

Fractured Modernity Making Of A Middle Class In Colonial North India Monumental Legacy Series

Fractured Identities Ayurveda Made Modern Escape from Rome Shipwreck Modernity The Middle Class in Colonial India The Oxford Handbook of the History of Consumption The War for Kindness Antiquity Now Pentecostals, Proselytization, and Anti-Christian Violence in Contemporary India The Making of an Indian Metropolis Islands, Identity and the Literary Imagination Signs and Cities Righteous Republic Worrying Age of Fracture theMystery.doc Moral Combat Catholic Modern Fractured Modernity Vampire Capitalism Ecclesial Leadership as Friendship The Fractured Republic The Making of the Middle Class Fractured Times Art from a Fractured Past Evil in Modern Thought The Rays before Satyajit The Reflexive Imperative in Late Modernity Sacred Space in the Modern City How the Scots Invented the Modern World A Modern Contagion Cosmopolitan Dreams Fractured Modernity Fracture Sources of the Self Education, Modernity, and Fractured Meaning The Good Daughter Seminar The Sublime South The Red Atlantic

Fractured Identities

Ayurveda Made Modern

What India's founders derived from Western political traditions is widely understood. Less well-known is how India's own rich knowledge traditions of 2,500 years influenced these men. Vajpeyi furnishes this missing account, showing how five founders turned to classical texts to fashion an original sense of Indian selfhood.

Escape from Rome

The Sublime South: Andalusia, Orientalism, and the Making of Modern Spain is the first systematic study on cultural images of Andalusia as Spain's "Orient" and the impact they have had on nation-building and modernization since the late nineteenth century. While a wealth of studies have examined how northern Europeans from the Romantic period viewed Spain and Andalusia as Europe's Orient, little attention has been paid to how contemporary Spanish artists and intellectuals assimilated Romantic legacies to engage in an internal form of orientalism. José Luis Venegas deftly explores Spain's shifting engagements with oriental identity and otherness by looking, not just beyond national, ethnic, and racial borders, but at a territory that is institutionally embedded in the nation-state while symbolically placed between inclusion and abjection. The Sublime South shifts the focus and scale of Edward Said's notion of orientalism by examining how it evolves

and manifests transnationally, as the result of European colonialism in Africa and Asia, and intra-nationally, in a European yet orientalized country. Finally, Venegas challenges ethnocentric notions of Iberian cultures and fosters an understanding of the encounters between Western and Muslim cultures beyond opposing, and often mutually negating, essentialisms.

Shipwreck Modernity

An exciting account of the origins of the modern world Who formed the first literate society? Who invented our modern ideas of democracy and free market capitalism? The Scots. As historian and author Arthur Herman reveals, in the eighteenth and nineteenth centuries Scotland made crucial contributions to science, philosophy, literature, education, medicine, commerce, and politics—contributions that have formed and nurtured the modern West ever since. Herman has charted a fascinating journey across the centuries of Scottish history. Here is the untold story of how John Knox and the Church of Scotland laid the foundation for our modern idea of democracy; how the Scottish Enlightenment helped to inspire both the American Revolution and the U.S. Constitution; and how thousands of Scottish immigrants left their homes to create the American frontier, the Australian outback, and the British Empire in India and Hong Kong. How the Scots Invented the Modern World reveals how Scottish genius for creating the basic ideas and institutions of modern life stamped the lives of a series of remarkable historical figures, from James Watt and Adam Smith to Andrew Carnegie and Arthur Conan Doyle, and how Scottish heroes continue to inspire our contemporary culture, from William “Braveheart” Wallace to James Bond. And no one who takes this incredible historical trek will ever view the Scots—or the modern West—in the same way again.

The Middle Class in Colonial India

A literary and cultural exploration of worry and the modern mind..

