

Odd Tribes Toward A Cultural Analysis Of White People

Country music boasts a long tradition of rich, contradictory gender dynamics, creating a world where Kitty Wells could play the demure housewife and the honky-tonk angel simultaneously, Dolly Parton could move from traditionalist “girl singer” to outspoken trans rights advocate, and current radio playlists can alternate between the reckless masculinity of bro-country and the adolescent girliness of Taylor Swift. In this follow-up volume to *A Boy Named Sue*, some of the leading authors in the field of country music studies reexamine the place of gender in country music, considering the ways country artists and listeners have negotiated gender and sexuality through their music and how gender has shaped the way that music is made and heard. In addition to shedding new light on such legends as Wells, Parton, Loretta Lynn, and Charley Pride, it traces more recent shifts in gender politics through the performances of such contemporary luminaries as Swift, Gretchen Wilson, and Blake Shelton. The book also explores the intersections of gender, race, class, and nationality in a host of less expected contexts, including the prisons of WWII-era Texas, where the members of the Goree All-Girl String Band became the unlikeliest of radio stars; the studios and offices of Plantation Records, where Jeannie C. Riley and Linda Martell challenged the social hierarchies of a changing South in the 1960s; and the burgeoning cities of present-day Brazil, where “college country” has become one way of negotiating masculinity in an age of economic and social instability.

We are in a transitional moment in our national conversation on race. "Despite optimistic predictions that Barack Obama's election would signal the end of race as an issue in America, the race-related news stories just keep coming. Race remains a political and polarizing issue, and the sprawling, unwieldy, and often maddening means we have developed to discuss and evaluate what counts as "racial" can be frustrating. In *What Can You Say?*, John Hartigan Jr. examines a watershed year of news stories, taking these events as a way to understand American culture and challenge our existing notions of what is racial—or not. The book follows race stories that have made news headlines—including Don Imus's remarks about the Rutgers women's basketball team, protests in Jena, Louisiana, and Barack Obama's presidential campaign—to trace the shifting contours of mainstream U.S. public discussions of race as they incorporate new voices, words, and images. Focused on the underlying dynamics of American culture that shape this conversation, this book aims to make us more fluent in assessing the stories we consume about race. Advancing our conversation on race hinges on recognizing and challenging the cultural conventions governing the ways we speak about and recognize race. In drawing attention to this curious cultural artifact, our national conversation on race, Hartigan ultimately offers a way to to understand race in the totality of American culture, as a constantly evolving debate. As this book demonstrates, the conversation is far from over.

"Published in Cooperation with the William P. Clements Center for Southwest Studies, Southern Methodist University."

Cosmopolitanism—the genuine appreciation of cultural and racial diversity—is often associated with adult worldliness and sophistication. Yet, as this innovative new book suggests, children growing up in multicultural environments might be the most cosmopolitan group of all. *City Kids* profiles fifth-graders in one of New York City's most diverse public schools, detailing how they collectively developed a sophisticated understanding of race that challenged many of the stereotypes, myths, and commonplaces they had learned from mainstream American culture. Anthropologist Maria Kromidas spent over a year interviewing and observing these young people both inside and outside the classroom, and she vividly relates their sometimes awkward, often playful attempts to bridge cultural rifts and reimagine racial categories. Kromidas looks at how children learned race in their interactions with each other and with teachers in five different areas—navigating urban space, building friendships, carrying out schoolwork, dealing with the school's disciplinary policies, and enacting sexualities. The children's interactions in these areas contested and reframed race. Even as Kromidas highlights the lively and quirky individuals within this super-diverse group of kids, she presents their communal ethos as a model for convivial living in multiracial settings. By analyzing practices within the classroom, school, and larger community, *City Kids* offers advice on how to nurture kids' cosmopolitan tendencies, making it a valuable resource for educators, parents, and anyone else who is concerned with America's deep racial divides. Kromidas not only examines how we can teach children about antiracism, but also considers what they might have to teach us.

On any given day nearly half the world's population is wearing blue jeans. This is entirely extraordinary. Yet there has never been a serious attempt to understand the causes, nature and consequences of denim as 'the' global garment of our world. This book takes up that challenge with gusto. It gives clear, if surprising, explanations for why this is the case, challenging the accepted history of jeans and showing why the reasons cannot be commercial. While discussing the consequences of denim at the global level, the book consists of some exemplary studies by anthropologists of what blue jeans mean in a variety of local situations. These range from the discussion of hip-hop jeans in Germany, denim and sex in Milan through to the connection between denim and recycling in the US. But through all these intensively researched ethnographies of local denim we build our understanding of the most curious of all features of blue jeans - the rise of global denim.

