

## Conflicting Narratives And The Invention Of Geographies

The phrase 'English studies/culture studies' denotes a shift from the New Critical concept of the text and the reader--separable from each other and from their culture--to an affirmation that texts, writers, readers, and culture are intertwined. Teachers working within culture studies accept that they are working with multiple, expanding canons and with students who are increasingly aware of diverse ethnic heritages. Marxism, feminism, and cultural critique are major influences: so are ethnic studies programs and the British cultural studies movement.

'Researching young people's lives will be useful to both the novice researcher and anyone interested in learning about new methods of practice' - Youth Studies Australia Researching Young People's Lives provides an overview of some of the key methodological challenges facing youth researchers and an introduction to the broad repertoire of methods used in youth-orientated research. The book is split into two sections. In the first half of the book, the authors consider the broad methodological and contextual concerns of relevance to the design and conduct of youth research, including ethical issues, the importance of context, and the rise of participatory approaches to youth research. The second part of the book focuses on the use of specific research methods in the conduct of youth research, ranging from surveys and secondary analysis through to interviewing, ethnography, visual methods, and the use of the internet in youth research. Throughout the book, the emphasis is on research in practice, and examples are drawn from recent youth research projects from a wide range of disciplines and substantive areas, and from a range of both UK and non-UK contexts. This is an ideal introduction to the field for novice researchers, in particular students studying and researching in the broad area of youth studies. It should also appeal to practitioners engaged in evaluation of service provision to young people, and to established youth researchers who might wish to explore the potential of using a different set of methods to those with which they are already familiar.

This monograph makes clear how the format of the literary folio played a fundamental role in book history by encapsulating the unstable negotiation between commerce, cultural prestige, and the fundamental nature of the printed book.

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This Open Access book, *Crisis and Legitimacy in Atlantic American Narratives of Piracy: 1678-1865*, examines literary and visual representations of piracy beginning with A.O. Exquemelin's 1678 *Buccaneers of America* and ending at the onset of the US-American Civil War. Examining both canonical and understudied texts—from Puritan sermons, James Fenimore Cooper's *The Red Rover*, and Herman Melville's "Benito Cereno" to the popular cross-dressing female pirate novelette *Fanny Campbell*, and satirical decorated Union envelopes, this book argues that piracy acted as a trope to negotiate ideas of legitimacy in the contexts of U.S. colonialism, nationalism, and expansionism. The readings demonstrate how pirates were invoked in transatlantic literary production at times when dominant conceptions of legitimacy, built upon categorizations of race, class, and gender, had come into crisis. As popular and mobile maritime outlaw figures, it is suggested, pirates asked questions about might and right at critical moments of Atlantic history.

This volume engages with translations of philosophy as complex, socially structured narratives bound by emotional, political and philosophical connections, exploring these dynamics at work in A.V. Miller's Hegel translations and retranslations published between 1969 and 1986. The book contextualises Miller's lifelong commitment to Hegel and builds on this narrative to lay the foundations for its socio-narrative, Bourdieusian and feminist theoretical frameworks, applied to the texts and paratexts of Miller's six retranslations. The volume's plurifocal sociological approach both illuminates the role of translators and publishers of philosophy in the "great transformation" of political liberalism and subsequently seeks to transform understanding about the ethical responsibilities of translators of philosophy in communicating values of diversity and change in political thinking. In highlighting the value of sociologically-grounded analyses of translations of philosophical works, this book is key reading for students and scholars in translation studies, German studies, continental and feminist-informed philosophies.

Ambiguity in the sense of two or more possible meanings is considered to be a distinctive feature of modern art and literature. It characterizes the "open artwork" (Eco) and is generated by "disruptive tactics" (Wellershoff) and strategies to engender uncertainty. While ambiguity is seen as a "paradigm of modernity" (Bode), there is skepticism regarding its use in the pre-modern era. Older studies were dominated by the conviction that there was a lack of ambiguity in pre-modernity because, according to the rules of the "old rhetoric", ambiguity was seen as an avoidable error (vitium) and a violation of the dictate of clarity (perspicuitas). The aim of the volume is to re-examine the putative "absence of ambiguity" in the pre-modern era. Is it not possible to find clear examples of deliberately employed (intended) ambiguity in antiquity? Are the oracles and riddles, the Palinode of Stesichoros and Socrates (Phaedrus), the disoi logoi of rhetoric, the ambiguities of the tragedies all exceptions or do they not indicate a distinct interest in the artistic use of ambiguity? The presentations of the conference, which will include scholars from various philologies, will combine a recourse to theoretical concepts of intended ambiguity with exemplary analyses from the field of pre-modern art and literature.

