

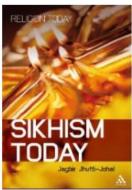




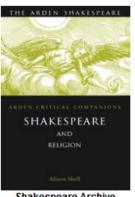


BLOOMSBURY COLLECTIONS

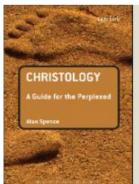
Delivers online access to scholarly books from Bloomsbury's award-winning Academic division. Spanning the humanities and social sciences, the site features the latest research publications from Bloomsbury, T&T Clark and The Arden Shakespeare, alongside scholarship from historic imprints Continuum, Berg and Bristol Classical Press. New frontlist collections are added each year.



Religious Studies Archive 2008-2012



Shakespeare Archive 2003-2012



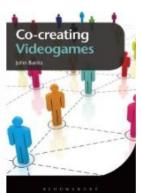
Christology Archive 1982-2011

66 theological monographs from the T&T Clark imprint, grouped around the theme of Christology: the focus on the nature and person of Jesus Christ as recorded in the canonical Gospels and the epistles of the New Testament. View collection

Christology Archive 1982-2011



The Churchill Collection: Published Works of Winston S. Churchill



Bloomsbury Open 2013







- 尋找"書籍"或"書籍章節"
- 於資料庫中查找全文或 "關鍵字"

cal Studies & Archaeology

stics

us Studies

Economics

Literary Studies

Sociology

Education

Philosophy

Theology

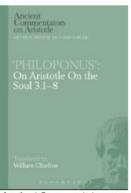


BLOOMSBURY COLLECTIONS

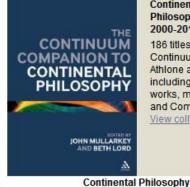
Delivers online access to scholarly books from Bloomsbury's award-winning Academic division. Spanning the humanities and social sciences, the site features the latest research publications from Bloomsbury, T&T Clark and The Arden Shakespeare, alongside scholarship from historic imprints Continuum, Berg and Bristol Classical Press, New frontlist collections are added each year.



Biblical Studies 2013



Ancient Commentators on Aristotle

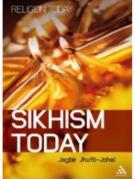


Continental Philosophy Archive 2000-2012

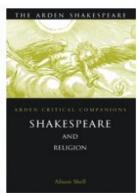
186 titles from the Continuum and Athlone archives, including primary works, monographs and Companions.

View collection

Archive 2000-2012



Religious Studies Archive 2008-2012



Shakespeare Archive 2003-2012







- Literary Studies (152)
British and Irish Literature (27)
Children's Literature (1)
Classical Literature (1)
Comparative Literature (13)
Contemporary Literature (40)
Creative Writing (5)
Eighteenth- and Nineteenth-Century Literature (11)
European Literature (7)
German Studies (3)
Iberian and Latin American Literature (4)
Literary Biography (2)
Literary Genres (11)
Literary Studies - General (4)
Literary Theory (26)
Medieval Literature (2)
Modernism (43)
North American Literature (13)
Reception Studies (3)

Romanticism



Chapter 5 Virginia Woolf

Introduction

7 further relevant chapters



Virginia Woolf's Late Cultural Criticism

The Genesis of 'The Years', 'Three Guineas' and 'Between the Acts'

Alice Wood

Bloomsbury, 2013

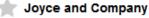
Chapter 1 Introducing Late Woolf



Chapter 5 Conclusion

11 further relevant chapter

使用學科分類來篩 選您的結果







Continuum, 2006



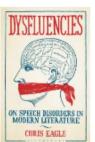
Chapter 4 Joyce, Woolf ar



Introduction

5 further relevant chapters

限於文學研究 (Literary Studies)-> 現代主義 (Modernism)



Joyce and Company



Dysfluencies

On Speech Disorders in Modern Literature



Chris Eagle

Bloomsbury Academic, 2014



Chapter 3 Stuttering and Sexuality in Woolf, Melville, Kesey, and Mishima



Introduction

2 further relevant chapters



(2)

Broadcasting in the Modernist Era

Matthew Feldman, Erik Tonning and Henry Mead (eds)



Home



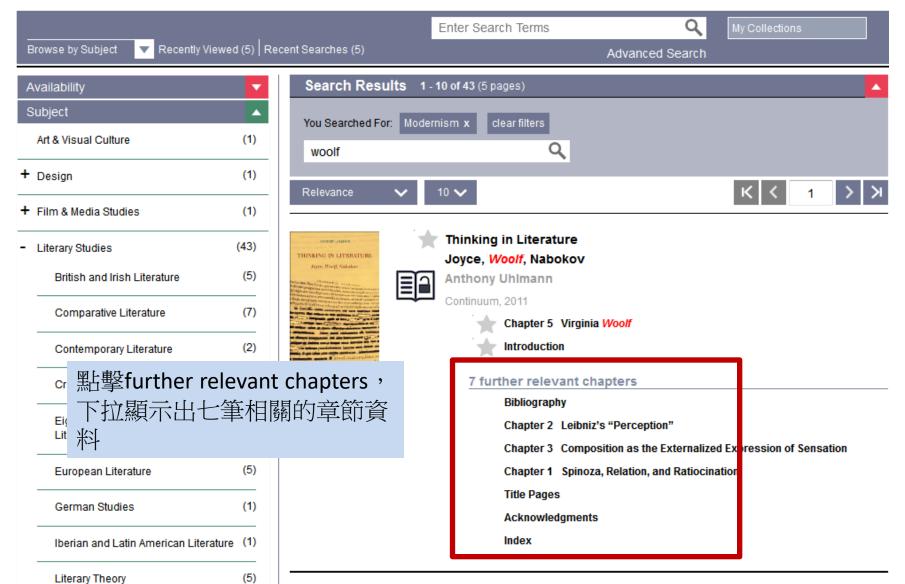




Home

About







- 直接跳到最相關的章節
- 閱讀網頁格式HTML全文
- 隨時瀏覽目錄(Front matte

Not John Doe?

Email

A₇ A₇ A

껺

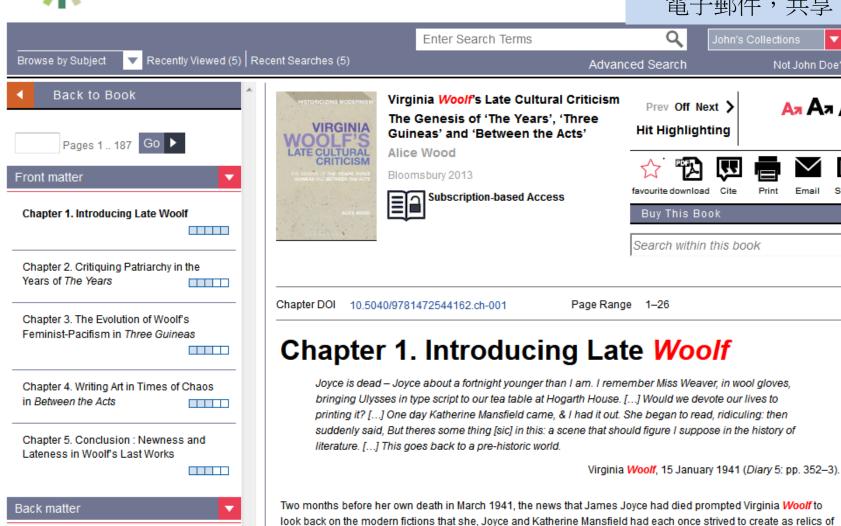
Share

Q

下載PDF,引用,列印, 電子郵件,共享

Print





Two months before her own death in March 1941, the news that James Joyce had died prompted Virginia Woolf to look back on the modern fictions that she. Joyce and Katherine Mansfield had each once strived to create as relics of 'a pre-historic world' (D 5: p. 353). Early 1920s modernist experimentalism belonged to pre-history in Woolf's mind in part due to the extinction of many of the period's champions of avant-garde art and literature, including Joyce, Mansfield, Lytton Strachey, Roger Fry and Ottoline Morrell, all of whom she mentions in this late diary entry. In addition, as World War II raged on. German air raids were then demolishing the cityscape that this era evoked for Woolf, Her