The Music Issue eBook includes a FREE CD and: The tell-all letter from a teenage girl who kissed—and kissed—Elvis Presley How corruption and greed made the Jacksonville music scene Gretchen Wilson, country music's "Redneck Woman" The invaluable social spaces of African American record stores Bobby Rush, "bluesman-plus" Where Opryland resides in hearts, minds, and souls Backstage with the Avett Brothers, Doc Watson, Tift Merritt, Southern Culture on the Skids, the Carolina Chocolate Drops, Johnny Cash, and more great artists. We'll send you the Music Issue's special CD, at no extra cost. *Loving, Leaving, Liquor, and the Lord* is packed with tracks from the Avett Brothers, Doc and Merle Watson, Archers of Loaf, and many more amazing Southern musicians--old and new. *Southern Cultures* is published quarterly (spring, summer, fall, winter) by the University of North Carolina Press. The journal is sponsored by the University of North Carolina at Chapel Hill's Center for the Study of the American South.

Doing Anthropology in Consumer Research is the essential guide to the theory and practice of conducting ethnographic research in consumer environments. Patricia Sunderland and Rita Denny argue that, while the recent explosion in the use of “ethnography” in the corporate world has provided unprecedented opportunities for anthropologists and other qualitative researchers, this popularization too often results in shallow understandings of culture, divorcing ethnography it from its foundations. In response, they reframe the field by re-attaching ethnography to theoretically robust and methodologically rigorous cultural analysis. The engrossing text draws on decades of the authors' own eclectic research—from coffee in Bangkok and boredom in New Zealand to computing in the United States—using methodologies from focus groups and rapid appraisal to semiotics and visual ethnography. Five provocative forewords by leaders in consumer research further push the boundaries of the field and challenge the boundaries of academic and applied work. In addition to reorienting the field for academics and practitioners, this book is an ideal text for students, who are increasingly likely to both study and work in corporate environments.

As many scholars have argued, racism and its passions are created by and subordinated to the nation. This volume places the practices of racism at the center of analysis of so-called post-racist or multi cultural nation-states. This way, each contributor analytically treats racism and its related concepts of race, identity, culture, and naturalizing symbols of blood to highlight the manner in which governing institutions use nationalist precepts to create "races". In the end, it is racism - the actual political practices of domination - that makes "race" salient, especially in its multi-cultural and liberal-democratic form.

Against a backdrop of multiculturalism and Afrocentricity in the intellectual traditions of African-American studies, this book sets new standards and directions for the future. It is the first book to systematically address the many themes that have changed the political and social landscape for African-Americans. Among these changes are new transnational processes of globalization, the devastating impact of

neoliberal public policies upon urban minority communities, increasing imprisonment and attendant loss of voting rights especially among black males, the surging of Hispanic population, and widening class differences as deindustrialization, crack cocaine, and gentrification entered urban communities. Marable and a cast of influential contributors suggest that a new beginning is needed for African-American scholarship. They explain why Black Studies needs to break its conceptual and thematic limitations, exploring "blackness" in new ways and in different geographic sites. They outline the major intersectionalities that should shape a new Black Studies—the complex relationships between race, gender, sexuality, class and youth. They argue that African-American Studies scholarship must help shape and redirect public policies that affect black communities, working with government, foundations and other private institutions on such issues as housing, health care, and criminal justice.

This book traces the uneven history of queer media visibility through crucial turning points including the Hollywood Production Code era, the AIDS crisis of the 1980s, the so-called explosion of gay visibility on television during the 1990s, and the re-imagining of queer representations on TV after the events of 9/11. Kohnen intervenes in previous academic and popular accounts that paint the increase in queer visibility over the past four decades as a largely progressive development. She examines how and why a limited and limiting concept of queer visibility structured around white gay and lesbian characters in committed relationships has become the embodiment of progressive LGBT media representations. She also investigates queer visibility across film, TV, and print media, and highlights previously unexplored connections, such as the lingering traces of classical Hollywood cinema's queer tropes in the X-Men franchise. Across all chapters, narratives and arguments emerge that demonstrate how queer visibility shapes and reflects not only media representations, but the real and imagined geographies, histories, and people of the American nation.

This book examines language and identity among White American middle and upper-middle class youth who affiliate with Hip Hop culture. Hip Hop youth engage in practices that range from the consumption of rap music and fashion to practices like MC-ing (writing and performing raps or "rhymes"), DJ-ing (mixing records to produce a beat for the MC), graffiti tagging, and break-dancing. Cutler explores the way in which these young people stylize their speech using linguistic resources drawn from African American English and Hip Hop slang terms. She also looks at the way they construct their identities in discussions with their friends, and how they talk about and use language to construct themselves as authentic within Hip Hop. Cutler considers the possibility that young people experimenting with AAVE-styled speech may improve the status of AAVE in the broader society. She also addresses the need for educators to be aware of the linguistic patterns found in AAVE and Hip Hop language, and ways to build on Hip Hop skills like rhyming and rapping in order to motivate students and promote literacy. This book brings the emergent interest in social class and inequality to the field of television studies. It reveals how the new visibility of class matters in serial television functions aesthetically and examines the cultural class politics articulated in these programmes. This groundbreaking volume argues that reality and quality TV's intricate politics of class entices viewers not only to grapple with previously invisible socio-economic realities but also to reconsider their class alignment. The stereotypical ways of framing class are now supplemented by those dedicated to exposing the economic and socio-psychological burdens of the (lower) middle class. The case studies in this book demonstrate how sophisticated narrative techniques coincide with equally complex ways of exposing class divisions in contemporary American life and how the examined shows disrupt the hegemonic order of class. The volume therefore also invites a rethinking of conventional models of social stratification.