Through proper engagement, identity-based conflict enhances and develops identity as a vehicle to promote creative collaboration between individuals, the groups they constitute and the systems they forge. This handbook describes the specific model that has been developed as well as various approaches and applications to identity-conflict used throughout the world.

*Dreaming with Open Eyes* examines visual symbolism in late seventeenth-century Italian opera, contextualizing the genre amid the broad ocularcentric debates emerging at the crossroads of the early modern period and the Enlightenment. Ayana O. Smith reevaluates significant aspects of the Arcadian reform aesthetic and establishes a historically informed method of opera criticism for modern scholars and interpreters. Unfolding in a narrative fashion, the text explores facets of the philosophical and literary background and concludes with close readings of text and music, using visual symbolism to create readings of gender and character in two operas: Alessandro Scarlatti's *La Statira* (Rome, 1690), and Carlo Francesco Pollarolo's *La forza della virtù* (Venice, 1693). Smith's interdisciplinary approach enhances our modern perception of this rich and underexplored repertory, and will appeal to students and scholars not only of opera, but also of literature, philosophy, and visual and intellectual cultures.

*Reinventing Rhetoric Scholarship: Fifty Years of the Rhetoric Society of America* collects essays reflecting on the history of the Rhetoric Society of America and the organization's 18th Biennial Conference theme, "Reinventing Rhetoric: Celebrating the Past, Building the Future," on the occasion of the Society's 50th anniversary. The opening section, "Looking Back: RSA at Fifty" describes the establishment of the organization and includes remembrances from some of the founders. These historical essays consider the transdisciplinary nature of RSA scholarship and pedagogy and offer critical reviews of trends in some of its subfields. The essays in the second section, "Reinventing the Field: Looking Forward," focus on the future of scholarship and pedagogy in the field, from reinventing scholarship on major figures such as Vico, Burke, and Toulmin, to reconsidering future work on rhetoric and democracy, rhetoric and religion, and rhetoric from both sides of the Atlantic. The authors in the last section, "Rhetorical Interventions," offer critical interventions on contemporary issues, including food justice, fat studies,

indigenous protest, biopolitics, Chinese feminism, and anti-establishment ethos. Together, the essays in *Reinventing Rhetoric Scholarship* offer a Janus-faced portrait of a discipline on the occasion of its golden anniversary: a loving and critical remembrance as well as a robust exploration of possible futures. Contributors include Kristian Bjørkdahl, David Blakesley, Leah Ceccarelli, Catherine Chaput, Rachel Chapman Daugherty, Richard Leo Enos, Joseph Good, Heidi Hamilton, Michelle Iten, Jacob W. Justice, Zornitsa Keremidchieva, Jens E. Kjeldsen, Abby Knoblauch, Laura Leavitt, Andrea A. Lunsford, Paul Lynch, Carolyn R. Miller, James J. Murphy, Shelley Sizemore, Ryan Skinnell, David Stock, Joonna Smitherman Trapp, Victor J. Vitanza, Ron Von Burg, Scott Welsh, Ben Wetherbee, Elizabethada A. Wright, Hui Wu, Richard E. Young, and David Zarefsky.

*The Companion to Historiography* is an original analysis of the moods and trends in historical writing throughout its phases of development and explores the assumptions and procedures that have formed the creation of historical perspectives. Contributed by a distinguished panel of academics, each essay conveys in direct, jargon-free language a genuinely international, wide-angled view of the ideas, traditions and institutions that lie behind the contemporary urgency of world history.

