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Yasujiro Ozu, the man whom his kinsmen consider the most Japanese for all film directors, had but one major subject, the Japanese family, and but one major theme, its dissolution. The Japanese family in dissolution figures in every one of his fifty-three films. In his later pictures, the whole world exists in one family, the characters are family members rather than members of a society, and the ends of the earth seem no more distant than the outside of the house.

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following a Vietnam veteran turned cop on the meanest streets of 1970s Portland, Oregon (Los Angeles Times). Two kinds of cops find their way to Portland's North Precinct: those who are sent there for punishment, and those who come for the action. Officer Hanson is the second kind, a veteran who survived the war in Vietnam only to decide he wanted to keep fighting at home. Hanson knows war, and in this battle for the Portland streets, he fights not for the law but for his own code of justice. Yet Hanson can't outrun his memories of another, warmer battleground. A past he thought he'd left behind, that now threatens to overshadow his future. An enemy, this time close to home, is prying into his war

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record. Pulling down the shields that protect the darkest moments of that fevered time. Until another piece of his past surfaces, and Hanson risks his career, his sanity--even his life--for honor.

RIO: MY DECADE AS A RED is not only a visual celebration of Rio Ferdinand's phenomenal career in football, which has reached the very highest levels of success, but also a personal document. It presents Rio's own comments and perspective on the key moments of his life in the beautiful game, both on and off the pitch.

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Ham, Leeds United and Manchester United, and his progress at international level, charting the rise and rise of the man who was once the world s most expensive defender.

Sacred sites offer believers the possibility of communing with the divine and achieving deeper insight into their faith. Yet their spiritual and cultural importance can lead to competition as religious groups seek to exclude rivals from practicing potentially sacrilegious rituals in the hallowed space and wish to assert their own claims. Holy places thus create the potential for military, theological, or political clashes, not only between competing religious groups but also between religious

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groups and secular actors. In *War on Sacred Grounds*, Ron E. Hassner investigates the causes and properties of conflicts over sites that are both venerated and contested; he also proposes potential means for managing these disputes. Hassner illustrates a complex and poorly understood political dilemma with accounts of the failures to reach settlement at Temple Mount/Haram el-Sharif, leading to the clashes of 2000, and the competing claims of Hindus and Muslims at Ayodhya, which resulted in the destruction of the mosque there in 1992. He also addresses more successful compromises in Jerusalem in 1967 and Mecca in 1979. Sacred sites, he contends, are particularly prone to conflict because they provide

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valuable resources for both religious and political actors yet cannot be divided. The management of conflicts over sacred sites requires cooperation, Hassner suggests, between political leaders interested in promoting conflict resolution and religious leaders who can shape the meaning and value that sacred places hold for believers. Because a reconfiguration of sacred space requires a confluence of political will, religious authority, and a window of opportunity, it is relatively rare. Drawing on the study of religion and the study of politics in equal measure, Hassner's account offers insight into the often-violent dynamics that come into play at the places where religion and politics collide.

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