Odd Tribes challenges theories of whiteness and critical race studies by examining the tangles of privilege, debasement, power, and stigma that constitute white identity. Considering the relation of phantasmatic cultural forms such as the racial stereotype "white trash" to the actual social conditions of poor whites, John Hartigan Jr. generates new insights into the ways that race, class, and gender are fundamentally interconnected. By tracing the historical interplay of stereotypes, popular cultural representations, and the social sciences' objectifications of poverty, Hartigan demonstrates how constructions of whiteness continually depend on the vigilant maintenance of class and gender decorums. Odd Tribes engages debates in history, anthropology, sociology, and cultural studies over how race matters. Hartigan tracks the spread of "white trash" from an epithet used only in the South prior to the Civil War to one invoked throughout the country by the early twentieth century. He also recounts how the cultural figure of "white trash" influenced academic and popular writings on the urban poor from the 1880s through the 1990s. Hartigan's critical reading of the historical uses of degrading images of poor whites to ratify lines of color in this country culminates in an analysis of how contemporary performers such as Eminem and Roseanne Barr challenge stereotypical representations of "white trash" by claiming the identity as their own. Odd Tribes presents a compelling vision of what cultural studies can be when diverse research methodologies and conceptual frameworks are brought to bear on pressing social issues.

Affirmative Reaction explores the cultural politics of heteronormative white masculine privilege in the United States. Through close readings of texts ranging from the popular television drama 24 to the Marvel Comics miniseries The Call of Duty, and from the reality show American Chopper to the movie Million Dollar Baby, Hamilton Carroll argues that the true privilege of white masculinity—and its defining strategy—is not to be unmarked, universal, or invisible, but to be mobile and mutable. He describes how, in response to the perceived erosions of privilege produced by post-civil rights era identity politics, white masculinity has come to rely on the very discourses of difference that unsettled its claims on the universal; it has redefined itself as a marginalized identity. Throughout Affirmative Reaction, Carroll examines the kinds of difference white masculinity claims for itself as it attempts to hold onto or maintain majority privilege. Whether these are traditional sites of minority difference—such as Irishness, white trash, or domestic melodrama—or reworked sites of masculinist investment—including laboring bodies, public-sphere politics, and vigilantism—the outcome is the same: the foregrounding of white masculinity over and against women, people of color, and the non-heteronormative. By revealing the strategies through which white masculinity is produced as a formal difference, Carroll sheds new light on the ways that privilege is accrued and maintained.

This book examines gendered language use in six gay male subcultures: drag queens, radical faeries, bears, circuit boys, barebackers, and leathermen. Within each subculture, unique patterns of language use challenge normative assumptions about gender and sexual identity. Rusty Barrett's analyses of these subcultures emphasize the ways in which gay male constructions of gender are intimately linked to other forms of social difference. In *From Drag Queens to Leathermen*, Barrett presents an extension of his earlier work among African American drag queens in the 1990s, emphasizing the intersections of race and class in the construction of gender. An analysis of sacred music among radical faeries considers the ways in which expressions of gender are embedded in a broader neo-pagan religious identity. The formation of bear as an identity category (for heavyset and hairy men) in the late 1980s involves the appropriation of linguistic stereotypes of rural Southern masculinity. Among regular attendees of circuit parties, language serves to differentiate gay and straight forms of masculinity. In the early 2000s, barebackers (gay men who eschew condoms) used language to position themselves as rational risk takers with an innate desire for semen. For participants in the International Mr. Leather contest, a disciplined, militaristic masculinity links expressions of patriotism with BDSM sexual practice. In all of these groups, the construction of gendered identity involves combining linguistic forms that would usually not co-occur. These unexpected combinations serve as the foundation for the emergence of unique subcultural expressions of gay male identity, explicated at length in this book.