Psychoanalysis and Psychotherapy have, in one way or another, focused on the amelioration of the negative. This has only done half the job; the other half being to actively bring Positive Experience into patients' lives. Positive Psychoanalysis moves away from this traditional focus on negative experience and problems, and instead looks at what makes for a positive life experience, bringing a new clinical piece to what psychoanalysts do: Positive Psychoanalysis and the interdisciplinary theory and research behind it. The envelope of functions entailed in Positive Psychoanalysis is an area of Being described as Subjective Well-Being. This book identifies three particular areas of function encompassed by SWB: Personal Meaning, Aesthetics, and Desire. Mark Leffert looks at the importance of these factors in our positive experiences in everyday life, and how they are manifested in clinical psychoanalytic work. These domains of Being form the basis of chapters, each comprising an interdisciplinary discussion integrating many strands of research and argument. Leffert discusses how the areas interact with each other and how they come to bear on the care, healing, and cure that are the usual subjects of psychoanalytic treatment. He also explores how they can be represented in contemporary psychoanalytic theory. This novel work discusses and integrates research findings, phenomenology, and psychoanalytic thought that have not yet been considered together. It seeks to inform readers about these subjects and demonstrates, with clinical examples, how to incorporate them into their clinical work with the negative, helping patients not just to heal the negative but also move into essential positive aspects of living: a sense of personal meaning, aesthetic competence, and becoming a desiring being that experiences Subjective Well-Being. Drawing on ideas from across neuroscience, philosophy, and social and culture studies, this book sets out a new agenda for covering the positive in psychoanalysis. Positive Psychoanalysis will appeal to psychoanalysts and psychotherapists, neuroscientists and philosophers, as well as academics across these fields and in psychiatry, comparative literature, and literature and the mind.

Despite the stereotypes and misconceptions surrounding Appalachia, the region has nurtured and inspired some of the nation's finest writers. Featuring dozens of authors born into or adopted by the region over the past two centuries, *Writing Appalachia* showcases for the first time the nuances and contradictions that place Appalachia at the heart of American history. This comprehensive anthology covers an exceedingly diverse range of subjects, genres, and time periods, beginning with early Native American oral traditions and concluding with twenty-first-century writers such as Wendell Berry, bell hooks, Silas House, Barbara Kingsolver, and Frank X Walker. Slave narratives, local color writing, folklore, work songs, modernist prose -- each piece explores unique Appalachian struggles, questions, and values. The collection also celebrates the significant contributions of women, people of color, and members of the LGBTQ community to the region's history and culture. Alongside Southern and Central Appalachian voices, the anthology features northern authors and selections that reflect the urban characteristics of the region. As one text gives way to the next, a more complete picture of Appalachia emerges -- a landscape of contrasting visions and possibilities.

Through an interdisciplinary range of case studies from across the Northern rim of Europe, this volume shows how place reinvention as a concept affects not only global cities but also marginal regions. Linking place reinvention to the economic, the symbolic and the political production of space, the volume puts forward insights into how 'marginal areas' understand their role in the global competition between places and regions through their branding strategies, playing with representations of the unique and the ordinary, urban and rural, reindustrialization and cultural economy. It also shows how and why some places seem to retain and strengthen their uniqueness, whilst others are losing their local distinctiveness in the struggle to survive.

*The SAGE Handbook of Education for Citizenship and Democracy* brings together new work by some of the leading authorities on citizenship education, and is divided into five sections. The first section deals with key ideas about citizenship education including democracy, rights, globalization and equity. Section two contains a wide range of national case studies of citizenship education including African, Asian, Australian, European and North and South American examples. The third section focuses on perspectives about citizenship education with discussions about key areas such as sustainable development, anti-racism, and gender. Section four provides insights into different characterizations of citizenship education with illustrations of democratic schools, peace and conflict education, global education, human rights education etc. The final section provides a series of chapters on the pedagogy of citizenship education with discussions about curriculum, teaching, learning and assessment.

