Ministerial Ruling
Mark Bevir and R. A. W. Rhodes
in The State as Cultural Practice

Part II explores rule, rationalities, and resistance. There is no one-to-one correspondence between these ‘3Rs’ and the individual chapters but there is a steady shift of emphasis from rule to rationalities to resistance. Chapter 6 looks at patterns of rule as they are understood by elite actors. It describes the everyday life of ministers through an account of their daily life in a British government department. It provides an interpretation of the Minister's interpretation of what the world looks like through his eyes. The chapter is based on fieldwork observations of their everyday office life; on what they said and did, on their reasons for their actions. We understand ‘ruling’ and, therefore, ‘the state’ through their eyes.

Introduction
Thomas S. Davis
in The Extinct Scene: Late Modernism and Everyday Life

The introduction argues that late modernism undergoes an outward turn to everyday life to conceptualize world systemic disorder.
This essay is based on 30 open-ended interviews with Jews in the Northeast who do not belong to synagogues. Unsynagogued Jews present an interesting challenge to the general sociological tradition which sees ascription and choice as disparate ways of constructing a sense of self. These Jews clearly affirmed their understanding (consistent with the contemporary “new voluntarism” perspective) that religious association and practice are a matter of choice. Nevertheless, they also claimed that they have no choice about being Jewish; it is a matter of ascription. In practicing Judaism in everyday life, they creatively drew upon traditional symbols and practices to enact Jewish rituals in their own creative, syncretic ways. These unsynagogued Jews suggest that studies of contemporary religion should pay attention to practice as well as belief.

Introduction

Liesl Olson

This chapter explores a paradox: how does a writer replicate what is overlooked, if the nature of literary representation is to look closely at its subject? The chapter argues that literary modernism’s stylistic innovations were driven by this question. An overview is then offered of theories of everyday life (Lefebvre and others) to argue for a more specific definition of ordinariness in relation to literary modernism. The ordinary is defined as 1) an affect of disinterest or boredom; 2) a genre of objects and events; 3) a style. The chapter then examines literary modernism’s emphasis on the everyday in connection to 19th-century modes of realism, especially the novel. It concludes with a discussion of the everyday in the context of the unprecedented violence of 20th-century wars.
This book explores the dimension of our aesthetic life that has not received much attention from modern Western art-centered aesthetics: our aesthetic responses to objects and matters that constitute our everyday life. This inquiry was inspired by consideration of design projects that need to address not only technical issues but also the observance of regulations, cultural and social values, environmental ramifications, and political implications. The artifacts thus designed and used every day affect the quality of life and the state of the world through their aesthetic dimensions. By broadening the scope of aesthetic discourse, the book examines the content and ramifications of our aesthetic response to things and the environment with which we interact on a daily basis. The approach is more exploratory than argumentative, and the discussion is illustrated by examples from nature, designed objects, built environments, and Japanese aesthetics.

In 1935, the English writer Stephen Spender wrote that the historical pressures of his era should ‘‘turn the reader’s and writer’s attention outwards from himself to the world.’’ Combining historical, formalist, and archival approaches, Thomas S. Davis examines late modernism’s decisive turn toward everyday life, locating in the heightened scrutiny of details, textures, and experiences an intimate attempt to conceptualize geopolitical disorder. The Extinct Scene reads a range of mid-century texts, films, and phenomena that reflect the decline of the British Empire and seismic shifts in the global political order. Davis follows the rise of documentary film culture and the British Documentary Film Movement, especially the work of John Grierson, Humphrey Jennings, and Basil Wright. He then considers the influence of late modernist periodical culture on social attitudes and customs, and presents original analyses of novels by Virginia Woolf, Christopher Isherwood, and Colin
MacInnes; the interwar travel narratives of W. H. Auden, Christopher Isherwood, and George Orwell; the wartime gothic fiction of Elizabeth Bowen; the poetry of H. D.; the sketches of Henry Moore; and the postimperial Anglophone Caribbean works of Vic Reid, Sam Selvon, and George Lamming. By considering this group of writers and artists, Davis recasts late modernism as an art of scale: by detailing the particulars of everyday life, these figures could better project large-scale geopolitical events and crises.

**Jewish Daily Life in Germany, 1618-1945**

Marion A. Kaplan (ed.)