Abandoning the Black Hero is the first book to examine the postwar African American white-life novel—novels with white protagonists written by African Americans. These fascinating works have been understudied despite having been written by such defining figures in the tradition as Richard Wright, Zora Neale Hurston, James Baldwin, Ann Petry, and Chester Himes, as well as lesser known but formerly best-selling authors Willard Motley and Frank Yerby. John C. Charles argues that these fictions have been overlooked because they deviate from two

critical suppositions: that black literature is always about black life and that when it represents whiteness, it must attack white supremacy. The authors are, however, quite sympathetic in the treatment of their white protagonists, which Charles contends should be read not as a failure of racial pride but instead as a strategy for claiming creative freedom, expansive moral authority, and critical agency. In an era when “Negro writers” were expected to protest, their sympathetic treatment of white suffering grants these authors a degree of racial privacy previously unavailable to them. White writers, after all, have the privilege of racial privacy because they are never pressured to write only about white life. Charles reveals that the freedom to abandon the “Negro problem” encouraged these authors to explore a range of new genres and themes, generating a strikingly diverse body of novels that significantly revise our understanding of mid-twentieth-century black writing. Ask a random American what springs to mind about Sedona, Arizona, and they will almost certainly mention New Age spirituality. Nestled among stunning sandstone formations, Sedona has built an identity completely intertwined with that of the permanent residents and throngs of visitors who insist it is home to powerful vortexes—sites of spiraling energy where meditation, clairvoyance, and channeling are enhanced. It is in this uniquely American town that Susannah Crockford took up residence for two years to make sense of spirituality, religion, race, and class. Many people move to Sedona because, they claim, they are called there by its special energy. But they are also often escaping job loss, family breakdown, or foreclosure. Spirituality, Crockford shows, offers a way for people to distance themselves from and critique current political and economic norms in America. Yet they still find themselves monetizing their spiritual practice as a way to both “raise their vibration” and meet their basic needs. Through an analysis of spirituality in Sedona, Crockford gives shape to the failures and frustrations of middle- and working-class people living in contemporary America, describing how spirituality infuses their everyday lives. Exploring millenarianism, conversion, nature, food, and conspiracy theories, *Ripples of the Universe* combines captivating vignettes with astute analysis to produce a unique take on the myriad ways class and spirituality are linked in contemporary America.

As Julia Harrison's first summer of living in Ontario approached, she became aware of the culture of the cottage. Friends talked of nothing but languid afternoons on the dock, but Harrison marveled at the investment of money and labour that the idyllic escapes demanded. Curious about the rich and passionate meaning these places seemed to hold, she studied cottagers in the Haliburton region over the course of seven years. Thoughtfully and engagingly written, *A Timeless Place* considers the family cottage as a place where memories are treasured, national identity is celebrated, spiritual balance is restored, and a few dark secrets are kept.

A key intervention in the growing critical literature on race, this volume examines the social construction of race in contemporary Australia through the lenses of Indigenous sovereignty, nationhood, and whiteness. Informed by insights from white Australians in rural contexts, Koerner and Pillay attempt to answer how race shapes those who identify as white Australian; how those who self-identify thusly relate to the nation, multiculturalism, and Indigenous Sovereignities; and how white Australians understand and experience their own racialized position and its privilege. This “insider perspective” on the continuing construction of whiteness in Australia is analyzed and challenged through Indigenous Sovereign theoretical standpoints and voices. Ultimately, this investigation of the social construction of race not only extends conceptualizations of multiculturalism, but also informs governance policy in the light of changing national identity.

Whiteness Fractured examines the many ways in which whiteness is conceptualized today and how it is understood to operate and to effect social relationships. Exploring the intersections between whiteness, social class, ethnicity and psychosocial phenomena, this book is framed by the question of how whiteness works and what it does. With attention to central concepts and the history of whiteness, it explains the four ways in which whiteness works. In its examination of the outward and inward fractures of whiteness, the book sheds light on both its connections with social class and ethnicity and with the 'epistemology of ignorance' and the psychoanalytic. Representing the long career of whiteness on the one hand and investigating its expansion into new areas on the other, *Whiteness Fractured* reflects the growing maturity of critical whiteness studies. It undertakes a critical analysis of approaches to whiteness and proposes new directions for future action and enquiry. As such, it will appeal to scholars across the social sciences with interests in race and ethnicity, intersectionality, colonialism and post-colonialism, and cultural studies.

Damien Stankiewicz's ground-breaking ethnographic study of the various contexts of media production work at ARTE (the newsroom, the editing studio, the screening room), reveals how ideas about French, German, and European culture coalesce and circulate at the channel.

This book examines the impact of multinational enterprises (MNEs) on local economies, and presents selected case studies of MNEs operating in low income countries. By balancing external social and environmental costs against its corresponding benefits, the book demonstrates that MNEs can have a positive net-impact on local development if they build up social capital by embedding themselves in local economies and engaging responsibly with local stakeholders. By doing so MNEs contribute to inclusive growth, a central pillar of the UN Sustainable Development Goals. In this context, the book challenges popular narratives in civil society and academia that frame foreign direct investment (FDI) merely as a threat to human rights and sustainable development. Moreover, it offers practical guidance for globally operating businesses seeking to establish progressive Corporate Social Responsibility (CSR) strategies of their own.

