The near-absence of religion from contemporary discourse on art is one of the most fundamental issues in postmodernism. Artists critical of religion can find voices in the art world, but religion itself, including spirituality, is taken to be excluded by the very project of modernism. The sublime, "re-enchantment" (as in Weber), and the aura (as in Benjamin) have been used to smuggle religious concepts back into academic writing, but there is still no direct communication between "religionists" and scholars. Re-Enchantment, volume 7 in The Art Seminar Series, will be the first book to bridge that gap. The volume will include an introduction and two final, synoptic essays, as well as contributions from some of the most prominent thinkers on religion and art including Boris Groys, James Elkins, Thierry de Duve, David Morgan, Norman Girardot, Sally Promey, Brent Plate, and Christopher Pinney. Generations X and Y are plugged into the contemporary world of consumption,
popular culture, and the internet. These generations treat knowledge and belief as a more flexible concept, often focusing on the practical rather than the theoretical and often drawing on conflicting sources in both popular and cyber culture. Their approach to religious belief and practice requires a new way of studying the sociology of religion. 'Sociology of Religion for Generations X and Y' examines key world religions - Buddhism, Christianity and Islam - as well as newer religious groups, such as Scientology, New Age, Witchcraft and online communities such as Jediism and Matrixism. The book covers a range of key concepts: secularisation and modernisation, re-enchantment, the 'McDonaldisation' of society, and the easternisation of the west. Each chapter opens with a case study from popular culture or the internet which takes the reader to the heart of the topic being discussed. Employing both classical sociological theory and contemporary critical theory, 'Sociology of Religion for Generations X and Y' explains where contemporary religion and spirituality are coming from, where they are now, and where they are going. As a book about emergent spirituality in the contemporary West, it focuses on the nature, evolution and significance of new forms of religion and alternative spiritualities. Part One of the book provides the theoretical background and guides the reader through some of the principal debates. After an overview of the secularization thesis, which argues that the West is becoming increasingly disenchanted, the second chapter turns to the sociological analysis of new religions and alternative spiritualities. Particular attention is given to the ideas of the sociologist of religion Ernst Troeltsch, especially his enigmatic analysis of the emergence mystical religion, which presciently provides helpful insights into understanding the contemporary alternative religious milieu. Against sociologists such as Bryan Wilson and Steve Bruce, this and the subsequent chapter argues that, rather than being insignificant, new forms of spirituality are actually proving to be a significant part of Western re-enchantment. Chapter 3 constructs a general theory of the re-enchantment of the West. 'Chris Partridge argues that Western Society is permeated by a broad "occulture" by which he means a reservoir of ideas, beliefs, theories and practices to which new religions, unorthodox spiritualities, film and popular music all draw attention. This re-enchantment of the West should not be seen as a superficial secondary development in the shadow of Christianity. In many ways
it is a religious phenomenon in its own right. Partridge's arguments in this regard are well put and I warmly welcome this timely book.'

Mikael Rothstein, University of Copenhagen, Denmark. This book develops a sociology of international political work, based on four years of embedded observation inside the cabinet of a European Commissioner.

In The Only Mind Worth Having, Fiona Gardner takes Thomas Merton's belief that the child mind is "the only mind worth having" and explores it in the context of Jesus' challenging, paradoxical, and enigmatic command to become like small children. She demonstrates how Merton's belief and Jesus's command can be understood as part of contemporary spirituality and spiritual practice. To follow Christ's command requires a great leap of the imagination. Gardner examines what it might mean to make this leap when one is an adult without it becoming sentimental and mawkish, or regressive and pathological. Using both psychological and spiritual insights, and drawing on the experiences of Thomas Merton and others, Gardner suggests that in some mysterious and paradoxical way recovering a sense of childhood spirituality is the path toward spiritual maturity. The move from childhood spirituality to adulthood and on to a spiritual maturity through the child mind is a move from innocence to experience to organized innocence, or from dependence to independence to a state of being in-dependence with God.

