

Tirant Ses Origines Des Conflits Portant

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Abstract

I often turn to Wurl's essay as a source of inspiration for thinking through post-custodial archival possibilities. While the contemporary North American archival ethos imagines custodianship as the defining principle of archives, Wurl – now 15 years ago – advocated for a shift toward stewardship characterized by long-haul association between repositories and communities of origin. Departing from the “totalizing” mentality of custodial collecting, “stewardship recognizes the misleading futility of referring to a repository's holdings as anything more than a [limited] selection of potentially useful sources.” I am thankful to the queer ethnographers and oral historians whose writing has also helped me to reflect on listening for what people want, especially as their wants have conflicted with my expectations for interview encounters and archival acquisition discussions. Horacio Roque-Ramirez's haunting contribution to *Bodies of Evidence*, in which he grieves for his friend and narrator Alberta Nevarez (a.k.a. Teresita La Campesina), clarified for me that their relationship and those I have developed in my own work are the method of stewardship.

Introduction

Although the region today is culturally diverse – partly due to the international draw of various science and technology companies and multiple universities and colleges – its German heritage has continued to be a primary focus within local history communities and features prominently in tourism experiences like Oktoberfest and St. Jacobs Farmers' Market. Adichie uses these characters to reveal the reality of the Nigerian society by the contrastive empowered picture of Olanna and Kainene. Adichie purposefully uses character like Miss Adebayo to break the codes of taboo that cripples the liberation of women. This contrast portrayal of women give out as the representation of women in the Nigerian society. Miss Adebayo is presented as a knowledgeable person who participates in the evening discussions at Odenigbo's house.

Create brilliant future in the next 70 years and write together a new chapter in building a community with a shared future for mankind! On April 1, 2020, China and India usher in the important moment of the 70th anniversary of the establishment of diplomatic relations. Looking around the world, China and India, as the only two emerging countries with a population of more than 1 billion, shoulder the historical mission of national rejuvenation, play a key role in the process of the collective rise of developing

countries, and inject strong momentum into the profound changes unseen in a century. At this moment, it is particularly important to revisit the original aspiration of establishing diplomatic relations 70 years ago and carry forward the spirit of good neighborliness and friendship, unity and cooperation. Looking back at the past 70 years, China-India relations have moved ahead despite wind and rain and gone through an extraordinary development path. In the 1950s, the leaders of the older generation of the two countries made the historical decision to establish diplomatic relations between China and India, and jointly advocated the Five Principles of Peaceful Coexistence. "Hindi Chini Bhai Bhai" (Indians and Chinese are brothers) resounded throughout our two countries. From the 1980s, the two sides agreed to solve the boundary question through peaceful and friendly consultation, established strategic and cooperative partnership for peace and prosperity, and achieved all-round development of bilateral relations. After 2013, Chinese President Xi Jinping and Indian Prime Minister Narendra Modi initiated the "hometown diplomacy", held two informal summits in Wuhan and Chennai respectively, carried out strategic communication on overarching, long-term and strategic issues of

global and regional importance, and agreed to strengthen the closer partnership for development between the two countries. Today's achievements of China-India relations embodied the great efforts of several generations of our two peoples. We can draw some inspirations and experiences from the past. First, adhere to the strategic guidance of the leaders. Second, grasp the general trend of friendly cooperation. Third, expand the momentum of mutually beneficial cooperation. Fourth, enhance the coordination on international and regional affairs. Fifth, properly manage differences. At present, China-India relations stand at a new starting point and usher in new opportunities. We should draw wisdom from our thousands of years of civilizations and explore a way for neighboring and emerging major countries to get along with each other in accordance with "enhancing mutual trust, focusing on cooperation, managing differences and seeking common development". We also need to master the four keys of "leading, transmitting, shaping and integrating". "Leading" means to reach consensus and guide the direction of the development of bilateral relations under the guidance of our two leaders. "Transmitting" means to transmit the leaders' consensus to all levels and translate it into tangible cooperation and outcomes. "Shaping" means to go beyond the mode of managing differences, shape bilateral relations actively and accumulate positive momentum. "Integrating" means to strengthen exchanges and cooperation, promote convergence of interests and achieve common development. Indian President Ram Nath Kovind and Prime Minister Narendra Modi have both said that the whole world is a family, which strike a chord with Chinese philosophy concept of "universal peace" and "universal love". The ancient oriental wisdom is still full of vitality today. I believe that China and India have enough foresight and ability to join hands to realize "Dragon-Elephant Tango", create brilliant future in the next 70 years and write together a new chapter in building a community with a shared future for mankind! a high-resolution gamma-ray spectrometer equipped with a planar BEGe(Broad Energy Germanium) detector (Canberra, model BE3825) was used. The system has a relative efficiency of 20% and an

energy resolution (FWHM) of 0.38 keV at 5.9 keV, 0.628 keV at 122 keV and 1.724 keV at 1332.5 keV.