The *Routledge Companion to Contemporary Anthropology* is an invaluable guide and major reference source for students and scholars alike, introducing its readers to key contemporary perspectives and approaches within the field. Written by an experienced international team of contributors, with an interdisciplinary range of essays, this collection provides a powerful overview of the transformations currently affecting anthropology. The volume both addresses the concerns of the discipline and comments on its construction through texts, classroom interactions, engagements with various publics, and changing relations with other academic subjects. Persuasively demonstrating that a number of key contemporary issues can be usefully analyzed through an anthropological lens, the contributors cover important topics such as globalization, law and politics, collaborative archaeology, economics, religion, citizenship and community, health, and the environment. The *Routledge Companion to Contemporary Anthropology* is a fascinating examination of this lively and constantly evolving discipline.

Standing Our Ground: Women, Environmental Justice, and the Fight to End Mountaintop Removal examines women's efforts to end mountaintop removal coal mining in West Virginia. Mountaintop removal coal mining, which involves demolishing the tops of hills and mountains to provide access to coal seams, is one of the most significant environmental threats in Appalachia, where it is most commonly practiced. The Appalachian women featured in Barry's book have firsthand experience with the negative impacts of Big Coal in West Virginia. Through their work in organizations such as the Coal River Mountain Watch and the Ohio Valley Environmental Coalition, they fight to save their mountain communities by promoting the development of alternative energy resources. Barry's engaging and original work reveals how women's tireless organizing efforts have made mountaintop removal a global political and environmental issue and laid the groundwork for a robust environmental justice movement in central Appalachia.

In studying the past, archaeologists have focused on the material remains of our ancestors. Prehistorians generally have only artifacts to study and rely on the diverse material record for their understanding of past societies and their behavior. Those involved in studying historically documented cultures not only have extensive material remains but also contemporary texts, images, and a range of investigative technologies to enable them to build a broader and more reflexive picture of how past societies, communities, and individuals operated and behaved. Increasingly, historical archaeology refers not to a particular period, place, or a method, but rather an approach that interrogates the tensions between artifacts and texts irrespective of context. In short, historical archaeology provides direct evidence for how humans have shaped the world we live in today. Historical archaeology is a branch of global archaeology that has grown in the last 40 years from its North American base into an increasingly global community of archaeologists each studying their area of the world in a historical context. Where historical archaeology started as part of the study of the post-Columbian societies of the United States and Canada, it has now expanded to interface with the post-medieval archaeologies of Europe and the diverse post-imperial experiences of Africa, Latin America, and Australasia. The 36 essays in the *International Handbook of Historical Archaeology* have been specially commissioned from the leading researchers in their fields, creating a wide-ranging digest of the increasingly global field of historical archaeology. The volume is divided into two sections, the first reviewing the key themes, issues, and approaches of historical archaeology today, and the second containing a series of case studies charting the development and current state of historical archaeological practice around the world. This key reference work captures the energy and diversity of this global discipline today.

Saskia Sassen is Ralph Lewis Professor of Sociology at the University of Chicago and Professor of Sociology at the London School of Economics.

This volume offers a critical, cross-disciplinary, and international overview of emerging scholarship addressing the dynamic relationship between race and markets. Chapters are engaging and accessible, with timely and thought-provoking insights that different audiences can engage with and learn from. Each chapter provides a unique journey into a specific marketplace setting and its sociopolitical particularities including, among others, corner stores in the United States, whitening cream in Nigeria and India, video blogs in Great Britain, and hospitals in France. By providing a cohesive collection of cutting-edge work, *Race in the Marketplace* contributes to the creation of a robust stream of research that directly informs critical scholarship, business practices, activism, and public policy in promoting racial equity.

The study of racial and ethnic relations has become one of the most written about aspects in sociology and sociological research. In both North America and Europe, many "traditional" cultures are feeling threatened by immigrants from Latin America, Africa and Asia. This handbook is a true international collaboration looking at racial and ethnic relations from an academic perspective. It starts from the principle that sociology is at the hub of the human sciences concerned with racial and ethnic relations.

What is the state of race relations in the U.S.? Are we making progress toward ending racial discrimination and prejudice? What, exactly, does "race" mean? In *Race in the 21st Century: Ethnographic Approaches*, Second Edition, John Hartigan, Jr., takes an anthropological look at such questions by introducing students to the study of race through qualitative methods. In the first text to take an explicitly ethnographic approach, Hartigan summarizes and explains the current state of social science knowledge on race in the U.S., motivating students to think through essential questions about race in relation to their own lives. In contrast with many texts, *Race in the 21st Century* focuses not on essential differences between racial or ethnic groups, but rather on the commonalities. Hartigan concentrates on the particular contexts in which people actively engage and respond to racial meanings and identities. In this way, he encourages readers to think critically about the meaning of race. The second edition of *Race in the 21st Century* features a new chapter, "Postracial America," which examines contentious arguments about whether or how race still matters in the U.S. today. It engages students fully in the important question of what "postracial America" might mean or look like.

