How many Zavattinis are there? During a life spanning most of the twentieth century, the screenwriter who wrote Sciuscià, Bicycle Thieves, Miracle in Milan, and Umberto D. was also a pioneering magazine publisher in 1930s Milan, a public intellectual, a theorist, a tireless campaigner for change within the film industry, a man of letters, a painter and a poet. This intellectual biography is built on the premise that in order to understand Zavattini's idea of cinema and his legacy of ethical and political cinema (including guerrilla cinema), we must also tease out the multi-faceted strands of his interventions and their interplay over time. The book is for general readers, students and film historians, and anyone with an interest in cinema and its fate.

Reflexive Ethnography
A Guide to Researching Selves and Others
Psychology Press

The idea that Japan is a socially homogenous, uniform society has been increasingly challenged in recent years. This book takes the resulting view further by highlighting how Japan, far from singular or monolithic, is socially and culturally complex. It engages with particular life situations, exploring the extent to which personal experiences and lifestyle choices influence this contemporary multifaceted nation-state. Adopting a theoretically engaged ethnographic approach, and considering a range of "escapes" both physical and metaphorical, this book provides a rich picture of the fusions and fissures that comprise Japan and Japaneseness today.

Long known as the Cannibal Dance, the Hamat?sa is among the most important hereditary prerogatives of the Kwakwa?ka??wakw of British Columbia. Drawing on published texts, extensive archival research, and fieldwork, Writing the Hamat?sa offers a critical survey of attempts to record, interpret, and prohibit the ceremony. Such textual mediation and Indigenous response over four centuries helped transform the Hamat?sa from a set of specific practices into a generalized cultural icon. This meticulous work illuminates how Indigenous people contribute to, contest, and repurpose texts in the process of fashioning modern identities under settler colonialism.

Drawing on nine case studies and innovative empirical material from various regions of Uganda, this edited volume focuses on the interplay between humanitarian, economic and academic intervention on the one hand and mobility, permanent transit and (re-)settlement on the other – not least against the background of the versatile trajectories of flight and displacement and cultural practices that can be observed in the diverse environment of the country. In doing so, on a methodological level, this volume casts light on multifaceted processes of academic entanglements and knowledge production, on self-positioning processes of the researcher and the various role conflicts connected to research in complex settings.

In the current environment of a growing Muslim presence in Europe, young Muslims have started to develop a subculture of their own. The manifestations reach from religious rap and street wear with Islamic slogans to morally "impeccable« comedy. This form of religiously permissible fun and of youth-compatible worship is actively engaged in shaping the future of Islam in Europe and of Muslim/non-Muslims relations. Based on a vast collection of youth cultural artefacts, participant observations and in-depth interviews in France, Britain and Germany, this book provides a vivid description of Islamic youth culture and explores the reasons why young people develop such a culture.

This book investigates the transnational experiences of Chinese Singaporeans who lived in one of four global cities: Hong Kong, London, New York, or Singapore. Plüss argues that these middle-class, well-educated, and often highly skilled migrants mostly experienced a sense of
dis-embeddedness, and not cosmopolitanism, or hybridity, in their transnational lives. The author’s multi-sited study intersects the Chinese Singaporeans’ highly varied perceptions of these global cities and their biographies to show that these migrants—who often were repeat migrants—foremost experienced ruptures and disjuncture in their education, work, family, and/or friendships/lifestyle contexts. Transnational (dis)embeddedness is explained in terms of the Chinese Singaporeans’ access to resources and their views of self, others, places, and societies. Plüss recommends that research on these migrants should more fully account for the complexities of transnational processes, and contributes with such a knowledge to the scholarship on transnationalism, migration, race and ethnicity, and migrant non-integration. Dance intersects with ethnicity in a powerful variety of ways and at a broad set of venues. Dance practices and attitudes about ethnicity have sometimes been the source of outright discord, as when African Americans were - and sometimes still are - told that their bodies are 'not right' for ballet, when Anglo Americans painted their faces black to perform in minstrel shows, when 19th century Christian missionaries banned the performance of particular native dance traditions throughout much of Polynesia, and when the Spanish conquistadors and church officials banned sacred Aztec dance rituals. More recently, dance performances became a locus of ethnic disunity in the former Yugoslavia as the Serbs of Bosnia attended dance concerts but only applauded for the Serbian dances, presaging the violent disintegration of that failed state. The Oxford Handbook of Dance and Ethnicity brings together scholars from across the globe in an investigation of what it means to define oneself in an ethnic category and how this category is performed and represented by dance as an ethnicity. Newly-commissioned for the volume, the chapters of the book place a reflective lens on dance and its context to examine the role of dance as performed embodiment of the historical moments and associated lived identities. In bringing modern dance and ballet into the conversation alongside forms more often considered ethnic, the chapters ask the reader to contemplate previous categories of folk, ethnic, classical, and modern. From this standpoint, the book considers how dance maintains, challenges, resists or in some cases evolves new forms of identity based on prior categories. Ultimately, the goal of the book is to acknowledge the depth of research that has been undertaken and to promote continued research and conceptualization of dance and its role in the creation of ethnicity. Dance and ethnicity is an increasingly active area of scholarly inquiry in dance studies and ethnomusicology alike and the need is great for serious scholarship to shape the contours of these debates. The Oxford Handbook of Dance and Ethnicity provides an authoritative and up-to-date survey of original research from leading experts which will set the tone for future scholarly conversation.