The Oxford Handbook of the History of Consumption

21st century America is anxious and discontented. Our economy is sluggish, our culture is always at war with itself, our governing institutions are frequently paralyzed, and our politics seems incapable of rising to these challenges. The resulting frustration runs broad and deep: It fans populist anger while driving elites to despair. It persuades progressives that America is stuck while convincing conservatives that we are rushing in the wrong direction. It manages to make people on all sides of most issues feel as though they are under siege simultaneously. Why should this be? And how can we overcome our frustration? In this groundbreaking exploration of America's 21st-century challenges, Yuval Levin argues that our anxiety is rooted in a failure of diagnosis. Our politics is drenched in nostalgia, with Democrats always living in 1965 and

Republicans in 1981, and is therefore blind to the profound transformations of the last half century. America's midcentury order was dominated by large, interconnected institutions: big government, big business, big labor, big media, big universities, mass culture. But in every arena of our national life—or at least every arena except government, for now—we have witnessed the centrifugal forces of diffusion, diversity, individualism, and decentralization pulling these large institutions apart. These forces have liberated many Americans from oppressive social constraints but also estranged many from families, communities, work, and faith. They have set loose a profusion of options in every part of life but also unraveled the social order and economic security of an earlier era. They have loosened the reins of cultural conformity but also sharpened our differences and weakened the roots of mutual trust. Building on our strengths while healing our wounds, Levin argues, would require a politics better adapted to the society we have become—a politics rooted in neither an ethic of centralized power nor a spirit of radical individualism but a regard for the potential of a modernized subsidiarity and civil society.

The War for Kindness

Sacred Space in the Modern City offers new and original perspectives on a number of controversial issues and important questions concerning Japanese pre- and post-war ideology and identity. The author uses Meiji shrine as a lens with which to investigate the nature of the society that created, experienced and reproduced this site.

Antiquity Now

A Stanford psychologist offers a bold new understanding of empathy, and shows how we can expand our circle of care, even in these divisive times. Empathy is in short supply. Isolation and tribalism are rampant. We struggle to understand people who aren't like us, but find it easy to hate them. Studies show that we are less caring than we were even thirty years ago. In 2006, Barack Obama said that the United States is suffering from an "empathy deficit." Since then, things only seem to have gotten worse. It doesn't have to be this way. In this groundbreaking book, Jamil Zaki argues that empathy is not a fixed trait--something we're born with or not--but rather a skill that we can all strengthen through effort. Drawing on both classic and cutting-edge research, including experiments from his own lab, Zaki shows how we can harness this new mindset to overcome toxic cultural divisions. He also tells the stories of people who are living these principles--fighting for kindness in the most difficult of circumstances. We meet a former neo-Nazi who is now helping extract people from hate groups, ex-prisoners discussing novels with the judge who sentenced them, Washington police officers changing their culture to decrease violence among their ranks, and NICU nurses fine-tuning their empathy so that they don't succumb to burnout. Written with clarity and passion, *The War for Kindness* is an inspiring call to action. The future may depend on whether we accept the challenge.

Pentecostals, Proselytization, and Anti-Christian Violence in Contemporary India

From an esteemed scholar of American religion and sexuality, a sweeping account of the century of religious conflict that produced our culture wars Gay marriage, transgender rights, birth control--sex is at the heart of many of the most divisive political issues of our age. The origins of these conflicts, historian R. Marie Griffith argues, lie in sharp disagreements that emerged among American Christians a century ago. From the 1920s onward, a once-solid Christian consensus regarding gender roles and sexual morality began to crumble, as liberal Protestants sparred with fundamentalists and Catholics over questions of obscenity, sex education, and abortion. Both those who advocated for greater openness in sexual matters and those who resisted new sexual norms turned to politics to pursue their moral visions for the nation. *Moral Combat* is a history of how the Christian consensus on sex unraveled, and how this unraveling has made our political battles over sex so ferocious and so intractable.

The Making of an Indian Metropolis

The gripping story of how the end of the Roman Empire was the beginning of the modern world The fall of the Roman Empire has long been considered one of the greatest disasters in history. But in this groundbreaking book, Walter Scheidel argues that Rome's dramatic collapse was actually the best thing that ever happened, clearing the path for Europe's economic rise and the creation of the modern age. Ranging across the entire premodern world, *Escape from Rome* offers new answers to some of the biggest questions in history: Why did the Roman Empire appear? Why did nothing like it ever return to Europe? And, above all, why did Europeans come to dominate the world? In an absorbing narrative that begins with ancient Rome but stretches far beyond it, from Byzantium to China and from Genghis Khan to Napoleon, Scheidel shows how the demise of Rome and the enduring failure of empire-building on European soil launched an economic transformation that changed the continent and ultimately the world.

