

1 Antropologia Culturale I Prof Mila Busoni Dipartimento

'With admirable clarity, Mrs Peters sums up what determines competence in spelling and the traditional and new approaches to its teaching.' -Times Literary Supplement

The Cultural Politics of Food, Taste, and Identity examines the social, cultural, and political processes that shape the experience of taste. The book positions flavor as involving all the senses, and describes the multiple ways in which taste becomes tied to local, translocal, glocal, and cosmopolitan politics of identity. Global case studies are included from Japan, China, India, Belize, Chile, Guatemala, the United States, France, Italy, Poland and Spain. Chapters examine local responses to industrialized food and the heritage industry, and look at how professional culinary practice has become foundational for local identities. The book also discusses the unfolding construction of "local taste" in the context of sociocultural developments, and addresses how cultural political divides are created between meat consumption and vegetarianism, innovation and tradition, heritage and social class, popular food and authenticity, and street and restaurant food. In addition, contributors discuss how different food products-such as kimchi, quinoa, and Soylent-have entered the international market of industrial and heritage foods, connecting different places and shaping taste and political identities.

First multi-year cumulation covers six years: 1965-70.

This volume presents both a historical exploration of ethnography and a thematic discussion of major trends that, over different periods, have oriented and re-oriented research practice. As it overviews ethnography from different geographic and thematic perspectives, it further explores new lines of ethnographic research, including as feminist ethnography and visual research, that uncover non-traditional routes to anthropological knowledge. As the great ethnographer E. E. Evans-Pritchard wrote, "Anyone who is not a complete idiot can do fieldwork... but will [his contribution] be to theoretical, or just to factual knowledge?" As Evans-Pritchard highlights and as this book argues, successful ethnography must be connected to a sophisticated theoretical reflection rooted in social and cultural anthropology.

DIVShows the potential for a reintegrated, critical, and politically relevant biocultural anthropology /div

In Eritrea, state, traditional, and religious laws equally prevail, but any of these legal systems may be put into play depending upon the individual or individuals involved in a legal dispute. Because of conflicting laws, it has been difficult for Eritreans to come to a consensus on what constitutes their legal system. In Blood, Land, and Sex, Lyda Favali and Roy Pateman examine the roles of the state, ethnic groups, religious groups, and the international community in several key areas of Eritrean law -- blood feud or murder, land tenure, gender relations (marriage, prostitution, rape), and female genital surgery. Favali and Pateman explore the intersections of the various laws and discuss how change can be brought to communities where legal ambiguity prevails, often to the grave harm of women and other powerless individuals. This significant book focuses on how Eritrea and other newly emerging democracies might build pluralist legal systems that will be acceptable to an ethnically and religiously diverse population.

The onslaught of neoliberalism, austerity measures and cuts, impact of climate change, protracted conflicts and ongoing refugee crisis, rise of far right and populist movements have all negatively impacted on disability. Yet, disabled people and their allies are fighting back and we urgently need to understand how, where and what they are doing, what they feel their challenges are and what their future needs will be. This comprehensive handbook emphasizes the importance of everyday disability activism and how activists across the world bring together

a wide range of activism tactics and strategies. It also challenges the activist movements, transnational and emancipatory politics, as well as providing future directions for disability activism. With contributions from senior and emerging disability activists, academics, students and practitioners from around the globe, this handbook covers the following broad themes: • Contextualising disability activism in global activism • Neoliberalism and austerity in the global North • Rights, embodied resistance and disability activism • Belonging, identity and values: how to create diverse coalitions for rights • Reclaiming social positions, places and spaces • Social media, support and activism • Campus activism in higher education • Inclusive pedagogies, evidence and activist practices • Enabling human rights and policy • Challenges facing disability activism The Routledge Handbook of Disability Activism provides disability activists, students, academics, practitioners, development partners and policy makers with an authoritative framework for disability activism.