Pierre Bourdieu was one of the most influential social thinkers of the past half-century, known for both his theoretical and methodological contributions and his wide-ranging empirical investigations into colonial power in Algeria, the educational system in France, the forms of state power, and the history of artistic and scientific fields-among many other topics. Despite the depth and breadth of his influence, however, Bourdieu's legacy has yet to be assessed in a comprehensive manner. The Oxford Handbook of Pierre Bourdieu fills this gap by offering a sweeping overview of Bourdieu's impact on the social sciences and humanities. Thomas Medvetz and Jeffrey J. Sallaz have gathered a diverse array of leading scholars who place Bourdieu's work in the wider scope of intellectual history, trace the development of his thought, offer original interpretations and critical engagement, and discuss the likely impact of his ideas on future social research. The Handbook highlights Bourdieu's contributions to established areas of research—including the study of markets, the law, cultural production, and politics—and illustrates how his concepts have generated new fields and objects of study. First published in 2011. Routledge is an imprint of Taylor & Francis, an informa company. Anthropologists training to do fieldwork in far-off, unfamiliar places prepare for significant challenges with regard to language, customs, and other cultural differences. However, like
other travelers to unknown places, they are often unprepared to deal with the most basic and necessary requirement: food. Although there are many books on the anthropology of food, Adventures in Eating is the first intended to prepare students for the uncomfortable dining situations they may encounter over the course of their careers. Whether sago grubs, jungle rats, termites, or the pungent durian fruit are on the table, participating in the act of sharing food can establish relationships vital to anthropologists’ research practices and knowledge of their host cultures. Using their own experiences with unfamiliar-and sometimes unappealing-food practices and customs, the contributors explore such eating moments and how these moments can produce new understandings of culture and the meaning of food beyond the immediate experience of eating it. They also address how personal eating experiences and culinary dilemmas can shape the data and methodologies of the discipline. The main readership of Adventures in Eating will be students in anthropology and other scholars, but the explosion of food media gives the book additional appeal for fans of No Reservations and Bizarre Foods on the Travel Channel.

The Museum of New Zealand Te Papa Tongarewa has been celebrated as an international leader for its bicultural concept and partnership with M?ori in all aspects of the museum, but how does this relationship with the indigenous partner work in practice? Biculturalism at New Zealand’s National Museum reveals the challenges, benefits and politics of implementing a bicultural framework in everyday museum practice. Providing an analysis of the voices of museum employees, the book reflects their multifaceted understandings of biculturalism and collaboration. Based on a year of intensive fieldwork behind the scenes at New Zealand’s national museum and drawing on 68 interviews and participant observations with 18 different teams across the organisation, this book examines the interactions and cultural clashes between M?ori and non-M?ori museum professionals in their day-to-day work. Documenting and analysing contemporary museum practices, this account explores how biculturalism is enacted, negotiated, practised and envisioned on different stages within the complex social institution that is the museum. Lessons learnt from Te Papa will be valuable for other museums, NGOs, the public service and organisations facing similar issues around the world. Biculturalism at New Zealand’s National Museum addresses a gap in the literature on biculturalism and reaffirms the importance of ethnography to the anthropological enterprise and museum studies research. As such, it will be essential reading for academics, researchers and postgraduate students in the fields of cultural anthropology, museum anthropology, museum studies, and M?ori studies or indigenous studies. It should also be of great interest to museum professionals.