Films are modern spiritual phenomena. They function as such in at least three profound ways: world projection, thought experiments, and catharsis (i.e., as dreams, doubt, and dread). Understanding film in this way allows for a theological account of the experience that speaks to the religious possibilities of film that far extend the portrayal of religious themes or content. Dreams, Doubt, and Dread: The Spiritual in Film aims to address films as spiritual experiences. This collection of short essays and dialogues examines films phenomenologically--through the experience of the viewer as an agent having been acted upon in the functioning of the film itself. Authors were invited to take one of the main themes and creatively consider how film, in their experiences, has provided opportunities for new modes of thinking. Contributors will then engaged one another in a dialogue about the similarities and differences in their descriptions of film as spiritual phenomena. The intended aim of this text is to shift contemporary theological film engagement away from a simple mode of analysis in which theological concepts are simply read into the film itself and begin to
let films speak for themselves as profoundly spiritual experiences. Argues that any adequate neo-Aristotelian virtue ethic must account for our distinctive nature as the meaning-seeking animal.

Cities, initially a product of the manufacturing era, have been thoroughly remade in the image of consumer society. Competitive spending among affluent households has intensified the importance of style and design at every scale and design professions have grown in size and importance, reflecting distinctive geographies and locating disproportionately in cities most intimately connected with global systems of key business services. Meanwhile, many observers still believe good design can make positive contributions to people’s lives. Cities and Design explores the complex relationships between design and urban environments. It traces the intellectual roots of urban design, presents a critical appraisal of the imprint and effectiveness of design professions in shaping urban environments, examines the role of design in the material culture of contemporary cities, and explores the complex linkages among designers, producers and distributors in contemporary cities, for example: fashion and graphic design in New York; architecture, fashion and publishing in London; furniture, industrial design, interior design and fashion in Milan; haute couture in Paris and so on. This book offers a distinctive social science perspective on the economic and cultural context of design in contemporary cities, presenting cities themselves as settings for design, design services and the ‘affect’ associated with design.

How can we develop the sensitivity necessary for playing music or making crafts? How can teachers make their lessons interesting? In what ways can consumers avoid undue influence? How do we acquire refined tastes, or come to believe what we want to believe? Addressing these issues and providing an account for tackling personal and societal problems, Rolf Reber combines insights from psychology, philosophy, and education to introduce the concept of ‘critical feeling’. While many people are familiar with the concept of critical thinking, critical feeling denotes the strategic use of feelings in order to optimize an outcome. Reber discusses the theoretical and empirical foundations of critical feeling and provides an overview of applications, including well-being, skill learning, personal relationships, business, politics, school, art, morality, and religion. This original and thought-provoking study will interest a broad range of researchers, students, and practitioners.
assessments of religion in the West, this study argues that, although much organized religion, particularly Christianity, is in numerical decline, in actual fact we are witnessing an alternative spiritual re-enchantment of society and culture. This book provides original insight into the way we now engage and remember national history. Drawing on fieldwork and analysis of international case studies on state commemoration, memorialization, recreational and tourism and times of disaster and crisis, the author demonstrates that not only does the nation frequently retain a strong cultural relevance in our global world but that the emergence of new forms of ritual and remembrance means that in many instances we are seeing the re-enchantment of nationalism. Drawing upon and developing an empirically informed cultural sociology, the author charts the distinctive qualities of these new national rites and how they feed into and advance particular cosmopolitan and orthodox national politics. Because social science has so often wrongly assumed the end of nationalism, the insights of this of the book about the possibilities and limitations of contemporary nationalism demand serious consideration by academics and also by policy makers and the general public. Byron is rarely thought of as a spiritual writer. However, as this bold new collection shows, this is the result of an impoverished notion of the 'spiritual' and a reflection of biased priorities in Romantic studies. Reflecting on the poet's claim that 'immaterialism's a serious matter', this interdisciplinary collection of essays, from British and American scholars, calls into question the prevailing 'materialist' consensus, and