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"This is a lovely book. Secular Americans all too often assume that evangelical Christianity embraces an individualistic ethos. This well-written and engaging account takes us into the life of the social world of evangelical megachurches and shows the tensions between unconditional love and accountability. In doing so, this book allows us to grasp the experience at the heart of evangelical faith. These people emerge as likable and intelligible through Elisha's narrative." —T.M. Luhrmann, Watkins University Professor, Stanford University "Elisha is a wonderfully talented ethnographer—'empathetic' in the very best sense: critically engaged, attentive, and clearly committed to forming genuine relationships. I have tremendous admiration for the research that went into this project, and I can't wait to teach this book in my classes." —R. Marie Griffith, John A. Bartlett Professor, Harvard Divinity School

Jasmin Humburg provides evidence of naturalist narrative strategies, tropes, and character variations in six contemporary American television series: *The Wire*, *Tremé*, *Shameless*, *Ozark*, *Orange is the New Black* and *2 Broke Girls*. The author investigates how poverty is negotiated through classic literary naturalism and contemporary televisual articulations, and how the latter may have been influenced by the former in the age of the Great Recession. By connecting literary studies, television studies, and concepts of social mobility, this project contributes to the field of new poverty studies.

This book digs deeply into the meanings systems that make up social groups, addressing contemporary and historical cases both in the U.S. and internationally. Drawing from traditional and social media along with interpersonal communication situations, contributors provide an engaging multicultural narrative.

A multidisciplinary, authoritative outline of the current intellectual landscape of the field. Over the past three decades, the term 'diaspora' has been featured in many research studies and in wider theoretical debates in areas such as communications, the humanities, social sciences, politics, and international relations. *The Handbook of Diasporas, Media, and Culture* explores new dimensions of human mobility and connectivity—presenting state-of-the-art research and key debates on the intersection of media, cultural, and diasporic studies. This innovative and timely book helps readers to understand diasporic cultures and their impact on the globalized world. The Handbook presents contributions from internationally-recognized scholars and researchers to strengthen understanding of diasporas and diasporic cultures, diasporic media and cultural resources, and the various forms of diasporic organization, expression, production, distribution, and consumption. Divided into seven sections, this wide-ranging volume covers topics such as methodological challenges and innovations in diasporic research, the construction of diasporic identity, the politics of diasporic integration, the intersection of gender and generation with the diasporic condition, new technologies in media, and many others. A much-needed resource for anyone with interest in diasporic studies, this book: Presents new and original theory, research, and essays Employs unique methodological and conceptual debates Offers contributions from a multidisciplinary team of scholars and researchers Explores new and emerging trends in the study of diasporas and media Applies a wide-ranging, international perspective to the subject Due to its international perspective, interdisciplinary approach, and wide range of authors from around the world, *The Handbook of Diasporas, Media, and Culture* is ideal for undergraduate and graduate students, teachers, lecturers, and researchers in areas that focus on the relationship of media and society, ethnic identity, race, class and gender, globalization and immigration, and other relevant fields.

In many countries in Western Europe, the demand for immigrant integration has inevitably raised questions about the 'societies' into which immigrants are asked to integrate. Imagined Societies critically intervenes in debates on immigrant integration and multiculturalism in Western Europe. Schinkel argues that the term 'multiculturalism' is not used primarily to describe a type of policy or political philosophy in countries such as the Netherlands, France, Germany or Belgium, but rather as a rhetorical device that promotes demands for 'integration'. He analyses how such demands are ways of imagining the very idea of a 'host society' as 'modern', 'secular' and 'enlightened'. Starting from debates in social theory on social imaginaries, and drawing on public debates on citizenship, secularism and sexuality, and on the social science of measuring immigrant integration, this book presents a highly original study of immigrant integration that challenges our understanding of the concept of society.

The unremitting explosion of reality television across the schedules has become a sustainable global phenomenon generating considerable popular and political fervour. The zeal with which television executives seize on the easily replicated formats is matched equally by the eagerness of audiences to offer themselves up as television participants for others to watch and criticise. But how do we react to so many people breaking down, fronting up, tearing apart, dominating, empathising, humiliating, and seemingly laying bare their raw emotion for our entertainment? Do we feel sad when others are sad? Or are we relieved by the knowledge that our circumstances might be better? As reality television extends into the experiences of the everyday, it makes dramatic and often shocking the mundane aspects of our intimate relations, inviting us as viewers into a volatile arena of mediated morality. This book addresses the impact of this endless opening out of intimacy as an entertainment trend that erodes the traditional boundaries between spectator and performer demanding new tools for capturing television's relationships with audiences. Rather than asking how the reality television genre is interpreted as 'text' or representation the authors investigate the politics of viewer encounters as interventions, evocations, and more generally mediated social relations. The authors show how different reactions can involve viewers in tournaments of value, as women viewers empathise and struggle to validate their own lives. The authors use these detailed responses to challenge theories of the self, governmentality and ideology. A must read for both students and researchers in audience studies, television studies and media and communication studies.

While interest in migration flows is ever-growing, this has mostly concentrated on disadvantaged migrants moving from developing to Western industrialised countries. In contrast, Euro-American mobile professionals are only now becoming an emergent research topic. Similarly, debates on the connections between gender and migration rarely consider these kind of migrants. This volume fills these gaps by investigating impact of relocation on gender and family relations among today's transnational professionals.