Published in print: 2005 Published Online: January 2010


Item type: book

This examination of the everyday lives of ordinary Jews in Germany focuses on emotions, perceptions, and mentalities. How did they construe changes brought about by industrialization? How did they decide to enter new professions? How did they fit into newly flourishing organizational life? Could one both be a German and a Jew? How did Jews re-evaluate their multiple identities before and after emancipation, during the Weimar era, under Nazi persecution? Jews' attitudes toward and observances of their religion shifted not only over time, but also within a lifetime. Within frequently hostile political, social, and, cultural structures, Jews were not just victims, but also agents: they deciphered and re-framed events, and even when they adapted to German culture, often did so through a process of negotiation, retaining elements of Jewish culture. Nonetheless, a pervasive antisemitism affected self-reliance, self-respect and self-determination. Still, from the mid-19th century through the Weimar Republic, Jews achieved success amidst and despite antisemitism. In Imperial Germany, Protestants and Catholics, Prussians and Bavarians, and workers and employers were more hostile to each other than to the tiny Jewish minority — hovering at around 1 per cent of the population. A variety of German behaviors emerge in the everyday history of Jewish life that would rarely be apparent from other perspectives. This approach forces us to acknowledge diversity among Germans and inhibits the tendency to read the history of Jews and Germans backwards from the Holocaust.
Chapter 2 focuses on the challenge to the sceptical reasoning that what Descartes says is a requirement for everyday knowledge of the world – and would destroy all everyday knowledge of the world if it were a genuine requirement because it cannot be fulfilled – is in fact no such requirement at all.

A particularly persuasive and influential version of that line of criticism is found in the work of J. L. Austin, who in his paper ‘Other Minds’ tries to show how the traditional philosophical investigation of knowledge significantly deviates from our normal practices. Austin observes that in our ordinary assessments of claims to knowledge we always presuppose a specific doubt about some specific knowledge claim, and he insists that a specific doubt about a specific knowledge claim can only be raised if there is some reason to think that a specific possibility that would undermine that knowledge claim actually obtains; if so, it would seem that there is no room for doubts about knowledge claims that rest on purely abstract considerations about possibilities that might obtain, or cannot be excluded, and therefore no room for a completely general scepticism of the kind Descartes envisions.

Drawing a distinction between conditions of assertion and conditions of truth, Stroud argues that even if we grant the point Austin makes about our ordinary assessments of knowledge it still does not follow that Descartes deviates in his reasoning from our everyday standards and procedures and changes or distorts the meaning of the word ‘know’. The requirement that there must be some ‘special reason’ for thinking a certain possibility might obtain should be seen as a requirement on the appropriate or reasonable assertion of knowledge, but not necessarily as a requirement on knowledge itself; and if the possibility that one is dreaming is a possibility that one must know not to obtain if one is to know something about the world, as the sceptic can plausibly insist it is, then one will simply not know that thing about the world if one has not been able to eliminate that possibility – even though it might be completely inappropriate or unreasonable on particular occasions in everyday life to insist on ruling out that possibility before saying that one knows.
Attention Equals Life

Andrew Epstein

Published in print: 2016 Published Online: June 2016
DOI: 10.1093/acprof:oso/9780199972128.001.0001

Attention Equals Life examines why a quest to pay attention to daily life has increasingly become a central feature of both contemporary American poetry and the wider culture of which it is a part. Drawing on theories and debates about the nature of everyday life from fields in the humanities, this book traces the modern history of this preoccupation and considers why it is so much with us today. Attention Equals Life argues that it is no coincidence a potent hunger for everyday life exploded in the post-1945 period. This cultural need could be seen as a reaction to rapid and dislocating cultural, political, and social transformations that have resulted in a culture of perilous distraction, interruption, and fragmented attention. The book argues that poetry has mounted a response, and even resistance, to a culture that is gradually losing its capacity to pay attention. It examines why a compulsion to represent the everyday became predominant in decades after modernism, why it has often led to unusual projects and formal innovations, and why poetry in particular might be an everyday-life genre par excellence. The book considers the forms this preoccupation takes and examines their aesthetic, philosophical, and political ramifications. By exploring these innovative strategies, unusual projects, and new technologies as methods of attending to dailiness, Attention Equals Life uncovers an important factor at the heart of twentieth- and twenty-first-century literature.

Clock Times in Everyday Lives

Paul Glennie and Nigel Thrift

in Shaping the Day: A History of Timekeeping in England and Wales 1300-1800

Published in print: 2009 Published Online: October 2011
DOI: 10.1093/acprof:oso/9780199278206.003.0006

‘Everyday life’ and ‘ordinary people’ refer to a broad collection of non-elite people, actions, and places that involve large amounts of temporal specialization in conducting activities out of necessity. There is a need to re-establish the societal and geographical dimensions of everyday clock time, such as time as a resource for expressing time and other related purposes, since this is often taken for granted. This chapter
focuses on the use of clock-time in everyday situations and the precision attributed to clock-time practices in early modern England. Attention is drawn to everyday temporal communities wherein clock-time practices contribute to ‘non-disciplinary’ aspects of time and society, instead of to the specialized communities that make use of specific clock times or to disciplinary organizations that produce formal documentation.

