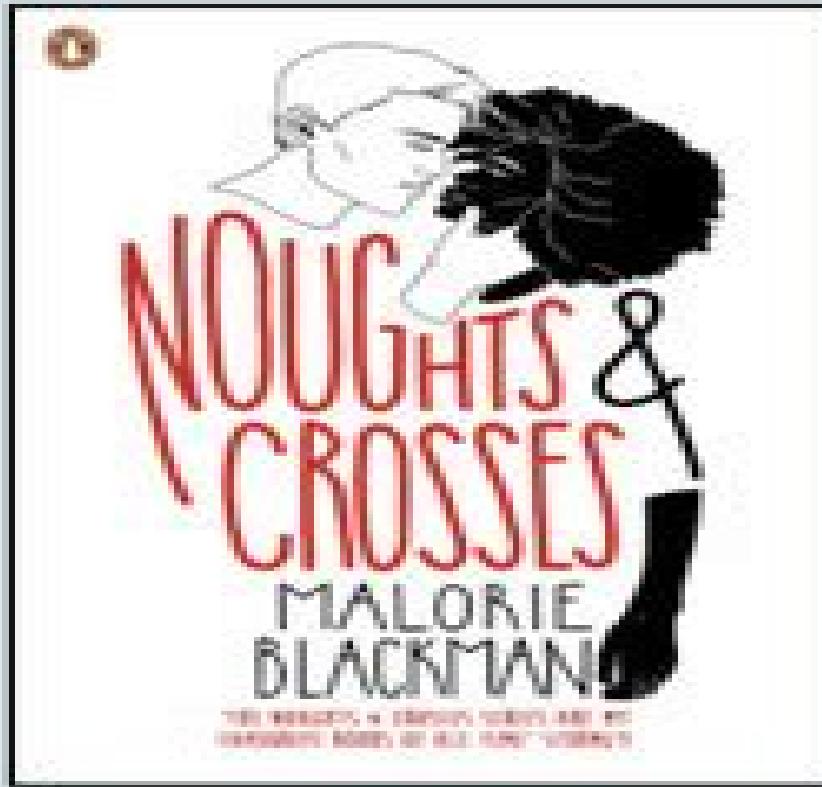


# *Noughts and Crosses*



*Malorie Blackman*

Study Guide

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Leipziger,Friederike Schücking-Jungblut,2020-05-05 This publication seeks to endeavour the relationship between material artefacts and reading practices in ancient and medieval cultures While the acts of reception of written artefacts in former times are irretrievably lost some of the involved artefacts are preserved and might comprise hints to the ancient reading practices In form of case studies the contributions to this volume examine various forms of written artefacts as to their implications on modes of reading Analyzing different Qumran scrolls codices Tefillin Mezuzot magical texts tablets bricks and statues as well as meta textual and iconographic aspects the articles inquire the possibilities of how to correlate material aspects to assumed modes of reception and practices of reading The contributions stem from Egyptology Papyrology Qumran Studies Biblical Studies Jewish Studies Ancient Christianity and Islamic Studies In total this volume contributes to the research on practices of reception in times past and demonstrates the potential hidden in text bearing artefacts

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**Postcolonial Literature** Hayley G. Toth,2025-03-10 An Open Access edition is available thanks to the kind sponsorship of the libraries participating in the Jisc Open Access Community Framework OpenUP initiative Debates about reading in postcolonial studies rarely discuss non professional readers except to secure the authority of professional reading practices In Reading Postcolonial Literature Hayley G Toth places non professional reading practices in dialogue with received academic wisdom to debunk common sense assumptions about non professional readers as Western or neocolonial consumers Drawing on reading practices recorded in academic books journal articles and on online book reviewing platforms like Amazon and Goodreads Toth draws attention to important continuities between professional and non professional

practices of reading postcolonial literature. At the same time she highlights that non professionals often have little desire to emulate the practices of professional postcolonial critics. Precisely by not adopting the established protocols and methods of postcolonial studies non professional readers call attention to the limits of dominant approaches to reading in the discipline. Across four chapters Toth examines the relationship between reading and identity during the Rushdie affair, the difference between reading and address the challenges posed by difficult texts and the legitimacy of non understanding and the reception of popular texts primarily read by non professional audiences. Reading Postcolonial Literature demonstrates that reception matters in any claims we make about the value of reading postcolonial literature and offers new ways forward for the practice study and teaching of reading in the discipline.

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