The Consequences Of Modernity By Anthony Giddens

Research into 'colonial' or 'imperial' medicine has made considerable progress in recent years, whilst the study of what is usually referred to as 'indigenous' or 'folk' medicine in colonized societies has received much less attention. This book redresses the balance by bringing together current critical research into medical pluralism during the last two centuries. It includes a rich selection of historical, anthropological and sociological case-studies that cover many different parts of the globe, ranging from New Zealand to Africa, China, South Asia, Europe and the USA.

The Encyclopedia of Social Theory contains over 500 entries varying from concise definitions of key terms and short biographies of key theorists to comprehensive surveys of leading concepts, debates, themes and schools. The object of the Encyclopedia has been to give thorough coverage of the central topics in theoretical sociology as well as terms and concepts in the methodology and philosophy of social science. Although 106 theorists are given entries, the emphasis of the work is on the elucidation of ideas rather than intellectual biography. The Encyclopedia covers the leading contemporary domains of debate on social theory and the classical legacies of social thinkers from the nineteenth and early twentieth centuries, giving proper balance to both the European and North American traditions and to important new developments in the global self-understanding of sociology. Social theory has become one of the most vigorous specialisms of sociology in recent years. This is in part due to the considerable overlaps of social theory with other disciplinary areas, such as cultural and media studies, anthropology, and political theory, and to the cross-disciplinary nature of theoretical approaches such as feminism and psychoanalysis, and new fields such as postcolonial studies. The editors have therefore worked to produce in the Encyclopedia of Social Theory a first-call reference for students and researchers across the social sciences and humanities with an interest in contemporary theory and the modern history of ideas. The Encyclopedia has been authored by leading international specialists in the field under the direction of a well-balanced editorial team. It is comprehensively cross-referenced and all larger entries carry bibliographies. There is a full index.

This book offers a comprehensive overview of the major theoretical perspectives in contemporary sociology, covering schools of thought or intellectual movements within the discipline, as well as the work of individual scholars. The author provides not only a rigorous exposition of each theory, but also an examination of the scholarly reception of the approach in question, considering both critical responses and defences in order to reach a balanced evaluation. Chapters cover the following theorists and perspectives: ¢ Alexander ¢ Bourdieu ¢ Ethnomethodology ¢ Exchange Theory ¢ Foucault ¢ Giddens ¢ Goffman ¢ Habermas ¢ Luhmann ¢ Merton ¢ Network and Social Capital Theory ¢ Parsons ¢ Rational Choice Theory ¢ Schutz and Phenomenalism ¢ Structuralism ¢ Symbolic Interactionism An accessible and informative treatment of the central approaches in sociology over the course of the last century, this volume marks a significant contribution to sociological theory and constitutes an essential addition to library collections in the areas of the history of sociology and contemporary social theory.

A provocative study that explores medical, social, cultural, and aesthetic customs and practices of treating the dead body in Sweden in an era of modernization.

In this major theoretical statement, the author offers a new and provoctive interpretation of institutional transformations associated with modernity. What is modernity? The author suggests, "As a first approximation, let us simply say the following: 'modernity' refers to modes of social life or organization which emerged in Europe from about the seventeenth century onwards and which subsequently became more or less worldwide in their influence." We do not as yet, the author argues, live in a post-modern world. The distinctive characteristics of our major social institutions in the closing years of the twentieth century suggest that, rather than entering into a period of post-modernity, we are moving into a period of "high modernity" in which the consequences of modernity are becoming more radicalized and universalized than before. A post-modern social universe may eventualy come into being, but this as yet lies on the other side of the forms of social and cultural organization that currently dominate world history. In developing a fresh characterization of the nature of modernity, the author concentrates on the themes of security versus danger and o trust versus risk . Modernity is a double-edged phenomenon. The development of modern social institutions has created vastly greater opportunities for human beings to enjoy a secure and rewarding existencethan in any type of pre-modern system. But modernity also has a somber side that has become very important in the present century, such as the frequently degrading nature of modern industrial work, the growth of totalitarianism, the threat of environmentsal destruction, and the alrming development of military power and weaponry. The book builds upon the author's pevious theoretical writings and will be of great interest to those who have followed his work through the years. However, this book covers issues the author has not previously analyzed and extends the scope of his work into areas of pressing practical concern.

