

John Hutchinson And Anthony D Smith

IRISH HOME RULE considers the preeminent issue in British politics during the late 19th and early 20th centuries. The book separates moral and material home rulers and appraises the home rule movement from a fresh angle, distinguishing between physical force and constitutional nationalists.

It is well known that Béla Bartók had an extraordinary ability to synthesize Western art music with the folk music of Eastern Europe. What this rich and beautifully written study makes clear is that, contrary to much prevailing thought about the great twentieth-century Hungarian composer, Bartók was also strongly influenced by the art-music traditions of his native country. Drawing from a wide array of material including contemporary reviews and little known Hungarian documents, David Schneider presents a new approach to Bartók that acknowledges the composer's debt to a variety of Hungarian music traditions as well as to influential contemporaries such as Igor Stravinsky. Putting representative works from each decade beginning with Bartók's graduation from the Music Academy in 1903 until his departure for the United States in 1940 under critical lens, Schneider reads the composer's artistic output as both a continuation and a profound transformation of the very national tradition he repeatedly rejected in public. By clarifying why Bartók felt compelled to obscure his ties to the past and by illuminating what that past actually was, Schneider dispels myths about Bartók's relationship to nineteenth-century traditions and at the same time provides a new perspective on the relationship between nationalism and modernism in early-twentieth century music.

Reveals a religiously diverse pre-industrial society in the Middle East, broadening studies of global Christianity and challenging Islamic history's exceptionalism.

During the Cold War, nationalism fell from favour among theorists as an explanatory factor in history, as Marxists and liberals looked to class and individualism as the driving forces of change. The resurgence of nationalism after the collapse of the Soviet Union, however, called for a reconsideration of the paradigm. Against Orthodoxy uses case studies from around the world to critically evaluate decades of new scholarship. The authors argue that theories of nationalism have ossified into a new set of orthodoxies. These overlook nationalism's role as a generative force, one that reflects complex historical, political, and cultural arrangements that defy simplistic explanations.

Christianity spread across North Africa early, and it remained there as a powerful force much longer than anticipated. While this African form of Christianity largely shared the Latin language and Roman culture of the wider empire, it also represented a unique tradition that was shaped by its context. Ancient African Christianity attempts to tell the story of Christianity in Africa from its inception to its eventual disappearance. Well-known writers such as Tertullian, Cyprian, and Augustine are studied in light of their African identity, and this tradition is explored in all its various expressions. This book is ideal for all students of African Christianity and also a key introduction for anyone wanting to know more about the history, religion, and philosophy of these early influential Christians whose impact has extended far beyond the African landscape.

Nationality continues to be an important part of how people identify themselves and others. 'Who am I?' is inseparable from the question 'Who and what are we?' Historically, many nations have made use of the Bible and Christian notions to understand themselves and to justify their political ambitions. Catholic theology, however, has never elaborated on a systematic treatment of nationality. Dorian Llywelyn forges a new approach, treating the nation as a form of culture. He addresses some key questions: How are the religious and national aspects of human identity connected? What does Catholic doctrine have to say about nationality and nationalism? Is there really such a thing as a Christian nation? Is Catholicism compatible with patriotism? Llywelyn's wide-ranging book introduces the reader to

contemporary approaches to nationality, nationality, national identity, nationalism and patriotism. Drawing from the insights of sociology, history, and anthropology, he investigates the many ways in which nations and Christianity have intertwined and explores what scripture and twentieth-century papal teaching have to say on the matter. He provides an original, Catholic theology of national belonging, one which is based on the implications of the Incarnation. Examining popular devotions to the Virgin Mary as national patroness and drawing from the metaphysical acumen of the medieval thinker John Duns Scotus, Llywelyn argues for the theological value of nationality and proposes that global community and cultural and national diversity are mutually necessary values.

Poet and playwright Amiri Baraka is best known as one of the African American writers who helped ignite the Black Arts Movement. This book examines Baraka's cultural approach to Black Power politics and explores his role in the phenomenal spread of black nationalism in the urban centers of late-twentieth-century America, including his part in the election of black public officials, his leadership in the Modern Black Convention Movement, and his work in housing and community development. Komozi Woodard traces Baraka's transformation from poet to political activist, as the rise of the Black Arts Movement pulled him from political obscurity in the Beat circles of Greenwich Village, swept him into the center of the Black Power Movement, and ultimately propelled him into the ranks of black national political leadership. Moving outward from Baraka's personal story, Woodard illuminates the dynamics and remarkable rise of black cultural nationalism with an eye toward the movement's broader context, including the impact of black migrations on urban ethos, the importance of increasing population concentrations of African Americans in the cities, and the effect of the 1965 Voting Rights Act on the nature of black political mobilization.