Access Pr

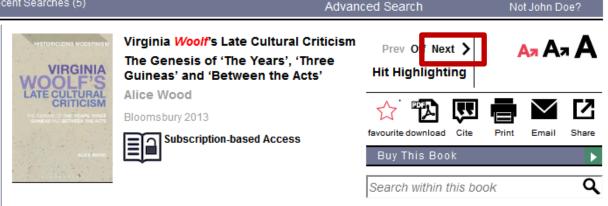
В



• 目錄顯示其他章節的相關程度

• 繼續查看下個"關鍵字"內容

Recently Viewed (5) Recent Searches (5) Browse by Subject Back to Book Go ▶ Pages 1 .. 187 Front matter Chapter 1. Introducing Late Woolf Chapter 2. Critiquing Patriarchy in the Years of The Years Chapter 3. The Evolution of Woolf's Feminist-Pacifism in Three Guineas Chapter 4. Writing Art in Times of Chaos in Between the Acts Chapter 5. Conclusion: Newness and Lateness in Woolf's Last Works Back matter



Chapter DOI 10.5040/9781472544162.ch-001

Page Range 1-26

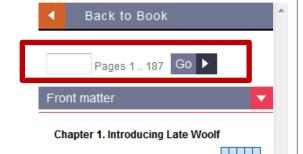
Chapter 1. Introducing Late Woolf

Enter Search Terms

Joyce is dead — Joyce about a fortnight younger than I am. I remember Miss Weaver, in wool gloves, bringing Ulysses in type script to our tea table at Hogarth House. [...] Would we devote our lives to printing it? [...] One day Katherine Mansfield came, & I had it out. She began to read, ridiculing: then suddenly said, But theres some thing [sic] in this: a scene that should figure I suppose in the history of literature. [...] This goes back to a pre-historic world.

Virginia Woolf, 15 January 1941 (Diary 5: pp. 352-3).

Two months before her own death in March 1941, the news that James Joyce had died prompted Virginia Woolf to look back on the modern fictions that she, Joyce and Katherine Mansfield had each once strived to create as relics of 'a pre-historic world' (D 5: p. 353). Early 1920s modernist experimentalism belonged to pre-history in Woolf's mind in part due to the extinction of many of the period's champions of avant-garde art and literature, including Joyce, Mansfield, Lytton Strachey, Roger Fry and Ottoline Morrell, all of whom she mentions in this late diary entry. In addition, as World War II raged on. German air raids were then demolishing the cityscape that this era evoked for Woolf. Her



- 當您向下滾動全文時, 浮動工具欄
- 鼠標懸停時,會顯示分頁符 的確切位置
- 註腳,尾註和參考書目是超
- '轉到特定頁面"功能



Prev Off Next > Back To Top Hit Highlighting











American modernist art and literature of the late 1920s and 1930s, sustained critical attention has been valuably modernism scantinued presence and growth alongside the more overly pomicized merala te of the later interwar period.[1] Miller and subsequent scholars of late modernism, retably Jed Esty (2004) and Maina Mackay (2007), are that modern sm evolved beyond its conceptual origins in the 1930s and 1940s as experimental writers sought new ways to respond to the era's social and political instability. 'Facing an unexpected stop,' Miller contends, late modernists took a detour into the political regions that high modernism had managed to view from the distance

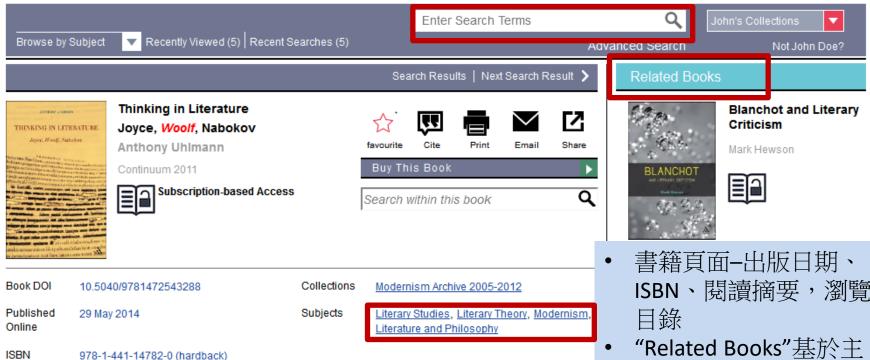
ed car' (1999, p. 13). This conception of late modernism successfully destabilizes the familia s of British literature of the 1920s and 1930s and offers an interesting paradigm through ∎/hich to interpret ased social and political engagement of *Woolf's* later writings. It also relies, however, on our acceptance of contention that high modernism, including Woolf's early output, was not already politically engaged aps Woolf's later career on a similar trajectory to the trajectory of late modernism, but crucially reads Woolf's Iral criticism as an extension of, rather than a departure from, the innovative feminist politics and aesthetic entation of her earlier writing. A sustained discussion of these scholars' conceptions of late modernism and vance to Woolf will draw this book to a close.

wing introductory chapter sets the scene for Virginia Woolf's Late Cultural Criticism with three brief critical The first provides an overview of British society, politics and literature in the years 1931-41, situating the ment of Woolf's late cultural criticism in its historical and literary context. The second reviews Woolf's lifelong politics with reference to her major works prior to and beyond 1931, including discussion of the core theoretical approaches responsible for establishing her reputation as a cultural commentator. The third introduces the methodology of genetic criticism with an outline of the approach and content of the subsequent chapters of this study.

British society and literature, 1931–41

The timing of Virginia Woolf's late turn to cultural criticism in the 1930s reflects the pervasive presence of social and political commentary in much British literature of the later interwar period. In The Auden Generation, the classic survey around which most retrospective accounts of the decade's literature are formulated. Hynes asserts that '1931 was the watershed between the post-war years and the pre-war years, the point at which the mood of the 'thirties first became generally apparent' (1976, p. 65). Fundamentally important to the pre-war mood Hynes identifies is the Wall Street Crash of October 1929. The financial crisis that followed this collapse of the American stock market led many European countries, still recovering from the economic cost of World War I, to experience steep rises in unemployment and widespread poverty among their labouring classes. Unemployment peaked in Britain in the years 1931-2, described by John Stevenson and Chris Cook as 'the trough of the depression,' with over 2.5 million people officially registered as out of work (the actual number of jobless workers, as Stevenson and Cook note, was probably far higher) (1994, p. 15). Global economies remained in a depressed state throughout the decade until the outbreak of World War II in September 1939.

In the context of sustained economic depression, and as a consequence of it, Europe in the 1930s became increasingly politically unstable. As Hynes observes, popular protest, civil disobedience and a growth in fascism became progressively more visible in Britain and across the continent from 1932:



Book Summary / Abstract

978-1-441-14056-2 (paperback)

978-1-472-54328-8 (online)

Thinking in Literature examines how the Modernist novel might be understood as a machine for thinking, and how it offers means of coming to terms with what it means to think. It begins with a theoretical analysis, via Deleuze, Spinoza and Leibniz of the concept of thinking in literature, and sets out three principle elements which continually announce themselves as crucial to the process of developing an aesthetic expression; relation; sensation; and composition. Uhlmann then examines the aesthetic practice of three major Modernist writers: James Joyce, Virginia Woolf, and Vladimir Nabokov. Each can be understood as working with relation, sensation and composition, yet each emphasize the interrelations between them in differing ways in expressing the potentials for thinking in literature.

- ISBN、閱讀摘要,瀏覽
- "Related Books"基於主 題匹配的"相關書籍" 和同一作者的書籍
- 尋找更多關於現代主義 和哲學的書籍
- "Subjects"主題關鍵字超 連結,以找到有關該主 題的所有書籍





T.E. Hulme and Modernism

Oliver Tearle



favourite





Print



Email



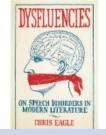
Share





Book Summary / Abstract

Thinking in Literature examines how the Modernist novel might be understood as a machine for thinking, and how it offers means of coming to terms with what it means to think. It begins with a theoretical analysis, via Deleuze, Spinoza and Leibniz, of the concept of thinking in literature, and sets out three principle elements which continually announce themselves as crucial to the process of developing an aesthetic expression: relation; sensation; and composition. Uhlmann then examines the aesthetic practice of three major Modernist writers: James Joyce, Virginia Woolf, and Vladimir Nabokov. Each can be understood as working with relation, sensation and composition, yet each emphasize the interrelations between them in differing ways in expressing the potentials for thinking in literature.