This book has outlined many aspects of traditionalism and modernity, although the topics here are divergent; the consistent part of it is that all of the authors mostly come from the same disciplines of Sociology and Social Anthropology. The main concern is to find out the socio-cultural changes that have occurred due to modernization and development. From that perspective, the book is very useful to understand Sociology and Social Anthropology from diversities based on traditionalism and modernity. It contains eleven articles contributed by a few renowned sociologists and social anthropologists from a number of countries around the world, focusing on diversified issues on traditionalism and modernity. The papers are written on the basis of each author's expertise in their respective field which are compiled to make them a suitable document in the field of Sociology and Social Anthropology. The book seems to be very useful for the students seeking knowledge on traditionalism and modernity having based in Sociology and Social Anthropology. The concepts of traditionalism and modernity are very important and are related issues in Sociology and Social Anthropology that many theoretical discussions have been carried out in these areas and several theoretical paradigms have been conceptualized in this regard which have been highlighted in the book in the form of descriptive-analytic discussion.

A fascinating ethnographic study of the cultural politics of urban redevelopment in Kampung Serani, one Penang community, in the 1990s. Through interviews, newspaper reports, and other records, Goh considers changing notions of culture, ethnic identity, and urban space.

As Enlightenment notions of predictability, progress and the sense that humans could control and shape their environments informed European thought, catastrophes shook many towns to the core, challenging the new world view with dramatic impact. This book concentrates on a period marked by passage from a society of scarcity to one of expenditure and accumulation, from ranks and orders to greater social mobility, from traditional village life to new bourgeois and even individualistic urbanism. The volume employs a broad definition of catastrophe, as it examines how urban communities conceived, adapted to, and were transformed by catastrophes, both natural and human-made. Competing views of gender figure in the telling and retelling of these analyses: women as scapegoats, as vulnerable, as victims, even as cannibals or conversely as defenders, organizers of assistance, inspirers of men; and men in varied guises as protectors, governors and police, heroes, leaders, negotiators and honorable men. Gender is also deployed linguistically to feminize activities or even countries. Inevitably, however, these tragedies are mediated by myth and memory. They are not neutral events whose retelling is a simple narrative. Through a varied array of urban catastrophes, this book is a nuanced account that physically and metaphorically maps men and women into the urban landscape and the worlds of catastrophe.

