human motivation: It is not very helpful. Ultimately, all it says is that people have reasons for doing whatever they do. It is more useful to ask, what are those reasons? Are they of the same sort? Do they - and how do they - overlap, interact and coexist? One important sort of reason is, I do not doubt, the pursuit of personal gain, of self-interest. But along with Tönnies and Weber, I would like to make the case that there is something more to human motivation.

Chapter 5 : How To Pronounce Androcles And The Lion

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Math in the Kitchen Welcome Books: Math in My World Look around - math is everywhere. Look around - math is everywhere. Using familiar settings, this series teaches kids how to add and subtract. It also reinforces number recognition. These books will show readers how important math is to their everyday activities. We also are left to wonder whether the supportive domestic environment in which previous administrations operated will recur, or whether Congressional and public support for Israel has limited administration options and thus changed the very nature of the American role in the peace process. Our overall conclusions in this volume represent a mix of process, politics, and substantive lessons learned, offered in the hope that a better understanding of the past can inform future policy. The Peace Puzzle tracks the American determination to articulate policy, develop strategy and tactics, and see through negotiations to agreements on an issue that has been of singular importance to U. The Study Group conducted in-depth interviews with more than policymakers, diplomats, academics, and civil society figures and developed performance assessments of the various U. Profiles the life of a penniless steamboat pilot who moved to Texas where he fought against nature and outlaws as he built a cattle empire that still endures. While legislators were writing the first laws in Alabama, some miscreant citizens were already breaking them, causing disorder and fleeing the hands of justice. Among these were cult-leader-turned-murderer "Bloody" Bob Sims, social-activist-turned-anarchist Albert Parsons, the mysterious hobo bandit Railroad Bill and the nefarious outlaw sheriff Steve Renfroe, who was credited with countless prison escapes, thefts and arson. Legendary Wild West figures Frank and Jesse James also appeared in Alabama, along with numerous other well-known gunslingers, pirates, crooks and desperados. Bushwhackers caused widespread chaos during the Civil War and were considered outlaws depending on which side you supported. The Murder of Carol Thompson At 9: Fritz Pearson glanced out her window and saw something almost unimaginable: Pearson would come to learn, was her beloved neighbor Carol Thompson, wife and mother of four. Earlier that morning, T. Their journey from disbelief to acceptance culminates in a private family trial where they decide whether their father truly was responsible for the violent act that crushed their childhood and forever altered their views of the world. The Fallen Angels This book has been written as a warning because most people will never be able to make any sense out of our current situation on Earth this day and age without comprehending the ancient story about the fallen Watchers because it is vaguely mentioned in Genesis. However, it is revealed more thoroughly within the Book of Enoch which is not included in the Bible nor is it taught in any church. Humanity seems to have lost their perspective on ancient knowledge, and is more focused on the accumulation of their wealth and non-essential material things which are just a distraction. This distraction has been created by the fallen Watchers who have been imprisoned in the depths of hell, but still deceive us humans with the well-known seven deadly sins and is the only power that the fallen Watchers have over humanity to lead them astray, which the reader will know by the time they finish reading the book.. Esther McLean brought the afternoon mail in to Cunningham. She put it on the desk before him and stood waiting, timidly, afraid to voice her demand for justice, yet too desperately anxious to leave with it unspoken. He leaned back in his swivel chair, his cold eyes challenging her. She was a young, soft creature, very pretty in a kittenish fashion, both sensuous and helpless. She twisted a rag of a handkerchief into a hard wadded knot. James Cunningham was a grim, gray pirate, as malleable as cast iron and as soft. He was a large, big-boned man, aggressive, dominant, the kind that takes the world by the throat and shakes success from it. The contour of his hook-nosed face had something rapacious written on it. Not till I get good and ready. Tears brimmed the brown eyes of the girl. She bit her lower lip, choked back a sob, and turned hopelessly away. Her misfortune lay at her own door. Butâ€” The woe in her heart was that the man she had loved was leaving her to face alone a night as bleak as death. Cunningham had always led a life of intelligent selfishness. He had usually got what he wanted because he was strong enough to take it. No scrupulous nicety of means had ever deterred him. He played his own hand with a cynical disregard of the rights of others. It was this that had made

him what he was, a man who bulked large in the sight of the city and state. Long ago he had made up his mind that altruism was weakness. He went through his mail with a swift, trained eye. One of the letters he laid aside and glanced at a second time. It brought a grim, hard smile to his lips. Your whole irrigation system in Dry Valley is a fake. The letter was signed, "One You Have Robbed. More than forty stab wounds and blows to her head with a blunt instrument had cut her life short. What monster had struck in the heart of a peaceful New England town? A Trust Betrayed Jeanne was a hard-working single mother. He lives in a small Connecticut farming community with his wife and children. Three complete short stories by Investigatio Her killer had strangled Jane until she passed out. Then, reportedly, he ripped open her blouse, posed her with her breasts exposed, and repeatedly stabbed Jane in the chest. He left no fingerprints or DNA"just a shattered, grieving family. Over the next 19 years, three other women were attacked in a similar fashion. Yet while serving a year sentence, he developed a twisted obsession with one very sick hero"infamous serial murderer Ted Bundy, a man he wrote about extensively in his prison letters to a friend. Ned studied the notorious killer, looked up to him. And as Ned festered in prison, waiting for the day he was to be cut loose, he decided he would be better than Bundy when he got out and started killing once again. William Phelps takes readers to some very dark places here, so hang on. In November , the bodies of four women were discovered in a drainage ditch behind a row of hotels, on the fringes of Atlantic City, New Jersey. In quoted excerpts from these exclusive letters written by Son of Sam to serial killer Gary Evans, a deeper, more interesting and eccentric psychopath emerges. If you thought you knew Son of Sam, think again.

