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with “something.” Two continua are created—globalization?glocalization and nothing?something—and their intersection creates four quadrants: the globalization of nothing, glocalization of nothing, globalization of something, and glocalization of something.

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If we are to fully understand the impact  
of local concerns on social work, we

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have to consider these in a global context. Rethinking Social Work in a Global World provides the key to better understanding. It critically examines the relationship between the global and the local in light of a range of social issues and shows how such analysis can assist in improving social

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work practice. Incorporating the views of practitioners and analysing students perceptions of global issues, the authors: ? draw on a range of theoretical disciplines and traditions, including postcolonialism, sociology, cultural studies and political science; ? explore contemporary global issues



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such as the environment, new information and communications technology and the global mental health movement; ? examine the implications of adopting global notions of citizenship for social work, in a postcolonial era; and ? provide discussion points to ground the above

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ideas in a local context, to better inform everyday practice. This timely text is essential reading for practitioners, students and academics across a range of disciplines that incorporate global concerns, including social work, social policy, social welfare and community care.

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Today the debates on globalization between its evangelists and detractors are still raging. In this concise, balanced and accessible new text, Nick Bisley assesses the nature and extent of globalization, the key debates surrounding it and its impact

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on and significance for world politics.

## The

In 1968, Argentinean Filmmakers Fernando Solanas and Octavio Getino first articulated the theory of a "Third Cinema" - a revolutionary genre of cinema that would counter oppression on a global scale. Intended to be a

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"guerilla cinema" geared at contesting the overwhelming dominance of Western cinema, Solana and Getino distinguished "Third Cinema" from other forms of cinema, classifying these other types as First Cinema (commercial cinema epitomized by Hollywood) and Second Cinema.

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"Third Cinema" was supposed to be a liberatory tool - particularly for the bulk of the world that was subject to European imperialism, such as Latin America, Africa and Asia. Spanning a wide geographical spread of cinemas ranging from Latin America, North and Sub-Saharan Africa, the Caribbean

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and Asia, this book addresses the following questions: how can we rethink the concept of "Third Cinema" for today? How do new national cinemas - and their accompanying media industries - reflect the concerns of societies that are struggling with the implications of accelerated

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Modernization - and how are these concerns configured in new genres of aesthetics? Is there still a "Third Cinema" component in contemporary cinemas, and if so, how can it be understood?

This collection of essays examines



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how "the secular" is constituted and understood, and how new understandings of secularism and religion shape analytic perspectives in the social sciences, politics, and international affairs.

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volume: educationalisation;  
globalisation; pluriculturalism; and  
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subject: literature, language and  
literacy; reading and writing; media  
and digital technology; the dialogue  
between curriculum inquiry and

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Didaktik studies; the continuing Of  
relevance of Bildung; the significance  
of history and nation; and new  
challenges of culture and environment  
in the face of climate change. The  
book concludes with a reflection on the  
prospects for L1 education today and  
tomorrow, in a now thoroughly

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globalised context and, accordingly,  
deeply implicated in a necessary new  
project of nation re-building.

If today students of social theory read  
Jurgen Habermas, Michel Foucault  
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regard to the question of culture

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means that they should also read  
Raymond Williams, Stuart Hall and  
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doing offers a novel agenda for social and cultural research in the twenty-first century. This Handbook, edited by Anthony Elliott, develops a powerful argument for bringing together social and cultural theory more systematically than ever before. Key social and cultural theories, ranging

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from classical approaches to postmodern, psychoanalytic and post-feminist approaches, are drawn together and critically appraised.

There are substantive chapters looking at – among others – structuralism and post-structuralism, critical theory, network analysis, feminist cultural



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thought, cultural theory and cultural sociology. Throughout the Handbook there is a strong emphasis on interdisciplinarity, with chapters drawing from research in sociology, cultural studies, psychology, politics, anthropology, women's studies, literature and history. Written in a clear

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and direct style, this Handbook will appeal to a wide undergraduate and postgraduate audience across the social sciences and humanities.

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reforms could look like in an age  
where most citizens look to parties  
with scepticism and distrust. In doing  
so, this book underlines in distinctive  
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declaring parties unreformable or  
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that has been tested in workshops and practice environments to help the evaluation implementers and managers make the best choices when faced with real world constraints. The Third Edition includes a new chapter on gender equality and women's empowerment and



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discussion of digital technology and  
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world. Unsustainable patterns of economic production and consumption promote global warming, environmental degradation and an upsurge in natural disasters. Moreover, while we have strengthened international human rights frameworks over the past several decades,

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Implementing and protecting these norms remains a challenge. These changes signal the emergence of a new global context for learning that has vital implications for education. Rethinking the purpose of education and the organization of learning has never been more urgent. This book is

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