The Consequences of Modernity

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The contributions in this volume suggest that "the ethics project in legal education" is increasingly an international one. Even though the strength of commitment by both the profession and the legal academy to "ethics learning" within law schools varies, two fundamental questions confront all who work in this area. First, what is it that we want our students to learn (or, perhaps, in what manner do we want our students to develop) from the teaching of "legal ethics"? Second, how can we create a learning environment that will encourage the nature and quality of learning we think is important? All the contributors to this volume take a strong stand on the importance of ethical legal practice and the role of law schools in developing students' capacities in this area. They share a belief in the essential need to encourage law students to engage with the moral dimensions of legal practice. The questions that these scholars grapple with are therefore not of the "should we be teaching this?" variety, but "how might we best to go about doing this, so that our efforts within law schools really make some difference?" Each of the chapters in this volume adds uniquely to our understanding of these matters.
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This volume seeks to shed new light on the nationalist paradigm of Japanese repression and exploitation that has dominated the study of Korea's colonial period (1910-1945). The authors adopt a more inclusive, pluralistic approach that stresses the complex relations among colonialism, modernity, and nationalism.
Should today's society be termed an information or a network society? This book provides an alternative choice--the hypercomplex society, which is a critical, complex-theoretical understanding of society whose growing level of social complexity represents the basic challenge of our current society. This original understanding of society is presented through a historical analysis of the emergence of the current state of hypercomplexity and polycentrism. The functioning of communication, mass media, and the public sphere in the hypercomplex society is also analyzed and the Internet is characterized as a communication infrastructure particularly shaped by the hypercomplex society. The book concludes with a cultural self-observation of the hypercomplex society.
Modernity and Postmodern Culturecritically assesses claims made about the 'postmodernization' of culture and society and explores the complex interplay between the modern and the postmodern in an increasingly â€˜globalized worldâ€™. The author argues that although culture may be 'postmodern' in terms of art, entertainment and everyday life, modernity still exists and is pervasive. The second edition is revised throughout, updating the literature and viewing international events through a modernist/postmodernist gaze. The theories of Baudrillard, Beck, Castells, Giddens, Jameson, Lyotard and others are discussed and specific issues concerning architecture, theme parks, screen culture, science, technology and the environment are examined. Topics include: Postmodern architecture and the hyperreality of Disney How poststructuralist theory questions modern rationality and reason The relations between postmodern culture, global capitalism and the technological changes brought about by electronics and computing The network society The book is key reading for students on courses in cultural politics, cultural theory, popular culture and sociology.
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"Paolini is concerned with the connections among postcolonialism, globalization, and modernity, and he offers one of the first detailed statements of those connections to be undertaken in the field of IR. Focusing on the Third World, and particularly sub-Saharan Africa, he questions dominant notions of identity and subjectivity in the social sciences."--BOOK JACKET.
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By focusing on colonial histories and legacies, this edited volume breaks new ground in studying modernity in Islamicate contexts. From a range of disciplinary perspectives, the authors probe 'colonial modernity' as a condition whose introduction into Islamicate contexts was facilitated historically by European encroachment into South Asia, the Middle East, and Northern Africa. They also analyze the various modes through which, in Europe itself, and in North America by extension, people from Islamicate contexts have been, and continue to be, otherized in the constitution and advancement of the project of modernity. The book further brings to light a multiplicity of social, political, cultural, and aesthetic modes of resistance aimed at subverting and unsettling colonial modernity in both Muslim-majority and diasporic contexts.
Pandemics, substance abuse, natural disasters, obesity, and warfare: these are not only health crises but social crises as well. Now a panel of leaders in global health explores the vital but understudied social theories behind the practice of health promotion, including cultural capital, risk and causality, systems theory, and the dynamic between individual and community.
First Published in 2004. Routledge is an imprint of Taylor & Francis, an informa company.
The Civil War Dead and American Modernity offers a fundamental rethinking of the cultural importance of the American Civil War dead. Tracing their representational afterlife across a massive array of historical, visual, and literary documents from 1861 to 1914, Ian Finseth maintains that the war dead played a central, complex, and paradoxical role in how Americans experienced and understood the modernization of the United States. From eyewitness accounts of battle to photographs and paintings, and from full-dress histories of the war to fictional narratives, Finseth shows that the dead circulated through American cultural life in ways that we have not fully appreciated, and that require an expanded range of interpretive strategies to understand. While individuals grieved and relinquished their own loved ones, the collective Civil War dead, Finseth argues, came to form a kind of symbolic currency that informed Americans' melancholic relationship to their own past. Amid the turbulence of the postbellum era, as the United States embarked decisively upon its technological, geopolitical, and intellectual modernity, the dead provided an illusion of coherence, intelligibility, and continuity in the national self. At the same time, they seemed to represent a traumatic break in history and the loss of a simpler world, and their meanings could never be completely contained by the political discourse that surrounded them. Reconstructing the formal, rhetorical, and ideological strategies by which postwar American society reimagined, and continues to reimagine, the Civil War dead, Finseth also shows that a strain of critical thought was alert to this dynamic from the very years of the war itself. The Civil War Dead and American Modernity is at once a study of the politics of mortality, the disintegration of American Victorianism, and the role of visual and literary art in both forming and undermining social consensus.
Explains how China's ascendance as an economic superpower will alter the cultural, political, social, and ethnic balance of global power in the twenty-first century, unseating the West and in the process creating a whole new world.
The study of new media opens up some of the most fascinating issues in contemporary culture, bringing together key readings on new media, what it is, where it came from, how it affects our lives, and how it is managed. It encourages readers to pay attention to the 'new' in new media, as well as consider it as a historical phenomenon.
A major interpretation of the concepts of modernism and modernity. The concepts of modernity and modernism are amongst the most controversial and vigorously debated in contemporary philosophy and cultural theory. In this intervention, Fredric Jameson—perhaps the most influential and persuasive theorist of postmodernity—excavates and explores these notions in a fresh and illuminating manner. The extraordinary revival of discussions of modernity, as well as of new theories of artistic modernism, demands attention in its own right. It seems clear that the (provisional) disappearance of alternatives to capitalism plays its part in the universal attempt to revive 'modernity' as a social ideal. Yet the paradoxes of the concept illustrate its legitimate history and suggest some rules for avoiding its misuse as well. In this major interpretation of the problematic, Jameson concludes that both concepts are tainted, but nonetheless yield clues as to the nature of the phenomena they purported to theorize. His judicious and