Dysfluencies : On Speech Disorders in Modern Literature

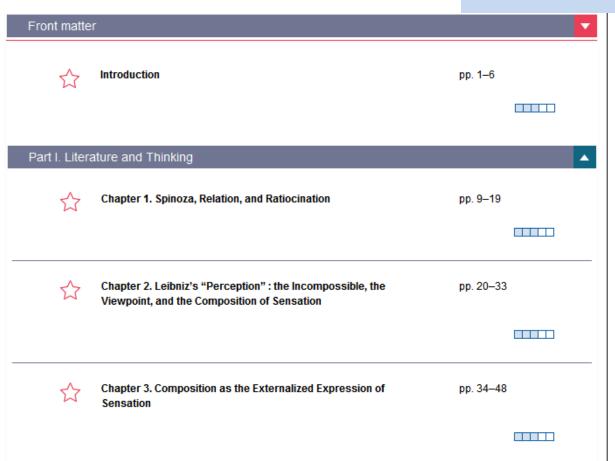
Chris Eagle



書籍頁面-閱讀摘要,瀏覽目錄

Table of Contents

Pages





iliver rearie





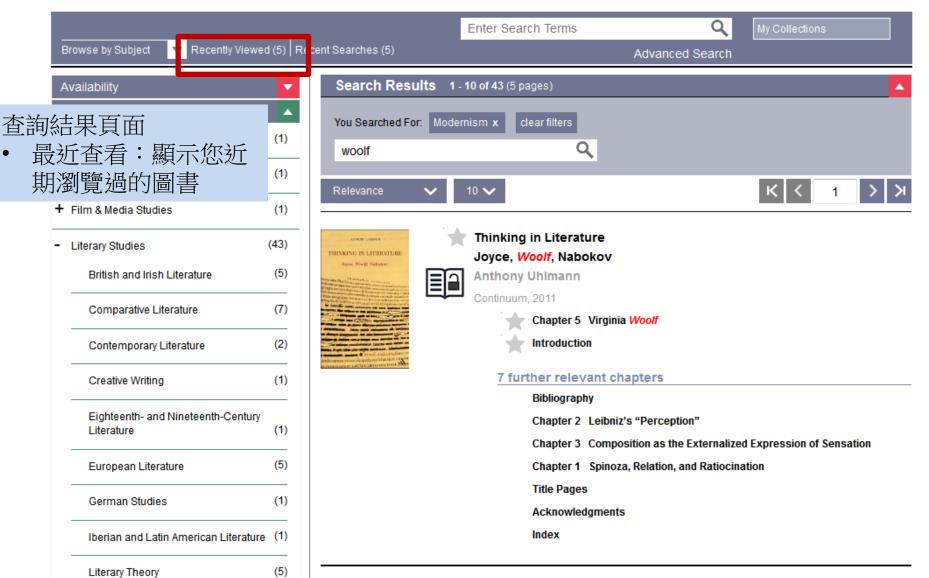
H.D. and Modernist Religious Imagination : Mysticism and Writing

