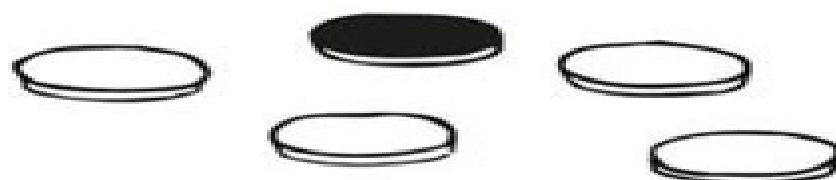


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## Svarta och vita

Läraren har spelmarker av den typ man använder när man spelar Othello, d.v.s. markerna är vita på den ena sidan och svarta på den andra. Man kan tillverka sådana själv, t.ex. genom att såga rundstav i tunna skivor och sedan måla ena sidan. Man visar hur många marker man har i handen eller i en burk och säger: "Nu ska jag skaka om dem och hälla ut dem på bordet. Hur många tror du kommer med vita sidan upp och hur många tror du kommer med svarta sidan upp?" Kanske kan man låta barnen gissa i form av att skriva hur de gissar på ett papper. Läraren har fyra marker, några skriver  $2+2$ , några  $3+1$  o.s.v. När markerna är uthärllda ligger tre svarta och en vit på bordet. De som skrivit  $3+1$  eller  $1+3$  har gissat rätt. Barnen lär sig den kommunikativa lagen för addition.



*Spel med fem marker. De som gissat  $4+1$  eller  $1+4$  har gissat rätt.*

## Kims lek

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**Shawna Sparrow**



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**Muslim Fashion** Reina Lewis, 2015-10-15 In the shops of London s Oxford Street girls wear patterned scarves over their hair as they cluster around makeup counters Alongside them hip twenty somethings style their head wraps in high black topknots to match their black boot cut trousers Participating in the world of popular mainstream fashion often thought to be the domain of the West these young Muslim women are part of an emergent cross faith transnational youth subculture of modest fashion In treating hijab and other forms of modest clothing as fashion Reina Lewis counters the overuse of images of veiled women as evidence in the prevalent suggestion that Muslims and Islam are incompatible with Western modernity Muslim Fashion contextualizes modest wardrobe styling within Islamic and global consumer cultures interviewing key players including designers bloggers shoppers store clerks and shop owners Focusing on Britain North America and Turkey Lewis provides insights into the ways young Muslim women use multiple fashion systems to negotiate religion identity and ethnicity

**The Living Church** ,1965 **Tough Crowd** Shawna Sparrow, 2013-03 Chastity is indeed possible in our modern world

**Lay Analysis** Robert S. Wallerstein, 2013-04-15 Lay Analysis Life Inside the Controversy chronicles the history of nonmedical analysis in absorbing detail It begins with the events of 1910 in Europe and America that initiated their divergent attitudes and policies regarding lay analysis proceeds to the unfolding struggles over this issue on both sides of the Atlantic and reviews the halting efforts of the APsaA beginning in the 1950s to reassess its opposition to lay analysis and make some provision for the training of nonmedical practitioners Wallerstein s illuminating treatment of the response of American nonphysician therapists to the APsaA s policy the manner in which they managed to

obtain clinical psychoanalytic training despite the APsaA's prohibition forms a fascinating story within his grand narrative. The book culminates in a comprehensive review of the lawsuit of March 1985 in which four clinical psychologists representing a stated class of several thousand colleagues and fully supported by the American Psychological Association brought suit against the APsaA and IPA hoping in this way to force a change in the APsaA's policies regarding the training of lay practitioners. Wallerstein drawing on the voluminous documentation to which he had full access memoranda correspondence depositions legal briefs and phone conversations reviews the three and a half year history of the lawsuit. He concludes his narrative with a measured and thoughtful assessment of the impact of the settlement on psychoanalysis today the changes it has brought about within organized psychoanalysis and the meaning of those changes for psychoanalysis as a discipline. Given Wallerstein's comprehensive scholarship his admirable even handedness and his unique participatory role in the lay analysis controversy over the course of his career it is unsurprising that *Lay Analysis: Life Inside the Controversy* should achieve distinction as a major contribution to the institutional history of psychoanalysis.

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