vigilant probing of both terms—which can probably not be banished at this late date—helps us clarify our present political and artistic situations.
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To the editors of this book, today's world is "postmodern". They see a fragmented world. It seems to have become implausible to find a common point of view, a unity in purpose or truth. Postmodernity challenges Christian faith because it appears to go against the very grain of a sense of tradition, communion, and commitment. On the eve of his election pope Benedict XVI warned against the "dictatorship of relativism". Will it still be possible to find genuine Christian ways to live in postmodern times? This collection of essays by a group of Dutch theologians will stimulate the imagination of anyone who reads them. Stephan van Erp (Tilburg 1966) was a researcher at the Dominican Study Centre for Theology and Society. At present, he is head of the department of theology and medical sciences at the Heyendaal Institute in Nijmegen (the Netherlands). Andr Lascaris (Amsterdam 1939) is a Dominican and a staff member of the Dominican Study Centre for Theology and Society in Nijmegen.

The last decade has seen a dramatic increase in the attention paid by social scientists to environmental issues, and a gradual acknowledgement, in the wider community, of the role of social science in the public debate on sustainability. At the same time, the concept of `culture', once the property of anthropologists has gained wide currency among social scientist. These trends have taken place against a growing perception, among specialist and public, of the global nature of contemporary issues. This book shows how an understanding of culture can throw light on the way environmental issues are perceived and interpreted, both by local communities and within the contemporary global arena. Taking an anthropological approach the book examines the relationship between human culture and human ecology, and considers how a cultural approach to the study of environmental issues differs from other established approaches in social science. This book adds significantly to our understanding of environmentalism as a contemporary phenomenon, by demonstrating the distinctive contribution of social and cultural anthropology to the environmental debate. It will be of particular interest to students and researchers in the fields of social science and the environment.

In the decade since the financial crisis of 2008, governments around the world have struggled to develop strategies to stabilize precarious markets, encourage growth, and combat mounting wealth inequality. In the United States, the recovery from that crisis has exacerbated the fears of the working and middle classes and pitted those classes against the wealthy. Although we participate every day in economic life as workers, consumers, employers, or activists, we often experience the economy as a mysterious force that we cannot control, or fully understand. Matthew Shadle argues that Catholics ought to be able to draw on their faith to help navigate and make sense of economic life, but too often the effort to get ahead or just stay afloat drowns out faith's appeal. Interrupting Capitalism proposes a new strategy for Christian economic discipleship. Rather than engage the two theological poles of continuity and rupture, Christians should interrupt capitalism: neither whole-heartedly endorsing global capitalism nor seeking to dismantle it. This means "breaking into" the economy, embracing those aspects that enhance human well-being while transforming the market in a spirit of solidarity. Shadle argues that all three of the dominant theological approaches dealing with economic life-the progressive, neoconservative, and liberationist-are theologies of continuity. A fourth approach, a communitarian one, he believes, can best embody the strategy of interrupting capitalism. The Catholic tradition, including its tradition of social teaching, provides a cultural structure that, along with their own social context, conditions how Catholics think about and engage in economic activity. Drawing on the resources of the tradition, theologians reflect on this activity, giving it a theoretical justification and offering correctives. Both the experience of ordinary Catholics and the work of theologians feed into new articulations of Catholic social teaching. Offering an overview of Catholic thought since the Second World War, Shadle begins with the experience of Catholics in Western Europe at mid-century, moving to Latin America and the United States in the 1970s and 80s, and then concluding with the phenomenon of globalization.