Since the end of the Mexican Revolution in 1917, the state has engaged in vigorous campaign to forge a unified national identity. Within the context of this effort, Indians are at once both denigrated and romanticized. Often marginalized, they are nonetheless subjects of constant national interest. Contradictory policies highlighting segregation, assimilation, modernization, and cultural preservation have alternately included and excluded Mexico's indigenous population from the state's self-conscious efforts to shape its identity. Yet, until now, no single book has combined the various elements of this process to provide a comprehensive look at the Indian in Mexico's cultural imagination. *Indigeneity in the Mexican Cultural Imagination* offers a much-needed examination of this fickle relationship as it is seen through literature, ethnography, film and art. The book focuses on representations of indigenous peoples in post-revolutionary literary and intellectual history by examining key cultural texts. Using these analyses as a foundation, Analisa Taylor links her critique to national Indian policy, rights, and recent social movements in Southern Mexico. In addition, she moves beyond her analysis of indigenous peoples in general to take a gendered look at indigenous women ranging from the villainized Malinche to the highly romanticized and sexualized Zapotec women of the Isthmus of Tehuantepec. The contradictory treatment of the Indian in Mexico's cultural imagination is not unique to that country alone. Rather, the situation there is representative of a phenomenon seen throughout the world. Though this book addresses indigeneity in Mexico specifically, it has far-reaching implications for the study of indigenaety across Latin America and beyond. Much like the late Edward Said's *Orientalism*, this book provides a glimpse at the very real effects of literary and intellectual discourse on those living in the margins of society. This book's interdisciplinary approach makes it an essential foundation for research in the fields of anthropology, history, literary critique, sociology, and cultural studies. While the book is ideal for a scholarly audience, the accessible writing and scope of the analysis make it of interest to lay audiences as well. It is a must-read for anyone seeking a deeper understanding of the politics of indigeneity in Mexico and beyond.

Vols. 2-19, 21-22 include section: Bibliographie über die schweizerische Volkskundeliteratur, 1897-1917.

Italians were the largest group of immigrants to the United States at the turn of the twentieth century, and hundreds of thousands led and participated in some of the period's most volatile labor strikes. Jennifer Guglielmo brings to life the Italian working-class women of New York and New Jersey who helped shape the vibrant radical political culture that expanded into the emerging industrial union movement. Tracing two generations of women who worked in the needle and textile trades, she explores the ways immigrant women and their American-born daughters drew on Italian traditions of protest to form new urban female networks of everyday resistance and political activism. She also shows how their commitment to revolutionary and transnational social movements diminished as they became white working-class Americans. *Cultural Heritage Management and Indigenous People in the North of Colombia* explores

indigenous people's struggle for territorial autonomy in an aggressive political environment and the tensions between heritage tourism and Indigenous rights. South American cases where local communities, especially Indigenous groups, are opposed to infrastructure projects, are little known. This book lays out the results of more than a decade of research in which the resettlement of a pre-Columbian village has been documented. It highlights the difficulty of establishing the link between archaeological sites and objects, and Indigenous people due to legal restrictions. From a decolonial framework, the archaeology of Pueblito Chairama (Teykú) is explored, and the village stands as a model to understand the broader picture of the relationship between Indigenous people and political and economic forces in South America. The book will be of interest to researchers in Archaeology, Anthropology, Heritage and Indigenous Studies who wish to understand the particularities of South American repatriation cases and Indigenous archaeology in the region.

IBSS is the essential tool for librarians, university departments, research institutions and any public or private institution whose work requires access to up-to-date and comprehensive knowledge of the social sciences.

A Host of Devils provides an in-depth account of the background, origin and development of the spirit figure sculptures which emerged during colonial times among the Makonde people of Mozambique. The creation of such works is shown to connect with a regional system of knowledge and practice, within which spirits function as a format for expression. The book describes the ways in which the sculpture emerged, as well as the author's experience of learning how to carve.

First published in 1981. Routledge is an imprint of Taylor & Francis, an informa company.

First published in 1986. Routledge is an imprint of Taylor & Francis, an informa company.

Cultural expertise in the form of expert opinions formulated by social scientists appointed as experts in the legal process is not different from any other kind of expertise in court. In specialised fields of law, such as native land titles in America and in Australia, the appointment of social scientists as experts in court is a consolidated practice. This Special Issue focuses on the contemporary evolution and variation of cultural expertise as an emergent concept providing a conceptual umbrella for a variety of evolving practices, which all include use of the specialised knowledge of social sciences for the resolution of conflicts. It surveys the application of cultural expertise in the legal process with an unprecedented span of fields ranging from criminology and ethnopsychiatry to the recognition of the rights of autochthone minorities including linguistic expertise, and modern reformulation of cultural rights. In this Special Issue, the emphasis is on the development and change of culture-related expert witnessing over recent times, culture-related adjudication, and resolution of disputes, criminal litigation, and other kinds of court and out-of-court procedures. This Special Issue offers descriptions of judicial practices involving experts in local laws and customs and surveys of the most frequent fields of expert witnessing that are related with culture; interrogates who the experts are, their links with local communities, and also with the courts and the state power and politics; how

cultural expert witnessing has been received by judges; how cultural expertise has developed across the sister disciplines of history and psychiatry; and eventually, it asks whether academic truth and legal truth are commensurable across time and space.