offers a fresh and theoretically inflected reading of Byron's poetry. Byron's Ghosts is the first book-length examination of spectrality in Byron's work. It is on the one hand concerned with what Mary Shelley in her essay 'On Ghosts' refers to as 'the true old-fashioned, foretelling, flitting, gliding ghost', though it is also a postmodern response to the 'spectral turn' in critical theory, which brings into view a range of phantom effects and 'non-Gothic' spectres. Focusing attention on these diverse modalities of the ghostly, the specially assembled essays complicate the popular image of Byron as a sceptical or 'anti-Romantic' poet and reveal a great deal about his work that could not be uncovered in any other way. An exploration of John Dee's Enochian magic of angel contact, its reinterpretation over the years, and its endurance to the present day. A study of the relationship between realism, probability and chance in eighteenth-century
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fiction. First Published in 2012. Routledge is an imprint of Taylor & Francis, an informa company. Outlining origins of the field and latest research trends, this Research Handbook offers a unique and cutting-edge take on the numerous avenues to responsible management in the 21st century. Renowned contributors present iconic viewpoints that have formed the foundation of responsible management research, introducing cutting-edge conceptual lenses for the study of the responsible management process. One of Max Weber's contemporaries described him as 'a child of the Enlightenment born too late' whose work is a 'vitriolic attack on religion'. Subsequent Weber scholarship has largely affirmed this valuation of Weber and characterized his scholarship as a manifestation of the very disenchantment that Weber describes. In The Postmodern Significance of Max Weber's Legacy, Basit Koshul challenges this idea by showing Weber to be a postmodern thinker far ahead of his time. As a book about emergent spirituality in the contemporary West, this book focuses on the nature, evolution and significance of new forms of religion and alternative spiritualities. Part One of the book provides the theoretical background and guides the reader through some of the principal debates. After an overview of the secularization thesis, which argues that the West is becoming increasingly disenchanted, the second chapter turns to the sociological analysis of new religions and alternative spiritualities. Particular attention is given to the ideas of the sociologist of religion Ernst Troeltsch, especially his enigmatic analysis of the emergence of mystical religion, which presciently provides helpful insights into understanding the contemporary alternative religious milieu. Against sociologists such as Bryan Wilson and Steve Bruce, this and the subsequent chapter argues that, rather than being insignificant, new forms of spirituality are actually proving to be a significant part of Western re-enchantment. Chapter 3 constructs a general theory of the re-enchantment of the West. Dwellings of Enchantment: Writing and Reenchanting the Earth offers ecocritical and ecopoetic readings that focus on multispecies dwellings of enchantment and reenchant our rapport with the more-than-human world. It sheds light on the marvelous entanglements between humans and other life forms coexisting with us—entanglements that, when fully perceived, call onto humans to shift perspectives on both the causes and solutions to current ecological crises. Working against the disenchantment of humans’
relationships with and perceptions of the world entailed by a modern ontology, this book illustrates the power of ecopoetics to attune humans to the vibrant matter both within and outside of us. Braiding indigenous with non-indigenous worldviews, this book tackles ecopoetics emerging from varying locations in the world. It underscores the postmodernist, remythologizing processes going on in many ecopoetic texts, via magical realist modes and mythopoeia. Tying on case studies from late antiquity to the 21st century, this is the first volume that systematically explores the inter-relationship between fictional narratives about magic and the real-world ritual art of practicing magicians. In 1997 and 1998, the American secular philosopher Richard Rorty published a set of predictions about the twenty-first century ranging from the years 2014-95. He predicted, for instance, the election of a "strong man" in the 2016 presidential race and the proliferation of gun violence starting in 2014. He labels the years from 2014-44 the darkest years of American history, politics, and society. From 2045-95, Rorty thinks his own vision for "social hope" will be implemented within American society--a vision that includes charity (in the Pauline sense), solidarity, and sympathy. Rorty considers himself a leftist, liberal, and a philosopher of hope. So why would a philosopher of hope predict such darkness and despair? In The Dark Years? Philosophy, Politics, and the Problem of Predictions philosopher and political theorist Jacob L. Goodson explains the fullness of Rorty's predictions, the problem of making predictions within the social sciences, and the reasons why even Rorty's vision for life after the "dark years" fails us on the standards of hope. Goodson argues that we ought to challenge the monopoly that American politics has as our object of hope. Goodson makes the case for a melancholic yet redemptive hope. In The Days of Caesar is a constructive political theology formulated in sustained dialogue with the Pentecostal and charismatic renewal one of the most vibrant religious movements at the beginning of the twenty-first century. Amos Yong here argues that the many tongues, practices, and gifts of renewal Christianity offer up new resources for thinking about how Christian community can engage and transform the social, political, and economic structures of the world. Yong has three goals here. First he seeks to correct stereotypes of Pentecostalism, both political and theological. Secondly he aims to provoke Pentecostals to reflect theologically from out of the depths of their own
