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The Formations of Modernity: Understanding Modern ...

Sep 17, 2020 the formations of modernity understanding modern societies an introduction book 1 Posted By Paulo CoelhoMedia TEXT ID 981977d7 Online PDF Ebook Epub Library modernity is often characterized by comparing modern societies to premodern or postmodern ones and the understanding of those non modern social statuses is again far from a settled issue to an extent it is

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Formations of Modernity is a major introductory textbook offering an account of the important historical processes, institutions and ideas that have shaped the development of modern societies. This challenging and innovative book 'maps' the evolution of those distinctive forms of political, economic, social and cultural life which characterize modern societies, from their origins in early modern Europe to the nineteenth century. It examines the roots of modern knowledge and the birth of the social sciences in the Enlightenment, and analyses the impact on the emerging identity of 'the West' of its encounters through exploration, trade, conquest and colonization, with 'other civilizations'. Designed as an introduction to modern societies and modern sociological analyses, this book is of value to students on a wide variety of social science courses in universities and colleges and also to readers with no prior knowledge of sociology. Selected readings from a broad range of classical writers (Weber, Durkheim, Marx, Freud, Adam Smith, Montesquieu, Hobbes, Locke, Rousseau) and contemporary thinkers (Michael Mann, E.P. Thompson, Edward Said) are integrated in each chapter, together with student questions and exercises.

The essays in Formations of Colonial Modernity in East Asia challenge the idea that notions of modernity and colonialism are mere imports from the West, and show how colonial modernity has evolved from and into unique forms throughout Asia. Although the modernity of non-European colonies is as indisputable as the colonial core of European modernity, until recently East Asian scholarship has tried to view Asian colonialism through the paradigm of colonial India (for instance), failing to recognize anti-imperialist nationalist impulses within differing Asian countries and regions. Demonstrating an impatience with social science models of knowledge, the contributors show that binary categories focused on during the Cold War are no longer central to the project of history writing. By bringing together articles previously published in the journal positions: east asia cultures critique, editor Tani Barlow has demonstrated how scholars construct identity and history, providing cultural critics with new ways to think about these concepts in the context of Asia and beyond. Chapters address topics such as the making of imperial subjects in Okinawa, politics and the body social in colonial Hong Kong, and the discourse of decolonization and popular memory in South Korea. This is an invaluable collection for students and scholars of Asian studies, postcolonial studies, and anthropology. Contributors. Charles K. Armstrong, Tani E. Barlow, Fred Y. L. Chiu, Chungmoo Choi, Alan S. Christy, Craig Clunas, James A. Fujii, James L. Hevia, Charles Shiro Inouye, Lydia H. Liu, Miriam Silverberg, Tomiyama Ichiro, Wang Hui

This volume offers one of the first systematic analyses of the rise of modern social science. Contrary to the standard accounts of various social science disciplines, the essays in this volume demonstrate that modern social science actually emerged during the critical period between 1750 and 1850. It is shown that the social sciences were a crucial element in the conceptual and epistemic revolution, which paralleled and partly underpinned the political and economic transformations of the modern world. From a consistently comparative perspective, a group of internationally leading scholars takes up fundamental issues such as the role of the Enlightenment and the French Revolution in the shaping of the social sciences, the changing relationships between political theory and moral discourse, the profound transformation of philosophy, and the constitution of political economy and statistics.

Opening with the provocative query 'what might an anthropology of the secular look like?' this book explores the concepts, practices, and political

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formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity.

Provides a comprehensive introduction to the history, sociology, and ideas of modern society, focusing on the formation, consolidation, and prospects of modernity.

"e;Dube ranges widely and globally - from histories of empires and genealogies of disciplines to recent Dalit artwork from India - to explore and carefully delineate a tension he regards as fundamental to the formation of the modern: the modern subject's inevitable entanglement with those subject to modernity. A tour de force, this book offers a critical, timely and powerful sequel to postcolonial and subaltern studies."e; - Dipesh Chakrabarty, University of Chicago

First Published in 1988, this volume works towards a new understanding and exploration of the rise and development of modern society, taking its lead from two classical theorists, Emile Durkheim and Max Weber. The key concept of this approach is the 'interpenetration' of different spheres of action. Richard Münch begins with an exploration of the points of convergence and divergence in the works of Durkheim and Weber. He then builds, from Durkheim, a new theory of social order as a complex set of ordering, dynamizing, identity-producing and goal-setting factors. Münch also constructs a new theory of personality development, based on Durkheim's view of the duality of human nature. He concludes by assessing weber's contribution to our understanding of how modern social order emerged, showing that the unique features of modern society emerged from the 'interpenetration' of cultural, political, communal and economic spheres in action.

This book considers the social and cultural aspects of 20th-century modern industrial social formations, focusing on Britain and Europe, with reference to North America and Australasia. The main topics of the social dimension include an analysis of the class, gender and racial divisions; women, the family, and the romantic sphere; patterns of consumption; and conceptions of the self, the body and sexuality. The section on cultural dimensions focuses on an analysis of contemporary ideologies and belief systems; the growth in popular culture, the revolution in mass communications; the reshaping of knowledge in education and the modern metropolis as the privileged scene of modernity.

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