First published in 1990, this book is a comprehensive study of Gramsci's Quaderni, and gives the reader a penetrating account of the structure of Gramsci's thought. The author draw on many materials and sources, making accesible to the English-speaking reader a wide range of texts otherwise only available in Italian, French, Spanish, and Catalan. His book sheds light on Gramsci's basic philosophical and methodological principles, and will be useful as an introduction to Gramsci for students of political science, sociology, social science, history, and philosophy, as well as to scholars in the field.

This book examines the issues surrounding the problematic perpetuation of dominant sign systems through the framework of 'semioethics'. Semioethics is concerned with using semiotics as a powerful tool to critique the status quo and move beyond the reproduction of the dominant order of communication. The aim is to present semioethics as a method to engage semiotics in an active rethink of our ability as humans to affect change.

What happens when UNESCO heritage conventions are ratified by a state? How do UNESCO's global efforts interact with preexisting local, regional and state efforts to conserve or promote culture? What new institutions emerge to address the mandate? The contributors to this volume focus on the work of translation and interpretation that ensues once heritage conventions are ratified and implemented. With seventeen case studies from Europe, Africa, the Caribbean and China, the volume provides comparative evidence for the divergent heritage regimes generated in states that differ in history and political organization. The cases illustrate how UNESCO's aspiration to honor and celebrate cultural diversity diversifies itself. The very effort to adopt a global heritage regime forces myriad adaptations to particular state and interstate modalities of building and managing heritage.

A critique of the globalisation of the culture principle, arguing that theory is dependent on the actual study of peoples.

Many facets of disasters generate interest among scholars and practitioners. However, a vital area of disaster research is consistently underemphasized. Little is written about the immediate and long-term impacts on a communitys livelihood systems and the customs and practices of the culture affected. Disasters Impact on Livelihood and Cultural S

Renowned for its international coverage and rigorous selection procedures, this series provides the most comprehensive and scholarly bibliographic service available in the social sciences. Arranged by topic and indexed by author, subject and place-name, each bibliography lists and annotates the most important works published in its field during the year of 1997, including hard-to-locate journal articles. Each volume also includes a complete list of the periodicals consulted.

Anthropology has traditionally relied on a spatially localized society or culture as its object of study. The essays in *Culture, Power, Place* demonstrate how in recent years this anthropological convention and its attendant assumptions about identity and cultural difference have undergone a series of important challenges. In light of increasing mass migration and the transnational cultural flows of a late capitalist, postcolonial world, the contributors to this volume examine shifts in anthropological thought regarding issues of identity, place, power, and resistance. This collection of both new and well-known essays begins by critically exploring the concepts of locality and community; first, as they have had an impact on contemporary global understandings of displacement and mobility, and, second, as they have had a part in defining identity and subjectivity itself. With sites of discussion ranging from a democratic Spain to a Puerto Rican barrio in North Philadelphia, from Burundian Hutu refugees in Tanzania to Asian landscapes in rural California, from the silk factories of Hangzhou to the long-sought-after home of the Palestinians, these essays examine the interplay between changing schemes of categorization and the discourses of difference on which these concepts are based. The effect of the placeless mass media on our understanding of place—and the forces that make certain identities viable in the world and others not—are also discussed, as are the intertwining of place-making, identity, and resistance as they interact with the meaning and consumption of signs. Finally, this volume offers a self-reflective look at the social and political location of anthropologists in relation to the questions of culture, power, and place—the effect of their participation in what was once seen as their descriptions of these constructions. Contesting the classical idea of culture as the shared, the agreed upon, and the orderly, *Culture, Power, Place* is an important intervention in the disciplines of anthropology and cultural studies. Contributors: George E. Bisharat, John Borneman, Rosemary J. Coombe, Mary M. Crain, James Ferguson, Akhil Gupta, Kristin Koptiuch, Karen Leonard, Richard Maddox, Lisa H. Malkki, John Durham Peters, Lisa Rofel

Examines both the benign and harmful aspects of identity politics. Combining detailed case studies with discussions of deeper theoretical controversies, *Emancipating Cultural Pluralism* investigates both the benign and harmful aspects of identity politics. This provocative collection delves into some of the most difficult issues of cultural pluralism, such as what accounts for the immense power of identity politics, whether identity politics can be inherently good or evil, whether states are the right institutions to deal with ethnic conflict, the prevention of genocide, the value of devolving power to the local level, and more. The contributions are united by the conviction that more attention needs to be paid to the normative issues associated with various expressions of cultural pluralism, for the ethical implications of the phenomena are too profound to be ignored. Cris E. Toffolo is Associate Professor of Political Science at the University of St. Thomas.

The *Life and Work of Ernesto de Martino* introduces one of the 20th century's key

thinkers in religious studies and demonstrates that the discipline was animated by a tension between the fear of the apocalypse and the desire for civilizational rebirth.

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