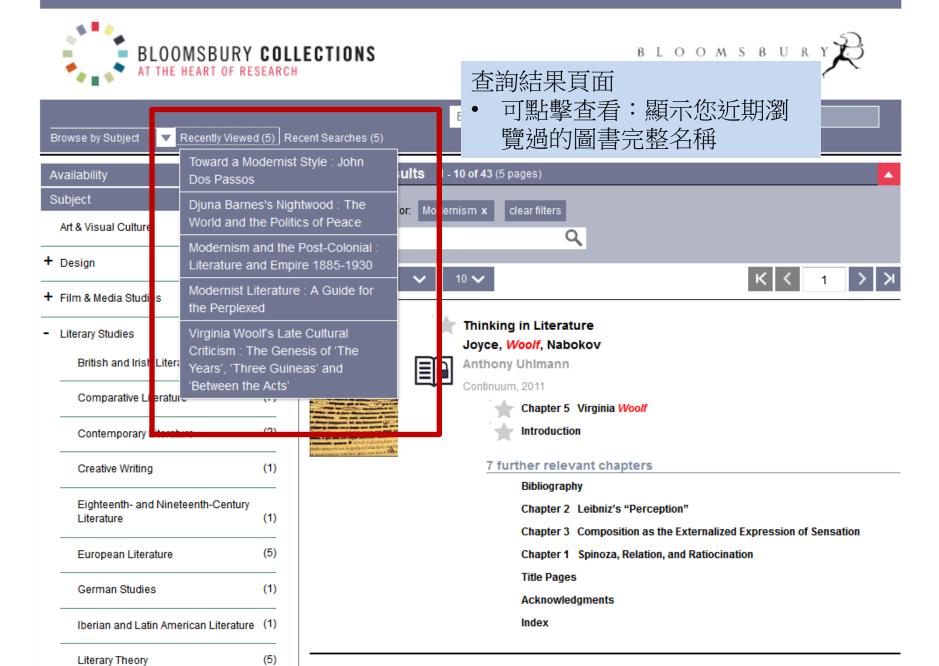
Elizabeth Anderson







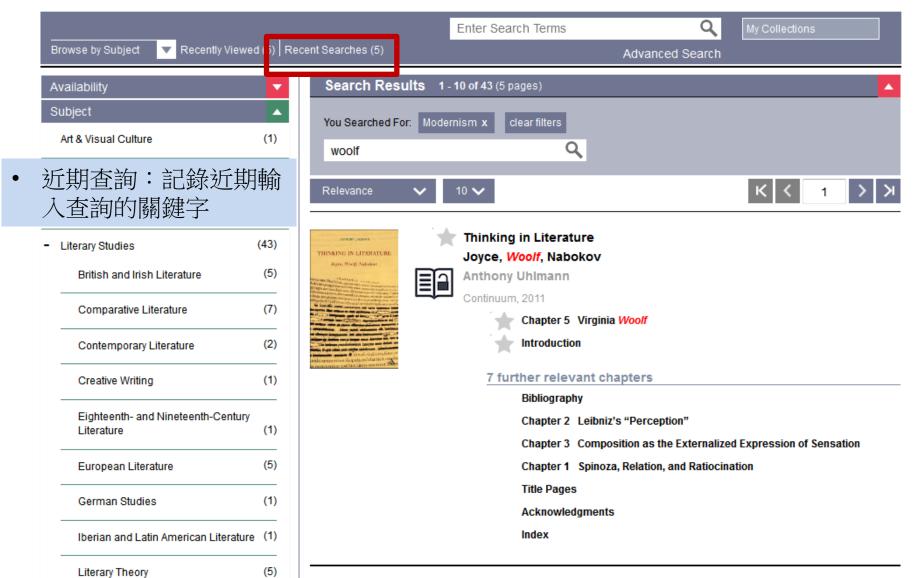






Collections









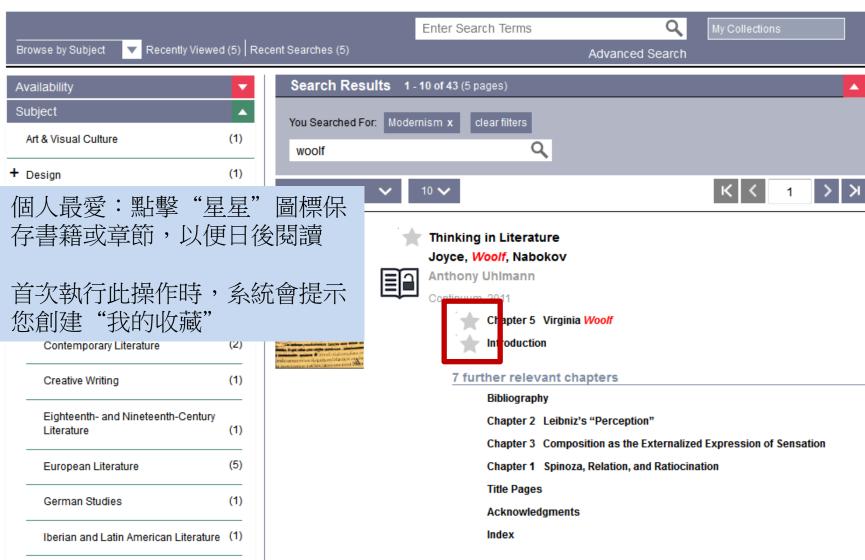




Literary Theory

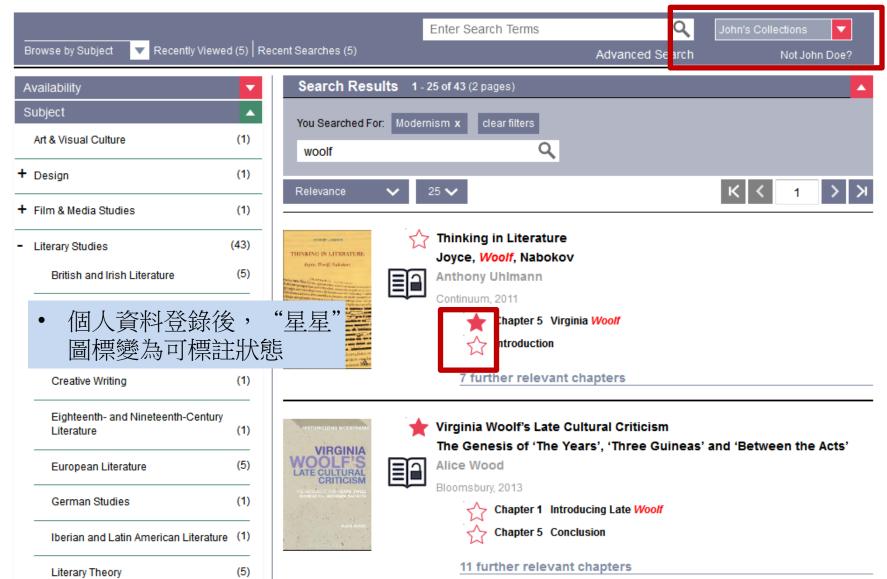
(5)

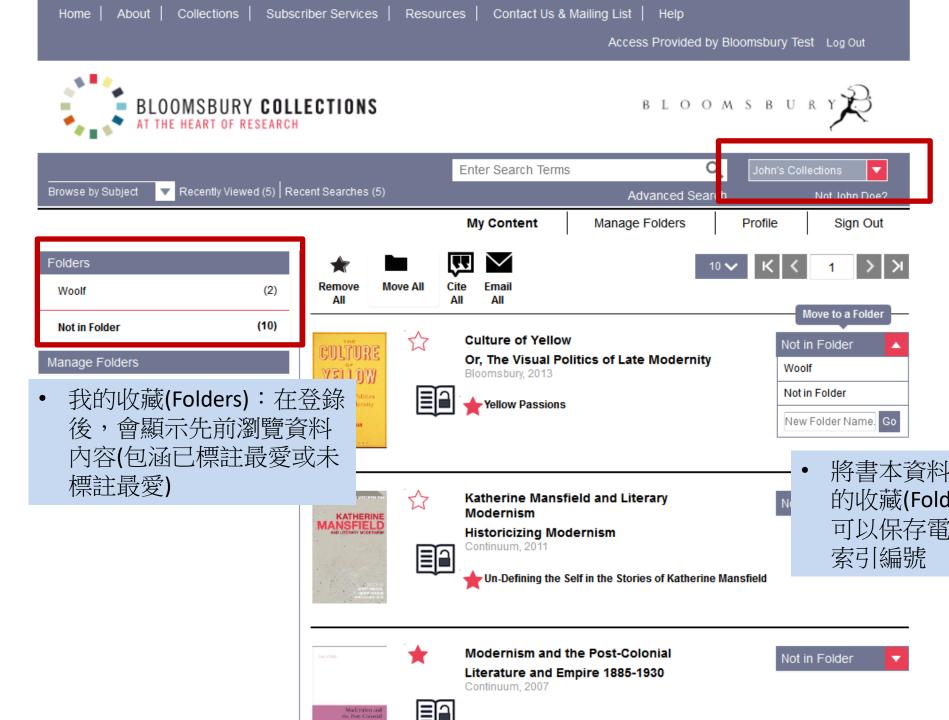


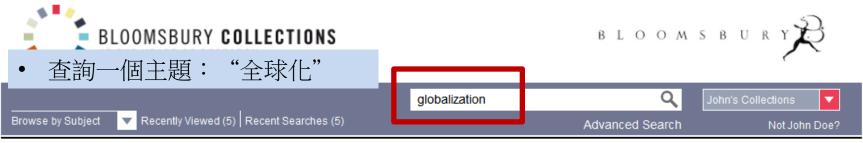


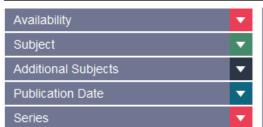


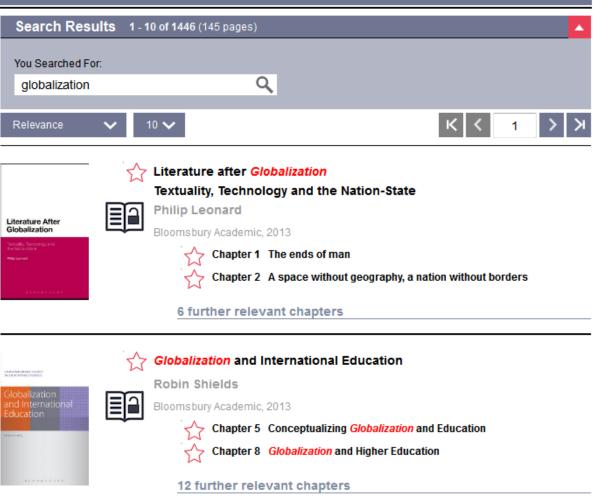








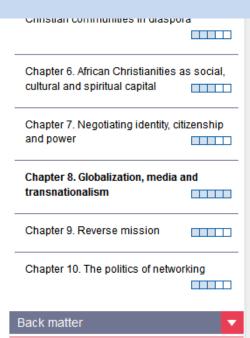






註"關鍵字可關閉以方便閱讀 bal"、"globalization"等字做 記查詢 國/英國的拼寫 鼠查看內文關鍵字出現段落

文,顯示"紅色標註"關鍵字







globalization. What does the whole talk about globalization mean? What is the connecting nexus between African Christian communities in diaspora and the processes of globalization? First, let us examine globalization as a concept and process before we attempt to explore this relationship.

Globalization as a kaleidoscopic concept

Globalization is a term that has come from nowhere to occupy almost everywhere, thus becoming a household name in public-private domains, especially in the last decade. Although the focus on globalization is very diverse, what seems to run through is the view that 'the world is experienced as a single place, or even a non-place, an abstract sign space, or as subject to time-space compression' (Robertson 1992). But this one world also has its shadow world. Andre Droogers (2001: 41–61) aptly remarks that the fascination with globalization does not stem from the characteristics of the global, but from the attitude developed locally in order to survive in an era of globalization. There is often talk of a tension between the universal and the particular, the global and the local, and this has led to Roland Robertson's popularization of the term 'glocalization' (1992). The adjective glocal from the process noun glocalization relates to the nexus between the global and the local. As a portmanteau word, glocalization is a conflation of globalization and localization. The local is an integral aspect of the global rather than a discrete space, hence the term 'glocal'. It may refer to the individual, group, organization, and community with inclinations to 'think globally and act locally'.

Thus, one way of understanding *globalization* in a space-time continuum, is to see *global* and local as two faces of the same movement from one epoch. The *globalization* process is not static but dynamic; it is not undirectional but multidirectional. A *global* space today can change to a local space and vice versa. *Globalization*, if it is to be of enduring analytical value, should transcend inferior and superiority boundaries. It is referring to influe ces at the level of elements and symbols, not entire structures but substructures. In this respect, *globalization* depends on where you are and what you are talking about. It is not only in terms of continents, countries or between the West and the rest of the world, or between the North and South. It could also be within a smaller entity, community or nation-state.

The glocal, an admixture of the *global* and the local, is a cultural, theoretical construct that is susceptible to debate. Glocalization consists of processes that lead towards *global* interdependence and increasing rapidity of exchange across vast distances. One challenge of a globalizing world is to think through the complex relationship between the *global* and the local by paying attention to how *global* forces influence, shape and structure local situations on the one hand, but also how local forces mediate and negotiate the *global*. These dialectical relationships and processes produce unique configurations for thought, praxis and action. The process is not so much in relation to the *global*, but much more in relation to the local translations of the *global*. The actual processes that lead to interdependence and exchange may not necessarily lead to homogeneity; interactions of this nature also evince heterogeneity. At the same time, such processes are often shaped by power dynamics that result in positive/negative consequences for the different local-*global* actors and spaces.

