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NEW QUESTION: 1

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Data $\cdot \tilde{a} \in \cdot \tilde{a} f \dagger \tilde{a} f \frac{1}{4} \tilde{a}, \zeta \acute{a} \in \circ \tilde{a}, ' \tilde{a} f \check{z} \tilde{a}, ^1 \tilde{a}, - \tilde{a} \cdot \text{TM} \tilde{a}, < \tilde{a} - ^1 \tilde{a}^3 \cdot \tilde{a}, ' \tilde{a} \cdot \cdot \tilde{a} \frac{3}{4} > \tilde{a} - \tilde{a} \cdot \frac{3}{4} \tilde{a} \cdot \text{TM} \tilde{a} \cdot < \tilde{i} \frac{1}{4} \tilde{Y}$

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B. $\tilde{a} \check{s} - \acute{a} \cdot \acute{a} \text{E} - \tilde{a} \in \cdot \acute{a} \zeta \cdot \grave{e} - \cdot \tilde{a} \in \cdot \acute{e} \check{s} \grave{e} " \frac{1}{2}$

C. $\tilde{a} \check{S} \frac{1}{2} \acute{a} \dagger ^{\circ} \tilde{a} \in \cdot \acute{a} \zeta \cdot \grave{e} - \cdot \tilde{a} \in \cdot \acute{a} \circ \% \tilde{a} \cdot >$

D. $\check{c} \cdot " \acute{e} > \dagger \tilde{a} \in \cdot \check{c} \frac{1}{2} \text{O} \tilde{a} \cdot > \tilde{a} \in \cdot \acute{e} > \text{f} \grave{e}^a - \acute{a} \text{E} -$

Answer: D

Explanation:

<https://dataplatfom.cloud.ibm.com/docs/content/wsj/governance/dmg22.html>

NEW QUESTION: 2

Those examples of poetic justice that occur in medieval and Elizabethan literature, and that seem so satisfying, have encouraged a whole school of twentieth-century scholars to "find" further examples. In fact, these scholars have merely

forced victimized character into a moral framework by which the injustices inflicted on them are, somehow or other, justified. Such scholars deny that the sufferers in a tragedy are innocent; they blame the victims themselves for their tragic fates. Any misdoing is enough to subject a character to critical whips. Thus, there are long essays about the misdemeanors of Webster's Duchess of Malfi, who defied her brothers, and the behavior of Shakespeare's Desdemona, who disobeyed her father.

Yet it should be remembered that the Renaissance writer Matteo Bandello strongly protests the injustice of the severe penalties issued to women for acts of disobedience that men could, and did, commit with virtual impunity. And Shakespeare, Chaucer, and Webster often enlist their readers on the side of their tragic heroines by describing injustices so cruel that readers cannot but join in protest. By portraying Griselda, in the Clerk's Tale, as a meek, gentle victim who does not criticize, much less rebel against the prosecutor, her husband Walter, Chaucer incites readers to espouse Griselda's cause against Walter's oppression.

Thus, efforts to supply historical and theological rationalization for Walter's persecutions tend to turn Chaucer's fable upside down, to deny its most obvious effect on reader's sympathies. Similarly, to assert that Webster's Duchess deserved torture and death because she chose to marry the man she loved and to bear their children is, in effect to join forces with her tyrannical brothers, and so to confound the operation of poetic justice, of which readers should approve, with precisely those examples of social injustice that Webster does everything in his power to make readers condemn. Indeed, Webster has his heroine so heroically lead the resistance to tyranny that she may well inspire members of the audience to imaginatively join forces with her against the cruelty and hypocritical morality of her brothers.

Thus Chaucer and Webster, in their different ways, attack injustice, argue on behalf of the victims, and prosecute the persecutors. Their readers serve them as a court of appeal that remains free to rule, as the evidence requires, and as common humanity requires, in favour of the innocent and injured parties. For, to paraphrase the noted eighteenth-century scholar, Samuel Johnson, despite all the refinements of subtlety and the dogmatism of learning, it is by the common sense and compassion of readers who are uncorrupted by the characters and situations in medieval and Elizabethan literature, as in any other literature, can best be judged. As described in the passage, the process by which some twentieth-century scholars have reached their conclusions about the blameworthiness of victims in medieval and Elizabethan literary works is not similar to which of the following?

A. Development of two schools of thought about a factual situation, debate between the two schools, and rendering of a balanced judgment by an objective observer

B. Establishment of a theory, application of the theory to

ill-fittings data, and drawing of unwarranted conclusions from the data

C. Accurate observation of data, inaccurate calculation of statistics, and drawing of incorrect conclusions from the faulty statistics

D. Consideration of a factual situation by a group, discussion of various possible explanatory hypotheses and agreement by consensus on the most plausible explanation.

E. Derivation of logically sound conclusions from well-founded premises

Answer: B

Explanation:

Explanation/Reference:

Explanation:

NEW QUESTION: 3

A. Option C

B. Option D

C. Option B

D. Option A

Answer: B,D

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