The detector was connected to a Digital Signal Analyser (DSA-LX) Unit (16K channel signal analyser, V1.0) from Canberra. It is shielded with 15 cm of lead (including 2 cm made of archaeological lead) to reduce the contribution of environmental radioactivity to its background. The lead shielding was sur-rounded with an inner layer of copper (0.2 cm thick) to reduce the contribution from Pb X-rays. The control of the acquisition parameters and the analysis of the collected spectra are carried out using GENIE-2000 computer software .

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The mixed gamma emitting CRM IAEA-447 (Certified Reference Material) was used for the efficiency calibration of the detection system (Shakhashiro et al., 2012). It includes different radionuclides of the natural uranium and thorium series: ^{208}Tl , ^{210}Pb , ^{210}Po , ^{212}Pb , ^{214}Pb , ^{214}Bi , ^{226}Ra , ^{228}Ac , ^{234}Th , ^{234}U and ^{241}Pu associated with ^{40}K , ^{90}Sr , ^{137}Cs and ^{241}Am radionuclides. The following radionuclides with their respective peaks were used to determine the experimental full-energy peak efficiency (FEPE) curve with energies in the range 45–2615 keV. Every prepared sample was counted for 24 h in the same counting geometry as the standard source. The activity concentrations of ^{226}Ra (^{238}U) and ^{232}Th in each sample can be estimated indirectly, via several gamma-ray lines from their decay products under the assumption of secular equilibrium. The gamma-ray lines at 295.2 keV (19.2%) and 351.9 keV (37.1%) from ^{214}Pb , and 609.3 keV (46.1%), 1120.3 keV (15%) and 1764.5 keV (15.4%) from ^{214}Bi were used to assess the ^{226}Ra activities. Also, the ^{232}Th activities were estimated using gamma-ray lines at 583.19 keV (86%) and 2614.51 keV (99.79%) from ^{208}Tl , 338.4 keV (12%) and 911.2 keV (29%) from ^{228}Ac and 238.6 keV (43.6%) from ^{212}Pb (Amrani and Tahtat, 2001). The ^{40}K activity was determined

by measurement of the single gamma line at 1460.8 keV (10.6%). The background counting due to naturally occurring radio nuclides in the

environment around the detector was subtracted from the peak of each sample.

In the framework of Islamic Da'wah, a fine work by Mohammad Abul Kalam titled "Da'wah in the Non-Muslim Societies in Bangladesh in the Modern Era" illustrates several principles of successful preaching in Bangladesh. This article has discussed the significance and duty of Da'wah in non-Muslim society by introducing the spread of Islam in South Asia, particularly Bangladesh. In addition, it describes both conventional and contemporary da'wah techniques, with an emphasis on Bangladesh, and suggests unrestricted engagement between Muslims and non-Muslims. The modern methodology is needed to serve the Ummah, which includes the members of different religions in Bangladesh, according to the comprehensive Da'wah strategy. In order to ensure that this academic work's message reaches a large number of non-Muslim native audiences, The purpose of "Challenges of Islamic Da'wah in Bangladesh: The Christian Missions and Their Evangelization" is to compare the multifaceted preaching style of Christian missionaries in order to discuss the difficulties of Islamic Da'wah in Bangladesh. It also discusses the responsibilities of Bangladeshi Islamic Da'wah movements, which deal with fresh methods and creative solutions to the escalating problems faced by Christian missionaries. In order to address the Da'wah

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The fact that people of different religions have the same rights and respect in performing important governmental duties from the very beginning of their lives is a glaring example of religious harmony in this nation. The fact that people of different religions have the same rights and respect in performing important governmental duties from the very beginning of their lives is a glaring example of religious harmony in this nation. Because religion influences society in many different ways as one of its elements, the majority of people in Bangladesh are familiar with Islam. Several people have shared their views and opinions about the Da'wah of Bangladesh in this section.

Foo, et al. discussed adverse skin reactions such as rashes, acne, and itching from mask use. It is the same with interviewed study by Agus Salim in many workers in the groceries related to their acne arisen in their face since last two years pandemic covid-19. The Center for Diseases Control (CDC), WHO, and the ministry of health of Indonesian Republic recommend wearing N95 masks during care

of patients with highly transmissible diseases such as tuberculosis, SARS, and COVID-19. The N in N95 stands for NIOSH, the National Institute for Occupational Safety and Health of the United States and 95 indicates filter efficiency of particles. Thus, an N95 mask is 95% effective at filtering airborne particles including very small ones.

References

1. Based on the references we get, to prevent the side effects of using masks for a long period is: Masks must be disposable or must be washed every day if they must be used many times.
2. Disposable masks should not be worn for more than 8 hours per day. Fabrics that can be used many times are those that are not made of wool.
3. Any sneezing or cough mask should be opened and closed with tissue and then discharged to the infectious site.
4. Every 2 hours wearing a mask, it must be open to breathe fresh air rich in oxygen so that the body, especially the lungs gets fresh air.
5. The mask or hook should not be made of latex because it can trigger allergies to the face area.
6. Avoid wearing a tight mask when driving a vehicle or exercising.