How does racial ideology contribute to the exploration of narrative voice? How does narrative (un)reliability help in the production and critique of racial ideologies? Through a refreshing comparative analysis of well-established novels by Joseph Conrad, William Faulkner, James Weldon Johnson, Albert Camus and Alejo Carpentier, this book explores the racial politics of literary form. *Narrative Reliability, Racial Conflicts and Ideology in the Modern Novel* contributes to the emergent attention in literary studies to the interrelation of form and politics, which has been underexplored in narrative theory and comparative racial studies. Bridging cultural, postcolonial, racial studies and narratology, this book brings context specificity and awareness to the production of ideological, ambivalent narrative texts that, through technical innovation in narrative reliability, deeply engage with extremely violent episodes of colonial origin in the United Kingdom, the United States, Algeria, and the French and Spanish Caribbean. In this manner, the book reformulates and expands the problem of narrative reliability and highlights the key uses and production of racial discourses so as to reveal the participation of experimental novels in early and mid-20th century racial conflicts, which function as test case to display a broad, new area of study in cultural and political narrative theory.

As academic subject African philosophy is predominantly concerned with epistemology. It aims at re-presenting a lost body of authentic African thought. This apparently austere a-historical concern is framed

by a grand narrative of liberation that cannot but politicise the quest for epistemological autonomy. By “politicise” I mean that the desire to re-cover an authentic African epistemology in order to establish African philosophy as autonomous subject, ironically re-iterates Western, enlightenment notions of the autonomous subject. Here, in the pursuit of an autonomous subject the terms of historical oppression are necessarily duplicated in the terms of liberation. In this study I use the term *disfigurement* to refer to the double-bind - peculiar to post-coloniality - in which the African subject finds itself when it has to establish and affirm a sense of *apartheid* (in order to confirm the assumption of difference) by inventing its own autonomy in a way that ironically conflicts with an African conception of the autonomous subject. The transcendental concern with epistemological authenticity and autonomy - indicative of an oppressive desire for Western style autonomy - necessary as it may be in a post-colonial context, is placed in an ethical framework that seeks to remain faithful to the African dictum of identity and autonomy “I am because we are”. Whereas the first three chapters are concerned with the transcendental question 'what is African philosophy?', the fourth and last chapter situates the ethical framework within which this question arises in the context of the recently “completed” South African Truth and Reconciliation Commission. This volume explores 'unknown time' as a cultural phenomenon, approaching past futures, unknown presents, and future pasts through a broad range of different disciplines, media, and contexts. As a phenomenon that is both elusive and fundamentally inaccessible, time is a key object of fascination. Throughout the ages, different cultures have been deeply engaged in various attempts to fill or make time by developing strategies to familiarize unknown time and to materialize and control past, present, or future time. Arguing for the perennial interest in time, especially in the unknown and unattainable dimension of the future, the contributions explore premodern ideas about eschatology and secular future, historical configurations of the perception of time and acceleration in fin-de-siècle Germany and contemporary Lagos, the formation of ‘deep time’ and ‘timelessness’ in paleontology and ethnographic museums, and the representation of time—past, present, and future alike—in music, film, and science fiction.

The essays in this volume study the creation, adaptation, and use of science and technology in Latin America. They challenge the view that scientific ideas and technology travel unchanged from the global North to the global South -- the view of technology as "imported magic." They describe not only alternate pathways for innovation, invention, and discovery but also how ideas and technologies circulate in Latin American contexts and transnationally. The contributors' explorations of these issues, and their examination of specific Latin American experiences with science and technology, offer a broader, more nuanced understanding of how science, technology, politics, and power interact in the past and present. The essays in this book use methods from history and the social sciences to investigate forms of local creation and use of technologies; the circulation of ideas, people, and artifacts in local and global networks; and hybrid technologies and forms of knowledge production. They address such topics as the work of female forensic geneticists in Colombia; the pioneering Argentinean use of fingerprinting technology in the late nineteenth century; the design, use, and meaning of the XO Laptops created and distributed by the One Laptop per Child Program; and the development of nuclear energy in Argentina, Mexico, and Chile. Contributors Pedro Ignacio Alonso, Morgan G. Ames, Javiera Barandiarán, João Biehl, Anita Say Chan, Amy Cox Hall, Henrique Cukierman, Ana Delgado, Rafael Dias, Adriana Díaz del Castillo H., Mariano Fressoli, Jonathan Hagood, Christina Holmes, Matthieu Hubert, Noela Invernizzi, Michael Lemon, Ivan da Costa Marques, Gisela Mateos, Eden Medina, María Fernanda Olarte Sierra, Hugo Palmarola, Tania Pérez-Bustos, Julia Rodriguez, Israel Rodríguez-Giralt, Edna Suárez Díaz, Hernán Thomas, Manuel Tironi, Dominique Vinck