Islands, Identity and the Literary Imagination

Pandemic cholera reached Iran for the first of many times in 1821, assisted by Britain's territorial expansion and growing commercial pursuits. The revival of Iran's trade arteries after six decades of intermittent civil war, fractured rule, and isolation allowed the epidemic to spread inland and assume national proportions. In *A Modern Contagion*, Amir A. Afkhami argues that the disease had a profound influence on the development of modern Iran, steering the country's social, economic, and political currents. Drawing on archival documents from Iranian, European, and American sources, Afkhami provides a comprehensive overview of pandemic cholera in Iran from the early nineteenth century to the First World War. Linking the intensity of Iran's cholera outbreaks to the country's particular sociobiological vulnerabilities, he demonstrates

that local, national, and international forces in Iran helped structure the region's susceptibility to the epidemics. He also explains how Iran's cholera outbreaks drove the adoption of new paradigms in medicine, helped transform Iranian views of government, and caused enduring institutional changes during a critical period in the country's modern development. Cholera played an important role in Iran's globalization and diplomacy, influencing everything from military engagements and boundary negotiations to Russia and Britain's imperial rivalry in the Middle East. Remedying an important deficit in the historiography of medicine, public health, and the Middle East, *A Modern Contagion* increases our understanding of ongoing sociopolitical challenges in Iran and the rest of the Islamic world.

Signs and Cities

This book explores the ways in which Ayurveda, the oldest medical tradition of the Indian subcontinent, was transformed from a composite of 'ancient' medical knowledge into a 'modern' medical system, suited to the demands posed by apparatuses of health developed in late colonial India.

Righteous Republic

The Oxford Handbook of the History of Consumption offers a timely overview of how our understanding of consumption in history has changed in the last generation.

Worrying

The gap between rich and poor, included and excluded, advantaged and disadvantaged is steadily growing as inequality becomes one of the most pressing issues of our times. The new edition of this popular text explores current patterns of inequality in the context of increasing globalization, world recession and neoliberal policies of austerity. Within a framework of intersectionality, Bradley discusses various theories and concepts for understanding inequalities of class, gender, ethnicity and age, while an entirely new chapter touches on the social divisions arising from disabilities, non-heterosexual orientations and religious affiliation. Bradley argues that processes of fracturing, which complicate the way we as individuals identify and locate ourselves in relation to the rest of society, exist alongside a tendency to social polarization: at one end of the social hierarchy are the super-rich; at the other end, long-term unemployment and job insecurity are the fate of many, especially the young. In the reordering of the social hierarchy, members of certain ethnic minority groups, disabled people and particular segments of the working class suffer disproportionately, while prevailing economic conditions threaten to offset the gains made by women in past decades. *Fractured Identities* shows how only by understanding and challenging these developments can we hope to build a fairer and more socially inclusive society.

Age of Fracture

Shipwreck Modernity engages early modern representations of maritime disaster in order to describe the global experience of ecological crisis. In the wet chaos of catastrophe, sailors sought temporary security as their worlds were turned upside down. Similarly, writers, poets, and other thinkers searched for stability amid the cultural shifts that resulted from global expansion. The ancient master plot of shipwreck provided a literary language for their dislocation and uncertainty. Steve Mentz identifies three paradigms that expose the cultural meanings of shipwreck in historical and imaginative texts from the mid-sixteenth through the early eighteenth centuries: wet globalization, blue ecology, and shipwreck modernity. The years during which the English nation and its emerging colonies began to define themselves through oceangoing expansion were also a time when maritime disaster occupied sailors, poets, playwrights, sermon makers, and many others. Through coming to terms with shipwreck, these figures adapted to disruptive change. Traces of shipwreck ecology appear in canonical literature from Shakespeare to Donne to Defoe and also in sermons, tales of survival, amateur poetry, and the diaries of seventeenth-century English sailors. The isolated islands of Bermuda and the perils of divine anger hold central places. Modern sailor-poets including Herman Melville serve as valuable touchstones in the effort to parse the reality and understandings of global shipwreck. Offering the first ecocritical account of early modern shipwreck narratives, Shipwreck Modernity reveals the surprisingly modern truths to be found in these early stories of ecological collapse.