Pentecostalism rather than merely to adopt some framework for theological or political self-understanding. Finally Yong shows that a distinctively Pentecostal form of theological reflection is not a parochial activity but has constructive potential to illuminate Christian belief and practice. This book’s engagement with political theology from a Pentecostal perspective is the first of its kind. Challenges the conventional view of a “disenchanted” and secular modernity, and recovers the complex relation that exists between science, religion, and esotericism in the modern world. Max Weber famously characterized the ongoing process of intellectualization and rationalization that separates the natural world from the divine (by excluding magic and value from the realm of science, and reason and fact from the realm of religion) as the “disenchantment of the world.” Egil Asprem argues for a conceptual shift in how we view this key narrative of modernity. Instead of a sociohistorical process of disenchantment that produces increasingly rational minds, Asprem maintains that the continued presence of “magic” and “enchantment” in people’s everyday experience of the world created an intellectual problem for those few who were socialized to believe that nature should contain no such incalculable mysteries. Drawing on a wide range of early twentieth-century primary sources from theoretical physics, occultism, embryology, radioactivity, psychical research, and other fields, Asprem casts the intellectual life of high modernity as a synchronic struggle across conspicuously different fields that shared surprisingly similar intellectual problems about value, meaning, and the limits of knowledge. “The Problem of Disenchantment is, in its entirety, extraordinarily well researched, argued, and written—representing at once the most complete and nuanced treatment of the notion of disenchantment within this network of scientific, religious, philosophical, and esoteric discourses and currents.” — Nova Religio 'Disenchantment' has been a consistent trope in sociology since Weber’s appropriation of the term nearly a century ago. In this work I argue that, in contrast to the standard modernization story, organizations have long been subject to countervailing forces other than that of rationalization. This has been especially true in schools, institutions that exist at the intersection of the logics of bureaucracy, democracy and expressive youth cultures. In this dissertation I identify a uniquely contemporary organizational response to these tensions, one I
associate with the notion of ‘re-enchantment.’ I use this term to refer to reforms that identify emotional and intellectual alienation as the primary institutional problems to be overcome and find a solution in the reinvigoration of organizational practices with imagination, creativity, and collaboration. The result is a genre of reform that accepts the logic of standardized and rationalized outcomes but attempts to transform the process of achieving these goals by 're-enchanting' organizational experience with a sense of connectedness and creativity. In this dissertation I discuss small school reform generally, and a particular instance of it at Mill Town high specifically, as examples of organizational re-enchantment. More than just introducing new practices or structures, small school reform entails an effort to reshape the tactic and practical modes of coordination, what I call ways of being. These are social conventions that allow actors to coordinate with each other and their environment in a way that is grounded in a shared practical understanding of the proper ordering of people and things. In contrast to standard account that locate the barrier to change in the minds of organizational actors, utilizing a mixed-methods approach I show that much of the failure of the reform at Mill Town was not the result of beliefs, attitudes or values of teachers, but rather concerned the complexity of changing culturally disposed, and intersubjectively sustained, modes of coordination in the organization. Covers shared logics of spiritual efficacy across a range of practices, which include ancestor veneration, spirit mediumship, Buddhist sectarianism and Catholic myths and miracles. Defines, documents, and discusses each issue relating to Vietnam studies. In Dark Enlightenment Kennet Granholm provides a detailed look at the Left-Hand Path magic order Dragon Rouge in particular and explores the contexts of contemporary esoteric magic in general. In a rigorous exploration of how secularism and identity emerged as conflicting concepts in the modern world, Akeel Bilgrami elaborates a notion of secular enchantment with a view to finding in secular modernity a locus of meaning and value, while addressing squarely the anxiety that all such notions are exercises in nostalgia. At the turn of the twentieth century, the publishing industries in Britain and the United States underwent dramatic expansions and reorganization that brought about an increased traffic in books and periodicals around the world. Focusing on adventure fiction published from 1899 to 1919, Patrick Scott Belk
