Modernity At Large Cultural Dimensions Of Globalization Arjun Appadurai

01982133ec3bc3da364730d7bb06b4b8

Modernity at Large: Cultural Dimensions of Globalization

Arjun Appadurai

This wide-ranging and accessible contribution to the study of risk, ecology and environment helps us to understand the politics of ecology and the place of social theory in making sense of environmental issues. The book provides insights into the complex dynamics of change in 'risk societies'. This groundbreaking volume showcases the exciting work emerging from the ethnography of media, a burgeoning new area in anthropology that expands both social theory and ethnographic fieldwork to examine the way media—film, television, video—are used in societies around the globe, often in places that have been off the map of conventional media studies. The contributors, key figures in this new field, cover topics ranging from indigenous media projects around the world to the unexpected effects of state control of media to the local impact of film and television as they travel transnationally. Their essays, mostly new work produced for this volume, bring provocative new theoretical perspectives grounded in cross-cultural ethnographic realities to the study of media. Thirteen previously unpublished essays, notes, and interviews, with revisions, and with an additional list of where the contributions were originally published and a cumulative index for this anthology as a whole. The book aims to illustrate that what is distinctive about any particular society of its modernity, but rather its own unique debates about modernity. Behind the embattled arena of culture in India, for example, lie particular social and political interests such as the growing middle class, the entrepreneurs and commercial institutions, and the state. The contributors address the roles of these various intertwined interests in the making of India's public culture, each examining different sites of consumption. The sites which are explored include cinema, radio, cricket, restaurants and tourism. The book also makes distinct the differences among public, mass and popular culture. Offering a new framework for the cultural study of globalization, Modernity at Large shows how the imagination works as a social force in today's world, providing new resources for identity and energies for creating alternatives to the nation-state, whose era some see as coming to an end. Appadurai examines the current epoch of globalization, which is characterized by the win forces of mass migration and electronic mediation, and provides fresh ways of looking at popular consumption patterns, debates about multiculturism, and ethnic violence. He considers the way images—of lifestyles, popular culture, and self-representation—circulate internationally through the media and are often borrowed in surprising (to their originators) and inventive fashions. Until the close of the Second Vatican Council in 1965, the stance of the Roman Catholic Church toward the social, cultural, economic, and political developments of the twentieth century was largely antagonistic. Naturally opposed to secularization, skeptical of capitalist markets indifferent to questions of justice, confused and appalled by new forms of high and low culture, and resistant to the social and economic freedom of women—in all of these ways the Catholic Church set itself up as a thoroughly anti-modern institution. Yet, in and through the period from World War I to Vatican II, the Church did engage with, react to, and even accommodate various aspects of modernity. In All Good Books Are Catholic Books, Una M. Cadegan shows how the Church's official position on literary culture developed over this crucial period. The Catholic Church in the United States maintained an Index of Prohibited Books and the National Legion of Decency (founded in 1933) lobbied Hollywood to edit or ban movies, pulp magazines, and comic books that were morally suspect. These regulations posed an obstacle for the self-understanding of Catholic American readers, writers, and scholars. But as Cadegan finds, Catholics developed a rationale by which they could both respect the law of the Church as it sought to protect the integrity of doctrine and also engage the culture of artistic and commercial freedom in which they operated as Americans. Catholic literary figures including Flannery O’Connor and Thomas Merton are important to Cadegan’s argument, particularly as their careers and the reception of their work demonstrate shifts in the relationship between Catholicism and literary culture. Cadegan trains her attention on American critics, editors, and university professors and administrators who mediated the relationship among the Church, parishioners, and the culture at large. The Author Has Developed An Integrated Anthropological Framework In This Ethno-Historical Case Study In Which He Interprets The Politics Of Worship In A Famous Sri Vaisnav Shrine. A Striking Example Of The Fruitful Interaction Between Anthropology And History, This Book Provides A Unique Glimpse Of The Cultural Profile Of Social Change In Modern India, And Is An Important Addition To The Comparative Study Of Colonialism.Edited by one of the most prominent scholars in the field and including