





Cities shape the lives and outlooks of billions of people, yet they have been overshadowed in contemporary political thought by nation-states, identity groups, and concepts like justice and freedom. The Spirit of Cities revives the classical idea that a city expresses its own distinctive ethos or values. In the ancient world, Athens was synonymous with democracy and Sparta represented military discipline. In this original and engaging book, Daniel Bell and Avner de-Shalit explore how this classical idea can be applied to today's cities, and they explain why philosophy and the social sciences need to rediscover the spirit of cities. Bell and de-Shalit look at nine modern cities and the prevailing ethos that distinguishes each one. The cities are Jerusalem (religion), Montreal (language), Singapore (nation building), Hong Kong (materialism), Beijing (political power), Oxford (learning), Berlin (tolerance and intolerance), Paris (romance), and New York (ambition). Bell and de-Shalit draw upon the richly varied histories of each city, as well as novels, poems, biographies, tourist guides, architectural landmarks, and the authors' own personal reflections and insights. They show how the ethos of each city is expressed in political, cultural, and economic life, and also how pride in a city's ethos can oppose the homogenizing tendencies of globalization and curb the excesses of nationalism. The Spirit of Cities is unreservedly impressionistic. Combining strolling and storytelling with cutting-edge theory, the book encourages debate and opens up new avenues of inquiry in philosophy and the social sciences. It is a must-read for lovers of cities everywhere. In a new preface, Bell and de-Shalit further develop their idea of "civicism," the pride city dwellers feel for their city and its ethos over that of others.

Traditional Chinese edition of Behind the Beautiful Forevers: Life, Death, and Hope in a Mumbai Undercity. The book is named the best of 2012 by New York Times. It is the 2012 National Book Awards winner in the NONFICTION category. In Traditional Chinese. Annotation copyright Tsai Fong Books, Inc. Distributed by Tsai Fong Books, Inc.

Slums: How Informal Real Estate Markets Work shows that unauthorized settlements in rapidly growing cities are not divorced from market forces; rather, they must be understood as complex environments where state policies and market actors play a role.

Taking up the roles that Salman Rushdie himself has assumed as a cultural broker, gatekeeper, and mediator in various spheres of public production, Ana Cristina Mendes situates his work in terms of the contemporary production, circulation, and consumption of postcolonial texts within the workings of the cultural industries. Mendes pays particular attention to Rushdie as a public performer across various creative platforms, not only as a novelist and short story writer, but also as a public intellectual, reviewer, and film critic. Mendes argues that how a postcolonial author becomes personally and professionally enmeshed in the dealings of the cultural industries is of particular relevance at a time when the market is strictly regulated by a few multinational corporations. She contends that marginality should not be construed exclusively as a basis for understanding Rushdie's work, since a critical grounding in marginality will predictably involve a reproduction of the traditional postcolonial binaries of oppressor/oppressed and colonizer/colonized that the writer subverts. Rather, she seeks to expand existing interpretations of Rushdie's work, itineraries, and frameworks in order to take into account the actual conditions of postcolonial cultural production and circulation within a marketplace that is global in both orientation and effects.

"Jainism originated in India and shares some features with Buddhism and Hinduism, but it is a distinct tradition with its own key texts, ontology and epistemology, art, rituals, beliefs, and history. One way it has been distinguished from Buddhism and Hinduism is through the contested category of Tantra: Jainism, unlike the others, is said to be a non-tantric tradition. But in Making a Mantra, Ellen Gough refines our understanding of Tantra by looking at the development over 2,000 years of something that has never been considered to be "tantric": a Jain incantation (mantra) that evolved from an auspicious invocation in a second-century text to a key component of mendicant initiations and meditations that continue to this day. Studies of South Asian religions characterize Jainism as a celibate, ascetic path to liberation in which one destroys karma through austerities, while the tantric path to liberation is characterized as embracing the pleasures of the material world, requiring the ritual use of mantras to destroy karma. Gough, however, argues that asceticism and Tantra should not be put in opposition to one another, and she does so by showing that Jains perform "tantric" rituals of initiation and meditation on mantras and mandalas. Jainism includes kinds of tantric practices, Gough provocatively argues, because tantric practices are a logical extension of the ascetic path to liberation"--

