This book is about conducting research on the process and outcomes of the translation and implementation of evidence-based practices in social work. Its aims are to outline a strategy for conducting such research and to identify the infrastructure and resources necessary to support such research within the field of social work. Using the National Institutes of Health (NIH) Roadmap as a guide, the book describes the challenges of investigating the process and outcomes of efforts to translate and implement evidence-based social work practice. It begins with a general introduction to the topic of translation and implementation of evidence-based practice and its importance to the field of social work. It then moves to an examination of the methods for studying the effectiveness, dissemination, and implementation of evidence-based practices and the organizational context in which these activities occur in social work practice. It also describes the use of mixed-methods designs and community-based participatory research (CBPR) methods to address these challenges. It is unique in that it provides case studies of research on the translation and implementation in social work practice, identifies potential barriers to conducting such research, and offers recommendations and guidelines for addressing these barriers. The proposed strategy is founded on the principle and practice of cultural exchange between members of social worker-led interdisciplinary research teams and between researchers and practitioners. The outcome of such exchanges is the transformation of social work research and practice through the linkage between translational research and research translation.

Cultural Exchange
Joseph Shatzmiller
Demonstrating that similarities between Jewish and Christian art in the Middle Ages were more than coincidental, this book combines a wide range of sources to show how Jews and Christians exchanged artistic and material culture. The book focuses on communities in northern Europe, Iberia, and other Mediterranean societies where Jews and Christians coexisted for centuries, and it synthesizes the most current research to describe the daily encounters that enabled both societies to appreciate common artistic values. Detailing the transmission of cultural sensibilities in the medieval money market and the world of Jewish money lenders, the book examines objects pawned by peasants and humble citizens, sacred relics exchanged by the clergy as security for loans, and aesthetic goods given up by the Christian well-to-do who required financial assistance. The work also explores frescoes and decorations likely painted by non-Jews in medieval and early modern Jewish homes located in Germanic lands, and the ways in which Jews hired Christian artists and craftsmen to decorate Hebrew prayer books and create liturgical objects. Conversely, Christians frequently hired Jewish craftsmen to produce liturgical objects used in Christian churches. With rich archival documentation, the book sheds light on the social and economic history of the creation of Jewish and Christian art, and expands the general understanding of cultural exchange in brand-new ways.

Going West: Soviet “Cultural” Operations Abroad

Michael David-Fox

in Showcasing the Great Experiment: Cultural Diplomacy and Western Visitors to the Soviet Union, 1921–1941

This chapter examines the outposts and activities of Soviet cultural diplomacy in Western countries in the 1920s. It argues that Weimar Germany became the most important testing ground for the Soviet dilemma of choosing between ideological sympathizers and influential yet politically distant “bourgeois” partners. It provides a comparative history of the German Society of Friends of the New Russia and other cultural friendship societies created by VOKS after 1923 in Central and Western Europe and the United States. Finally, it examines the international travel of Soviet intellectuals and the role of the Soviet intelligentsia in cultural exchange, probing the patronage relations between Soviet agencies and intellectuals at home and abroad.
The Two Eyes of the Earth
Matthew Canepa

This study examines a pivotal period in the history of Europe and the Near East. Spanning the ancient and medieval worlds, it investigates the shared ideal of sacred kingship that emerged in the late Roman and Persian empires. This shared ideal, while often generating conflict during the four centuries of the empires' coexistence (224–642), also drove exchange, especially the means and methods Roman and Persian sovereigns used to project their notions of universal rule—elaborate systems of ritual and their cultures' visual, architectural, and urban environments. The book explores the artistic, ritual, and ideological interactions between Rome and Iran under the Sasanian dynasty, the last great Persian dynasty before Islam. It analyzes how these two hostile systems of sacred universal sovereignty not only coexisted, but fostered cross-cultural exchange and communication, despite their undying rivalry. Bridging the traditional divide between classical and Iranian history, this book brings to life the dazzling courts of two global powers that deeply affected the cultures of medieval Europe, Byzantium, Islam, South Asia, and China.

The Challenge Dance
April F. Masten
in Cultures in Motion

This chapter examines the transnational origins of the challenge dance, a distinctly American tradition of brag dancing, and the ways in which Irish and African dance forms converged and collided in the taverns of New York City in the early nineteenth century. Part theater, part sport, challenge dances emerged in the antebellum era alongside boxing. Dance matches were the product of the intersecting diasporas and cultural exchange of Irish and African emigrants moving through the Atlantic world. The chapter first considers the compatibilities in African and Irish dance traditions before discussing the genealogy of challenge dancing. It then looks at challenge dance competitions held on streets and in taverns as part of white and blackface shows. It also describes
a cultural space and moment in which working-class blacks and whites saw enough likeness in their dance traditions to frame a space of public, popular competition.