theMystery.doc

This book investigates the social history of colonial Bombay in the late Victorian and Edwardian eras. Drawing together strands that have hitherto been treated separately, and based on a wide range of untapped archival sources, this book offers the first systematic analytical account of historical change in a modernizing colonial city. In highlighting the colonial experience of historical processes that have attracted considerable attention in recent scholarship, it restores the much neglected global dimension to a comparative discussion of these themes. At the same time the volume demonstrates the manner in which the globalizing forces unleashed by European imperialism were appropriated and transformed in the colonial context.

Moral Combat

In the history of Indian cinema, the name of Satyajit Ray needs no introduction. However, what remains unvoiced is the contribution of his forebears and their tryst with Indian modernity. Be it in art, advertising, and printing technology or in nationalism, feminism, and cultural reform, the earlier Rays attempted to create forms of the modern that were uniquely Indian and cosmopolitan at the same time. Some of the Rays, especially Upendrakishore and his son, Sukumar, are iconic

figures in Bengal. But even Bengali historiography is almost exclusively concerned with the family's contributions to children's literature. However, as this study highlights, the family also played an important role in engaging with new forms of cultural modernity. Apart from producing literary works of enduring significance, they engaged in diverse reformist endeavours. The first comprehensive work in English on the pre-Satyajit generations, *The Rays before Satyajit* is more than a collective biography of an extraordinary family. It interweaves the Ray saga with the larger history of Indian modernity.

Catholic Modern

Catholic antimodern, 1920-1929 -- Anti-communism and paternal Catholicism, 1929-1944 -- Anti-fascism and fraternal Catholicism, 1929-1944 -- Rebuilding Christian Europe, 1944-1950 -- Christian democracy and Catholic innovation in the long 1950s -- The return of heresy in the global 1960s

Fractured Modernity

Rodgers presents the first broadly gauged history of the ideas and arguments that profoundly reshaped America in the last quarter of the twentieth century. From the ways in which Ronald Reagan changed the formulas of the Cold War presidency to the era's intense debates over gender, race, economics, and history, it maps the dynamics through which mid-twentieth-century ideas of structure fell apart between the mid 1970s and the end of the century. Where conventional histories of modern America have focused on specific decades, the book traces the larger transformations in social ideas and visions that reshaped the era from the early 1970s through the end of the century.

Vampire Capitalism

The contributors question the current academic understanding of what is known as the global middle class. They see middle-class formation as transnational and they examine this group through the lenses of economics, gender, race, and religion from the mid-nineteenth century to today.

Ecclesial Leadership as Friendship

In late nineteenth-century South Asia, the arrival of print fostered a dynamic and interactive literary culture. There, within the pages of Urdu-language periodicals and newspapers, readers found a public sphere that not only catered to their interests but encouraged their reactions to featured content. *Cosmopolitan Dreams* brings this culture to light, showing how literature became a site in which modern daily life could be portrayed and satirized, the protocols of modernity challenged,

and new futures imagined. Drawing on never-before-translated Urdu fiction and prose and focusing on the novel and satire, Jennifer Dubrow shows that modern Urdu literature was defined by its practice of self-critique and parody. Urdu writers resisted the cultural models offered by colonialism, creating instead a global community of imagination in which literary models could freely circulate and be readapted, mixed, and drawn upon to develop alternative lines of thinking. Highlighting the participation of readers and writers from diverse social and religious backgrounds, the book reveals an Urdu cosmopolis where lively debates thrived in newspapers, literary journals, and letters to the editor, shedding fresh light on the role of readers in shaping vernacular literary culture. Arguing against current understandings of Urdu as an exclusively Muslim language, Dubrow demonstrates that in the late nineteenth century, Urdu was a cosmopolitan language spoken by a transregional, transnational community that eschewed identities of religion, caste, and class. The Urdu cosmopolis pictured here was soon fractured by the forces of nationalism and communalism. Even so, Dubrow is able to establish the persistence of Urdu cosmopolitanism into the present and shows that Urdu's strong tradition as a language of secular, critical modernity did not end in the late nineteenth century but continues to flourish in film, television, and on line. In lucid prose, Dubrow makes the dynamic world of colonial Urdu print culture come to life in a way that will interest scholars of modern Asian literatures, South Asian literature and history, cosmopolitanism, and the history of print culture.