Who was Tertullian, and what can we know about him? This work explores his social identities, focusing on his North African milieu. Theories from the discipline of social/cultural anthropology, including kinship, class and ethnicity, are accommodated and applied to selections of Tertullian's writings. In light of postcolonial concerns, this study utilizes the categories of Roman colonizers, indigenous Africans and new elites. The third category, new elites, is actually intended to destabilize the other two, denying any "essential" Roman or African identity. Thereafter, samples from Tertullian's writings serve to illustrate comparisons of his own identities and the identities of his rhetorical opponents. The overall study finds Tertullian's identities to be manifold, complex and discursive. Additionally, his writings are understood to reflect antagonism toward Romans, including Christian Romans (which is significant for his so-called Montanism), and Romanized Africans. While Tertullian accommodates much from Graeco-Roman literature, laws and customs, he nevertheless retains a strongly stated non-Roman-ness and an African-ity, which is highlighted in the present monograph.

This book illuminates sojourn language in Genesis using an innovative application of sociological theory about ethnic myths. Close exegetical investigation reveals that sojourn, despite its connotations of alienation, is a significant contributor to a strong communal identity for biblical Israel. Although the term 'ethnicity' is recent, the sense of kinship, group solidarity, and common culture to which it refers is as old as the historical record: ethnic communities have been present in every period and continent. Ethnic identity is

often associated with conflict, particularly with political struggles in various parts of the world, but there is no essential connection between ethnicity and conflict. So why is the nature of ethnicity so contentious? Can ethnic conflict ever be resolved? This Oxford Reader includes extracts by all the major contributors to debates on this important concept.

This book explores how school history textbooks are used to perpetuate nationalistic policies within divided regions. Exploring the 'divide and rule' politics across ex-Yugoslav successor states, the editors and contributors draw upon a wide range of case studies from across the region. Textbooks and other educational media provide the foundations upon which the new generation build understanding about their own context and the events that are creating their present. By promoting nationalistic politics in such media, textbooks themselves can be used as tools to further promote and preserve ongoing hostility between ethnic groups following periods of conflict. This edited collection will appeal to scholars of educational media, history education and post-conflict societies. Not all racial incidents are racist incidents, Lawrence Blum says. "We need a more varied and nuanced moral vocabulary for talking about the arena of race. We should not be faced with a choice of 'racism' or nothing." Use of the word "racism" is pervasive: An article about the NAACP's criticism of television networks for casting too few "minority" actors in lead roles asks, "Is television a racist institution?" A white girl in Virginia says it is racist for her African-American teacher to wear African attire. Blum argues that a growing tendency to castigate as "racism" everything that goes wrong in the racial domain reduces the term's power to evoke moral outrage. In "I'm Not a Racist, But . . .", Blum develops a historically grounded account of racism as the deeply morally-charged notion it has become. He addresses the question whether people of color can be racist, defines types of racism, and identifies debased and inappropriate usages of the term. Though racial insensitivity, racial anxiety, racial ignorance and racial injustice are, in his view, not "racism," they are racial ills that should elicit moral concern. Blum argues that "race" itself, even when not serving distinct racial malfeasance, is a morally destructive idea, implying moral distance and unequal worth. History and genetic science reveal both the avoidability and the falsity of the idea of race. Blum argues that we can give up the idea of race, but must recognize that racial groups' historical and social experience has been shaped by having been treated as if they were races.

First Published in 2010. Routledge is an imprint of Taylor & Francis, an informa company.

Volume III. E. Nationalism in Africa and Asia: Eduard Shils, Mary Matossian, Elie Kedourie, Stein Tønneson, Hans Antlöv, Paul R. Brass, Francis Robinson, Partha Chatterjee, Benyamin Neuberger, J.D.Y. Peel, David Welsh, Bruce Cauthen, David Brown, David E.F. Henley, Frank Dikötter, Eden Naby, Bassam Tibi, Jacob M. Landau. Vol. IV. F. Nationalism in the Americas and Australasia: Maurice Pinard, Richard Hamilton, Susan-Mary Grant, Herbert J. Gans, Enrique

Florescano, Florencia A. Malon, Stephanie Lawson. G. Nationalism and culture: John D. Armstrong, Einar Haugen, Michael B. Petrovic, George L. Mosse, Anthony D. Smith, Michale Billig. H. Feminism and nationalism: Floya Anthias, Nira Yuval-Davis, Deniz Kandiyoti, Sylvia Walby, Jean Bethke Elshtain, Glenda Sluga, Nira Yuval-Davis. Vol. V.I. Nationalism and politics: Anthony D. Smith, Michael Howard, James Mayall, Jennifer Jackson Preece, David Miller, Brendan O'Leary, John Rex, Ian Lustick, Sammy Smooha, Thedor Hanf, Donald L. Horowitz, Michael Hechter. J. Transcending the nation: William McNeill, Raymond Breton, Philip Schlesinger, Kosaku Yoshino

What is a Galilean? What were the criteria of defining a person as a Galilean - archaeologically or with respect to literary sources such as Josephus or the rabbis? What role did religion play in the process of identity formation? Twenty-two articles based on papers read at conferences at Cambridge, Wuppertal and Yale by experts from 7 countries shed light on a complex region, the pivotal geographic and cultural context of both earliest Christianity and rabbinic Judaism. In these papers, ancient Galilee emerges as a dynamic region of continuous change, in which religion, 'ethnicity', and 'identity' were not static monoliths but had to be negotiated in the context of a multiform environment subject to different influences.