Reflexive Ethnography provides a practical and comprehensive guide to ethnographic research methods which fully engages with the significant issues of modernism/postmodernism, subjectivity/objectivity and self/other.

What does it mean to become a man in the Arctic today? Becoming Inummarik focuses on the lives of the first generation of men born and raised primarily in permanent settlements. Forced to balance the difficulties of schooling, jobs, and money that are a part of village life with the conflicting demands of older generations and subsistence hunting, these men struggle to chart their life course and become inummariit - genuine people. Peter Collings presents an accessible, intelligent, humorous, and sensitive account of Inuit men who are no longer youths, but not yet elders. Based on over twenty years of research conducted in Ulukhaktok, Northwest Territories, Becoming Inummarik is a profound and nuanced look at contemporary Inuit life that shows not just what Inuit men do, but who they are. Collings recounts experiences from his immersion in the daily lives of Ulukhaktok’s men - from hunting and sharing meals to playing cards and grocery shopping - to demonstrate how seemingly mundane activities provide revelations about complex issues such as social relationships, status, and maturity. He also reflects on the ethics of immersive anthropological research, the difficulties of balancing
professional and personal relationships with informants, and the nature of knowledge in Inuit culture. Becoming Inummarik shows that while Inuit born into a modern society see themselves as different from their parents' generation, their adherence to traditional ideas about life ensures that they remain fully Inuit even as their community has witnessed drastic upheaval. Sense and Sadness is a study of music modality in relation to human emotion and the aesthetics of perception. It is also a musical story of survival through difficulty and pain. Focusing on chant at St George's Syrian Orthodox Church of Aleppo, author Tala Jarjour puts forward the concept of the emotional economy of aesthetics, which enables a new understanding of modal musicality in general and of Syriac musicality in particular. Jarjour combines insights from musicology and ethnomusicology, sound and religious studies, anthropology, history, East Christian and Middle Eastern studies, and the study of emotion, to seamlessly weave together multiple strands of a narrative which then becomes the very story it tells. At once intimate and analytical, this ethnographic text entwines academic thinking with its subject(s) and subjectivities. Drawing on imagination and metaphor, Jarjour brings to the fore overlapping, at times contradictory, modes of sense and sense-making. And reconciling multiple worlds as well as modes of thinking and belief, Sense and Sadness portrays events, writing, people, and music as they unfold together through ritual commemorations and a devastating, ongoing war.

Quoting is all around us. But do we really know what it means? How do people actually quote today, and how did our present systems come about? This book brings together a down-to-earth account of contemporary quoting with an examination of the comparative and historical background that lies behind it and the characteristic way that quoting links past and present, the far and the near. Drawing from anthropology, cultural history, folklore, cultural studies, sociolinguistics, literary studies and the ethnography of speaking, Ruth Finnegans fascinating study sets our present conventions into crosscultural and historical perspective. She traces the curious history of quotation marks, examines the long tradition of quotation collections with their remarkable recycling across the centuries, and explores the uses of quotation in literary, visual and oral traditions. The book tracks the changing definitions and control of quoting over the millennia and in doing so throws new light on ideas such as imitation, allusion, authorship, originality and plagiarism.

This book discusses one of the most frequently discussed subjects in history education during the last two decades, namely how secondary school pupils use the World Wide Web for their learning activities. Based on two case studies in two Dutch schools, the book shows some ways in which the use of the Web has changed history education in at least three respects: first, the findings of the two case studies show that the Web has a huge potential to turn the history class - previously described as boring and too abstract - into a livelier and more attractive environment, where concepts, events, phenomena and processes of the past almost always have textual and/or [audio]visual representations; second, strong indications were observed showing that the Web fosters historical understanding, not only by triggering thinking processes that take pupils beyond the shown contents, but also by prompting them to evaluate sources and sample relevant fragments for their assignments; third, the Web has brought into history education sources that were previously excluded, including those described as unconventional. This book shows, among other things, that convergence is underway on both the user side - since pupils use both conventional and unconventional online sources - and the content-production side, where heritage institutions are increasingly getting involved in unconventional platforms like Wikipedia. The latter emerged from the two case studies as the most popular source of historical information, while the websites of heritage institutions tended to appear at the bottom of the list of references. Unlike personal sites, which also scored better, heritage sites face some obstacles, including the still dominant desire to preserve institutions' identity and uniqueness, conservatism - which often prevents the redefinition of
collection management tasks -, and the tax-payers' dilemma. For that reason, collections are not hyperlinked and, therefore, remain invisible and not easy to find online.

