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Parsing Through that work for you!

In these stimulating essays, Alan Dundes presents a history of psychoanalytic studies of folklore while also showing how folklore methodology can be used to clarify and validate psychoanalytic theory. Dundes' work is unique in its symbolic analysis of the ordinary imagination. His data are children's games, folktales, everyday speech, cultural metaphors for power and prestige, and rituals associated with childbirth.

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Donna M. Lanclos writes about children on the school playgrounds of working-class Belfast, Northern Ireland, using their own words to show how they shape their social identities. The notion that children's voices and perspectives must be included in a work about childhood is central to the book. Lanclos explores children's folklore, including skipping rhymes, clapping games, and "dirty" jokes, from five Belfast primary schools (two Protestant, two Catholic, and one mixed). She listens for what she can learn about gender, family, adult-child interactions, and Protestant/Catholic tensions. Lanclos frequently notes violent themes in the folklore and conversations that indicate children are aware of the reality in which they live. But at the same time, children resist being marginalized by adults who try to shield them from this reality. For Lanclos, children's experiences stimulate

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discussions about culture and society. In her words, "Children's everyday lives are more than just preparation for their futures, but are life itself." *At Play in Belfast* is a volume in the Rutgers Series in Childhood Studies, edited by Myra Bluebond-Langner.

Although folklore has been collected for centuries, its possible unconscious content and significance have been explored only since the advent of psychoanalytic theory. Freud and some of his early disciples recognized the potential of such folklorist genres as myth, folktale, and legend to illuminate the intricate workings of the human psyche. Alan Dundes is a renowned folklorist who has successfully devoted the better part of his career to applying psychoanalytic theory to the materials of folklore. *From Game to War* offers five of his most mature essays on this topic. Dundes begins with a comprehensive survey of the history of psychological studies of folklore in the United States. He then presents a striking analysis of the spectrum of behavior associated with male competitive events ranging from traditional games -- such as soccer and American football -- to warfare. He argues that all of these activities can be seen as forms of macho battle to determine which individual or team feminizes his or its opponents. This is followed by a study of the saga of William Tell, one of the most celebrated legends in the world. A novel treatment of the biblical flood myth in terms of male pregnancy is the penultimate essay, while the concluding article proposes an ingeniously imaginative interpretation of the underpinnings of anti-Semitism.

This book documents hundreds of customs and traditions practiced in countries outside of the United States, showcasing the diversity of birth, coming-of-age, and death celebrations worldwide. • Examines cultural events in the

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- general categories of birth and childhood events, teen and early adulthood milestones, and aging and death customs
- Offers primary and cultural document excerpts that are useful for the purposes of meeting Common Core standards
- Includes color inserts that help bring the text to life
- Features sidebars that present fun facts, interesting anecdotes, and recipes that are often used to celebrate various life-cycle customs in different countries
- Provides information ideal for students studying geography, global studies, anthropology, and world cultures

" Whether called "the good people," "the little people," or simply "them," fairies are familiar from their appearances in Shakespeare's plays, Disney's films, and points in between. In many cultures, however, fairies are not just the stuff of distant legend or literature: they are real creatures with supernatural powers. The Good People presents nineteen essays that focus on the actual fairies of folklore -- fairies of past and living traditions who affected, and still affect, people's lives in myriad ways.

Across the country and around the world, people avidly engage in the cultural practice of hunting. Children are taken on rite-of-passage hunting trips, where relationships are cemented and legacies are passed on from one generation to another. Meals are prepared from hunted game, often consisting of regionally specific dishes that reflect a community's heritage and character. Deer antlers and bear skins are hung on living room walls, decorations and relics of a hunter's most impressive kills. Only 5 percent of Americans are hunters, but that group has a substantial presence in the cultural consciousness. Hunting has spurred controversy in recent years, inciting protest from animal rights activists and lobbying from anti-cruelty demonstrators who denounce the

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custom. But hunters have responded to such criticisms and the resulting legislative censures with a significant argument in their defense—the claim that their practices are inextricably connected to a cultural tradition. Further, they counter that they, as representatives of the rural lifestyle, pioneer heritage, and traditional American values, are the ones being victimized. Simon J. Bronner investigates this debate in *Killing Tradition: Inside Hunting and Animal Rights Controversies*. Through extensive research and fieldwork, Bronner takes on the many questions raised by this problematic subject: Does hunting promote violence toward humans as well as animals? Is it an outdated activity, unnecessary in modern times? Is the heritage of hunting worth preserving? *Killing Tradition* looks at three case studies that are at the heart of today's hunting debate. Bronner first examines the allegedly barbaric rituals that take place at deer camps every late November in rural America. He then analyzes the annual Labor Day pigeon shoot of Hegins, Pennsylvania, which brings animal rights protests to a fever pitch. Noting that these aren't simply American concerns (and that the animal rights movement in America is linked to British animal welfare protests), Bronner examines the rancor surrounding the passage of Great Britain's Hunting Act of 2004—the most comprehensive and divisive anti-hunting legislation ever enacted. The practice of hunting is sure to remain controversial, as it continues to be touted and defended by its supporters and condemned and opposed by its detractors. With *Killing Tradition*, Bronner reflects on the social, psychological, and anthropological issues of the debate, reevaluating notions of violence, cruelty, abuse, and tradition as they have been constructed and contested in the twenty-first century.

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This three-volume set examines various approaches to firearms, including constitutional and legal issues, public health and criminal justice concerns, and perspectives on personal safety and self-defense. • Considers a wide variety of policy recommendations, from advocating greater firearm ownership and carrying among private citizens to suggestions for further limitations on gun acquisition and ownership • Features historical background on the development of the present role that firearms play in American society • Examines recent trends in the ownership of various types of firearms • Challenges the adequacy of background checks and granting of firearm access • Compares gun-related accidents and firearm policy among the states

Opening with a critical appreciation of Alan Dundes (M. Carroll) and Dundes's own cross-cultural study of the cockfight, Volume 18 includes chapters on psychoanalysis and Hindu sexual fantasies (W. Doniger); the modern folk tale "The Boyfriend's Death" (M. Carroll); a gruesome Eskimo bedtime story (R. Boyer); the homosexual implications of Argentinean soccer (M. Suarez-Orozco); and the symbolism of a Malaysian religious festival (E. Fuller).

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