

Roadside Crosses In Contemporary Memorial Culture

Shrines and Pilgrimage in the Modern World
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Shrines and Pilgrimage in the Modern World Cambridge Scholars Publishing

This volume offers a multifaceted investigation of intersections among visual and memorial forms in modern art, politics, and society. The question of the relationships among images and memory is particularly relevant to contemporary society, at a time when visually-based technologies are increasingly employed in both grand and modest efforts to preserve the past amid rapid social change. The chapters in this book provide valuable insights concerning not only how memories may be seen (or sighted) in visual form but also how visual forms constitute noteworthy material sites of memory. The collection addresses this central theme with a wealth of interdisciplinary and international approaches, featuring conventional scholarly as well as artistic works from such disciplines as rhetoric and communication, art and art history, architecture, landscape studies, and more, by contributors from around the globe.

The Matter of Death Rowman & Littlefield

The modern pilgrimage—to sites ranging from Graceland to the veterans' annual ride to the Vietnam Veterans Memorial to Jim Morrison's Paris grave—is intertwined with man's existential uncertainties in the face of a rapidly changing world. In a climate that reproduces the religious quest in seemingly secular places, it's no longer clear exactly what the term pilgrimage infers—and *Shrines and Pilgrimage in the Modern World* critiques our notions of the secular and the sacred, while commenting on the modern media's multiplication of images that renders the modern pilgrimage a quest without an object. Using new ethnographical and theoretical approaches, this volume offers a surprising new vision on the non-secularity of the "secular" pilgrimage. "This book will be sure to stoke our intellectual fire and heat up the discussion over the highly charged topic of secular pilgrimage."—Simon Bronner, Penn State University

Explaining Traditions Routledge

Over the last decade there has been ongoing discussion about the place of religion in Québécois society, particularly following the proposed Charter of Quebec Values in 2013. The essays in *Everyday Sacred* emerged from this active and often tense period of debate. Revitalizing an awareness of how people encounter, create, and employ religion in everyday life, contributors to this volume explore communities' networks of beliefs, traditions, and relationships. Through broad comparisons beyond the Quebec context, contributors look at African Pentecostal congregations, an Iraqi Jewish community in Montreal, a rural Catholic parish on

the Saint Lawrence River, and Tewehikan drumming in Wemotaci. They also examine wayside crosses, places of pilgrimage and devotion, debates on the regulation of the hijab, and the place of Montreal Spiritualists and transhumanists in the religious landscape. Seeking a holistic definition of Québécois religion, *Everyday Sacred* considers religious and secular identity, pluralism, the bodily and material aspects of religion, the impact of gender on community and the public sphere, and the rise of hybridity, sociality, and new technologies in transnational and online networks, in order to uncover the transmission of practices and beliefs from one generation to another. Disrupting familiar dichotomies between Catholicism and other religions, "founders" and immigrants, new religious movements and traditional institutions, *Everyday Sacred* marks the beginning of a sustained conversation on contemporary religion in Quebec, both inside and outside of the province. Contributors include: Emma Anderson (University of Ottawa), Randall Balmer (Dartmouth College), Hélène Charron (Université Laval), Elysia Guzik (University of Toronto), Laurent Jérôme (Université du Québec à Montréal), Norma B. Joseph (Concordia University), Cory Andrew Labrecque (Université Laval), Deirdre Meintel (Université de Montréal), Géraldine Mossière (Université de Montréal), Frédéric Parent (Université de Québec à Montréal), Meena Sharify-Funk (Wilfrid Laurier University).

The Complete Guide to Personal Digital Archiving Routledge
 Today, death is being reconceptualised around the world as heritage, replete with material markers and intangible performances. These heritages of death are personal, national and international. They are vernacular as well as official, sanctioned as well as alternative. This book brings together more than twenty international scholars to consider the heritage of death from spatial, political, religious, economic, cultural, aesthetic and emotive aspects. It showcases different attitudes and phases of death and their relationship to heritage through ethnographically informed case studies to illustrate both general patterns and local and national variations. Through analyses of material expressions and social practices of grief, mourning and remembrance, this book shows not only what death means in contemporary societies, but also how individuals, groups and nations act towards death.

Death and Bereavement Around the World University of North Texas Press

Although radically different, the Vietnam War, the Oklahoma City bombing, the Columbine High School shootings, and the attacks of 9/11 all shattered myths of national identity. Vietnam was a war the United States didn't win; Oklahoma City revealed domestic terrorism in the heartland; Columbine debunked legends of high school as an idyllic time; and 9/11 demonstrated U.S.

vulnerability to international terrorism.