Seniority-based hierarchy (jouge kankei) is omnipresent in Japanese group dynamics. How one comports, depends on one’s status and position vis-à-vis others. To-date, no study shows what constitutes this hierarchy, where and when individuals growing up in Japan first come into contact with it, as well as how they learn to function in it. This book fills in the lacunae. Considering jouge kankei as a social institution and adopting a discourse analytic approach, this volume examines the ways in which institutional jouge kankei as an enduring feature of Japanese social life are created and reproduced. The monograph analyses how seniority-based relations are enacted, legitimised, transmitted, and reified by social actors through language use and paralinguistic discursive practices, such as the use of space, objects, signs, and symbols. It also looks at how established rules could be challenged. The empirical data on which findings are based are gathered through 10 months of ethnographic fieldwork from 2015 to 2018 in Japanese schools, with certain types of data (school club etiquette books and uniforms) being presented and analysed for the first time. This volume also shows continuity and change of jouge kankei from school to work.

Transnational Death brings together eleven cutting-edge articles from the emerging field of transnational death studies. The collection highlights European, Asian, North American, and Middle Eastern perspectives, and reflects on people's changing experiences with death in the context of migration over time. The collection begins with a thematic assessment of transnational death studies, and then examines case studies, divided into Family, Community, and Commemoration sections. Together, the chapters provide new insights on issues including identity and belonging, community reciprocity, transnational communication, and spaces of mourning and commemoration. The collection is edited by Dr. Samira Saramo (University of Turku), Dr. Eerika Koskinen-Koivisto (University of Jyväskylä), and Professor of Ethnology Hanna Snellman (University of Helsinki).

This book contends that the project of Critical Human Resource Development (CHRD) is to effect change/transformation, and that, as such, critical scholars must expose the injustices and inequities associated with the neoliberal narrative which forms the dominant rationality of current mainstream HRD practice. In other words, those that would change must first recognise that there is a problem worthy of being transformed. It is here that much of the CHRD project has plateaued; there is much theorising on dominant ideology, hegemony, power structures, and other artefacts of a critical agenda, yet there are comparatively few empirical explorations of the CHRD project that would facilitate practical engagement. This book offers a means to help progress CHRD from its current concern with problem recognition to a champion of meaningful change. This book offers a series of chapters that provide examples of different approaches to engaging in interventions that allow CHRD professionals to challenge power structures, and, in turn, begin to effect change for organisations and employees alike. The chapters are clustered in three distinct approaches to thinking about, talking about and doing critical practice; thus, the sections of the book are titled “Reflecting”, “Voicing”, and “Enacting”.

With an increasing proportion of migration and mobility field studies being conducted by migrants and members of ethnic minorities in 'home' contexts, the implications of 'insider research' are increasingly subject critical scrutiny. Researchers who may share migration experiences or cultural, ethnic, linguistic or religious identities with their participants are exploring the means, ethics and politics of mobilizing 'insider capital' for the purpose of gaining access to and representing research participants. Bringing together the latest international scholarship in the sociology and anthropology of migration, this volume explores the complexities, joys and frustrations of conducting 'insider' research. The book offers analyses of key methodological, ethical and epistemological challenges faced by migration
researchers as they question the ways in which they come to identify with their research topic or their participants. Addressing questions of identity and categorization, ethics and methodology, epistemology and situated knowledge, Insider Research on Migration and Mobility will appeal to scholars across the social sciences with interests in migration, mobilities, diaspora studies and ethnic and racial identities, as well as those interested in qualitative research design and analysis.

By analyzing the history and current practice of two prewedding rituals commonly practiced by women in North-eastern Scotland, this book provides fresh insights into identity, gender, social class, contemporary attitudes to ritual, and what it means to approach marriage in the twenty first century.

Dealing with a single theme in each volume, the ARSR intends to tackle the relationship between the practices and the dynamics of everyday life and the different religions and spiritualities, within the framework of the post-secular society.