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looks at authors such as Joseph Conrad, H.G. Wells, Conan Doyle, and John Buchan to explore how writers of popular fiction engaged with foreign markets and readers through periodical publishing. Belk argues that popular fiction, particularly the adventure genre, developed in ways that directly correlate with authors’ experiences, and shows that popular genres of the late nineteenth and early twentieth centuries emerged as one way of marketing their literary works to expanding audiences of readers worldwide. Despite an over-determined print space altered by the rise of new kinds of consumers and transformations of accepted habits of reading, publishing, and writing, the changes in British and American publishing at the turn of the twentieth century inspired an exciting new period of literary invention and experimentation in the adventure genre, and the greater part of that invention and experimentation was happening in the magazines. Writing landscapes inevitably occurs in dialogue with a long textual and pictorial tradition, but first-hand experience also provides key stimuli to many writers’ accounts. This monograph employs a comparative lens to offer an intervention in debates between literary scholars who focus on genre and those cultural geographers who are concerned that self-perpetuating literary tropes marginalize practical engagements. Suggesting that representation and experience are not competing paradigms for landscape, Daniel Weston argues that in the hands of contemporary writers they are complementary forces building composite articulations of place. In five case studies, Weston matches a writer to a mode of apprehending place - W.G. Sebald with picturing, Ciaran Carson with mapping, Iain Sinclair with walking, Robert Macfarlane with engaging, Kathleen Jamie with noticing. Drawing out a range of sites at which representation and experience interact, Weston's argument is twofold: first, interaction between traditions of landscape writing and direct experience of landscapes are mutually influential; and second, writers increasingly deploy style, form, and descriptive aesthetics to recover the experience of place in the poetics of the text itself. As Weston shows, emergent landscape writing shuttles across generic boundaries, reflecting the fact that the landscapes traversed are built out of a combination of real and imaginary sources. This book studies the complex relationship of religion to modernity and argues that modernity should be understood as the consequence, not the cause, of the new intellectual landscape of the 19th century. Shows
how the adoption of historicism in the 19th century engendered Islamic modernism as a theological reform movement. Re-Enchanting Art Therapy is written for art therapists, supervisors, students, and colleagues in related fields who seek to approach their work as a living, artistic practice but struggle to do so in the often toxic work environments where art therapy is most needed. Asking "What kills creative vitality?" research uncovered core images that art therapists associate with toxic work and the elements of re-enchantment. Author Lynn Kapitan relates, in stories and images of art therapists, how re-enchantment is a cycling process that requires an unambivalent relationship with creative power. Chapter One uses the myth of the dragon to tell stories of art therapists awakening creative energy in a constantly changing, postmodern world. Chapter Two explores transformation in the symbol of the begging bowl held out to accept whatever is placed within as the materials for creative renewal. Using the research method of "collaborative witness," Chapter Three offers transformative stories of several disenchanted art therapists who discover their disconnection from the primordial source of their creativity in the imagery of water. A community intervention in Chapter Four, the "Reflective Circle of Peers," presents issues and methods that art therapists use to transform their practices. In Chapter Five, Lynn Kapitan addresses fears and yearning in the toxic work environment, where such practices as playing with wolves and painting in the crossroads teach her the values of the threshold space and the fierce hearted embrace of her creativity. Re-Enchanting Art Therapy challenges art therapists to transform the practice of art therapy with creative vitality. The Re-Enchantment of the World is an interdisciplinary volume that challenges the long-prevailing view of modernity as "disenchanted." There is of course something to the widespread idea, so memorably put into words by Max Weber, that modernity is characterized by the "progressive disenchantment of the world." Yet what is less often recognized is the fact that a powerful counter-tendency runs alongside this one, an overwhelming urge to fill the vacuum left by departed convictions, and to do so without invoking superseded belief systems. In fact, modernity produces an array of strategies for re-enchantment, each fully compatible with secular rationality. It has to, because God has many "aspects"--or to put it in more secular terms, because traditional religion offers so much in so many domains. From one thinker to the next, the question of just