The take-off point of *globalization*, how old or new the phenomenon is, and who first coined it remain a matter of conjecture. Nonetheless, glocalization, like *globalization*, as a concept, slogan and as a term with a relatively short history in academic discourse has captured attention as a catchword for describing both 'the compressing of the world and the intensification of our conscious awareness of the world as a totality' (Robertson 1992; 8). Robertson



Front matter	
關鍵字關閉的內文	顯示
migration	
Chapter 2. Narratives of African m	igration
Chapter 3. Situating the local scer	ne(s)
Chapter 4. Historiography of new Christianities in diaspora	African
Chapter 5. A phenomenology of A Christian communities in diaspor	
Chapter 6. African Christianities a cultural and spiritual capital	s social,
Chapter 7. Negotiating identity, citi and power	izenship
Chapter 8. Globalization, media a transnationalism	and
Chapter 9. Reverse mission	

Chapter 10. The politics of networking

Back matter

Back To Top







favouritedownload Cite







Email

globalization. What does the whole talk about globalization mean? What is the connecting nexus between African Christian communities in diaspora and the processes of globalization? First, let us examine globalization as a concept and process before we attempt to explore this relationship.

Globalization as a kaleidoscopic concept

On

Hit Highlighting

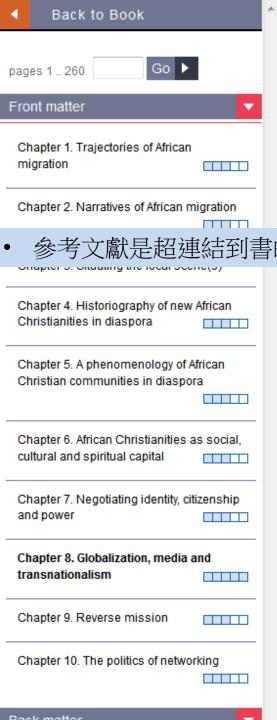
Globalization is a term that has come from nowhere to occupy almost everywhere, thus becoming a household name in public-private domains, especially in the last decade. Although the focus on globalization is very diverse, what seems to run through is the view that 'the world is experienced as a single place, or even a non-place, an abstract sign space, or as subject to time-space compression' (Robertson 1992). But this one world also has its shadow world. Andre Droogers (2001: 41-61) aptly remarks that the fascination with globalization does not stem from the characteristics of the global, but from the attitude developed locally in order to survive in an era of globalization. There is often talk of a tension between the universal and the particular, the global and the local, and this has led to Roland Robertson's popularization of the term 'glocalization' (1992). The adjective glocal from the process noun glocalization relates to the nexus between the global and the local. As a portmanteau word, glocalization is a conflation of globalization and localization. The local is an integral aspect of the global rather than a discrete space, hence the term 'glocal'. It may refer to the individual, group, organization, and community with inclinations to 'think globally and act locally'.

Thus, one way of understanding globalization in a space-time continuum, is to see global and local as two faces of the same movement from one epoch. The globalization process is not static but dynamic; it is not unidirectional but multidirectional. A global space today can change to a local space and vice versa. Globalization, if it is to be of enduring analytical value, should transcend inferior and superiority boundaries. It is referring to influences at the level of elements and symbols, not entire structures but substructures. In this respect, globalization depends on where you are and what you are talking about. It is not only in terms of continents, countries or between the West and the rest of the world, or between the North and South. It could also be within a smaller entity, community or nation-state.

The glocal, an admixture of the global and the local, is a cultural, theoretical construct that is susceptible to debate. Glocalization consists of processes that lead towards qlobal interdependence and increasing rapidity of exchange across vast distances. One challenge of a globalizing world is to think through the complex relationship between the global and the local by paying attention to how global forces influence, shape and structure local situations on the one hand, but also how local forces mediate and negotiate the global. These dialectical relationships and processes produce unique configurations for thought, praxis and action. The process is not so much in relation to the global, but much more in relation to the local translations of the global. The actual processes that lead to interdependence and exchange may not necessarily lead to homogeneity; interactions of this nature also evince heterogeneity. At the same time, such processes are often shaped by power dynamics that result in positive/negative consequences for the different local-global actors and spaces.

The take-off point of globalization, how old or new the phenomenon is, and who first coined it remain a matter of conjecture. Nonetheless, glocalization, like globalization, as a concept, slogan and as a term with a relatively short history in academic discourse has captured attention as a catchword for describing both 'the compressing of the world and the intensification of our conscious awareness of the world as a totality' (Robertson 1992: 8). Robertson

147





On Hit Highlighting













Globalization as a kaleidoscopic concept

in public-private domains, especially in the last decade. Although the focus on globalization is very diverse, what seems to run through is the view that 'the world is experienced as a single place, or even a non-place, an abstract sign space, or as subject to time-space compression' (Robertson 1992). But this one world also has its shadow 1. Andre Droogers (2001: 41–61 aptly remarks that the fascination with *globalization* does not stem from the the attitude developed locally in order to survive in an era of *globalization*. There is often talk of a tension between the universal and the particular, the global and the local, and this has led to Roland ation of the term 'glocalization' (1992). The adjective glocal from the process noun glocalization tween the global and the local. As a portmanteau word, glocalization is a conflation of

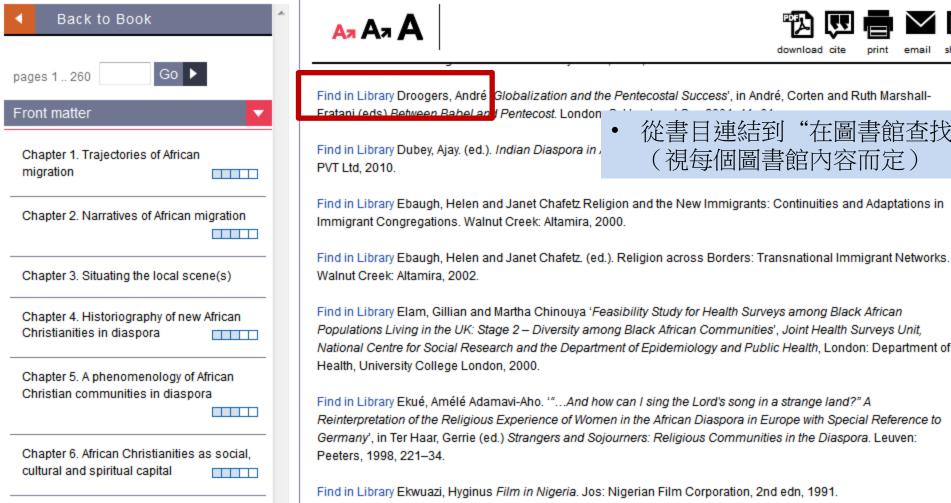
Globalization is a term that has come from nowhere to occupy almost everywhere, thus becoming a household name

globalization and localization. The local is an integral aspect of the global rather than a discrete space, hence the term 'glocal'. It may refer to the individual, group, organization, and community with inclinations to 'think globally and act locally'.

Thus, one way of understanding globalization in a space-time continuum, is to see global and local as two faces of the same movement from one epoch. The globalization process is not static but dynamic; it is not unidirectional but multidirectional. A global space today can change to a local space and vice versa. Globalization, if it is to be of enduring analytical value, should transcend inferior and superiority boundaries. It is referring to influences at the level of elements and symbols, not entire structures but substructures. In this respect, globalization depends on where you are and what you are talking about. It is not only in terms of continents, countries or between the West and the rest of the world, or between the North and South. It could also be within a smaller entity, community or nation-state.

The glocal, an admixture of the global and the local, is a cultural, theoretical construct that is susceptible to debate. Glocalization consists of processes that lead towards global interdependence and increasing rapidity of exchange across vast distances. One challenge of a globalizing world is to think through the complex relationship between the global and the local by paying attention to how global forces influence, shape and structure local situations on the one hand, but also how local forces mediate and negotiate the *global*. These dialectical relationships and processes produce unique configurations for thought, praxis and action. The process is not so much in relation to the global, but much more in relation to the local translations of the global. The actual processes that lead to interdependence and exchange may not necessarily lead to homogeneity; interactions of this nature also evince heterogeneity. At the same time, such processes are often shaped by power dynamics that result in positive/negative consequences for the different local-global actors and spaces.

