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Tradition Through Modernity Pertti J. Anttonen, 2005 When studying social practices that are regarded as traditional, 'tradition' is usually seen as an element of meaning. Whose meaning is it? Is it a meaning generated by those who study tradition or those who are being studied? In both cases, particular criteria for traditionality are employed, whether these are explicated or not. The individuals, groups of people and institutions that are studied may continue to uphold their traditions or name their practices traditions without having to state in analytical terms their criteria for traditionality. This cannot, however, apply to people who make the study of traditions their profession, especially those engaged in the academic field of the 'science of tradition,' a paraphrase given to folklore studies. Traditions call for explanation, instead of being merely described or used as explanations for apparent repetitions, reiterations, replications, continuations or symbolic linking in social practice, values, meaning, culture, and history. In order to explain the concept of tradition and the category of the traditional, scholars must situate its use in particular historically specific discourses -- ways of knowing, speaking, conceptualisation and representation -- in which social acts receive their meanings as traditional. This book argues that since the concepts of tradition and modern are fundamentally modern, what they aim to and are able to describe, report and denote is epistemologically modern, as that which is regarded as non-modern and traditional is appropriated into modern social knowledge through modern concepts and discursive means. Modernity cannot represent non-modernity without modern mediation, which therefore makes the representations of non-modernity also modern. Accordingly, the book deals with the modernness of objectifying, representing and studying folklore and oral traditions. The first section focuses on modern and tradition as modern concepts, and the conception of folklore and its study as a modern trajectory. The second section discusses the politics of folklore with regard to nationalism, and the role of folk tradition in the production of nation-state identity in Finland.

Taking Trade to the Streets Susan Ariel Aaronson, 2002-05-14 In the wake of civil protest in Seattle during the 1999 World Trade Organization meeting, many issues raised by globalization and increasingly free trade have been in the forefront of the news. But these issues are not necessarily new. *Taking Trade to the Streets* describes how so many individuals and nongovernmental organizations came over time to see trade agreements as threatening national systems of social and environmental regulations. Using the United States as a case study, Susan Ariel Aaronson examines the history of trade agreement critics, focusing particular attention on NAFTA (the North American Free Trade Agreement between Canada, Mexico, and the United States) and the Tokyo and Uruguay Rounds of trade liberalization under the GATT. She also considers the question of whether such trade agreement critics are truly protectionist. The book explores how trade agreement critics built a fluid global movement to redefine the terms of trade agreements (the international system of rules governing trade) and to redefine how citizens talk about trade. (The terms of trade is a relationship between the prices of exports and of imports.) That movement, which has been growing since the 1980s, transcends borders as well as longstanding views about the role of government in the economy. While many trade agreement critics on the left say they want government policies to make markets more equitable, they find themselves allied with activists on the right who want to reduce the role of government in the economy. Aaronson highlights three hot-button social issues--food safety, the environment, and labor standards--to illustrate how conflicts arise between trade and other types of regulation. And finally she calls for a careful evaluation of the terms of trade from which an honest debate over regulating the global economy might emerge. Ultimately, this book links the history of trade policy to the history of social regulation. It is a social, political, and economic history that will be of interest to policymakers and students of history, economics, political science, government, trade, sociology, and international affairs. Susan Ariel Aaronson is Senior Fellow at the National Policy Institute and occasional commentator on National Public Radio's Morning Edition.