The Fractured Republic

This book describes the rise of a middle class in colonial India. Using Lucknow as a case study, the author demonstrates ways in which the making of the middle class in British India was closely tied to both 'modern' and 'traditional' imaginings and constructions of class, community, nation, and gender relations.

The Making of the Middle Class

An indictment of the ideology of modernity, which has resulted in our leading incoherent and fragmented lives, Oliver and Gershman's book explores the profound paradigmatic differences that exist among the world's people and describes a rich theory of knowing and being, commonly called "process philosophy." The promise of process philosophy is in its potential to allow us to participate more fully in the flow of all of time and nature. But what does it mean for a teacher and student in the learning situation to have a process point of view? The authors also discuss many of the various implications in regard to language, space, power relationships, and time as they place process philosophy in the educational context.

Fractured Times

When it comes to talking about the activity of directing the church, the language of leadership and leaders is increasingly

popular. Yet what is leadership – and how might theological narratives better resource the discourse and practice of leadership in ecclesial contexts? In identifying and critiquing managerialism as a dominant narrative of leadership in the Western church, this book calls for an alternative approach founded on the concept of friendship. Engaging with the wider field of leadership studies, the book establishes an understanding of leadership activity and brings it into conversation with an incarnational ecclesiology. The result is a prophetic reimagining of ecclesial leadership in terms of a relational, kenotic praxis. This praxis of mutuality and love is framed here in the rich language of Christian friendship. The book also wrestles deeply with the embodiment of such a praxis, making explicit the power behaviours typical of friendship-leadership and offering constructive guidance for practitioners in the task of implementation within a complex and fractured world. This book offers a new vision of the centrality of friendship to leadership of a healthy church community. As such, it will be of great use to scholars of practical theology, ecclesiology and leadership, as well as practitioners in church ministry.

Art from a Fractured Past

Signs and Cities is the first book to consider what it means to speak of a postmodern moment in African-American literature. Dubey argues that for African-American studies, postmodernity best names a period, beginning in the early 1970s, marked by acute disenchantment with the promises of urban modernity and of print literacy. Dubey shows how black novelists from the last three decades have reconsidered the modern urban legacy and thus articulated a distinctly African-American strain of postmodernism. She argues that novelists such as Octavia Butler, Samuel Delany, Toni Morrison, Gloria Naylor, Ishmael Reed, Sapphire, and John Edgar Wideman probe the disillusionment of urban modernity through repeated recourse to tropes of the book and scenes of reading and writing. Ultimately, she demonstrates that these writers view the book with profound ambivalence, construing it as an urban medium that cannot recapture the face-to-face communities assumed by oral and folk forms of expression.

Evil in Modern Thought

Peru's Truth and Reconciliation Commission not only documented the political violence of the 1980s and 1990s but also gave Peruvians a unique opportunity to examine the causes and nature of that violence. In *Art from a Fractured Past*, scholars and artists expand on the commission's work, arguing for broadening the definition of the testimonial to include various forms of artistic production as documentary evidence. Their innovative focus on representation offers new and compelling perspectives on how Peruvians experienced those years and how they have attempted to come to terms with the memories and legacies of violence. Their findings about Peru offer insight into questions of art, memory, and truth that resonate throughout Latin America in the wake of "dirty wars" of the last half century. Exploring diverse works of art, including memorials, drawings, theater, film, songs, painted wooden retablos (three-dimensional boxes), and fiction,

including an acclaimed graphic novel, the contributors show that art, not constrained by literal truth, can generate new opportunities for empathetic understanding and solidarity. Contributors. Ricardo Caro Cárdenas, Jesús Cossio, Ponciano del Pino, Cynthia M. Garza, Edilberto Jiménez Quispe, Cynthia E. Milton, Jonathan Ritter, Luis Rossell, Steve J. Stern, María Eugenia Ulfe, Víctor Vich, Alfredo Villar