Social Theory and Everyday Life
Cynthia Robin

in Everyday Life Matters: Maya Farmers at Chan
Published in print: 2013 Published Online: May 2014
Publisher: University Press of Florida
Item type: chapter

Chapter 2 explores the social theoretical literature on the everyday, an explicitly eclectic and polyglot group of theoreticians who draw from a wide range of theoretical perspectives such as Marxism, phenomenology, feminist theory, developmental biology, critical theory, and subaltern studies, among others, but without a dogmatic alliance to a particular theoretical perspective. Loosely speaking, these scholars can be seen as working through ideas put forward by pioneering everyday life thinkers Henri Lefebvre and Michel de Certeau and include Mikhail Bakhtin, Pierre Bourdieu, Fernand Braudel, André Breton, Sigmund Freud, Michael Gardiner, Erving Goffman, Agnes Heller, Ben Highmore, Tim Ingold, Alice Kaplan, Alf Lüdtke, Daniel Miller, Kristin Ross, James Scott, Hans Medick, Michael Sheringham, Dorothy Smith, Raymond Williams, and Susan Willis, among others. Many of the most prominent social theorists discussed in contemporary thought are missing from this list, and this is intentional. Everyday life scholarship highlights the overlooked, not just in human life, but also in the scholarly literature.

Overview and Synthesis
Joseph Henrich, Robert Boyd, Samuel Bowles, Colin F. Camerer, Ernst Fehr, Herbert Gintis, and Richard McElreath

in Foundations of Human Sociality: Economic Experiments and Ethnographic Evidence from Fifteen Small-Scale Societies
Published in print: 2004 Published Online: January 2005
Publisher: Oxford University Press
DOI: 10.1093/0199262055.003.0002
Item type: chapter
A summary is given of the results obtained from all fifteen field sites of the cross-cultural behavioural experiments project reported in the book and comparisons are made between them. Two lessons are drawn from the experimental results: first, there is no society in which experimental behaviour is even roughly consistent with the canonical model of purely self-interested actors; second, there is much more variation between groups than has been previously reported, and this variation correlates with differences in patterns of interaction found in everyday life. The results are thought to bear on fundamental questions about human behaviour and society such as the nature of human motivations, and how these motivations are shaped by the societies in which people live, but the discussion is limited to the implications of the study for rational actor and similar models of human behaviour. The chapter is arranged in eight main sections which: (1) give an account of the cross-cultural behavioural experiments project, describing the main economics experiments used – the Ultimatum Game (only this game was used at all experimental sites), the Public Goods Game, and the Dictator Game – and the locations and characteristics of the ethnographic studies involved (two each in Ecuador, Mongolia, Papua New Guinea and Tanzania; and one each in Bolivia, Chile, Indonesia, Kenya, Paraguay, Peru, and Zimbabwe); (2) present and analyse the experimental results; (3) attempt to explain differences in behaviour across groups; (4) attempt to explain individual differences in behaviour within groups; (5) discuss local group effects; (6) examine experimental behaviour in relation to everyday life; (7) discuss the research methods used and suggest ways that the between-group behavioural differences found could have originated as products of patterns of social and economic interactions; and (8) draw conclusions.

Everyman in Motion: From Bosch to Bruegel
JOSEPH LEO KOERNER

in Proceedings of the British Academy, Volume 139, 2005 Lectures
Published in print: 2007 Published Online: January 2012
Item type: chapter

This chapter discusses the rise of a painting in everyday life in Northern Europe. It focuses on the representations of ‘everyman’ in the art of the early pioneers of genre painting: Pieter Bruegel the Elder and Hieronymus Bosch. It considers the figure of ‘trapping’ in these artists, as a model both of everyman's relation to the world and of the picture's relation to the viewer.
Introduction
Andrew Epstein

in Attention Equals Life: The Pursuit of the Everyday in Contemporary Poetry and Culture

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

The introduction provides a theoretical and critical framework for this study, situating the book’s argument alongside recent critical studies of the everyday in literature. The chapter traces the evolution of the poetics of everyday life, especially the intensification of avant-garde interest in the quotidian following World War II. It argues that poetry has come to be defined as a form of attention, and it explores how gender, class, and political and cultural forces inflect the representation and experience of everyday life. Contrasting different approaches to the everyday in American poetry, the introduction identifies skeptical or experimental realism as an influential mode, which finds expression in experimental strategies and forms, including the long poem, constraint-based projects, appropriation, fragmentation, collage, resistance to epiphany, and radical mimesis.