Dying, Assisted Death and Mourning Harvard University Press
 "What does it mean to see the American landscape in a secular way?" asks Nicolas Howe at the outset of this innovative, ambitious, and wide-ranging book. It's a surprising question because of what it implies: we usually aren't seeing American landscapes through a non-religious lens, but rather as inflected by complicated, little-examined concepts of the sacred. Fusing geography, legal scholarship, and religion in a potent analysis, Howe shows how seemingly routine questions about how to look at a sunrise or a plateau or how to assess what a mountain is both physically and ideologically, lead to complex arguments about the nature of religious experience and its implications for our lives as citizens. In American society—nominally secular but committed to permitting a diversity of religious beliefs and expressions—such questions become all the more fraught and can lead to difficult, often unsatisfying compromises regarding how to interpret and inhabit our public lands and spaces. A serious commitment to secularism, Howe shows, forces us to confront the profound challenges of true religious diversity in ways that often will have their ultimate expression in our built environment. This provocative exploration of some of the fundamental aspects of American life will help us see the land, law, and society anew.

Rhetoric, Remembrance, and Visual Form SAGE Publications

This book offers a new approach to imagination which brings its emotional, social, cultural, contextual and existential characteristics to the fore. Fantasy and imagination are understood as the human capacity to distance oneself from the here?and?now situation in order to return to it with new possibilities. To do this we use social?cultural means (e.g. language, stories, art, images, etc.) to conceive of imaginary scenarios, some of which may become real. Imagination is involved in every situation of our lives, though to different degrees. Sometimes this process can lead to concrete products (e.g., artistic works) that can be picked up and used by others for the purposes of their imagining. Imagination is not seen here as an isolated cognitive faculty but as the means by which people anticipate and constructively move towards an indeterminate future. It is in this process of living forward with the help of imagination that novelty appears and social change becomes possible. This book offers a conceptual history of imagination, an array of theoretical approaches, imagination's use in psychologist's thinking and a number of new research areas. Its aim is to offer a re?enchantment of the concept of imagination and the discipline of psychology more generally.

Landscapes of the Secular Routledge

Exploring the traditions, customs and contemporary legal framework of Czech funerary practices, this book analyses and

interprets the high cremation rate, predominance of secular funerals and increasing popularity of cremation with no funeral ceremony against the background of the country's historical development.

That Was Then, This Is Now Routledge

"This erudite history illuminates the social, cultural, as well as theological developments of the cross" through 2000 years of its symbolic evolution (Library Journal). Jesus's death on the cross posed a dilemma for Saint Paul and the early Church fathers. Crucifixion was a humiliating form of execution reserved for slaves and criminals. How could their messiah and savior have been subjected to such an ignominious death? Wrestling with this paradox, they reimagined the cross as a triumphant expression of Christ's sacrificial love and miraculous resurrection. Over time, the symbol's transformation raised myriad doctrinal questions, particularly about the crucifix—the cross with the figure of Christ—and whether it should emphasize Jesus's suffering or his glorification. How should Jesus's body be depicted: alive or dead, naked or dressed? Should it be shown at all? Robin Jensen's wide-ranging study focuses on the cross in painting and literature, the quest for the "true cross" in Jerusalem, and the symbol's role in conflicts from the Crusades to wars of colonial conquest. The Cross also reveals how Jews and Muslims viewed the most sacred of all Christian emblems and explains its role in public life in the West today.

Roadside Crosses in Contemporary Memorial Culture

Emerald Group Publishing

Why do humans hold onto traditions? Many pundits predicted that modernization and the rise of a mass culture would displace traditions, especially in America, but cultural practices still bear out the importance of rituals and customs in the development of identity, heritage, and community. In *Explaining Traditions: Folk Behavior in Modern Culture*, Simon J. Bronner discusses the underlying reasons for the continuing significance of traditions, delving into their social and psychological roles in everyday life, from old-time crafts to folk creativity on the Internet. Challenging prevailing notions of tradition as a relic of the past, *Explaining Traditions* provides deep insight into the nuances and purposes of living traditions in relation to modernity. Bronner's work forces readers to examine their own traditions and imparts a better understanding of raging controversies over the sustainability of traditions in the modern world.

The New Encyclopedia of Southern Culture University of Chicago Press

Grassroots memorials have become major areas of focus during times of trauma, danger, and social unrest. These improvised memorial assemblages continue to display new and more dynamic ways of representing collective and individual identities and in doing so reveal the steps that shape the national memories of those who struggle to come to terms with traumatic loss. This volume focuses on the hybrid quality of these temporary memorials as both monuments of mourning and as focal points for protest and expression of discontent. The broad range of case studies in this volume include anti-mafia shrines, Theo van Gogh's memorial, September 11th memorials, March 11th shrines in Madrid, and Carlo Giuliani memorials in Genoa.