The Rays before Satyajit

When the Great War ended in 1918, the West was broken. Religious faith, patriotism, and the belief in human progress had all been called into question by the mass carnage experienced by both sides. Shell shocked and traumatized, the West faced a world it no longer recognized: the old order had collapsed, replaced by an age of machines. The world hurtled forward on gears and crankshafts, and terrifying new ideologies arose from the wreckage of past belief. In *Fracture*, critically acclaimed historian Philipp Blom argues that in the aftermath of World War I, citizens of the West directed their energies inwards, launching into hedonistic, aesthetic, and intellectual adventures of self-discovery. It was a period of both bitter disillusionment and visionary progress. From Surrealism to Oswald Spengler's *The Decline of the West*; from Fritz Lang's *Metropolis* to theoretical physics, and from Art Deco to Jazz and the Charleston dance, artists, scientists, and philosophers grappled with the question of how to live and what to believe in a broken age. Morbid symptoms emerged simultaneously from the decay of World War I: progress and innovation were everywhere met with increasing racism and xenophobia. America closed its borders to European refugees and turned away from the desperate poverty caused by the Great Depression. On both sides of the Atlantic, disenchanting voters flocked to Communism and fascism, forming political parties based on violence and revenge that presaged the horror of a new World War. Vividly recreating this era of unparalleled ambition, artistry, and innovation, Blom captures the seismic shifts that defined the interwar period and continue to shape our world today.

The Reflexive Imperative in Late Modernity

The ten essays in this volume deal with the debates and conflicts about modernity in a period of American history when the tensions and strains caused by seemingly unrestrained change and the reactions to it were particularly severe and tangible. Partly concentrating on the margins or dark underworlds of modernity, such as racism and violence, partly focusing on the allegedly unlimited space to negotiate and create social order from scratch, the contributions to this volume show that, and discuss why, modernity was an issue in contemporary United States which seemed to have been even more hotly contested than in Europe at the same time, albeit sometimes in terms of "Americanism" rather than "modernism". In this book, European scholars of the United States apply variations on the transnational discourse on modernity to unexpected dimensions of U.S. history, making this volume a fascinating example of the present-day enterprise of internationalizing

American studies.

Sacred Space in the Modern City

Rooted in the western United States in the decade post-9/11, theMystery.doc follows a young writer and his wife as he attempts to write his second book, a national epic he hopes will last forever, and as he searches for a form that will express the world as it has become, revealing the interconnectedness of all our lives. Pop-up ads, internet search results, spam, lines of code, frames of film and television mix with canonical works of literature, alchemical manuscripts, transcripts of personal conversations, and the story of a man who wakes up one morning not knowing who he is, a blank document called themystery.doc newly appeared on his computer. Part love story, part prose poem, part documentary, part existential whodunit, part future-fiction, part Bildungsroman, part memoir, theMystery.doc is about the quest to find something lasting in a world where everything is in danger of slipping away. Love, loss, birth, death, technology, terrorism and the American Dream come together to form a great symphonic work that dazzles in both its structure and in its deep emotional resonance.

How the Scots Invented the Modern World

Red Atlantic: American Indigenes and the Making of the Modern World, 1000-1927

A Modern Contagion

Every year, there are several hundred attacks on India's Christians. These attacks are carried out by violent anti-minority activists, many of them provoked by what they perceive to be a Christian propensity for aggressive proselytization, or by rumored or real conversions to the faith. Pentecostals are disproportionately targeted. Drawing on extensive interviews, ethnographic work, and a vast scholarly literature on interreligious violence, Hindu nationalism, and Christianity in India, Chad Bauman examines this phenomenon. While some of the factors in the targeting of Pentecostals are obvious and expected-their relatively greater evangelical assertiveness, for instance-other significant factors are less acknowledged and more surprising: marginalization of Pentecostals by "mainstream" Christians, the social location of Pentecostal Christians, and transnational flows of missionary personnel, theories, and funds. A detailed analysis of Indian Christian history, contemporary Indian politics, Indian social and cultural characteristics, and Pentecostal belief and practice, this volume sheds important light on a troubling fact of contemporary Indian life.