This groundbreaking study of race, religion and popular culture in the 21st century United States focuses on a new concept, "Muslim Cool." Muslim Cool is a way of being an American Muslim—displayed in ideas, dress, social activism in the 'hood, and in complex relationships to state power. Constructed through hip hop and the performance of Blackness, Muslim Cool is a way of engaging with the Black American experience by both Black and non-Black young Muslims that challenges racist norms in the U.S. as well as dominant ethnic and religious structures within American Muslim communities. Drawing on over two years of ethnographic research, Su'ad Abdul Khabeer illuminates the ways in which young and multiethnic U.S. Muslims draw on Blackness to construct their identities as Muslims. This is a form of critical Muslim self-making that builds on interconnections and intersections, rather than divisions between "Black" and "Muslim." Thus, by countering the notion that Blackness and the Muslim experience are fundamentally different, Muslim Cool poses a critical challenge to dominant ideas that Muslims are "foreign" to the United States and puts Blackness at the center of the study of American Islam. Yet Muslim Cool also demonstrates that connections to Blackness made through hip hop are critical and contested—critical because they push back against the pervasive phenomenon of anti-Blackness and contested because questions of race, class, gender, and nationality continue to complicate self-making in the United States.

Trayvon Martin, Race, and "American Justice": Writing Wrong is the first comprehensive text to analyze not only the killing of Trayvon Martin, but the implications of this event for the state of race in the United States. Bringing together contributions from a variety of disciplines and approaches, this text pushes readers to answer the question: "In the wake of the killing of Trayvon Martin, and the acquittal of his killer, how post-racial can we claim to be?" This collection of short and powerful chapters is at times angering and at times hopeful, but always thought provoking, critical, and poignant. This interdisciplinary volume is well suited for undergraduate and graduate students as well as faculty in sociology, social work, law, communication, and education. This book can also be read by anyone interested in social justice and equity through the lens of race in the 21st century. "This text is an invitation to a rebellion—the inevitable insurgency of Black youth brewing right now across the land as the descendants of enslaved workers step up to exercise their agency, and at that moment become agents of liberty and actors in history." – William Ayers, Distinguished Professor from the University of Illinois–Chicago "... the authors [...] offer incisive and vivid examinations of the contours of white supremacy today, inviting readers into a much-needed discussion of moral questions surrounding the very foundation life in the U.S." – Christine Sleeter, Professor Emerita, California State University Monterey "Trayvon Martin, Race, and American Justice: Writing Wrong is a powerful assemblage of voices that speak to the salience of race, gender, and their intersection. Collectively, the authors provide us with poignant reminders of the multiple forces that rail against Black males in our society. Each chapter grabs our attention, ignites our activism, and encourages us to remain steadfast in the struggle toward a true democracy for all Americans – a society where Black males' lives are valued and they no longer face daily threats to their humanity." – Yolanda Sealey-Ruiz, Assistant Professor, Teachers College, Columbia University "While motivated by Trayvon Martin's unfortunate and tragic death, this impressive collection serves as a one-of-a-kind tribute to Martin and will help to keep his legacy alive. The contributions are evocative and accessible, and while the focus is on Martin, the contributions also call attention to mundane, severe, and systemic racial wrongdoings, biases in existing research, colorblindness and white privilege, and erasures of history and failures of memory." – Tony E. Adams, Professor at Northeastern Illinois University and NCA book award winner "The editors and contributors have taken a tragic topic and presented it in a way that is engaging, effective, and surprisingly optimistic. There is a style for everyone here, making it a great text for multiple audiences and classrooms. A truly superb addition to any classroom and a great read for those interested in social justice in today's world." – U. Melissa Anyiwo, Professor and Coordinator of African American Studies, Curry College "Trayvon Martin, Race, and American Justice: Writing Wrong is true to its title; it focuses attention—through critical writing—on the pernicious, pervasive, and persistent violence waged against black men, especially black male youth, in American society. Using the still unpunished pre-meditated murder of Trayvon Martin as a highly emblematic example of this violence, the editors and authors use carefully crafted and sequenced poetry and prose to write truth to power about the economic, political, social, and cultural factors that produce and reproduce systemic aggression toward especially men and boys of African descent, but also toward members of other societally minoritized groups. The breadth and depth of the contributions included in Trayvon Martin, Race, and American Justice: Writing Wrong makes it a particularly valuable resource for faculty and students engaged in teaching, learning, research, service, and activism related to issues of race, racism, blackness, whiteness, class, caste, classism, language, dialect, literacy, linguisticism, geographic and national origin, immigration status, sex, gender, gender identity and expression, masculinity, sexual orientation, size, appearance, and, more broadly, equity, equality, and social justice. Chapters reflect the thoughtful insight and advanced expertise of their authors, who bring increased levels of complexity to historical and contemporary dialogue, discussion, and debate about especially race and racism in the United States. The editors' selection of contributors and organization of contributions balances pain truth-telling with hope and possibility for a more just future. In sum, Trayvon Martin, Race, and American Justice: Writing Wrong reciprocally links theory and practice relating to issues of power, privilege, oppression, discrimination—and liberation." – Christine Clark, Professor & Senior