The processes of modernization and globalization promise more wealth and health for many people. But they are also a threat to the stability and quality of marriage and family life. This new book -- at once sobering and constructive -- looks at the impact of these processes on marriage and asks what Christianity, in cooperation with other religions, can do to strengthen married life today. Among the deleterious effects of modernization and globalization on marriage are a worldwide drift of men away from the responsibility of parenthood and the tendency of mothers too readily to take on the task of childrearing alone. After looking at recent research on these and other problems, Don Browning suggests that the cure for modern marital disruption entails reforming and reconstructing the institution of marriage while also nurturing relevant forms of social support. Yet the effort to initiate a "world marriage revival" requires a complex cultural work, and Browning explores the key contributions that the religions of the world must make for such an effort to be successful.

Widely assigned and taught in senior capstone and social theory courses, Sociology After the Crisis offers the first systematic theory of social differences built on the sociological traditions by embracing to Durkheim, Weber and other familiar figures. The first edition was acclaimed for its nuanced and original rereading of Durkheim in relation to the theoretical reasons he and his contemporaries neglected race and gender. This new edition features two chapters of new material written in the summer of 2003, as the new social structures of the 21st century became increasingly clear. The new Chapter Ten draws upon 9-11, the "new world order" of two Bush presidencies, and globalization to show how individuals' lives and sociologies must be thought about in new ways. These events also highlight how American society and sociology have responded and sometimes failed in the struggle over the crisis of modernism. Reviews for the First Edition: "[This] expansive reimagining of the historical roots of sociological imagination - especially as it embraces voices and visions long lost to our most important national debates - is balm to the fractured soul of American society. Lemert's elegant and passionate volume will aid immeasurably in our nation's search for sane solutions to the crises of purpose and perspective he so skillfully explores." Michael Eric Dyson, author of Making Malcolm and Between God and Gangsta' Rap "Elegantly crafted." Steven Seidman, State University of New York at Albany

This book provides a reassessment of the significance of Max Weber's work for the current debates about the institutional and organizational dynamics of modernity. It re-evaluates Weber's sociology of bureaucracy and his general account of the trajectory of modernity with reference to the strategic social structures that dominated the emergence and development of modern society. Included here are detailed analyses of contemporary issues such as the collapse of communism, fordism, coporatism and traditionalism in both Western and Eastern societies. All of the contributors are scholars of international repute. They undertake analyses of Weber's texts and his broader intellectual inheritance to reassert the centrality of Weberian sociology for our understanding of the moral, political and organizational dilemmas of late modernity. These analyses challenge orthodox readings of Weber as the prophet of the iron cage. Instead they offer interpretations of his work which emphasize the reality of modernity as a dual process with the potential for both disarticulation of rational structures and deeper colonization of daily life. Not only is this book essential reading for Weber specialists but it also provides compelling analyses of modernity and the inherently contingent nature of global cultural and stuctural transformation. Martin Albrow, Roehampton Institute; Stewart Clegg, University of Western Sydney; David Chalcraft, Oxford Brookes University; John Eldridge, Glasgow University; Larry J

This book analyses the impact of the Western idea of 'modernity' on development and underdevelopment in Africa. It traces the genealogy of the Western idea of modernity from European Enlightenment concepts of the universal nature of human history and development, and shows how this idea was used to justify the Western exploitation and oppression of Africa. It argues that contemporary development,

theory and practice is a continuation of the Enlightenment project and that Africa can only achieve real development by rejecting Western modernity and inventing its own forms of modernity. The book is divided into four sections. The first section provides an outline of the theory of modernity in the Enlightenment project. In the second section, an attempt is made to trace the genealogy of the idea of development as modernity and how the African development process gets entangled with it. Here, its evolution is mapped through three periods: early modernity, capitalist modernity and late modernity. Zeroing in on the current era of late or hypermodernity, the book contests the idea that there is something new in globalisation and its neo-liberal development paradigm. The third section turns to the complex but pertinent question of how, at the beginning of the twenty-first century, Africa can transcend the impasse of modernity. The fourth and final section sums up the argument and points the way forward. ????????????????"????"???(??????,??????????????"??"?????)????????????????????