For The Love of Hops Stan Hieronymus, 2012-11-15 It is difficult to believe that at one time hops were very much the marginalized ingredient of modern beer, until the burgeoning craft beer movement in America reignited the industry's enthusiasm for hop-forward beer. The history of hops and their use in beer is long and shrouded in mystery to this day, but Stan Hieronymus has gamely teased apart the many threads as best anyone can, lending credence where due and scotching unfounded claims when appropriate. It is just one example of the deep research through history books, research articles, and first-hand interviews with present-day experts and growers that has enabled Stan to produce a wide-ranging, engaging account of this essential beer ingredient. While they have an exalted status with today's craft brewers, many may not be aware of the journey hops take to bring them, neatly baled or pressed into blocks and pellets, into the brewhouse. Stan paints a detailed and, at times, personal portrait of the life of hops, weaving technical information about hop growing and anatomy with insights from families who have been running their hop farms for generations. The author takes the reader on a tour of the main growing regions of central Europe, where the famous landrace varieties of Slovenia, the Czech Republic, and Germany originate, to England and thence to North America, and latterly, Australia and New Zealand. Growing hops and supplying the global brewing industry has always been a hard-nosed business, and Stan presents statistics on yields, acreage, wilt and other diseases, interspersed with words from the farmers themselves that illustrate the challenges and uncertainties hop growers face. Along the way, Stan gives details about some of the most well-known varieties—Saaz, Hallertau, Tettnang, Golding, Fuggle, Cluster, Cascade, Willamette, Citra, Amarillo, Nelson Sauvin, and many others—and their history of use in the Old World and New World. The section culminates in a catalog of 105 hop varieties in use today, with a brief description of character and vital statistics for each. Of course, the art and science of using hops in making beer is not forgotten. Once the hops have been harvested, processed, and delivered to the brewery, they can be used in myriad ways. The author moves from the toil of the hop gardens to that of the brewhouse, again presenting a blend of history and present-day interviews and research articles to explain alpha acids, beta acids, bitterness, harshness, smoothness, and the deterioration of bittering flavors over time. Perception is all important when discussing bitterness, and the author touches on genetics, evolution, the vagaries of individuals' perceptions of bitterness, and changing tastes, such as the “lupulin shift.” The meaning of the international bitterness unit, or IBU, is not always properly understood and here Stan lays out a brief history of how the IBU came to be and an appreciation of the many variables affecting utilization in the boil and final bitterness in beer. Adding hops is not as simple as it sounds, and Stan's research illustrates that if you ask ten brewers about something you will get eleven opinions. Early additions, late additions, continuous hopping, first wort hopping, and hop bursting are all discussed with a healthy dose of pragmatic wisdom from brewers and a pinch of chemistry. There then follows an entire chapter devoted to the druidic art of dry hopping, following its commonplace usage in nineteenth-century England to the modern applications found in today's US craft brewing scene. The author uncovers hop plugs, hop coffins, and the “pendulum method,” along with the famous hop rocket and hop torpedo used by some of America's leading craft breweries. Every brewer has their dry hopping method and, gratifyingly, many are happy to share with the author, making this chapter a great source for inspiration and ideas. Many of the brewers the author interviewed were also happy to share recipes. There are 16 recipes from breweries in America, Belgium, Czech Republic, Denmark, England, Germany, and New Zealand. These not only present delicious beers but give some insight into how professional brewers design their recipes to get the most out of their hops. As always, Stan imparts wisdom in an engaging and accessible fashion, making this an amazing compendium on “every brewer's favorite flower.”

The Digital Age and Its Discontents Matteo Stocchetti, 2020-08-11 Three decades into the ‘digital age’, the promises of emancipation of the digital ‘revolution’ in education are still unfulfilled. Furthermore, digitalization seems to generate new and unexpected challenges – for example, the unwarranted influence of digital monopolies, the radicalization of political communication, and the facilitation of mass surveillance, to name a few. This volume is a study of the downsides of digitalization and the re-organization of the social world that seems to be associated with it. In a critical perspective, technological development is not a natural but a social process: not autonomous from but very much dependent upon the interplay of forces and institutions in society. While influential forces seek to establish the idea that the practices of formal education should conform to technological change, here we support the view that education can challenge the capitalist appropriation of digital technology and, therefore, the nature and direction of change associated with it. This volume offers its readers intellectual prerequisites for critical engagement. It addresses themes such as Facebook’s response to its democratic discontents, the pedagogical implications of algorithmic knowledge and quantified self, as well as the impact of digitalization on academic profession. Finally, the book offers some elements to develop a vision of the role of education: what should be done in education to address the concerns

that new communication technologies seem to pose more risks than opportunities for freedom and democracy.