Encyclopedia of American Folklife Routledge

Trauma is defined as a sudden, potentially deadly experience, often leaving lasting, troubling memories. Traumatology (the study of trauma, its effects, and methods to modify effects) is exploding in terms of published works and expanding in terms of scope. Originally a narrow specialty within emergency medicine, the field now extends to trauma psychology, military psychiatry and behavioral health, post-traumatic stress and stress disorders, trauma social work, disaster mental health, and, most recently, the subfield of history and trauma, with sociohistorical examination of long-term effects and meanings of major traumas experienced by whole communities and nations, both natural (Pompeii, Hurricane Katrina) and man-made (the Holocaust, 9/11). One reason for this expansion involves important scientific breakthroughs in detecting the neurobiology of trauma that is connecting biology with human behavior, which in turn, is applicable to all fields involving human thought and response, including but not limited to psychiatry, medicine and the health sciences, the social and behavioral sciences, the humanities, and law. Researchers within these fields and more can contribute to a universal understanding of immediate and long-term consequences—both good and bad—of trauma, both for individuals and for broader communities and institutions. Trauma encyclopedias published to date all center around psychological trauma and its emotional effects on the individual as a disabling or mental disorder requiring mental health services. This element is vital and has benefited from scientific and professional breakthroughs in theory, research, and applications. Our

encyclopedia certainly will cover this central element, but our expanded conceptualization will include the other disciplines and will move beyond the individual.

Funerary Practices in the Czech Republic Routledge

Grief, Identity and the Arts addresses the interplay between grief and identity in a broad range of artistic disciplines, historical periods, and geographical areas.

The Oxford Handbook of American Folklore and Folklife Studies Bloomsbury Publishing USA

Nature, Space and the Sacred offers the first investigative mapping of a new and highly significant agenda: the spatial interactions between religion, nature and culture. In this groundbreaking work, different concepts of religion, theology, space and place and their internal relations are discussed in an impressive range of approaches. Weaving together a diversity of perspectives, this book presents an innovative and truly transdisciplinary environmental science. Its broad range offers a rich exchange of insights, methods and theoretical engagements. **Narrating Objects, Collecting Stories** Berghahn Books

The second volume of *Annals of Cultural Psychology* is dedicated to the affective nature of human social relationships with the environment. The chapters here included explore the historical, theoretical and practical dimensions of the concept of affectivating originally introduced by one of us (Valsiner, 1999), as a potential tool of inquiry into the affective-sensitive dimension of psychological life within a cultural-psychological framework. The concept of affectivating involves two psychological dimensions often undervalued or even obliterated from contemporary cultural psychology, namely the affective involvement and the agency of people in their social encounters. Through several examples --'feeling-at-home', silence spaces and rituals, memorials, music and poetry, among others-- we show individual's concrete actions in mundane everyday life aim to give an affective personal sense to the world around. This focuses on the primary affective nature of human meaning construction that guides the person in one's continuing feeling-into-the-world. At a theoretical level the notion of affectivation challenges contemporary Cultural Psychology to rescue subjectivity, not only symbolism. Affectivation propounds a return to the long, but partially forgotten, organismic tradition, represented in the history by thinkers like Wilhelm Dilthey, Jakob von Uexküll and Kurt Goldstein. Cultural psychology has to bring semiosis back to the vital background of human experience.

Exploring Grief Routledge

Throughout the past century, traumatic experiences have been re-enacted frequently by evolving media and art forms. Now there is a significant body of theory across academic disciplines focused on the representation of cataclysmic European and US historical events. However, less critical attention has been devoted to the representation of havoc outside the West, even though depictions of Third-World disasters saturate contemporary media and art around the globe. This book considers traumatic histories internationally in a broad range of creative arts and visual media representations. Deploying diverse applications of the conventional theories of trauma, it examines the theoretical limitations at the same time as considering alternative methodologies. Interrogating Trauma is concerned with the examination of the concept of trauma, and how it is (often unproblematically) used to theorise the cultural representation of disaster and atrocity. It offers a theorisation of trauma, in order to reappraise the relationship between cultural representation and the socio-historical processes which are marked by violence, conflict and suffering. This book was published as a special issue of *Continuum: Journal of Media and Cultural Studies*.