*Foundations of Biogeography* provides facsimile reprints of seventy-two works that have proven fundamental to the development of the field. From classics by Georges-Louis LeClerc Comte de Buffon, Alexander von Humboldt, and Charles Darwin to equally seminal contributions by Ernst Mayr, Robert MacArthur, and E. O. Wilson, these papers and book excerpts not only reveal biogeography's historical roots but also trace its theoretical and empirical development. Selected and introduced by leading biogeographers, the articles cover a wide variety of taxonomic groups, habitat types, and geographic regions. *Foundations of Biogeography* will be an ideal introduction to the field for beginning students and an essential reference for established scholars of biogeography, ecology, and evolution. List of Contributors John C. Briggs, James H. Brown, Vicki A. Funk, Paul S. Giller, Nicholas J. Gotelli, Lawrence R. Heaney, Robert Hengeveld, Christopher J. Humphries, Mark V. Lomolino, Alan A. Myers, Brett R. Riddle, Dov F. Sax, Geerat J. Vermeij, Robert J. Whittaker

This book is an attempt to change our thinking about thinking. Anna Sfard undertakes this task convinced that many long-standing, seemingly irresolvable quandaries regarding human development originate in ambiguities of the existing discourses on thinking. Standing on the shoulders of Vygotsky and Wittgenstein, the author defines thinking as a form of communication. The disappearance of the time-honoured thinking-communicating dichotomy is epitomised by Sfard's term, *commognition*, which combines communication with cognition. The *commognitive* tenet implies that verbal communication with its distinctive property of recursive self-reference may be the primary source of humans' unique ability to accumulate the complexity of their action from one generation to another. The explanatory power of the *commognitive* framework and the manner in which it contributes to our understanding of human development is illustrated through *commognitive* analysis of mathematical discourse accompanied by vignettes from mathematics classrooms.

How might we reinvent the humanities? This is the question at the heart of this provocative volume. It is a difficult mission and definitely one which needs to be addressed with increasing urgency. There is no better cast to confront and problematize this question than the contributors to *Conflicting Humanities*. They are world-renowned thinkers who can tackle the problem as researchers and teachers but also as prominent public intellectuals. Taking the intellectual and political legacies of Edward Said as a point of departure and frame of reference, the contributors – working in a range of disciplinary settings – consider the current condition of humanism and the humanities. Said's definition of the core task of the Humanities as the pursuit of democratic criticism remains more urgent than ever, though it needs to be supplemented by gender, environmental, and anti-racist perspectives as well as by detailed analysis of the necro-political governmentality of our time. An innovative piece of scholarship, this volume is committed to the refusal of a world riven by new kinds of warcraft, injustice and exploitation.

How can we develop a cultural theory starting with the basic insight that human beings are "storytelling animals"? Within literary studies, narratology is a highly developed field. However, literary historians have not paid much attention to the large and small stories abounding in everyday discourse, guiding all kinds of social activity, and providing common ground for whole societies—but also fueling controversies and hostilities. Moreover, "narrative" is not only a scholarly category but has come into use in many fields of social activity as a tool for cultural self-fashioning. This book is based on the assumption that to a large extent, social dynamics is modeled in an aesthetic manner via narratives. It explores the narrative organization of cultural spaces and time-frames, the mythological shaping of communities and adversaries, and the co-production of narratives and institutions aimed at stabilizing social life. In this framework, the epistemological problem looms large of how an instrument as unreliable as narrative can participate in the creation of a social consensus regarding truth. This problem endows the general topics explored in this book with a particularly contemporary dimension.

The question of what medieval "courtliness" was, both as a literary influence and as a historical "reality", is debated in this volume.