A provocative look at travel—both voluntary and otherwise—in an uncertain world

This volume emphasises the sociological view that cities are primarily about people, not places or buildings, and explores the social dynamics of urban space in globalising India. Distinguishing between 'locale' and 'milieu' and the community–cosmopolitanism dialectic in urban areas, it elucidates the thematic for urban sociology today. The chapters explore the various perspectives and processes in understanding the urban predicament in India today. The contributors specifically ask: What are the characteristics of the fastest growing cities in India? What are the forces shaping their forms and processes? Who benefits from what type of livelihood options cities offer? How have city administrations been dealing with mounting demands for housing, energy, and water resources, and problems of mass transportation? What implications do these have for the ecology of the city and the surrounding areas? Given the heterogeneity of urban populations, what social processes are at work and how they affect citizenship and identity? What aspirations and tensions are expressed among different groups, and what implications do these have for inter-group relations? What challenges do inter-group relations pose for urban planning and administration? The contributors include renowned scholars as also young researchers. They go beyond their disciplinary moorings of economics, history, political science, social work, and sociology, and their trans-disciplinary dialogues carry inputs from policy makers, administrators, and grassroots activists working in urban areas.

The author discusses her marriage to a man from Beirut, the bond she forged with her Lebanese in-laws, and how she found love, good food, and a meaningful life, despite dividing her time between wartorn Iraq and Lebanon.





as well as students' growing connections and concerns about Bologna reforms. It also looks ahead to the Europe 2020 goals and what these may represent to differential policy actors, not only for the group of original signatories, but for those countries newer to the Process.

An impassioned defence of global immigration from the acclaimed author of Maximum City. Drawing on his family's own experience emigrating from India to Britain and America, and years of reporting around the world, Suketu Mehta subjects the worldwide anti-immigrant backlash to withering scrutiny. The West, he argues, is being destroyed not by immigrants but by the fear of immigrants. He juxtaposes the phony narratives of populist ideologues with the ordinary heroism of labourers, nannies and others, from Dubai to New York, and explains why more people are on the move today than ever before. As civil strife and climate change reshape large parts of the planet, it is little surprise that borders have become so porous. This Land is Our Land also stresses the destructive legacies of colonialism and global inequality on large swathes of the world. When today's immigrants are asked, 'Why are you here?', they can justly respond, 'We are here because you were there.' And now that they are here, as Mehta demonstrates, immigrants bring great benefits, enabling countries and communities to flourish. Impassioned, rigorous, and richly stocked with memorable stories and characters, This Land Is Our Land is a timely and necessary intervention, and literary polemic of the highest order.

An impassioned defence of global immigration from the acclaimed author of Maximum City. Drawing on his family's own experience emigrating from India to Britain and America, and years of reporting around the world, Suketu Mehta subjects the worldwide anti-immigrant backlash to withering scrutiny. The West, he argues, is being destroyed not by immigrants but by the fear of immigrants. He juxtaposes the phony narratives of populist ideologues with the ordinary heroism of labourers, nannies and others, from Dubai to New York, and explains why more people are on the move today than ever before. As civil strife and climate change reshape large parts of the planet, it is little surprise that borders have become so porous. This Land is Our Land also stresses the destructive legacies of colonialism and global inequality on large swathes of the world. When today's immigrants are asked, 'Why are you here?', they can justly respond, 'We are here because you were there.' And now that they are here, as Mehta demonstrates, immigrants bring great benefits, enabling countries and communities to flourish. Impassioned, rigorous, and richly stocked with memorable stories and characters, This Land Is Our Land is a timely and necessary intervention, and literary polemic of the highest order.

India's top Bollywood biographer tells the uncensored story of Sanjay's roller-coaster life – from the tragic deaths of both his mother and his first wife to the time he smuggled heroin into the US and from the painful rehab he had to go through to his curious phone calls to gangster Chhota Shakeel.

[Copyright: c0fc791e3382f4a9b5cfd22c389b8dbe](#)