Everyday Life in the Underground
Srila Roy

in Remembering Revolution: Gender, Violence, and Subjectivity in India's Naxalbari Movement

Published in print: 2012 Published Online: January 2013
Item type: chapter

The chapter outlines the ways in which revolutionary femininity was lived in the everyday underground life of the movement. It begins with women’s discussions of their political labour that underscored the politics of their marginalization from key political tasks. Women’s narratives relate some of the implications of women entering spaces from which they have been traditionally excluded. The discussion also identifies the violence of everyday underground life, which continues to be buried beneath a mythic narrative of fugitive life. Focusing on acts of interpersonal aggression at the micro-level that are gendered but not always sexualized, the chapter suggests the need for an expansion of the category of gendered violence in the context of revolutionary
politics. It ends by exploring women’s responses to the political use of violence, drawing attention to how changed political and ethical commitments of the present day shape their memory and understanding of this contentious past.

Socialist Reparation

Hyun Ok Park

in The Capitalist Unconscious: From Korean Unification to Transnational Korea

Published in print: 2015 Published Online: May 2016
Item type: chapter

Chapter 4 approaches Korean Chinese migratory work as a form of socialist reparation that transmutes unfulfilled socialist promises into commodities.

Globalisation Contested

Louise Amoore

Published in print: 2011 Published Online: July 2012
Item type: book

Bringing fresh insights to the contemporary globalization debate, this text reveals the social and political contests that give ‘global’ its meaning, by examining the contested nature of globalization as it is expressed in the restructuring of work. The book rejects conventional explanations of globalization as a process that automatically leads to transformations in working lives, or as a project that is strategically designed to bring about lean and flexible forms of production, and advances an understanding of the social practices that constitute global change. Through case studies that span from the labour flexibility debates in Britain and Germany to the strategies and tactics of corporations and workers, it examines how globalization is interpreted and experienced in everyday life and argues that contestation has become a central feature of the practices that enable or confound global restructuring.
This chapter argues that a reinvigorated poetics of the everyday has arisen in response to the crisis of attention that characterizes contemporary culture. This poetics has given rise to a powerful desire to reconnect with daily life that the author refers to as “everyday hunger.” The chapter examines some of the forms this hunger takes in culture and poetry, and explores theories of everyday life—associated with thinkers including Lefebvre, de Certeau, Wittgenstein, Heidegger, James, and Cavell. The chapter also explores the relationship between everyday-life aesthetics and the problem of attention, examining its connection to poetry and the ethics of attention it cultivates.

Everyday-Life Projects in Contemporary Poetry and Culture

This chapter argues that rule-governed, constraint-based everyday-life projects have re-emerged and spread since the 1990s as a pointed response to cultural panic concerning the fate of attention in an age of distraction. Poetry-as-project is an attempt to recover the ordinary; at the same time, these works extend and at times critique the experimental realism and everyday-life poetics of the postwar years. This chapter examines why such projects have proliferated, why they are attractive to those fascinated by the quotidian, and why quite similar projects flourish in vernacular culture. The chapter discusses the controversial “conceptual poetry” of Kenneth Goldsmith; also, recent projects by Brenda Coultas, Harryette Mullen, and other poets who exploit the possibilities of the everyday-life project for social and political criticism.
The Life of a Shopgirl
Catherine Driscoll

in Modernist Cultural Studies

Published in print: 2010 Published Online: September 2011
Item type: chapter

The shopgirl is one of those “types” that Walter Benjamin describes as the only way people can appear in the marketplace. In The Gender of Modernity (1995), Rita Felski discusses a set of types by which modernism has explored the importance of gender to modernity — focusing on the hysteric, the “voracious consumer,” the prostitute, the feminized aesthete, and the sexual pervert. She aims in this text “to establish points of connection between the texts of the past and the feminist politics of the present,” and the shopgirl is a particularly telling figure for such a discussion. This chapter focuses on the shopgirl to explore the modernist invention of the everyday as well as modernist reflection on everyday life, including in new modes of social theory and in the work of artists like Marcel Duchamp and Jean Rhys. Now solidly located in the canon of cultural studies, the concept of the everyday is usually discussed using more recent reference points.