A critical examination of the impact of BRAC, the world’s largest NGO, on the status of women in Southern Bangladeshi cultural life. Founded in 1972 and now the largest NGO in the world, BRAC has been lauded for its efforts aimed at lifting the poor, especially women, out of poverty. In BRAC, Global Policy Language, and Women in Bangladesh, Manzurul Mannan—while not denying the many positive accomplishments of BRAC—places the organization under a critical microscope. Drawing on his experience as a Bangladeshi native and BRAC insider, Mannan provides unique insights into not only BRAC’s phenomenal growth and its role in diffusing western and development ideologies but also, more importantly, how target populations have been affected culturally and socially. He explains how BRAC has employed western ideas, theories, and philosophies of agency when engaging in development interventions in even the remotest villages, seeking to transform social structures, women’s status, and the local polity. The resulting intermingling of exogenous perspectives with local knowledge leads to a degree of inconsistency and dissonance within BRAC’s own operations, while generating opposition from local commoners and elites. Cautionary yet hopeful, the book advocates greater cultural sensitivity as a way to mitigate conflict between BRAC and the constituencies it serves.

When investigating the diverse, complex and changing contemporary field of sport, we recognize there is no methodology that meets the needs of all sport. Sport researchers should take advantage of innovative approaches from other fields to explore emerging phenomena or innovatively advance scholarly sport research approaches. For example, technology, globalization and commercialization may be the principal trends, but they are not the only trends, Sport researchers have the opportunity to study other trends, including the modernization of sport organizations, changing governance practices, regulatory changes, innovation, merchandising, media and broadcasting technologies, socio demographic influences (i.e. aging populations, change in employment patterns, increasing diversity), sport for development, physical activity and sport participation changes. As such, this book introduces innovative research methods and approaches can be applied to the sport discipline. This book was originally published as a special issue of Sport in Society.

This volume provides a critical examination of quality in the interpreting profession by deconstructing the complex relationship between professional norms and ethical considerations in a variety of sociocultural contexts. Over the past two decades the profession has compelled scholars and practitioners to take into account numerous factors concerning the provision and fulfillment of interpreting. Building on ideas that began to take shape during an international conference on interpreter-mediated interactions, commemorating Miriam Shlesinger, held in Rome in 2013, the book explores some of these issues by looking at the notion of quality through interpreters’ self-awareness of norms at work across a variety of professional settings, contextualising norms and quality in relation to ethical behaviour in
everyday practice. Contributions from top researchers in the field create a comprehensive picture of the dynamic role of the interpreter as it has evolved, with key topics revisited by the addition of new contributions from established scholars in the field, fostering discussion and further reflection on important issues in the field of interpreting. This volume will be key reading for scholars, researchers, and graduate students in interpreting and translation studies, pragmatics, discourse analysis, and multilingualism.

This book explores the role of cultural heritage in post-conflict reconstruction, whether as a motor for the prolongation of violence or as a resource for building reconciliation. The research was driven by two main goals: to understand the post-conflict reconstruction process and to identify how this process evolves in the medium term and the impact it has on society. The Spanish Civil War (1936-39) and its subsequent phases of reconstruction provides the primary material for this exploration. In pursuit of the first goal, the book centers on the material practices and rhetorical strategies developed around cultural heritage in post-civil war Spain and the victorious Franco regime's reconstruction. The analysis captures a discursively complex set of practices that made up the reconstruction and in which a variety of Spanish heritage sites were claimed, rebuilt or restored, and represented - as signs of historical narratives, political legitimacy, and group identity. The reconstruction of the town of Gernika is a particularly emblematic instance of destruction and a significant symbol within the Basque regions of Spain, as well as internationally. By examining Gernika, it is possible to identify some of the trends common to the reconstruction as a whole, along with those aspects that pertain to its singular symbolic resonance. In order to achieve the second goal, the book examines the processes of selection, value change, and exclusionary dynamics of reconstruction. Exploring the possible impact of post-civil war reconstruction in the medium term is conducted in two time frames: the period of political transition that followed General Franco’s death in 1975, and the 2004-2008 period when Rodriguez Zapatero's government undertook initiatives to 'recover the historic memory' of the war and dictatorship. Finally, the observations made of the Spanish reconstruction are analyzed in terms of how they might reveal general trends in post-conflict reconstruction processes in relation to cultural heritage. These insights are pertinent to the situations in Cambodia, Bosnia and Herzegovina, Afghanistan, and Iraq.