what, in religious enchantment, needs to be replaced in a secular world receives an entirely different answer. Now, for the first time, many of these strategies are laid out in a single volume, with contributions by specialists in literature, history, and philosophy. International intervention is not just about ‘saving’ human lives: it is also an attempt to secure humanity’s place in the universe. This book explores the Western secular beliefs that underpin contemporary practices of intervention—most importantly, beliefs about life, death and the dominance of humanity. These beliefs shape a wide range of practices: the idea that human beings should intervene when human lives are at stake; analyses of violence and harm; practices of intervention and peace-building; and logics of killing and letting die. Ironically, however, the Western secular desire to ensure the meaningfulness of human life at all costs contributes to processes of dehumanization, undercutting the basic goals of intervention. To explore this paradox, International Intervention in a Secular Age engages with examples from around the world, and draws on interdisciplinary sources: anthropologies of secularity and IR, posthumanist political philosophy, ontology and the sociology of death. This book offers new insight into perennial problems, such as the reluctance of intervenors to incur fatalities, and international inaction in the face of escalating violence. It also exposes new dilemmas, such as the dehumanizing effects of quantifying casualties, Western secular logics of killing, and the appropriation of lives and deaths through peace-building processes. It will be of great interest to students and scholars of international relations, political philosophy, international ethics and social anthropology.

Since the seventeenth century, Western culture has been undergoing what historians and sociologists call secularization, the process via which religious institutions lose more and more of their power in society. Whereas Western society was once held together by the Christian Church, it is now held together by the rational procedures dictated by modern capitalism. But the rules of capitalism, whether ultimately helpful or harmful to our society’s development, are not values or spiritual principles. Instead, they are simply technical dicta about the most efficient means to an economic end. One visible aspect of the process of secularization is the weakening, and perhaps eventual withering away, of traditional religious institutions. This process is already fully visible in Western Europe, and is evident, on a more subterranean level, in American
society as well. Secularization threatens to "disenchant" the world (Max Weber), to cut us off from the sense of the sacred and of Mystery. But the withering of the old religious institutions does not mean that religion and spirituality themselves will simply disappear. Rather, they can take on new forms, as is evident in the New Age movement in American society. Yet, there is a difficulty with New Age sorts of spiritualities when compared with the old-time religion: these new spiritualities tend to be very individualistic, if not idiosyncratic. Sociologists point out that our spiritual practices will never appear fully real to us unless they have inter-subjective validity, unless they are supported by a social "plausibility structure" (Peter Berger). That is, my view of the world has the aura of reality as long as most of the people around me acknowledge that view and reinforce it. But individualistic New Age pieties seem to have no such social reinforcement underpinning them. Hence the central argument of To Re-Enchant the World: the Unitarian Universalist community accomplishes the unique task of re-enchanting the world by bringing a host of individual spiritualities into a single community where all of them are affirmed and thus granted social plausibility. The U.U. community, then, is a particularly powerful site for the re-enchantment of the world: it puts us back in touch with the sacred and with what the book labels the Mysterious Depth of reality. While Unitarian Universalists can bring many different spiritual ways into the U.U. community, five are analyzed in depth in the book, namely, humanism, a focus on nature, engagement with the arts, commitment to social justice, and devotion to a Source/Creative Abyss of the universe. The book also considers rituals common to the U.U. community and the experience of sacred space, sacred time, and sacred word in that community. Finally, To Re-Enchant the World makes some predictions about the future of Unitarian Universalism and even touches on the delicate issue of U.U. proselytizing. The book as a whole attempts to present a philosophical analysis of Unitarian Universalism that draws upon the most important intellectual currents in contemporary Western culture. The book operates with the conviction that while other American religious denominations can have their "systematic theologies," there is no reason why Unitarian Universalists cannot have philosophies of U.U. pluralism. Alexander Pushkin stands in a unique position as the founding father of Russian literature. In this Companion, leading scholars discuss Pushkin's work in its political,