Our Changing Journey to the End Amsterdam University Press

Death is at once a universal and everyday, but also an extraordinary experience in the lives of those affected. Death and bereavement are thereby intensified at (and frequently contained within) certain sites and regulated spaces, such as the hospital, the cemetery and the mortuary. However, death also affects and unfolds in many other spaces: the home, public spaces and places of worship, sites of accident, tragedy and violence. Such spaces, or Deathscapes, are intensely private and personal places, while often simultaneously being shared, collective, sites of experience and remembrance; each place mediated through the intersections of emotion, body, belief, culture, society and the state. Bringing together geographers, sociologists, anthropologists, cultural studies academics and historians among others, this book focuses on the relationships between space/place and death/bereavement in 'western' societies. Addressing three broad themes: the place of death; the place of final disposition; and spaces of remembrance and representation, the chapters reflect a variety of scales ranging from the mapping of bereavement on the individual or in private domestic space, through to sites of

accident, battle, burial, cremation and remembrance in public space. The book also examines social and cultural changes in death and bereavement practices, including personalisation and secularisation. Other social trends are addressed by chapters on green and garden burial, negotiating emotion in public/ private space, remembrance of violence and disaster, and virtual space. A meshing of material and 'more-than-representational' approaches consider the nature, culture, economy and politics of Deathscapes - what are in effect some of the most significant places in human society.

Everyday Sacred IAP

American folklife is steeped in world cultures, or invented as new culture, always evolving, yet often practiced as it was created many years or even centuries ago. This fascinating encyclopedia explores the rich and varied cultural traditions of folklife in America - from barn raisings to the Internet, tattoos, and Zydeco - through expressions that include ritual, custom, crafts, architecture, food, clothing, and art. Featuring more than 350 A-Z entries, "Encyclopedia of American Folklife" is wide-ranging and inclusive. Entries cover major cities and urban centers; new and established immigrant groups as well as native Americans; American territories, such as Guam and Samoa; major issues, such as education and intellectual property; and expressions of material culture, such as homes, dress, food, and crafts. This encyclopedia covers notable folklife areas as well as general regional categories. It addresses religious groups (reflecting diversity within groups such as the Amish and the Jews), age groups (both old age and youth gangs), and contemporary folk groups (skateboarders and psychobillies) - placing all of them in the vivid tapestry of folklife in America. In addition, this resource offers useful insights on folklife concepts through entries such as "community and group" and "tradition and culture." The set also features complete indexes in each volume, as well as a bibliography for further research.

Cultural Psychology of Recursive Processes Springer

Bringing together a diverse group of scholars representing the fields of cultural and literary studies, cultural politics and history, creative writing and photography, this collection examines the different ways in which human beings respond to, debate and interact with landscape. How do we feel, sense, know, cherish, memorise, imagine, dream, desire or even fear landscape? What are the specific qualities of experience that we can locate in the spaces in and through which we live? While the essays most often begin with the broadly literary - the memoir, the travelogue, the novel, poetry - the contributors approach the topic in diverse and innovative ways. The collection is divided into five sections: 'Peripheral Cultures', dealing with dislocation and imagined landscapes; 'Memory and Mobility', concerning the road as the scene of trauma and movement; 'Suburbs and Estates', contrasting American and English spaces; 'Literature and Place', foregrounding the fluidity of the fictional and the real and the human and nonhuman; and finally, 'Sensescapes', tracing the sensory response to landscape. Taken together, the essays interrogate important issues about how we live now and might live in the future.

Affective Landscapes in Literature, Art and Everyday Life IAP

Despite the ubiquity of automobility, the reality of automotive death is hidden from everyday view. There are accident blackspots all over the roads that we use and go past every day but the people that have died there or been injured are not marked, unless by homemade shrines and personal memorialization. Nowhere on the planet is this practice as densely actioned as in the United States. Road Scars is a highly visual scholarly monograph about how roadside car crash shrines place the collective trauma of living in a car culture in the everyday landscapes of automobility. Roadside shrines—or road trauma shrines—are vernacular memorial assemblages built by private individuals at sites where family and friends have died in automobile accidents, either while driving cars or motorcycles or being hit by cars as pedestrians, bicyclists, or motorcyclists. Prevalent for decades in Latin America and in the American Southwest, roadside car crash shrines are now present throughout the U.S. and around the world. Some are simply small white crosses, almost silent markers of places of traumatic death. Others are elaborate collections of objects, texts, and materials from all over the map culturally and physically, all significantly brought together not in the home or in a cemetery but on the roadside, in drivable public space—a space where private individuals perform private identities alongside each other in public, and where these private mobilities sometimes collide with one another in traumatic ways that are negotiated in roadside shrines. This book touches on something many of us have seen, but few have explored intellectually.