World State, Nation States, Or Non-centralized Institutions? Victor Segesvary,2003 World state or nation-states? Democratic or hegemonic transnational order? Illusions and delusions. . . Ethnic conflicts, religious fundamentalism and evanescent, hard-to-grasp worldwide terrorism--what will be humanity's political future? This study is the first to try to find non-conventional solutions to this problem. Its intent is to induce people to invent new ways of political reordering based on prevailing trends in civil societies, and to think of adopting hitherto unimaginable, entirely new political-institutional forms. A second innovating aspect is its linking such a political reordering to the achievements of scientific and technological progress, the availability of the latest information and communication technologies. Political communities' networking is seen as the only way to realize the ideas proposed through linking the new institutional entities in a non-centralized framework.

Abounding in Kindness Elizabeth A. Johnson ,2015-03-01

Egregore Ray Ellenwood,1992

Urban Injustice David Hilfiker,2011-01-04 David Hilfiker has committed his life, both as a writer and a doctor, to people in need, writing about the urban poor with whom he's spent all his days for the last two decades. In *Urban Injustice*, he explains in beautiful and simple language how the myth that the urban poor siphon off precious government resources is contradicted by the facts, and how most programs help some of the people some of the time but are almost never sufficiently orchestrated to enable people to escape the cycle of urban poverty. Hilfiker is able to present a surprising history of poverty programs since the New Deal, and shows that many of the biggest programs were extremely successful at attaining the goals set out for them. Even so, Hilfiker reveals, most of the best and biggest programs were social insurance programs, like Medicare and Social Security, that primarily assisted the middle class, not the poor. Whereas, public assistance programs, directed specifically towards the poor, were often extremely effective as far as they went, but were instituted with far less ambitious goals. In a book that is short, sweet, and completely without academic verbosity or pretension, Hilfiker makes a clear path through the complex history of societal poverty, the obvious weaknesses and surprising strengths of societal responses to poverty thus far, and offers an analysis of models of assistance from around the world that might perhaps assist us in making a better world for our children once we decide that is what we must do.

Testing the Limits Mark J. Rozell,Gleaves Whitney,2009-09-16 This collaboration of distinguished presidential scholars offers one of the first book-length post-presidency analyses of President George W. Bush and his policies. Mark J. Rozell and Gleaves Whitney have assembled a varied list of contributors from both ends of the political spectrum, bringing together academics and professionals to provide a glimpse into the politics and policies that defined President George W. Bush's presidency. *Testing the Limits* discusses all aspects of the Bush policy and administration, from staff appointments to foreign and domestic policy to budgetary politics. Several contributors focus their energy on the expansion of presidential powers during Bush presidency, assessing the increased influence of the Vice-President, the politicization of federal court appointments, and the development of executive privilege and presidential secrecy.

Looking for The Gulf Motel Richard Blanco,2012-02-12 Family continues to be a wellspring of inspiration and learning for Blanco. His third book of poetry, *Looking for The Gulf Motel*, is a genealogy of the heart, exploring how his family's emotion legacy has shaped—and continues shaping—his perspectives. The collection is presented in three movements, each one chronicling his understanding of a particular facet of life from childhood into adulthood. As a child born into the milieu of his Cuban exiled familia, the first movement delves into early questions of cultural identity and their evolution into his unrelenting sense of displacement and quest for the elusive meaning of home. The second, begins with poems peering back into family again, examining the blurred lines of gender, the frailty of his father-son relationship, and the intersection of his cultural and sexual identities as a Cuban-American gay man living in rural Maine. In the last movement, poems focused on his mother's life shaped by exile, his father's death, and the passing of a generation of relatives, all provide lessons about his own impermanence in the world and the permanence of loss. *Looking for the Gulf Motel* is looking for the beauty of that which we cannot hold onto, be it country, family, or love.