Reflexive Ethnography is a unique guide to ethnographic research for students of anthropology and related disciplines. It provides practical and comprehensive guidance to ethnographic research methods, but also encourages students to develop a critical understanding of the philosophical basis of ethnographic authority. Davies examines why reflexivity, at both personal and broader cultural levels, should be integrated into ethnographic research and discusses how this can be accomplished for a variety of research methods. This revised and updated second edition includes: a new chapter on internet-based research and ‘interethnography’ chapters on selection of topics and methods, data collection and analysis, and ethics and politics of research practical advice on writing up ethnographic study new and updated research examples.

Postmodernist relativism can lead to an over-emphasis on reflexivity that denies the possibility of social research. Reflexive Ethnography utilises postmodernist insights – incorporation of different standpoints, exposure of the intellectual tyranny of meta-narratives – but proposes that reflexive ethnographic research be undertaken from a realist perspective. Reflexive Ethnography will help students to use and understand ethnographic research practices that fully incorporate reflexivity without abandoning claims to develop valid knowledge of social reality.

In Magic’s Reason, Graham M. Jones tells the entwined stories of anthropology and
entertainment magic. The two pursuits are not as separate as they may seem at first. As Jones shows, they not only matured around the same time, but they also shared mutually reinforcing stances toward modernity and rationality. It is no historical accident, for example, that colonial ethnographers drew analogies between Western magicians and native ritual performers, who, in their view, hoodwinked gullible people into believing their sleight of hand was divine. Using French magicians’ engagements with North African ritual performers as a case study, Jones shows how magic became enshrined in anthropological reasoning. Acknowledging the residue of magic’s colonial origins doesn’t require us to dispense with it. Rather, through this radical reassessment of classic anthropological ideas, Magic’s Reason develops a new perspective on the promise and peril of cross-cultural comparison.

Sense and Sadness is an innovative study of music modality in relation to human emotion and the aesthetics of perception. It is also a musical story of survival through difficulty and pain. Focusing on chant at St George’s Syrian Orthodox Church of Aleppo, author Tala Jarjour puts forward the concept of the emotional economy of aesthetics, which enables a new understanding of modal musicality in general and of Syriac musicality in particular. Jarjour combines insights from musicology and ethnomusicology, sound and religious studies, anthropology, history, East Christian and Middle Eastern studies, and the study of emotion, to seamlessly weave together multiple strands of a narrative which then becomes the very story it tells. Drawing on imagination and metaphor, she brings to the fore overlapping, at times contradictory, modes of sense and sense making. At once intimate and analytical, this ethnographic text entwines academic thinking with its subject(s) and subjectivities, portraying events, writing, people, and music as they unfold together through ritual commemorations and a devastating, ongoing war.

This book analyses the challenges of secrecy in security research, and develops a set of methods to navigate, encircle and work with secrecy. How can researchers navigate secrecy in their fieldwork, when they encounter confidential material, closed-off quarters or bureaucratic rebuffs? This is a particular challenge for researchers in the security field, which is by nature secretive and difficult to access. This book creatively assesses and analyses the ways in which searcies operate in security research. The collection sets out new understandings of secrecy, and shows how secrecy itself can be made productive to research analysis. It offers students, PhD researchers and senior scholars a rich toolkit of methods and best-practice examples for ethically appropriate ways of navigating secrecy. It pays attention to the balance between confidentiality, and academic freedom and integrity. The chapters draw on the rich qualitative fieldwork experiences of the contributors, who did research at a diversity of sites, for example at a former atomic weapons research facility, inside deportation units, in conflict zones, in everyday security landscapes, in virtual spaces and at borders, bureaucracies and banks. The book will be of interest to students of research methods, critical security studies and International Relations in general.