*Colonial Inventions* Landscape, Power and Representation in Nineteenth-Century Trinidad Cambridge Scholars Publishing

Covering theory, research and practice, international experts with both academic and professional experience analyze the different types of conflict and offer a thorough examination of the influences on

conflict - structural, situational, strategic and cultural.

This book presents narratives of the social use of space in the divided city of Mostar, Bosnia-Herzegovina. Through the narratives of movement in the city, the work demonstrates how residents engage informally with conflict transformation through new movement and use of spaces. This book will appeal across the social sciences, and in particular to students, academics, and researchers in the fields of peace and conflict studies, political sociology, and human geography.

For much of the twentieth century, modernization did not simply radiate from cities into the hinterlands; rather, the broad project of modernity, and resistance to it, has often originated in farm fields, at agricultural festivals, and in agrarian stories. In *New Mexico no crops have defined the people and their landscape in the industrial era more than apples, cotton, and chiles*. In *Fruit, Fiber, and Fire* William R. Carleton explores the industrialization of apples, cotton, and chiles to show how agriculture has affected the culture of twentieth-century New Mexico. The physical origins, the shifting cultural meanings, and the environmental and market requirements of these three iconic plants all broadly point to the convergence in New Mexico of larger regions—the Mexican North, the American Northeast, and the American South—and the convergence of diverse regional attitudes toward industry in agriculture. Through the local stories that represent lives filled with meaningful struggles, lessons, and successes, along with the systems of knowledge in our recent agricultural past, Carleton provides a history of the broader culture of farmers and farmworkers. In the process, seemingly mere marginalia—a farmworker's meal, a small orchard's advertisement campaign, or a long-gone chile seed—add up to an agricultural past with diverse cultural influences, many possible futures, and competing visions of how to feed and clothe ourselves that remain relevant as we continue to reimagine the crops of our future.

This study explores the four narratives regarding prophetic conflicts in the Deuteronomistic History via three steps: first, examining the narratives with a synchronic approach; second, discussing the date of the narratives as revised by the Deuteronomists in the Persian period; last, considering religious settings and rhetorical purposes of the narratives. The Deuteronomists were more interested in the theological questions of the "true Israel," "true YHWH," and the "true worship place" than the prophetic conflicts. The conflicts reflect the difficulty to distinguish between true and false prophecy, and the Deuteronomists sought to answer their questions by using the conflict narratives. Their answers aimed for the postexilic community to protect their ethnic identity and to worship YHWH alone, exclusively in Jerusalem.

In this book, Eddie Prevost, drummer and a founder member, explores the reasons AMM came to be, the influences and refusals that have shaped its history, and the potential and the failings not only of the meta-music AMM is committed to, but all music everywhere: classical, jazz, folk, pop and the experimental avant garde. In a unique series of dissections and meditations, directly modelled on AMM's attitudes and practices in performances, Prevost examines the meanings of sound itself, giving them aesthetic, social and political dimension. These, together with an outline of the events of the group's three decades of existence, of alliances and conflicts within the collective, give voice to a radically contrarian but always thoughtful underground strand in present-day music-making, which has adherents all over the world, among players and listeners. It will fascinate and perhaps trouble anyone with an interest in modern music's deeper currents.

*Business Law for Entrepreneurs* covers the unique business and legal issues of startups and small businesses. This cutting-edge textbook provides students with the competence and practical insights required to identify and respond to emerging challenges in our rapidly evolving business and legal environment.

In this 20th anniversary edition, Kolker continues and expands his inquiry into the phenomenon of cinematic representation of culture by updating and revising the chapters on Kubrick, Scorsese, Altman and Spielberg.