Chapter 6 : Blog - Intranet - Intranet

Have a fact about Androcles And The Lion? Write it here to share it with the entire community.

At the party, I drank so much Portello pinkish ale and ate so much Gem Biscuits that when I went home, I could hardly touch the fufu and palmnut soup which my mother had prepared. In August, my father went on pension and all of us had to relocate from Akyim Tafo to Winneba, our hometown. I joined the Methodist Primary School in Primary 3 with my twin sister and two other older siblings. The Methodist Primary School at Winneba was an eye opener as the school had multiple streams and the head of the school, one Mr K. Arthur, was famously notorious for not sparing the rod. My class 3 teacher was one Mr Essandoh. The whole room would suddenly turn into a mourning group and our tears could perhaps form rivulets and flow to the Atlantic Ocean which was visible a few hundred metres from our school block. Every morning, Master K K Arthur reviewed the march past with his terrible cane not missing from his hefty hands. He kept an eagle eye for proper marching and inspected our school uniforms. One day, he caught me unawares with one of my shirt buttons off and hell was let loose with a torrent of cane strokes on me, which sent me running at top speed towards home to get my button stitched. At another time, in Primary 4, word went round that we the short and smallest boys in the Balmer Blue Section, marched improperly with a limp in our march. Master K K Arthur stormed into our classroom and fished us out, with two hefty guys stretching each of us out, hands and legs with the cane descending heavily on our tautly drawn khaki shorts at the buttocks. Because of such hazards and harassment, some guys sewed pieces of tarpaulin inside their khaki shorts! There were particular boys who never winced, no matter the number of strokes given. Maybe they had juju. For me, Kwesi Atta, a stroke of the cane was anathema and I would dither and writhe in pain, shouting at the top of my voice. I bet, the teachers had the last laugh. Luckily, I did not usually fall into caning spree trap as I was pretty smart with my arithmetic, dictation, history, geography, scriptures and all. The area which I loathed most was craft as I loved books. I read almost anything. By Primary 6, I was on top of the class till Standard 7. Though, some girls in Primary 5 and 6 gave me a run for my money. From middle school Form 1 standard 4 to standard 7, we were separated from our girls as we went to the famous Winneba Methodist Middle Boys School WMMBS, which was just a stone throw away from my house. The WMMBS excelled both in sports and academics as we were the envy of our counterparts in other schools, including the Zion, Anglican and Catholic schools. The rivalry between us and those schools often reached fever pitch, so much so that it was alleged that both sides had either gone to consult juju or were using the 6th and 7th Books of Moses to charm and hypnotise their opponents. We totalled about 75 pupils. Not even the late offer from Obuasi Sech Tech would give me a second chance, based upon my performance in the Common Entrance Exam. In, I had passed 3 A levels again through self tuition and by, before entering Legon, I had 5 A levels under my belt. Some friends who were ahead of me tried to advise me to drop one of them and swap for a less taxing option but I stuck to my guns and sailed through FUE First University Exams and all other university exams unscathed. Pondering was by being sentenced to symbolic lashes of being dipped in the pond many times, as pronounced by the Chief Priest or Chief Justice. When a lady was passing through the main hall, there was a cacophony of catcalls and inexplicable frenzy among guys, shouting unprintable obscenities. Those older male undergrads were the worst culprits as, despite their marital status, they went wayward, bringing in young secondary school girls dubbed Akotex. We were scared stiff to death as some daredevils threatened to blow up Legon Police Station and at another time, they snatched a gun from a policeman on guard at one of the banks on campus. That became a big issue and the police in armoured cars besieged us at the campus. That incident would require another write-up as it was a harrowing and frightening experience. The police cornered us and hemmed us in near Accra Girls and with truncheons and wicker basket shields, they beat hell out of us. Some unlucky students were maimed by police batons and some of us had to jump high walls with thorn bushes and barbed wire. Many lost their shoes in the hullabaloo. Legon was closed down several weeks by the Acheampong regime. Our student leaders, with a penchant for flamboyant propaganda and public speeches, included Oduro Kwarteng, Blay Amihere, Amilcar Cabral, Kamasan, Kwasi Adu, among others. For us teachers, we had

leaders like Badu and Toure. I recall the names of some of my famous lecturers, including:

Chapter 7 : Full text of "Androcles and the lion;"

formen, but the results really seemed to delightful as "Androdes and the Lion back, frequently extricating the ball from the work the cast has put in it, and then if they didn't, maybe they found some-

Chapter 8 : Full text of "Androcles and the Lion: Overruled; Pygmalion"

The first half of tonight's program features the A Capella Singers, the Ladji Camara African dance and music ensemble and the Mass Transit Theater Company's new production of Shaw's "Androdes.

Chapter 9 : William Windom (born September 28,), American actor | Prabook

Sally Ann Sockwell, Jeffrey Wachtel, Jayma Park Walters, Barbara Wright July 10 and 17 "Jack and the Beanstalk" July 24 and "Androdes and the Lion" August STEVENS PUPPETS (two.