This volume celebrates and evaluates Anthony D. Smith's path-breaking contribution to the study of nations and nationalism. A fresh and critical look at Anthony D. Smith's path-breaking contribution to the study of nations and nationalism. Debates various issues concerning Smith's controversial ethnosymbolic approach. Includes contributions from academics based in the Czech Republic, Norway, the UK and US. Opens up new avenues of research. Ethno-politics has become a major force and source of conflict in the post-Cold War era. The challenge of the Twenty-First Century to military establishments in deeply plural societies is the formation of quasi-ethnic institutional unity from among diverse ethnic groups to prevent national ethnic conflicts from being mirrored within the army.

John Frith was one of the outstanding academics of his time. He had a clear logical mathematical mind, was highly respected and influenced many. Yet, in 1553, at the age of 30, he was burnt at the stake for writing books supporting doctrines of Reformation. This work discusses his life.

Found in Translation is at once a themed volume on the translation of ancient Jewish texts and a Festschrift for Leonard J. Greenspoon, the Philip M. and Ethel Klutznick Professor in Jewish Civilization and professor of classical and near Eastern studies and of theology at Creighton University in Omaha, Nebraska. Greenspoon has made significant contributions to the study of Jewish biblical translations, particularly the ancient translation of the Hebrew Bible into Greek, known as the Septuagint. This volume comprises an internationally renowned group of scholars presenting a wide range of original essays on Bible translation, the influence of culture on biblical translation, Bible translations' reciprocal influence on culture, and the translation of various Jewish texts and collections, especially the Septuagint. Volume editors have painstakingly planned Found in Translation to have the broadest scope of any current work on Jewish biblical translation to reflect Greenspoon's broad impact on the field throughout an august career.

This study demonstrates the importance of including narrative ethics in a construction of Old Testament ethics. The social identity approach is used as a lens through which to understand and derive ethics. This approach highlights the social emphases of a biblical text, and consequently assists in understanding a text's original ethical message. The book of Ruth is used as a test case, employing a social identity approach for understanding the narrative, but also to model the approach so that it can be implemented more widely in study of the Old

Testament and narrative ethics. Each of the protagonists in the book of Ruth is examined in regards to their personal and social self-components. This study reveals that the narrative functions to shape or reinforce the identity of an ancient Israelite implied reader. A social identity approach can also highlight the social processes within a society. The social processes taking place in the Monarchic and Persian Periods are discussed, and it is found that the social emphases of the book of Ruth most closely correspond to the social undercurrents of the Persian Period."

In this fresh and original analysis, Brian J. McVeigh argues persuasively that far from being unique, Japanese nationalism becomes demystified once 'management' and 'mysticism'—the same processes and practices that operate in other national states—are taken into account. Stripping away Orientalist-inspired misconceptions, the author stresses the variety and relative intensity of nationalisms, ranging from economic, ethnic, and educational to cultural, gendered, and religious. Highlighting the legacy of 'renovationism,' pluralism, and of identity among Japanese, this book will be an invaluable corrective to recent works that glibly proclaim the emergence of 'globalization,' 'internationalization,' and 'convergence.' Visit our website for sample chapters!

This volume invites readers to walk in Israelite sandals, that is, to take a journey of the imagination, and to immerse themselves in the identity, values, and institutions of first-century CE Israelites with the help of contemporary social-scientific studies and theories. What emerges is that the Israelites did not practice a religion. Rather, they were an ethnos, or as this book describes it, an ethnic identity, who lived out a particular way of life and culture the customs of the fathers. It is to belong to a people who obtained their collective identity, honor, and sense of worth from their socialization and membership in Israel and from the social convention of loyalty to their rich cultural tradition. It was to belong to a "world," or having a perspective on the world with its own quality of "knowledge," which, among other things, preferred collectivism over individualism, and orthopraxy over orthodoxy.