*A Companion to the Anthropology of the Middle East* presents a comprehensive overview of current trends and future directions in anthropological research and activism in the modern Middle East. Named as one of Choice's Outstanding Academic Titles of 2016 Offers critical perspectives on the theoretical, methodological, and pedagogical goals of anthropology in the Middle East Analyzes the conditions of cultural and social transformation in the Middle Eastern region and its relations with other areas of the world Features contributions by top experts in various Middle East anthropological specialties Features in-depth coverage of issues drawn from religion, the arts, language, politics, political economy, the law, human rights, multiculturalism, and globalization

This book situates its contemplation of the nineteenth-century Trinidadian landscape in the context of an emerging sub-field of Caribbean postcolonial studies, by connecting the visual representation and indexing of colonial landscapes and peoples with the making of colonial power. Emphasis is placed on three pivotal image catalogues which span the pre and post emancipation periods and which connect the projects of British slavery and indentureship. The book unearths sketches, paintings, lithographs and engravings and analyzes them as central to the iconic framing and disciplining of colonized subjects, tropical nature and the plantation landscape. Focusing on the image works of British travellers Richard Bridgens and Charles Kingsley and Creole artist, Michel Jean Cazabon, the chapters consider how an aesthetic logic was not only illustrative but constitutive of racialized and gendered scripts of colonial landscapes, nature and identity. While these various strands of aesthetic reasoning reveal a seemingly coherent operation of colonial power, they also register the very ambiguity of these disciplinary projects in moments of uncertainty regarding the amelioration of African slavery, the emancipation of slavery, and the highly contested project of Indian indentureship in the Caribbean. The book reflects the dynamic instability of colonial inventive projects manifest in a period of experimental and troubled British rule that potentially frustrates any attempt to recover the truth of Caribbean colonial reality.

This thought-provoking book, the first of its kind in the English language, reexamines the fifty-year-old nation of Israel in terms of its origins as a haven for a persecuted people and its evolution into a multi-cultural society. Arguing that the mono-cultural regime built during the 1950s is over, Baruch Kimmerling suggests that the Israeli state has divided into seven major cultures. These seven groups, he contends, have been challenging one other for control over resource distribution and the identity of the polity. Kimmerling, one of the most prominent social scientists and political analysts of Israel today, relies on a large body of sociological work on the state, civil society, and ethnicity to present an overview of the construction and deconstruction of the secular-Zionist national identity. He shows how Israeliness is becoming a prefix for other identities as well as a legal and political concept of citizen rights granted by the state, though not necessarily equally to different segments of society.

This book is open access under a CC BY 4.0 license. This volume discusses the effects, models and implications of history teaching in relation to conflict transformation and

reconciliation from a social-psychological perspective. Bringing together a mix of established and young researchers and academics, from the fields of psychology, education, and history, the book provides an in-depth exploration of the role of historical narratives, history teaching, history textbooks and the work of civil society organizations in post-conflict societies undergoing reconciliation processes, and reflects on the state of the art at both the international and regional level. As well as dealing with the question of the 'perpetrator-victim' dynamic, the book also focuses on the particular context of transition in and out of cold war in Eastern Europe and the post-conflict settings of Northern Ireland, Israel and Palestine and Cyprus. It is also exploring the pedagogical classroom practices of history teaching and a critical comparison of various possible approaches taken in educational praxis. The book will make compelling reading for students and researchers of education, history, sociology, peace and conflict studies and psychology. How providential history—the conviction that God is an active agent in human history—has shaped the American historical imagination In 1847, Protestant missionary Marcus Whitman was killed after a disastrous eleven-year effort to evangelize the indigenous peoples of the Pacific Northwest. By 1897, Whitman was a national hero, celebrated in textbooks, monuments, and historical scholarship as the "Savior of Oregon." But his fame was based on a tall tale—one that was about to be exposed. Sarah Koenig traces the rise and fall of Protestant missionary Marcus Whitman's legend, revealing two patterns in the development of American history. On the one hand is providential history, marked by the conviction that God is an active agent in human history and that historical work can reveal patterns of divine will. On the other hand is objective history, which arose from the efforts of Catholics and other racial and religious outsiders to resist providentialists' pejorative descriptions of non-Protestants and nonwhites. Koenig examines how these competing visions continue to shape understandings of the American past and the nature of historical truth.

Explores the transmission - and perpetuation - of conflict narratives in Israeli-Jewish and Palestinian society since the signing of the Oslo Accords.

Richard Kaeuper presents a new analysis of chivalry, re-interpreting it as a fundamental aspect of medieval society.