Muthuraj Swamy provides a fresh perspective on the world religions paradigm and 'interreligious dialogue'. By challenging the assumption that 'world religions' operate as essential entities separate from the lived experiences of practitioners, he shows that interreligious dialogue is in turn problematic as it is built on this very paradigm, and on the myth of religious conflict. Offering a critique of the idea of 'dialogue' as it has been
advanced by its proponents such as religious leaders and theologians whose aims are to promote inter-religious conversation and understanding, the author argues that this approach is 'elitist' and that in reality, people do not make sharp distinctions between religions, nor do they separate political, economic, social and cultural beliefs and practices from their religious traditions. Case studies from villages in southern India explore how Hindu, Muslim and Christian communities interact in numerous ways that break the neat categories often used to describe each religion. Swamy argues that those who promote dialogue are ostensibly attempting to overcome the separate identities of religious practitioners through understanding, but in fact, they re-enforce them by encouraging a false sense of separation. The Problem with Interreligious Dialogue: Plurality, Conflict and Elitism in Hindu-Christian-Muslim Relations provides an innovative approach to a central issue confronting Religious Studies, combining both theory and ethnography.

Ethnographic research is fundamental to the discipline of anthropology. However, contemporary debate on themes such as modernism/postmodernism, subjectivity/objectivity and self/other put the value of fieldwork into question. Reflexive Ethnography provides a practical and comprehensive guide to ethnographic research methods which fully engages with these significant issues. Reflexive Ethnography tackles all the relevant research questions, including chapters on selection of topics and methods, data collection, analysis, and ethics and politics. Charlotte Aull Davies stresses that the researcher's own subjectivity need not have a negative effect on their methodology. Reflexive ethnography can create a unique form of material which is not accessible through native texts, but which is neither simply the product of the individual anthropologist's psyche. Instead it generates knowledge which in essence reflects social reality.

Norway, Sweden, and Denmark are home to more than 90,000 transnational adoptees of Scandinavian parents raised in a predominantly white environment. This ethnography provides a unique perspective on how these transracial adoptees conceptualize and construct their sense of identity along the intersection of ethnicity, family, and national lines.

The stories gathered in these pages lay bare the power of the arts to unsettle and rework deeply ingrained religious beliefs and practices. This book grounds its narrative in the accounts of 82 Evangelicals who underwent a sea-change of religious identity through the intervention of the arts. "There never would have been an undoing of my conservative Evangelical worldview" confides one young man, "without my encounter with the transcendent work of Mark Rothko on that rainy afternoon in London's Tate Modern." "The characters in The Brothers Karamazov began to feel like family to me," reports another individual, "and the doubts of Ivan Karamazov slowly saturated my soul." As their stories unfold, the subjects of the study describe the arts as sources of, by turns, "defamiliarization," "comfort in uncertainty," "a stand-in for faith" and a "surrogate transcendence." Drawing on memoirs, interviews, and field notes, Philip Salim Franics explores the complex interrelationship of religion and art in the modern West, and offers an important new resource for on-going debates about the role of the arts in education and social life.

In French Immersion Ideologies in Canada, Sylvie Roy gives voice to people who have experiences with French immersion programs in Alberta, Canada. Using a
sociolinguistics for change approach, she interprets questions related to language ideologies, as well as reasons people learn French as an additional language and why some students are asked to learn English first. She also reflects on what it means to become or to be bilingual or multilingual in a globalized world. Roy discusses teachers' and learners' linguistic and cultural practices and examines transculturality for the future. By questioning concepts that recur in participants' narratives, this book explores how power is reproduced, who is marginalized in the process, and what can be done to deconstruct ideologies about learning and teaching French in Canada and in the world. Roy demonstrates complex issues related to the French language and their consequences for learners, parents, teachers, and administrators.

In this illuminating tour of humanity, Joy Hendry and Simon Underdown reveal the origins of our species, and the fabric of human society, through the discipline of anthropology. Via fascinating case studies and discoveries, they unravel our understanding of human behaviours and beliefs, including how witchcraft has been used to justify misfortune, and debunk old-fashioned ideas about “race” based upon the latest genetic research. They even share what our bathroom tells us about our concept of the body – and ourselves. From our evolutionary ancestors, through our rites of passage, to our responses to globalization, Hendry and Underdown provide the essential first step to understanding the world as an anthropologist would – in all its diversity and commonality.