On the Shoulders of Giants
John Tolan, Gilles Veinstein, and Henry Laurens

in Europe and the Islamic World: A History

Published in print: 2012 Published Online: October 2017
DOI: 10.23943/princeton/9780691147055.003.0006
Item type: chapter

This chapter deals with intellectual, cultural, and artistic exchanges, studying in particular the profound impact of Arab science and philosophy on the intellectual revival of Europe that began in the twelfth century. It shows that the mingling of people and goods traveling back and forth across the Mediterranean was accompanied by a mingling of ideas, technologies, and texts—of cultures, in short. All the various players adopted the technologies, institutions, and tools of the merchants and sailors modified them to fit their own needs and culture, and perfected them when necessary. Exchanges of ideas and technologies in the Mediterranean basin were not limited to commerce and navigation, however. They occurred in all areas: agricultural, hydraulic, architectural, and military technologies; the knowledge and practice of medicine and pharmacology; artistic, musical, and literary tastes and expertise; scientific and philosophical scholarship.

The Empire
Veronica Ortenberg

in The English Church and the Continent in the Tenth and Eleventh Centuries: Cultural, Spiritual, and Artistic Exchanges

Published in print: 1992 Published Online: March 2012
DOI: 10.1093/acprof:oso/9780198201595.003.0004
Item type: chapter

This chapter focuses on the area covered by the name of Empire, which encompasses the regions of Lotharingia, the Rhineland, the duchies of Saxony, Franconia, Swabia, and Bavaria, the kingdom of Burgundy, and reaches as far as the kingdom of Hungary in the East. The discussion covers the factual evidence for contact, and cultural exchanges, liturgical and devotional exchanges, and artistic exchanges between England and the Empire.
Inferring Prehistory from Genetic, Linguistic, and Geographic Variation
Keith Hunley, Michael Dunn, Eva Lindström, Ger Reesink, Angela Terrill, Heather Norton, Laura Scheinfeldt, Françoise R. Friedlaender, D. Andrew Merriwether, George Koki, and Jonathan S. Friedlaender

This chapter investigates the fit of genetic, phenotypic, and linguistic data to two well-known models of population history. The first of these models, termed the population fissions model, emphasizes population splitting, isolation, and independent evolution. It predicts that genetic and linguistic data will be perfectly tree-like. The second model, termed isolation by distance, emphasizes genetic exchange among geographically proximate populations. It predicts a monotonic decline in genetic similarity with increasing geographic distance. While these models are overly simplistic, deviations from them were expected to provide important insights into the population history of northern Island Melanesia. The chapter finds scant support for either model because the prehistory of the region has been so complex. Nonetheless, the genetic and linguistic data are consistent with an early radiation of proto-Papuan speakers into the region followed by a much later migration of Austronesian speaking peoples. While these groups subsequently experienced substantial genetic and cultural exchange, this exchange has been insufficient to erase this history of separate migrations.

Reconsidering Cultural Hybridities:
Yoshitaka Mōri

This chapter first introduces the concept of hybridity. It considers some of the problems associated with its use in the context of Cultural Studies in general, and how it is nevertheless an extremely valuable way to explore contemporary Japan, especially the situation concerning Zainichi Koreans (Korean residents in Japan) who exemplify one of the
“inbetween” spaces in East Asia of cultural production and consumption. The chapter then looks specifically at popular music but in different historical periods. It argues that Japanese popular music is a hybrid production at its very inception and origin. In order to understand its character, the chapter introduces two of the most eminent, pioneering composers in Japanese popular music: Hattori Ryōichi and Koga Masao. What the chapter is particularly interested in is the transnational and cosmopolitan nature of East Asian cultural exchange between Japanese and Korean musicians at the production level.

France
Veronica Ortenberg
in The English Church and the Continent in the Tenth and Eleventh Centuries: Cultural, Spiritual, and Artistic Exchanges
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Item type: chapter

This chapter focuses on the northern half of France, with a southern limit at the level of the Limousin, belonging to the duchy of Aquitaine, and the southern part of the duchy of Burgundy. There is very little evidence in English or Continental sources of any knowledge of or contacts with the lands beyond this line. Within this area, the old Carolingian west-Frankish kingdom was divided into several powerful principalities by the early tenth century and, in some cases, was even to increase its division into smaller units, the castellanies, during the course of the eleventh century. The discussion covers the factual evidence for contact, and cultural exchanges, liturgical and devotional exchanges, and artistic exchanges between England and France.

