

1. Record Nr.	UNINA9910456434603321
Autore	Cohen Shaul Ephraim <1961->
Titolo	Planting nature [[electronic resource]] : trees and the manipulation of environmental stewardship in America / / Shaul E. Cohen
Pubbl/distr/stampa	Berkeley, : University of California Press, c2004
ISBN	9786612357084 1-282-35708-5 0-520-92991-8 1-59734-809-0
Descrizione fisica	1 online resource (225 p.)
Disciplina	333.75/152/0973
Soggetti	Afforestation - United States Afforestation - Environmental aspects - United States Afforestation - Government policy - United States Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 191-199) and index.
Nota di contenuto	Taking control of nature -- Planting patriotism, cultivating institutions -- The National Arbor Day Foundation: modifying the natural world -- American forests: planting the future -- Uncle Sam plants for you -- The greatest good -- Celebritrees.
Sommario/riassunto	Trees hold a powerful place in American constructions of what is good in nature and the environment. As we attempt to cope with environmental crises, trees are increasingly enlisted with great fervor as agents of our stewardship over nature. In this innovative and impassioned book, Shaul E. Cohen exposes the way that environmental stewardship is undermined through the manipulation of trees and the people who plant them by a partnership of big business, the government, and tree-planting groups. He reveals how positive associations and symbols that have been invested in trees are exploited by an interlocking network of government agencies, private timber companies, and nongovernmental organizations to subvert the power of people who think that they are building a better world. Planting Nature details the history of tree planting in the United States and the

rise of popular sentiment around trees, including the development of the Arbor Day holiday and tree-planting groups such as the National Arbor Day Foundation and American Forests. Drawing from internal papers, government publications, advertisements, and archival documents, Cohen illustrates how organizations promote tree planting as a way of shifting attention away from the causes of environmental problems to their symptoms, masking business-as-usual agendas. Ultimately, *Planting Nature* challenges the relationships between a "green" public, the organizations that promote their causes, and the "powers that be," providing a cautionary tale of cooperation and deception that cuts across the political spectrum.

2. Record Nr.	UNINA9910134709603321
Autore	Bennett Gillian
Titolo	"Alas, poor ghost!" : traditions of belief in story and discourse // by Gillian Bennett
Pubbl/distr/stampa	Logan, : Utah State University Press, c1999
ISBN	0-87421-356-8 0-585-17525-X
Edizione	[Revised edition.]
Descrizione fisica	1 online resource (233 pages) : illustrations; digital, PDF file(s)
Disciplina	398/.0941 398.0941
Soggetti	Folklore - Great Britain Occultism - Great Britain Ghosts - Great Britain Women - Great Britain
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	"New, expanded, and extensively rev. ed. of Traditions of belief : women and the supernatural."
Nota di bibliografia	Includes bibliographical references (p. 207-220) and index.
Nota di contenuto	Belief and Disbelief --Is Belief in the Supernatural Declining? --Telling It Slant --Patterns of Belief --Order in Chaos --Family Love --Competing Cultures --Contact with the Dead --Life after Death --Ghosts and Hauntings --Visitations --Cause, Consequence, and Lack Liquidated --Delving --Witnesses, Bereavement, and the Sense of

Presence / Kate Bennett --Witnesses --Bereavement --The Sense of Presence --From Private Experience to Public Performance Supernatural Experience as Narrative --Belief and Disbelief: Patterns of Narration --Story Dialectic: The Imaginary Judge and Jury --"Alas, Poor Ghost!" Case Studies in the History of Ghosts and Visitations --The Ghost of Hamlet's Father --The Cock Lane Poltergeist --The Clodd/Lang Debate --The Vanishing Hitchhiker --A Brief History of "Witnesses" --Collecting the Data --The Manchester Study --The Leicester Study --Transcribing Spoken Texts --The Manchester Respondents --Linguistic Clues to Belief and Disbelief --Word Lists Showing Story Patterns in Memorates -- Bibliography -- Index.

Sommario/riassunto

In the rational modern world, belief in the supernatural seemingly has been consigned to the worlds of entertainment and fantasy. Yet belief in other worldly phenomena, from poltergeists to telepathy, remains strong, as Gillian Bennett's research shows. Especially common is belief in continuing contact with, or the continuing presence of, dead family members. Bennett interviewed women in Manchester, England, asking them questions about ghosts and other aspects of the supernatural. (Her discussion of how her research methods and interview techniques evolved is in itself valuable.) She first published the results of the study in the well-received *Traditions of Belief: Women and the Supernatural*, which has been widely used in folklore and women's studies courses. "Alas, Poor Ghost!" extensively revises and expands that work. In addition to a fuller presentation and analysis of the original field research and other added material, the author, assisted by Kate Bennett, a gerontological psychologist, presents and discusses new research with a group of women in Leicester, England. Bennett is interested in more than measuring the extent of belief in other worldly manifestations. Her work explores the relationship between narrative and belief. She anticipated that her questions would elicit from her interviewees not just yes or no replies but stories about their experiences that confirmed or denied notions of the supernatural. The more controversial the subject matter, the more likely individuals were to tell stories, especially if their answers to questions of belief were positive. These were most commonly individualized narratives of personal experience, but they contained many of the traditional motifs and other content, including belief in the supernatural, of legends. Bennett calls them memorates and discusses the cultural processes, including ideas of what is a "proper" experience of the supernatural and a "proper" telling of the story, that make them communal as well as individual. These memorates provide direct and vivid examples of what the storytellers actually believe and disbelieve. In a final section, Bennett places her work in historical context through a discussion of case studies in the history of supernatural belief.