Scholar in Multicultural Education, and Founding Vice President for Diversity and Inclusion, University of Nevada, Las Vegas “Chapters in this timely and probing book stare straight at a difficult incident, refuse to ignore injustice, but call on a higher purpose of great academic criticism in “writing the wrong.” Here the wrong is the corrosive and sometimes lethal bias by many in power toward black males, who are too often seen as dangerous and disposable in American society. The killing of Trayvon Martin and the subsequent acquittal of his killer George Zimmerman are examined by minds informed by reflection on theory and history. We hear of conversations that black parents, particularly mothers who often felt on trial themselves, had with their teenage sons. Some of these endangered sons were outraged by the act and verdict, while some others were indifferent. Chapters are devoted to the incident, the trial and aftermath, and to the future of the struggle against racial injustice. Through what T. J. Yosso calls “resistant capital” we are urged to continue to interrogate a judicial system that prosecutes not only black males but their parents and families. There is much to learn here about the current state of social justice and the way we live with and among each other. In both prose and poetry these impassioned authors strive to write the wrong of Trayvon Martin and many others like him. I recommend this volume highly and will use it in my graduate classes.” – AG Rud, Distinguished Professor, College of Education, Washington State University Kenneth J. Fasching-Varner, PhD is Shirley B. Barton Endowed Assistant Professor of Foundations and Elementary Education and holds a Ph.D in Language, Literacy, and Culture from The Ohio State University. Rema E. Reynolds, PhD is Assistant Professor of Education Policy, Organization, and Leadership and holds a doctorate in Education from the University of California, Los Angeles. Katrice A. Albert, PhD is Vice President for Equity and Diversity and holds a doctorate in Counseling from Auburn University. Lori L. Martin, PhD is Associate Professor of Sociology and African American Studies and holds a doctorate in Sociology from University of Albany, State University of New York.

This new edition of *Historical Archaeologies of Capitalism* shows where the study of capitalism leads archaeologists, scholars and activists. Essays cover a range of geographic, colonial and racist contexts around the Atlantic basin: Latin America and the Caribbean, North America, the North Atlantic, Europe and Africa. Here historical archaeologists use current capitalist theory to show the results of creating social classes, employing racism and beginning and expanding the global processes of resource exploitation. Scholars in this volume also do not avoid the present condition of people, discussing the lasting effects of capitalism’s methods, resistance to them, their archaeology and their point to us now. Chapters interpret capitalism in the past, the processes that make capitalist expansion possible, and the worldwide sale and reduction of people. Authors discuss how to record and interpret these. This book continues a global historical archaeology, one that is engaged with other disciplines, peoples and suppressed political and economic histories. Authors in this volume describe how new identities are created, reshaped and made to appear natural. Chapters in this second edition also continue to address why historical archaeologists study capitalism and the relevance of this work, expanding on one of the important contributions of historical archaeologies of capitalism: critical archaeology.

The most frequently cited, widely used, and critically acclaimed text on multicultural counseling In addition to significant revisions and updates reflecting changes in the field, *Counseling the Culturally Diverse: Theory and Practice, Sixth Edition* features new chapters on: Multicultural counseling competence for minority mental health professionals Multicultural evidence-based practice Culturally competent assessment Poverty and counseling Filled with numerous examples, authentic vignettes, and practical case studies, *Counseling the Culturally Diverse, Sixth Edition* remains the best source of real-world multicultural counseling preparation for students and an influential guide for professionals. "This edition adds the latest hot-button issues in the multicultural world Everything you ever wanted to know about multicultural counseling is included in this edition. It continues to be the standard for any mental health professional treating persons from racial/ethnic minority populations It is authoritative, illuminating, and clinically compelling." —Melba Vasquez, PhD, ABPP, Past President, of the American Psychological Association; independent practice, Austin, Texas "Counseling the Culturally Diverse, Sixth Edition is a phenomenal piece of work that is comprehensive in scope, penetrating in its insights, and pragmatic in the way it teaches the reader how to navigate the pathways of culture." —Thomas A. Parham, PhD, Vice Chancellor, Student Affairs, University of California, Irvine Distinguished Psychologist, Association of Black Psychologists "Counseling the Culturally Diverse continues its tradition of defining the field and charting a proactive course for training a new decade of counselors and therapists for culturally competent practice in our increasingly culturally diverse and globally interconnected society. If only one book was to be read in an entire master's or doctoral program in counseling or psychology, it should be *Counseling the Culturally Diverse*." —Joseph G. Ponterotto, PhD, Professor, Fordham University, and practicing multicultural psychologist

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