Cosmopolitan Dreams

This book argues that in recent decades an unrestrained vampire-capitalism has emerged, disengaged from the needs of citizens and workers, leading to a deepening of social class, generational, gender, educational and ethnic divisions. The author explores how our cultural obsession with self-realization undermines our capacity for collective action and ability to confront threats such as climate change and the impact of the rapid advance of technology on labour. Drawing on sociology and political economy as well as worldwide case studies, the chapters interrogate how we arrived at these dilemmas and how we might escape them through establishing alternative social economies. Vampire Capitalism will be of interest to students and scholars across a range of disciplines, including sociology, social theory, globalisation studies, development studies, political economy, geography, politics and social policy.

Fractured Modernity

Written in a lively and accessible style, *Antiquity Now* opens our gaze to the myriad uses and abuses of classical antiquity in contemporary fiction, film, comics, drama, television - and even internet forums. With every chapter focusing on a different aspect of classical reception - including sexuality, politics, gender and ethnicity - this book explores the ideological motivations behind contemporary American allusions to the classical world. Ultimately, this kaleidoscope of receptions - from calls for marriage equality to examinations of gang violence to passionate pleas for peace (or war) - reveals a 'classical antiquity' that reconfigures itself daily, as modernity explains itself to itself through ever-expanding technologies and media. *Antiquity Now* thus examines the often-surprising redeployment of the art and literature of the ancient world, a geography charged with especial value in the contemporary imagination.

Fracture

Part of the prestigious Themes in Indian History series, this reader explores the shifts in debates and discussions in the making of middle class in colonial India. It takes into account the different regions, languages, cultures, and occupations related to the study of middle class.

Sources of the Self

In this extensive inquiry into the sources of modern selfhood, Charles Taylor demonstrates just how rich and precious those resources are. The modern turn to subjectivity, with its attendant rejection of an objective order of reason, has led—it seems to many—to mere subjectivism at the mildest and to sheer nihilism at the worst. Many critics believe that the modern order has no moral backbone and has proved corrosive to all that might foster human good. Taylor rejects this view. He argues that, properly understood, our modern notion of the self provides a framework that more than

compensates for the abandonment of substantive notions of rationality. The major insight of *Sources of the Self* is that modern subjectivity, in all its epistemological, aesthetic, and political ramifications, has its roots in ideas of human good. After first arguing that contemporary philosophers have ignored how self and good connect, the author defines the modern identity by describing its genesis. His effort to uncover and map our moral sources leads to novel interpretations of most of the figures and movements in the modern tradition. Taylor shows that the modern turn inward is not disastrous but is in fact the result of our long efforts to define and reach the good. At the heart of this definition he finds what he calls the affirmation of ordinary life, a value which has decisively if not completely replaced an older conception of reason as connected to a hierarchy based on birth and wealth. In telling the story of a revolution whose proponents have been Augustine, Montaigne, Luther, and a host of others, Taylor's goal is in part to make sure we do not lose sight of their goal and endanger all that has been achieved. *Sources of the Self* provides a decisive defense of the modern order and a sharp rebuff to its critics.