This book analyzes the everyday emotions of international peacebuilding practitioners as practices that hinder – and potentially help – them to listen more receptively to their local partners. It develops “emotional practices” as an analytical concept by integrating critical feminist perspectives insights into practice approaches. Effective peacebuilding requires international actors to listen to local partners. This sounds simple enough but often fails in practice. Examining how everyday emotions help or hinder internationals’ receptivity to local perspectives, the book challenges the conventional wisdom that emotions do not matter – at least not those of internationals who are the privileged party in peacebuilding partnerships. The book is based on interviews with peacebuilding practitioners, donors and researchers working in the Balkans and East Africa, as well as in the UK, the US and Sweden, and gives a detailed and no-nonsense description of daily dilemmas regarding listening and partnerships. Johansson provides concrete recommendations of how internationals can practice personally, organizationally, and geopolitically to build emotional capacity that will help them listen better to local actors. Drawing on the author’s expertise in political science and peace and conflict research, this volume speaks to scholars in international relations, political theory, sociology, cultural studies, development studies, critical theory, and anthropology.

In what sense can organized football fans be understood as political actors or participants in social movements? How do fan struggles link to wider social and political transformations? And what methodological dilemmas arise when researching fan activism? Fan Activism, Protest and Politics seeks ethnographic answers to these questions in a context – Zagreb, Croatia – shaped by the recent Yugoslav wars, nation-state building, post-socialist ‘transition’ and EU accession. Through in-depth ethnography following the everyday subcultural practices of a left-wing fan group, NK Zagreb's White Angels, alongside terrace observations and interviews conducted with
members of GNK Dinamo's Bad Blue Boys, this book details fans' interactions with the police, club management, state authorities and other fan groups. Themes ranging from politics, socialization, masculinity, sexuality and violence to fan authenticity are examined. In moving between two groups, the book explores methodological issues of wider relevance to researchers using ethnographic methods. This is important reading for students and researchers alike in the fields of football studies, regional studies of the former Yugoslavia and post-socialism, political sociology and social movements, and studies of masculinity, gender and sexuality. A useful resource for scholars writing about social movements and protest, or post-socialist subcultural scenes in south-east Europe, the book is also a fascinating read for policymakers interested in better understanding the contemporary (geo)political situation in the region.

Offers an overarching definition and framework for the study of religion as it manifests itself in everyday life Look around you as you walk down the street; somewhere, usually hidden in plain sight, there will be traces of religion. Perhaps it is the person who walks past with a Christian tattoo or a Muslim hijab. Perhaps it is the poster announcing a charity auction at the local synagogue. Or perhaps you open your Instagram feed to see what inspiring images and meditations have been posted by spiritual guides to help start the day. Studying Lived Religion examines religious practices wherever they happen—both within religious spaces and in everyday life. Although the study of lived religion has been around for over two decades, there has not been an agreed-upon definition of what it encompasses, and we have lacked a sociological theory to frame the way it is studied. This book offers a definition that expands lived religion’s geographic scope and a framework of seven dimensions around which we can analyze lived religious practice. Examples from multiple traditions and disciplines show the range of methods available for such studies, offering practical tips for how to begin. The volume opens up how we understand the category of lived religion, erasing the artificial divide between what happens in congregations and other religious institutions and what happens in other settings. Nancy Tatom Ammerman draws on examples ranging from Singapore to Accra to Chicago to show how deeply religion permeates everyday lives. In revealing the often overlooked ways that religion shapes human experience, she invites us all into new ways of seeing the world around us.

In recent years, the extent to which contemporary societies are secular has come under scrutiny. At the same time, many countries, especially in Europe, have increasingly large nonaffiliate, "subjectively secular" populations, while non-religious cultural movements like the New Atheism and the Sunday Assembly have come to prominence. Making sense of secularity, irreligion, and the relationship between them has therefore emerged as a crucial task for those seeking to understand contemporary societies and the nature of modern life. Drawing on ethnographic fieldwork in southeast England, Recognizing the Non-religious develops a new vocabulary, theory, and methodology for thinking about the secular. It distinguishes between separate and incommensurable aspects of so-called secularity as insubstantial - involving merely the absence of religion - and substantial - involving beliefs, ritual practice, and identities that are alternative to religious ones. Recognizing the cultural forms that present themselves as non-religious therefore opens up new, more egalitarian and more theoretically coherent ways of thinking about people who are "not religious." It is also argued that recognizing the non-religious allows us to reimagine the secular itself in new and productive ways.
This book is part of a fast-growing area of research that builds upon and contributes to theoretical debates concerning secularization, "desecularization," religious change, postsecularity, and postcolonial approaches to religion and secularism. As well as presenting new research, this book gathers insights from the wider studies of non-religion, atheism, and secularism in order to consolidate a theoretical framework, conceptual foundation and agenda for future research.

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