literary, social and intellectual contexts. In the first part of the book individual chapters analyse his poetry, his theatrical works, his narrative poetry and historical writings. The second section explains and samples Pushkin's impact on broader Russian culture by looking at his enduring legacy in music and film from his own day to the present. Special attention is given to the reinvention of Pushkin as a cultural icon during the Soviet period. No other volume available brings together such a range of material and such comprehensive coverage of all Pushkin's major and minor writings. The contributions represent state-of-the-art scholarship that is innovative and accessible, and are complemented by a chronology and a guide to further reading. The Symphonic Poem in Britain 1850-1950 aims to raise the status of the genre generally and in Britain specifically. The volume reaffirms British composers' confidence in dealing with literary texts and takes advantage of the contributors' interdisciplinary expertise by situating discussions of the tone poem in Britain in a variety of historical, analytical and cultural contexts. This book highlights some of the continental models that influenced British composers, and identifies a range of issues related to perceptions of the genre. Richard Strauss became an important figure in Britain during this time, not only in terms of the clear impact of his tone poems, but the debates over their value and even their ethics. A focus on French orchestral music in Britain represents a welcome addition to scholarly debate, and links to issues in several other chapters. The historical development of the genre, the impact of compositional models, issues highlighted in critical reception as well as programming strategies all contribute to a richer understanding of the symphonic poem in Britain. Works by British composers discussed in more detail include William Wallace's Villon (1909), Gustav Holst's Beni Mora (1909-10), Hubert Parry's From Death to Life (1914), John Ireland's Mai-Dun (1921), and Frank Bridge's orchestral 'poems' (1903-15). This volume explores the process of heritage making and its relation to the production of touristic places, examining several case studies around the world. Most existing literature on heritage and tourism centers either on its managerial aspects, the tourist experience, or issues related to inequality and identity politics. This volume instead establishes theoretical links between analyses of heritage and the production and reproduction of places in the context of the global tourist trade. The approach adopted here is to explore the production of heritage
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as a complex process shaped by local and global discourses that can have a deep impact on several policies and legislations. Heritage itself has now become not only a global discourse, but also a global practice, which may eventually lead to the use of heritage as a field for hegemony. From these perspectives, heritage making may be incorporated in the world economy, mainly through the global tourism trade. The chapters in this book stress the need for identifying the intrinsic political implications of these processes, relocating their study in political, economic and social settings. Combined with a diversified set of theoretical approaches and research methods, guided by a common thematic rationale, The Making of Heritage is at the forefront of current debates about heritage. Starting from the premise that we can no longer afford to live in a disenchanted world, Moore shows that a profound, enchanted engagement with life is not a childish thing to be put away with adulthood, but a necessity for one's personal and collective survival. With his lens focused on specific aspects of daily life such as clothing, food, furniture, architecture, ecology, language, and politics, Moore describes the renaissance these can undergo when there is a genuine engagement with beauty, craft, nature, and art in both private and public life. Millions of readers who found comfort and substance in Moore's previous bestsellers will discover in this book ways to restore the heart and soul of work, home, and creative endeavors through a radical, fresh return to ancient ways of living the soulful life. In our contemporary post-modern world, popular forms of spirituality are increasingly engaging with notions of re-enchantment - of self and community. Not only are narratives of re-enchantment appearing in popular culture at the personal and spiritual level, but also they are often accompanied by a pragmatic approach that calls for political activism and the desire to change the world to incorporate these new ideas. Drawing on case studies of particular groups, including pagans, witches, radical faeries, post-modern tourists, and queer and goddess groups, contributors from Australia, the UK and North America discuss various forms of spirituality and how they contribute to self-knowledge, identity, and community life. The book documents an emerging engagement between new quasi-religious groups and political action, ecopaganism, post-colonial youth culture and alternative health movements to explore how social change emerges.

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