Community-Based Participatory Research
Lawrence A. Palinkas
in Translation and Implementation of Evidence-Based Practice
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Item type: chapter

This chapter discusses the use of community-based participatory research (CBPR) methods in conducting research on the effectiveness, dissemination, and implementation of evidence-based practices. It begins with a presentation of the principles and practice of CBPR in public
health and social work. The use of qualitative and mixed methods in such projects is then profiled, along with a case study of an intervention strategy designed to prevent substance abuse and delinquent behavior in children and adolescents. We then turn to an examination of the challenges involved in using a CBPR approach, including the tensions between academic and community-based partners, differences in organizational cultures, and concerns about the scientific rigor of CBPR methods. We offer solutions to this challenge in the form of a paradigm that promotes cultural exchange among translational research stakeholders. We conclude with a presentation of the infrastructure requirements for using this methodological approach.

The Evidence
Veronica Ortenberg

in The English Church and the Continent in the Tenth and Eleventh Centuries: Cultural, Spiritual, and Artistic Exchanges

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Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780198201595.003.0002
Item type: chapter

This chapter begins with a discussion of the narrative sources that talk about times during the course of which exchanges of people, books, relics, and other artefacts took place. These encompass chronicles, annals, saints' lives, and other biographies written in England, and some accounts of English events in a few sources from the Continent. It then considers evidence of the spread of continental influence in England.

Flanders
Veronica Ortenberg

in The English Church and the Continent in the Tenth and Eleventh Centuries: Cultural, Spiritual, and Artistic Exchanges

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Item type: chapter

This chapter focuses on Flanders, an area encompassing the largely Flemish-speaking dioceses in the area controlled partly by the counts of Flanders and, nominally if not always in reality, by the king of France. Flanders is relevant because of the particular frequency and wealth of exchanges between late Anglo-Saxon England and the main Flemish centres — the first and closest points of contact of English people arriving
on the Continent, or leaving it, after and before crossing the Channel. These dioceses are, from North to South, the sees of Noyon-Tournai, Thérouanne, and Arras-Cambrai. The discussion covers the factual evidence for contact, and cultural exchanges, liturgical and devotional exchanges, and artistic exchanges between England and Flanders.

**Italy (Except Rome)**

Veronica Ortenberg

in *The English Church and the Continent in the Tenth and Eleventh Centuries: Cultural, Spiritual, and Artistic Exchanges*

Published in print: 1992 Published Online: March 2012
Item type: chapter

This chapter focuses on Italy, at a time when the political geography of the peninsula was far from unified. Areas of Lombard rule remained: the duchies of Spoleto, Apulia, and Benevent and the principality of Capua. Northern and central Italy, the area extending from the Alps to the papal lands as far as Latium and Rome, was under three different rulers, the Emperor as far south as a line stretching from southern Tuscany and Liguria to Ancona in the Marches through northern Umbria, where the Patrimonium of St Peter, the papal lands, began. A third authority dominated the lands centred on Ravenna and Venice, the Emperor of Byzantium. The factual evidence for contact, and cultural exchanges, liturgical and devotional exchanges, and artistic exchanges between England and Italy, are discussed.

**Coastal resorts and cultural exchange in Europe, 1780–18701**

John K. Walton

in *Leisure Cultures In Urban Europe, C.1700-1870: A transnational perspective*

Published in print: 2016 Published Online: May 2016
Item type: chapter

In the course of the eighteenth and nineteenth century, seaside resorts across Europe developed as one of the most important novel forms of leisure, drawing heavily, like spas, on international capital, architectural styles and cultural tastes. However, only a few such places developed into the sort of seasonal gathering grounds for international elites that fostered cultural, political and diplomatic exchanges. Many coastal resorts catered mainly for less exalted markets, offering enclaves of
cosmopolitanism embedded in more locally conventional cultures. In western and southern Europe, especially in France, some international resorts attracted a genuinely international elite drawn not only from the royal houses of Europe and the aristocracy but also the worlds of business and entertainment. In locations such as Biarritz, Nice, Deauville, as well as Ostend and San Sebastián, an intensely cosmopolitan but socially exclusive European leisure culture was forged in the later nineteenth century, although this homogenising tendency stood in a constant tension with diverging national and local cultural conventions. The growing convergence of transnational leisure culture appeared to have reached its limits.