The take-off point of globalization, how old or new the phenomenon is, and who first coined it remain a matter of conjecture. Nonetheless, glocalization, like globalization, as a concept, slogan and as a term with a relatively short history in academic discourse has contured attention as a catchward for describing both the compressing of the



Chapter 7. Negotiating identity, citizenship

Chapter 8. Globalization, media and

Chapter 10. The politics of networking

Chapter 9. Reverse mission

and power

transnationalism













Find in Library Droogers, André Globalization and the Pentecostal Success', in André, Corten and Ruth Marshall-Fratani (eds.) Retween Rabel and Pentecost. London 從書目連結到"在圖書館查找"

Find in Library Dubey, Ajay. (ed.). Indian Diaspora in J

(視每個圖書館內容而定)

Find in Library Ebaugh, Helen and Janet Chafetz Religion and the New Immigrants: Continuities and Adaptations in

Immigrant Congregations. Walnut Creek: Altamira, 2000.

Find in Library Elam, Gillian and Martha Chinouya 'Feasibility Study for Health Surveys among Black African Populations Living in the UK: Stage 2 - Diversity among Black African Communities', Joint Health Surveys Unit, National Centre for Social Research and the Department of Epidemiology and Public Health, London: Department of

Find in Library Ekué, Amélé Adamavi-Aho. "...And how can I sing the Lord's song in a strange land?" A Reinterpretation of the Religious Experience of Women in the African Diaspora in Europe with Special Reference to Germany', in Ter Haar, Gerrie (ed.) Strangers and Sojourners: Religious Communities in the Diaspora. Leuven:

Find in Library Ekwuazi, Hyginus Film in Nigeria. Jos: Nigerian Film Corporation, 2nd edn, 1991.

Find in Library Falola, Toyin "Lebanese Traders in Southern Nigeria, 1900-1960", African Affairs, 89 (357) 1990: 523-53.

Find in Library Farwell, Scott "African Church Plans Christian Disneyland", The Dallas Morning News, 17 July 2005.

Find in Library Field, J. Social Capital, Routledge, London, 2003.

Find in Library Fikes, K. and A. Lemon "African Presence in Former Soviet Spaces", Annual Review of Anthropology, 31 (2002): 497-524.

Find in Library Findlay, S. 'Compelled to Move: the Rise of Forced Migration in Sub-Saharan Africa', in M. Siddique





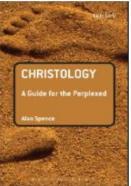


BLOOMSBURY COLLECTIONS

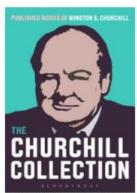
Delivers online access to scholarly books from and social sciences, the site features the late Shakespeare, alongside scholarship from his collections are added each year.

- 所選"合輯(collection)"在主 頁上突出顯示
- 點擊瀏覽該"合輯"中的所有 書籍

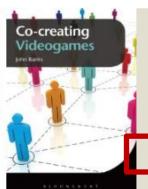
ng the humanities The Arden New frontlist



Christology Archive 1982-2011



The Churchill Collection: Published Works of

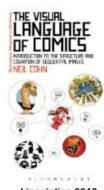


Bloomsbury Open 2013

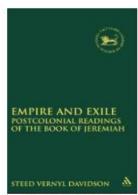
This collection includes 24 monographs from Bloomsbury's Open Content programme, in subject areas such as politics and

View collection





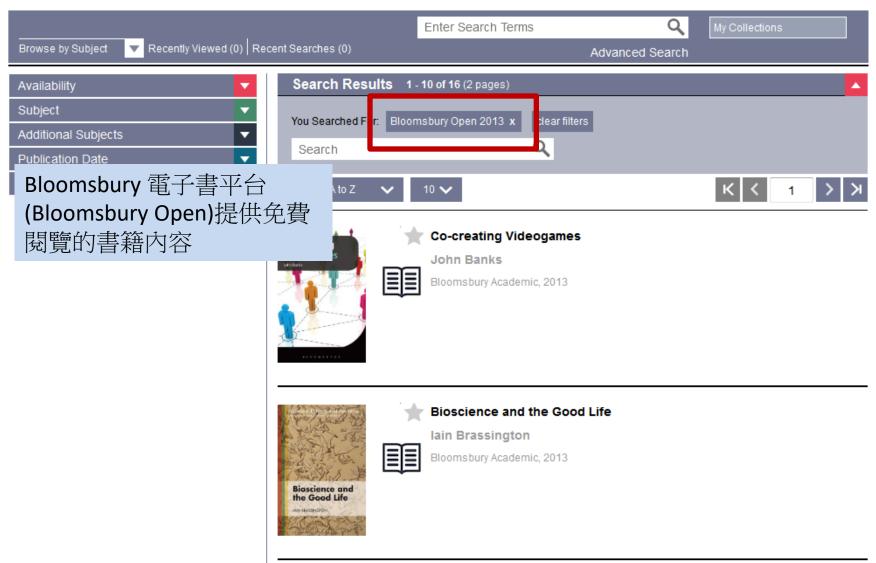
Linguistics 2013



Biblical Studies 2013











Q Enter Search Terms My Collections Recently Viewed (0) Recent Searches (0) Browse by Subject Advanced Search

Previous Search Result | Search Results



Gary Watt

點擊查看作者資料







Share

a

Related Books

and Its Consequences

Inflation of Celebrity

Fame Attack: The

Chris Rojek





Fame Attack

Interdisciplinary Research Journeys: Practical Strategies for Capturing Creativity

Catherine Lyall, Ann Bruce, Joyce Tait and Laura Meagher





Japanese Women and Sport: Beyond **Baseball and Sumo**

Robin Kietlinski





Beyond Black: Celebrity and Race in

Dress, Law and Naked Truth

dy of Fashion and Form

Bloomsbury Open Access

This book is available in HTML full text for online reading, with page

Search within this book

image PDFs for printing or offline reading

creative

Book DOI 10.5040/9781472544438 Collections Bloomsbury Open 2013

Published

Online

30 April 2014

Subjects

Cultural Sociology, Dress and the Body,

Sociology

ISBN 978-1-4725-0042-7 (hardback)

978-1-4725-4443-8 (online)

Series

The WISH List

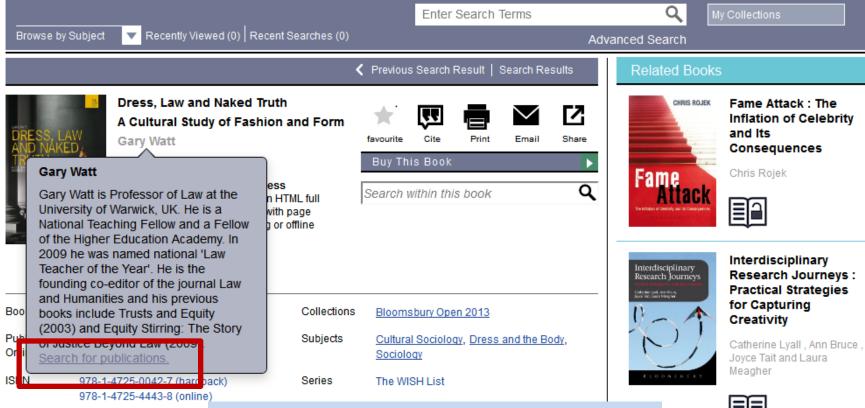
Book Summary / Abstract

Why are civil authorities in so-called liberal democracies affronted by public nudity and the Islamic full-face "veil"? Why is law and civil order so closely associated with robes, gowns, suits, wigs and uniforms? Why is law so concerned with the evident" and the need for justice to be "seen" to be done? Why do we dress and obey dress codes at all? In this, the first ever study devoted to the many deep cultural connections between dress and law, the author addresses these questions and more. His responses flow from the radical thesis that "law is dress and dress is law". Engaging with sources from The Epic of Gilgamesh to Shakespeare, Carlyle, Dickens and Damien Hirst, Professor Watt draws a revealing history of dress and civil order and offers challenging conclusions about the nature of truth and the potential for individuals to fit within the forms of civil life.