While many theories of colonial discourse emphasize an imperial power imposing its way of thinking and modes of expression onto colonial cultures and peoples, in this dissertation I consider that this imposition affects members of the colonies and the metropolis in different but related ways. In core and periphery alike, the subjects of Spanish colonialism produced documents in which we recognize overlapping, conflicting narratives. I call this strategy for narrative resistance "golden palimpsests" because, as the epigraph suggests, they appear to tell the story of donkeys covered in gold, while in fact they hide the true story of noble horses covered in flour. The term "palimpsest" refers to a painting done on a recycled cloth that, if placed against the light, reveals the prior, painted-over image beneath. In this dissertation, I attempt to unveil these erased images from the past. It is a figure that sutures together material precarity and hidden images that are imperceptible to the naked eye. I use the term "golden" in a triple sense. The Renaissance literature produced in Spain during its imperial expansion is known as "Golden Age" literature. Moreover, it was American gold that drove this expansion and concomitant cultural production. Finally, at the level of these texts' historical reception, a dazzling golden surface distracts audiences, who fail to recognize the true character of colonial epistemologies and the real cost of modernity as a world system. The constitution of modern/colonial racial categories serves to dehumanize people in both Europe and the Americas, creating, for example, internal colonies of Jews and Moors within Spain (cf. Childers 2003) alongside the external codification and exploitation of "savages" and enslaved people in the Americas. The disenfranchised masses from America and Spain reacted against this "coloniality of power," a concept that Aníbal Quijano defines in "Coloniality of Power, Eurocentrism and Latin America" (2002) as a new "global model of capitalist (colonial/modern) and Eurocentered power established since the colonization of America" (549). I argue that the consolidation of Spain as a global power and a modern nation required the persecution and codifying of Jews and Moors in the peninsula, the exploitation and codifying of African laborers, and the absolute control of indigenous populations, their lands, and their resources. Spain's rise as the first modern nation with a global imperial capacity came at the expense of a violent and dramatic reconfiguration of its subjects' identities. Yet, people encoded in their versions of history, their ways of knowing and living. In this dissertation, I look at several case studies where historical and fictional subjects from these "races," namely Jews, Moors, Afro-descendant, and indigenous peoples, produced their "golden palimpsests" as a strategy of resistance in the face of the Spanish Habsburg imperial expansion of a world economic model based on agro-industry, extractivist mining, and textile exports. Using visual arts, performance, and writing, the nameless geographer of Cholula, the condemned witch María Pizarro, Atahualpa's descendant Andrés Sánchez Gallque, and Lepanto Battle veteran Miguel de Cervantes all resisted King Philip II's exclusive, imperial discourse of modernity, hiding within their texts repressed voices, subaltern discourses, erased histories, and alternative ways of conceiving the self during early modernity. These Spanish subjects use translation and orality to perform both within and against the language and textuality of an imperial grammar. In this dissertation, I propose to refer to such selected texts as "golden palimpsests," because they textually attempted to undermine Philip II's imperial project while appearing to comply with Golden-Age aesthetic norms, thus exposing a plethora of excluded voices and histories. I have chosen to represent this transatlantic resistance by alternating chapters on Native American visual texts with fluid conceptions of time, space, gender, nation, race, and sexuality, with Spanish Golden Age texts by Miguel de Cervantes that resist these same categories to include Jewish and Islamic perspectives. I address the construction of some modern social categories as sketched both in texts written in early modern Spain and its colonies. Thus, chapters II, IV, and VI concern native texts, comprised of a map, a performance piece, and an oil painting, while chapters III and V discuss Spanish texts, particularly selected Cervantine works. America and Spain are equally created through the reorganization of history and geography (chapters II and III) and new legislation regarding the control of women's bodies (chapters III and IV), which resulted in an aesthetics of homoerotic desire for the enslaved, whether in literature or the visual arts (chapters V and VI). These complementary case

studies present various registrations of a structural shift in the world following the "discovery" of the Americas, which affected people living both in Spain - in what might be called internal colonies - and overseas in the Americas, in the "official" colonies. By "modern social categories," I refer to conceptions of class, gender, and race, which, although still inchoate, emerged in this period of global transition, when Europe began to imagine itself as the economic and cultural core, with America, Africa, and the Middle East viewed as its peripheries.

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