Realizing “Cross-cultural Exchange”: A Dialogue between the USA and China
Ivy Wang
in International Education and the Chinese Learner

Published in print: 2010 Published Online: September 2011
Publisher: Hong Kong University Press
DOI: 10.5790/hongkong/9789888028450.003.0009

This chapter shows how English teachers working in China in the past few years have sought to realize meaningful cultural exchange with the United States. In this new environment of blurred geographic boundaries and multifaceted individual identities, teaching culture need not take the form of top-down instruction. Rather, the interactive cross-cultural classroom can be a place in which students and teachers representing different backgrounds and affiliations challenge existing ideas and, together, build new ones. Adding to the complexities and caveats that must be taken into account when speaking of culture, the massive changes that have swept Chinese education in recent years have multiplied the range and diversity of experiences within the country. If culture were not homogeneous to begin with, globalization and migration have given even greater variation to the students and teachers who encounter one another in the cross-cultural classroom.

Epilogue
Linda Sargent Wood
in A More Perfect Union: Holistic Worldviews and the Transformation of American Culture after World War II

Published in print: 2010 Published Online: September 2010
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780195377743.003.0008
The epilogue contends that holism's story is one of neither complete success nor complete failure. While holistic understandings drifted into the culture in deep and important ways, capturing imaginations and motivating action, holistic projects did not remain constant. Instead, the 1960s version was an episodic moment in the long history of holistic thought, a period of high interest in one of the cycles of an old impulse that had very real consequences. Marked by the prosperity of the time, global cultural exchanges, new scientific and technological knowledge, shifting immigration patterns, and a medley of religious views, holists dreamed of achieving equality. Their communal ideals matched the exuberance of others who plotted to send a man to the moon; create a modern-day Camelot; or rechart global relations through the United Nations, the World Federation of Churches, the international community of scientists, and the Peace Corps. Creating the Great Society seemed entirely possible. But this moment did not last. As the 1960s wore into the 1970s, the sensibility shifted to reflect a more individualistic era. Holists again manipulated and remade holism to meet new circumstances. Consequently, this anthology of ideas lost much of its communitarian drive and optimistic impulse in exchange for more personal, local articulations.

Rome

Veronica Ortenberg

in The English Church and the Continent in the Tenth and Eleventh Centuries: Cultural, Spiritual, and Artistic Exchanges

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Item type: chapter

This chapter begins with a brief survey of what foreign pilgrims would have seen upon visiting Rome in the tenth and eleventh centuries. The discussion then covers the factual evidence for contact, and cultural exchanges, liturgical and devotional exchanges, and artistic exchanges between England and Rome.

After the American Century

Brian Edwards

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Item type: book
When Henry Luce announced in 1941 that we were living in the “American century,” he believed that the international popularity of American culture made the world favorable to U.S. interests. Now, in the digital twenty-first century, the American century has been superseded, as American movies, music, video games, and television shows are received, understood, and transformed. How do we make sense of this shift? Building on a decade of fieldwork in Cairo, Casablanca, and Tehran, Brian T. Edwards maps new routes of cultural exchange that are innovative, accelerated, and full of diversions. Shaped by the digital revolution, these paths are entwined with the growing fragility of American “soft” power. They indicate an era after the American century, in which popular American products and phenomena—such as comic books, teen romances, social-networking sites, and ways of expressing sexuality—are stripped of their associations with the United States and recast in very different forms. Arguing against those who talk about a world in which American culture is merely replicated or appropriated, Edwards focuses on creative moments of uptake, in which Arabs and Iranians make something unexpected. He argues that these products do more than extend the reach of the original. They reflect a world in which culture endlessly circulates and gathers new meanings.

Cultural Diplomacy for Peace and War
Jessamyn R. Abel

in The International Minimum: Creativity and Contradiction in Japan's Global Engagement, 1933-1964

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Publisher: University of Hawai'i Press
Item type: chapter

Whenever regular diplomatic channels were damaged or destroyed, Japanese internationalists turned toward other, seemingly non-political means for engaging with the international community. One of the most prominent of those new avenues of international cooperation entailed a shift from political activities to cultural exchange. One example can be found in the establishment and activities of the Society for International Cultural Relations (Kokusai Bunka Shinkōkai). Supporters of cultural exchange claimed that introducing Japanese culture to the world would contribute to mutual understanding and build respect for Japan. What the practitioners of cultural diplomacy found was that culture is never free from politics. Wartime efforts at cultural internationalism and people’s diplomacy were engulfed by imperialist policies, and the KBS was used by the government as a tool of imperialism.