Go ▶





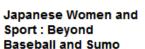


點擊連結查看此作者的其他書籍和文章

Book Summary / Abstract

Why are civil authorities in so-called liberal democracies affronted by public nudity and the Islamic full-face "veil"? Why is law and civil order so closely associated with robes, gowns, suits, wigs and uniforms? Why is law so concerned with the "evident" and the need for justice to be "seen" to be done? Why do we dress and obey dress codes at all? In this, the first ever study devoted to the many deep cultural connections between dress and law, the author addresses these questions and more. His responses flow from the radical thesis that "law is dress and dress is law". Engaging with sources from The Epic of Gilgamesh to Shakespeare, Carlyle, Dickens and Damien Hirst, Professor Watt draws a revealing history of dress and civil order and offers challenging conclusions about the nature of truth and the potential for individuals to fit within the forms of civil life.





Robin Kietlinski





Go ▶

Beyond Black : Celebrity and Race in







✓ Previous Search Result | Search Results



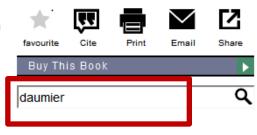
Dress, Law and Naked Truth A Cultural Study of Fashion and Form

Gary Watt

Bloomsbury 2013

Bloomsbury Open Access This book is available in HTML full

text for online reading, with page image PDFs for printing or offline reading



Related Books



Fame Attack: The Inflation of Celebrity and Its Consequences

Chris Rojek





在此本書中查詢"藝術家杜米埃爾"

Book DOI 10.5040/9781472544438 Collections

Published 30 April 2014

Online

ISBN

978-1-4725-0042-7 (hardback)

978-1-4725-4443-8 (online)

Bloomsbury Open 2013

Cultural Sociology, Dress and the Body,

Sociology

The WISH List

Interdisciplinary Research Journeys: Practical Strategies for Capturing Creativity

Catherine Lyall, Ann Bruce, Joyce Tait and Laura Meagher



Book Summary / Abstract

Why are civil authorities in so-called liberal democracies affronted by public nudity and the Islamic full-face "veil"? Why is law and civil order so closely associated with robes, gowns, suits, wigs and uniforms? Why is law so concerned with the evident" and the need for justice to be "seen" to be done? Why do we dress and obey dress codes at all? In this, the first ever study devoted to the many deep cultural connections between dress and law, the author addresses these questions and more. His responses flow from the radical thesis that "law is dress and dress is law". Engaging with sources from The Epic of Gilgamesh to Shakespeare, Carlyle, Dickens and Damien Hirst, Professor Watt draws a revealing history of dress and civil order and offers challenging conclusions about the nature of truth and the potential for individuals to fit within the forms of civil life.

Subjects

Series



Japanese Women and Sport : Beyond **Baseball and Sumo**

Robin Kietlinski





Go ▶

Beyond Black: Celebrity and Race in

		favourite Cite	Print E	mail Share
*	Title Pages	p. v	1	
*	Dedication	pp.	vii–viii	
*	Figures	p.)	(
	in Ferrers, 'The Court of Chancery during the reign of Ge r, lithographic plate 14 in the series Les Gens de Justice		ré 🔲	
*	Series Editor's Foreword	pp	xi–xiii	
*	Author's Preface	pp.	xiv–xxii	
*	Chapter 1. Dress is Law	pp.	1–12	
*	Chapter 2. Foundations of the State of Dress	pp	13–50	
*	Chapter 3. Shal 通過圖標關聯度	來識別相關	關章節	
*	Chapter 4. The Face the Law Makes	pp	79–122	
Dickens	in which such contemporary figures as <i>Daumier</i> and Ba and Carlyle in London help us to appreciate the numero Informance of dress and law. While the hats of men			
*	Chapter 5. Addressing the Naked and Unfolding the	Veil pp.	123–148	



Beyond Black : Celebrity and Race Obama's America

Ellis Cashmore

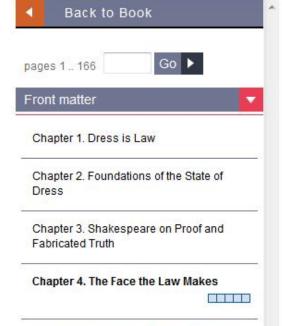




Norbert Elias and **Modern Sociology** Knowledge, Interdependence, Power, Process

Eric Dunning and Jasor Hughes





Chapter 5. Addressing the Naked and

• 點擊"關鍵字(Daumier)"

• Daumier作品插圖嵌入全文

Back matter

A Back To Top ✓ Prev Off Next ➤
Hit Highlighting



囚





download cite

print

email

share

lithographs in the 1844 series (Figure 4.3) shows a lawyer speaking to a colleague as they put on their robes in advance of a hearing. The joke is that the two lawyers will be arguing an identical case to one they had disputed three weeks earlier, but this time each is arguing against the point that he had supported on the previous occasion. The speaker finds the whole thing very 'drôle'. He says that his colleague will use the speaker's own former submissions against him, and the speaker jokes that he, in turn, will send back his colleagues former replies. 'If we need to', he laughs, 'we can prompt each other'. [4] Arsène Alexandre writes:

Not since Rebelais has the legal breed been more closely observed, more thoroughly investigated, more mercilessly dissected in all its tricks, its obsessions, its effronteries, its wiliness. The black gowns, the snaven aces the damp chill of the waiting room, the suffocating atmosphere of the courtroom. Daumier was positively intoxicated by it all.^[1]



Honoré Daumier, lithographic plate 14 in the series Les Gens de Justice (Loys Delteil 1350). First published in Le





Book Summary / Abstract

978-1-4725-0042-7 (hardback)

978-1-4725-4443-8 (online)

ISBN

Why are civil authorities in so-called liberal democracies affronted by public nudity and the Islamic full-face "veil"? Why is law and civil order so closely associated with robes, gowns, suits, wigs and uniforms? Why is law so concerned with the "evident" and the need for justice to be "seen" to be done? Why do we dress and obey dress codes at all? In this, the first ever study devoted to the many deep cultural connections between dress and law, the author addresses these questions and more. His responses flow from the radical thesis that "law is dress and dress is law". Engaging with sources from The Epic of Gilgamesh to Shakespeare, Carlyle, Dickens and Damien Hirst, Professor Watt draws a revealing history of dress

Series

The WISH List

Fame Attack: The Inflation of Celebrity and Its Consequences

Chris Roiek





Interdisciplinary Research Journeys: **Practical Strategies** for Capturing Creativity

Catherine Lyall, Ann Bruce, Jovce Tait and Laura Meagher





Japanese Women and Sport: Beyond Baseball and Sumo

Robin Kietlinski



Philosophy	(521)
Aesthetics	(89)
Ancient Philosophy (Philosophy)	(112)
Chinese Philosophy	(1)
Continental Philosophy	(238)
Critical Theory	(7)
Epistemology	(14)
Ethics and Moral Philosophy	(21)
History of Western Philosophy	(2)
Indian Philosophy	(2)
Medieval and Renaissance Philosophy	(2)
Metaphysics	(1)
Modern Philosophy (Sixteenth- Century to Eighteenth-Century)	(7)
Nineteenth-Century Philosophy	(6)
Philosophy - General	(15)
Philosophy of Education (Philosophy)	(65)
Philosophy of Gender and Sexualit	y (1)
Philosophy of Language (Philosophy)	(5)
Philosophy of Mathematics and	