Education, Modernity, and Fractured Meaning

We were a world of two, my mother and I, until I started turning into an American girl. That's when she began telling me about *The Good Daughter*. It became a taunt, a warning, an omen. Jasmin Darznik came to America from Iran when she was only three years old, and she grew up knowing very little about her family's history. When she was in her early twenties, on a day shortly following her father's death, Jasmin was helping her mother move; a photograph fell from a stack of old letters. The girl pictured was her mother. She was wearing a wedding veil, and at her side stood a man whom Jasmin had never seen before. At first, Jasmin's mother, Lili, refused to speak about the photograph, and Jasmin returned to her own home frustrated and confused. But a few months later, she received from her mother the first of ten cassette tapes that would bring to light the wrenching hidden story of her family's true origins in Iran: Lili's marriage at thirteen, her troubled history of abuse and neglect, and a daughter she was forced to abandon in order to escape that life. The final tape revealed that Jasmin's sister, Sara - *The Good Daughter* - was still living in Iran. In this sweeping, poignant, and beautifully written memoir, Jasmin weaves the stories of three generations of Iranian women into a unique tale of one family's struggle for freedom and understanding. The result is an enchanting and unforgettable story of secrets, betrayal, and the unbreakable mother-daughter bond.

The Good Daughter

This book completes Margaret Archer's trilogy investigating the role of reflexivity in mediating between structure and agency. What do young people want from life? Using analysis of family experiences and life histories, her argument respects the properties and powers of both structures and agents and presents the 'internal conversation' as the site of

their interplay. In unpacking what 'social conditioning' means, Archer demonstrates the usefulness of 'relational realism'. She advances a new theory of relational socialisation, appropriate to the 'mixed messages' conveyed in families that are rarely normatively consensual and thus cannot provide clear guidelines for action. Life-histories are analysed to explain the making and breaking of the various modes of reflexivity. Different modalities have been dominant from early societies to the present and the author argues that modernity is slowly ceding place to a 'morphogenetic society' as meta-reflexivity now begins to predominate, at least amongst educated young people.

Seminar

Australia is the planet's sole island continent. This book argues that the uniqueness of this geography has shaped Australian history and culture, including its literature. Further, it shows how the fluctuating definition of the island continent throws new light on the relationship between islands and continents in the mapping of modernity. The book links the historical and geographical conditions of islands with their potent role in the imaginary of European colonisation. It prises apart the tangled web of geography, fantasy, desire and writing that has framed the Western understanding of islands: their real and material conditions and their symbolic resonance from antiquity into globalised modernity. The book also traces how this spatial imaginary has shaped the modern 'man' who is imagined as being the island's natural inhabitant or mirror. Importantly, the book challenges these habits of thought by their relocation within larger topological and imaginary visions from islanders themselves.

The Sublime South

Whether expressed in theological or secular terms, evil poses a problem about the world's intelligibility. It confronts philosophy with fundamental questions: Can there be meaning in a world where innocents suffer? Can belief in divine power or human progress survive a cataloging of evil? Is evil profound or banal? Neiman argues that these questions impelled modern philosophy. Traditional philosophers from Leibniz to Hegel sought to defend the Creator of a world containing evil. Inevitably, their efforts--combined with those of more literary figures like Pope, Voltaire, and the Marquis de Sade--eroded belief in God's benevolence, power, and relevance, until Nietzsche claimed He had been murdered. They also yielded the distinction between natural and moral evil that we now take for granted. Neiman turns to consider philosophy's response to the Holocaust as a final moral evil, concluding that two basic stances run through modern thought. One, from Rousseau to Arendt, insists that morality demands we make evil intelligible. The other, from Voltaire to Adorno, insists that morality demands that we don't.

The Red Atlantic

Eric Hobsbawm, who passed away in 2012, was one of the most brilliant and original historians of our age. Through his work, he observed the great twentieth-century confrontation between bourgeois fin de siècle culture and myriad new movements and ideologies, from communism and extreme nationalism to Dadaism to the emergence of information technology. In *Fractured Times*, Hobsbawm, with characteristic verve, unpacks a century of cultural fragmentation. Hobsbawm examines the conditions that both created the flowering of the belle époque and held the seeds of its disintegration: paternalistic capitalism, globalization, and the arrival of a mass consumer society. Passionate but never sentimental, he ranges freely across subjects as diverse as classical music, the fine arts, rock music, and sculpture. He records the passing of the golden age of the "free intellectual" and explores the lives of forgotten greats; analyzes the relationship between art and totalitarianism; and dissects phenomena as diverse as surrealism, art nouveau, the emancipation of women, and the myth of the American cowboy. Written with consummate imagination and skill, *Fractured Times* is the last book from one of our greatest modern-day thinkers.

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