Creating Diversities Anna-Leena Siikala,Barbro Sklute Klein,Mathisen Stein R.,2004 The effects of globalization and the momentous changes to the political map of Europe have led to a world in which multiculturalism and ethnic differences have become issues of increasing importance. In Nordic countries, relationships between new immigrants, local ethnic groups and majorities are created in ongoing and sometimes heated discussions. In transforming multicultural societies, folklore has taken on new manifestations and meanings. How can folklore studies illuminate the present cultural, political and historical changes? *Creating Diversities*. Folklore, Religion and the Politics of Heritage seeks answers to this question. It emphasizes two important factors in the cultural and political exchanges among historical minorities, recent immigrants, and the majority groups dictating the conditions of these exchanges. The first factor is religion, which is a powerful tool in the construction of ethnic selves and in the establishment of boundaries between groups. The second factor is the role of national and regional folklore archives and ethnographic and cultural historical museums which create ideas and images of minorities. These representations, created in different political climates, affect the general understanding of the people depicted. Fifteen well-known folklorists and ethnographers from Norway, Sweden, Finland, Estonia and the United States offer insights and background material on these problems. In addition to immigrants and ethnic minorities in the Nordic countries, especially the Sámi, examples are sought from among the Finno-Ugrian minorities in Russia and the Nordic population in North America.

Wen hui bao ,1997

A Man, a Mission, a Miracle Andy Langert,2020-01-23

Making Europe in Nordic Contexts Pertti Anttonen,Nordic Institute of Folklore,1996

The Party Dress Kevin Coyne,1990 Musician and song-writer Kevin Coyne turns his hand to writing in this collection of short stories, which explore the humour, faults, failings and vanities of the long-suffering characters he observes around him.

Folklore, Heritage Politics and Ethnic Diversity Pertti Anttonen,Stein R. Mathisen,Leif Magnusson,2000

Forestillinger om "den andre" Line Alice Ytrehus,2001 Hvem blir betraktet som annerledes i vårt samfunn i dag? Hvorfor blir noen ekskludert fra vårt vi? Hvilke forskjeller blir tillagt betydning, hvem har makt til å definere den andre, og hvordan skjer det? Formålet med boken er å analysere forestillinger, stereotypier og fordommer for å forstå hvilke betydninger, funksjoner og konsekvenser de kan ha. Derfor inneholder den et bredt spekter av faglige perspektiver og forskjellig empirisk materiale. Hven som blir tilskrevet annerledeshet, hvordan og hvorfor, er ikke bare teoretisk interessante spørsmål, men også et delikat politisk emne som er nært knyttet til fordelingen av politisk og økonomisk makt og sivile rettigheter. Boken har bidrag både på norsk og engelsk. Illustrasjoner i svart/hvitt. Med noter og litteraturlister.

Time and the Other Johannes Fabian,2014-04-15 Time and the Other is a classic work that critically reexamined the relationship between anthropologists and their subjects and reoriented the approach literary critics, philosophers, and historians took to the study of humankind. Johannes Fabian challenges the assumption that anthropologists live in the here and now, that their subjects live in the there and then, and that the other exists in a time not contemporary with our own. He also pinpoints the emergence, transformation, and differentiation of a variety of uses of time in the history of anthropology that set specific parameters between power and inequality. In this edition, a new postscript by the author revisits popular conceptions of the other and the attempt to produce and represent knowledge of other(s).

Nordic Frontiers Pertti Anttonen,Reimund Kvideland,Nordic Institute of Folklore,1993

Dynamics of Tradition Lotte Tarkka,2003 This volume shows the reflective nature of the study of folklore. The dynamics of creating histories, nations, ideologies and identities are treated in various cultural arenas and historical contexts, ranging from academic, national and literate cultures to oral traditions. The reader is invited to witness the very creation of ethnographic data in topical studies based on fieldwork. From the ethnographic encounter with folk religion, the focus shifts to mythological traditions and the study of mythology. The section dedicated to epic studies offers a comparative view on epic poetry in various cultural settings. The genre of oral or oral-derived epic studies is a textual arena in which various cultural and historical agents, ideologies and traditions meet in dialogue or in conflict. The volume concludes with four texts inspired by Siikala's studies in the cognitive and affective processes involved in narration and system of belief. Although historically and socially conditioned, the dynamics of tradition is the dynamics of the human mind in all of its faculties.

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