PHILOSOPHY



Humanism and Embodiment From Cause and Effect to Secularism



Susan Babbitt

Bloomsbury Academic, 2014



Philosophy of Mind The Key Thinkers



Andrew Bailey

Bloomsbury Academic, 2014





Advances in Experimental Epistemology

Philosophy

由主題搜索中,主標題於系

統平台是主動展開

"哲學"默認顯示為子類別







Lyotard and Theology

Beyond the Christian master narrative of love

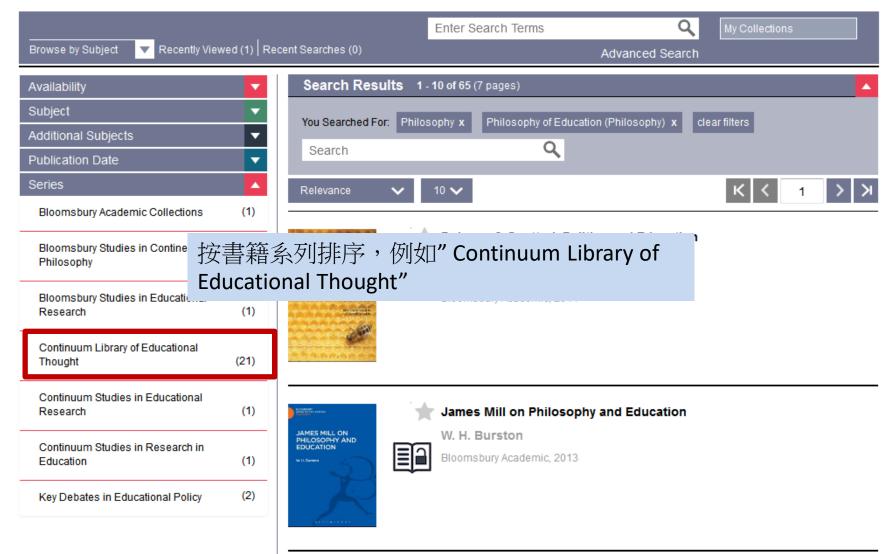




Bloomsbury T&T Clark, 2014



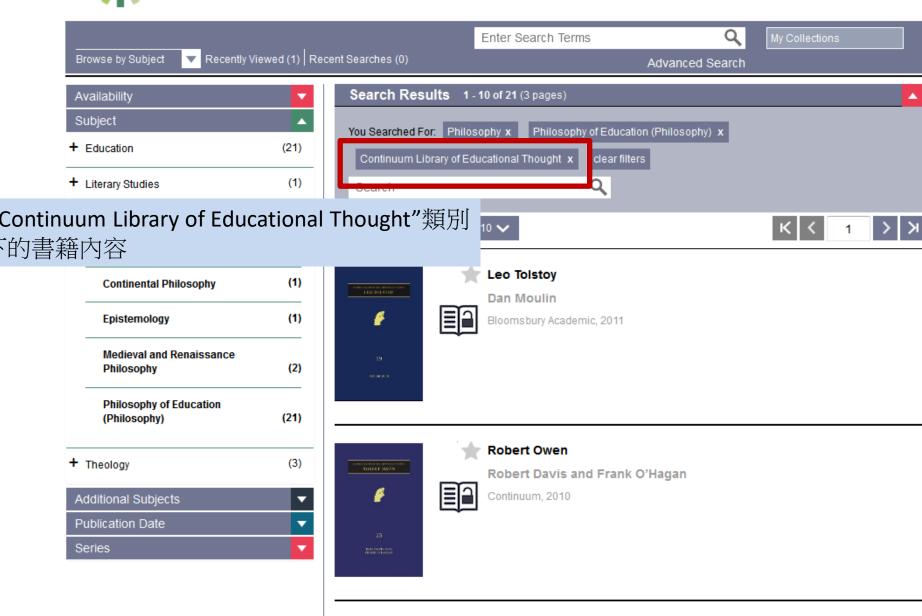




Done Boligious Education Work?







Michel Foucault







In an article aptly entitled "The Million Paulo Freires," Rosa María



Drama & Performance Studies

Economics Education Eashion

Food

Film & Media Studies

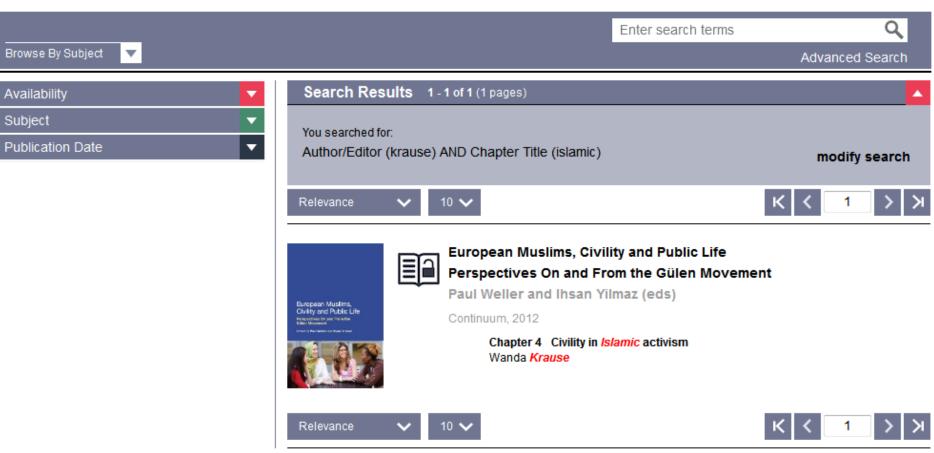
General Religion



Enter search terms Browse By Subject $\overline{\mathbf{v}}$ Advanced Search **Advanced Search** Author/Editor krause 進階杳詢 islamic Chapter Title AND 作者/編輯 remove row add row search 書名 篇章標題 **Publication dates:** 系列標題 to yyyy from yyyy ISBN & DOI Online publication dates: 出版日期 from yyyy to yyyy 電子出版日期 主題標題 Subjects: 合輯 Anthropology Art & Visual Culture Biblical Studies Business & Management Classical Studies & Archaeology Crafts & Making Design



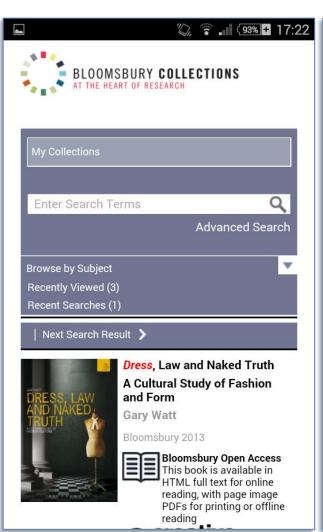


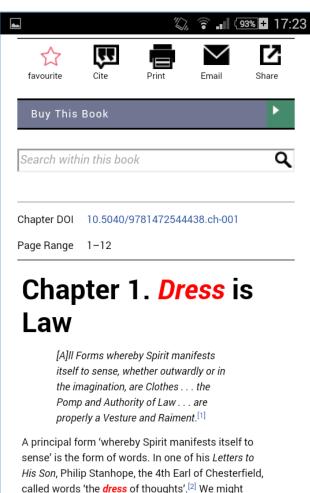




Privacy & Cookies Terms & Conditions Copyright © 2014 Bloomsbury Publishing Registered in England No. 01984336

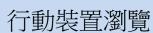




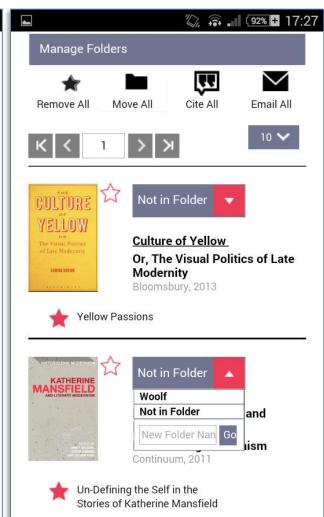


readily accept that law goes dressed in the form of

words, but will we also accept that law goes dressed



- 完整的功能,包括我的收藏
- HTML文本顯示會依照螢幕大小 自動縮放顯示



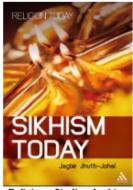




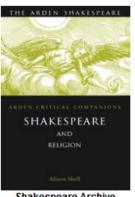


BLOOMSBURY COLLECTIONS

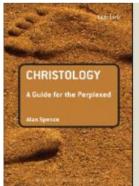
Delivers online access to scholarly books from Bloomsbury's award-winning Academic division. Spanning the humanities and social sciences, the site features the latest research publications from Bloomsbury, T&T Clark and The Arden Shakespeare, alongside scholarship from historic imprints Continuum, Berg and Bristol Classical Press. New frontlist collections are added each year.



Religious Studies Archive 2008-2012



Shakespeare Archive 2003-2012



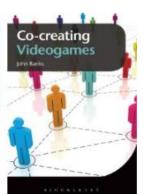
Christology Archive 1982-2011

66 theological monographs from the T&T Clark imprint, grouped around the theme of Christology: the focus on the nature and person of Jesus Christ as recorded in the canonical Gospels and the epistles of the New Testament. View collection

Christology Archive 1982-2011



The Churchill Collection: Published Works of Winston S. Churchill



Bloomsbury Open 2013