Taking his cue from Philadelphia-born novelist Charles Brockden Brown's *Annals of Europe and America*, which contends that America is shaped most noticeably by the international struggle between Great Britain and France for control of the world trade market, Stephen Shapiro charts the advent, decline, and reinvigoration of the early American novel. That the American novel "sprang so unexpectedly into published existence during the 1790s" may be a symptom of the beginning of the end of Franco-British supremacy and a reflection of the power of a middle class riding the crest of a new world economic system. Shapiro's world-systems approach is a relatively new methodology for literary studies, but it brings two particularly useful features to the table. First, it refines the conceptual frameworks for analyzing cultural and social history, such as the rise in sentimentalism, in relation to a long-wave economic history of global commerce; second, it fosters a new model for a comparative American Studies across time. Rather than relying on contiguous time, a world-systems approach might compare the cultural production of one region to another at the same location within the recurring cycle in an economic reconfiguration. Shapiro offers a new way of thinking about the causes for the emergence of the American novel that suggests a fresh way of rethinking the overall paradigms shaping American Studies.

Anthony D. Smith is Emeritus Professor of Nationalism and Ethnicity at the London School of Economics, and is considered one of the founders of the interdisciplinary field of nationalism studies. Anthony Smith has developed an approach to the study of nations and nationalism called ethno-symbolism, which is concerned with the nature of ethnic groups and nations, and the need to consider their symbolic dimensions. This text provides a concise statement of an ethno-symbolic approach to the study of nations and nationalism and at the same time, embodies a general statement of Anthony Smith's contribution to this approach and its application to the central issues of nations and nationalism. The text: sets out the theoretical

background of the emergence of ethno-symbolism in a sustained and systematic argument explains its analysis of the formation of nations, their persistence and change and the role of nationalism demonstrates that an ethno-symbolic approach provides an important supplement and corrective to past and present intellectual orthodoxies in the field and addresses the main theoretical criticisms levelled at an ethno-symbolic approach. Drawing together and developing earlier brief resumes of Anthony Smith's approach, this book represents a summary of the theoretical aspects of his work in the field since 1986. It will be useful to students and to all those who are interested in the issues raised by a study of ethnicity, nations and nationalism. The first letter of Peter remains a relatively neglected corner of the New Testament: the number of monographs devoted to it is tiny, compared with those on the Gospels and Pauline letters. Yet it is a text - so this book argues - that offers much insight into crucial processes in the development of Christian identity. In particular, 1 Peter illustrates with particular clarity the complex ways in which Christian identity was forged from Jewish traditions and negotiated in the generally hostile Roman empire. As such, studies of this particular letter illuminate central themes in the making of Christianity in the earliest centuries. "Becoming Christian" is a collection of essays that treat various facets of the first letter of Peter, in its social and historical setting, in some cases using new social-scientific and postcolonial methods to shed light on the ways in which the letter contributes to the making of Christian identity. At the heart of the book are chapters 5-7, which examine the contribution of 1 Peter to the construction of Christian identity, the persecution and suffering of Christians in Asia Minor, the significance of the name 'Christian', and the response of the letter to the hostility encountered by Christians in society. There are no recent books which bring together such a wealth of information and analysis of this crucial early Christian text. "Becoming Christian" has developed out of Horrell's ongoing research for the International Critical Commentary on 1 Peter. Together these essays will offer a series of significant and original engagements with this letter, and a resource for studies of 1 Peter for some time to come.

Nationalism is one of the most powerful forces in the modern world, yet its study has only recently gained popularity. This reader gives historical depth to the recent debates on nationalism and traces the development of thought on nationalism across a wide range of issues with reference to texts spanning from Ernest Renan's *What is a Nation?* in the 1880s to current views given in the 1990s. Issues covered include the definitions of the nation and of nationalism, theories of nationalism, the origins of nations, nationalism in Europe, the Third World and within the International System, and the future of nationalism itself.

This volume offers a fascinating insight into the continuities and discontinuities in the formation of identities in the Low Countries and its neighbouring countries. It is an important contribution to the ongoing debates about national and other identities.

Nationalism Oxford Readers

Using the comparative historical method, this book looks at the experience of indigenous peoples, specifically the Native Hawaiians, showing how a nation can express culture and citizenship while seeking ways to attain greater sovereignty over territory, culture, and politics. This comprehensive book defines the significance of film-making and film viewing in Korea. Covering the introduction of motion pictures in 1903, Korean cinema during the Japanese colonial period (1910-45), and the development of North and South Korean cinema up to the 1990s, Lee introduces the works of Korea's major directors, and analyzes the Korean film industry in terms of production, distribution, and reception.

In *Staging the Nation: Opera and Nationalism in 19th-Century Hungary*, Krisztina Lajosi examines the crucial role of theatre and opera in the shaping of historical consciousness and the formation of national identity by turning opera-loving audiences into a national public. Hansen argues that unity formula employed in Gal 3.28, 1 Cor 12.13 and Col 3.11 offers equality between competing social groups.

[Copyright: 8cc24a44e45dd7588e115afe3faf1212](#)