a distinguished group of contributors, this collection of essays makes a striking intervention in the increasingly heated debates surrounding the cultural dimensions of globalization. While including discussions about what globalization is and whether it is a meaningful term, the volume focuses in particular on the way that changing sites—local, regional, diaspore—are the scenes of emergent forms of sovereignty in which matters of style, sensibility, and ethos articulate new legalities and new kinds of violence. Seeking an alternative to the dead-end debate between those who see globalization as a phenomenon wholly without precedent and those who see it simply as modernization, imperialism, or global capitalism with a new face, the contributors seek to illuminate how space and time are transforming each other in special ways in the present era. They examine how this complex transformation involves changes in the situation of the nation, the state, and the city. With chapters examining different regions—China, Africa, South America, the Middle East, and Europe—and different disciplines—sociology, music, cinema, photography—the contributors are concerned with both the political economy of location and the locations in which political economies are produced and transformed. A special strength of the collection is its concern with emergent styles of subjectivity, citizenship, and mobilization and with the
transformation of state power through which market rationalities are distributed and embodied locally. Contributors. Arjun Appadurai, Jean François Bayart, Jérôme Biné, Néstor García Canclini, Leo Ching, Steven Feld, Ralf D. Hotchkiss, Wu Hung, Andreas Huyssen, Boubacar Touré Mandomé, Achille Mbembe, Philipe Rekacewicz, Saskia Sassen, and Anna Tsing. Shaped by modernity has yet to anticipate large gains in wealth, longevity, and (possibly) happiness—it has occurred together with a variety of serious problems. Chief among these are probable losses in subjective existential purpose and increases in psychopathology. A highly original theory of the ultimate limits of these trends is advanced, which unites prior work in psychometrics and evolutionary science. This theory builds on the social epistasis amplification model to argue that genetic and epigenetic changes in modernizing and modernized populations, stemming from shifts in selective pressures related to industrialization, have lowered human fitness and wellness. Cutting though the exaggerated and fanciful beliefs about the new possibilities of 'net life', Hine produces a distinctive understanding of the significance of the Internet and addresses such questions as: what challenges do the new technologies of communication pose for research methods? Does the Internet force us to rethink traditional categories of 'culture' and 'society'? In this compelling and thoughtful book, Hine shows that the Internet is both a site for cultural formations and a cultural artefact which is shaped by people's understandings and expectations. The Internet requires a new form of ethnography. The author considers the shape of this new ethnography, and guides readers through its applicability in a variety of contexts, including through essays on violence, commodification, nationalism, terror, and materiality. As nation-states in the Northern Hemisphere experience economic crisis, political corruption and racial tension, it seems as though they might be 'evolving' into the kind of societies normally associated with the 'Global South'. Anthropologists Jean and John Comaroff draw on their long experience of living in Africa to address a range of familiar themes - democracy, national borders, labour and capital and multiculturalism. They consider how we might understand these issues by using theory developed in the Global South. Challenging our ideas about 'developed' and 'developing' nations, Theory from the South provides new insights into key problems of our time.In the first two decades after W.W.II, social scientist heralded Turkey as an exemplar of a 'modernizing' nation in the Western mold. Images of unveiled women working next to clean-shaven men, healthy children in school uniforms, and downtown Ankara's modern architecture all proclaimed the country's success. Although Turkey's modernization began in the late Ottoman era, the establishment of the secular nation-state by Kemal Ataturk in 1923 marked the crystallization of an explicit, elite-driven 'project of modernity' that took its inspiration exclusively from the West. The essays in this book are the first attempt to examine the Turkish experiment with modernity from a broad, interdisciplinary perspective, encompassing the fields of history, the social sciences, the humanities, architecture, and urban planning. As they examine both the Turkish project of modernity and its critics, the contributors offer a fresh, balanced understanding of dilemmas now facing not only Turkey but also many other parts of the Middle East and the world at large. An international business expert helps you understand and navigate cultural differences in this insightful and practical guide, perfect for both your work and personal life. Americans precede anything new by saying 'We are nice guys' in hierarchy - hole, French, Dutch, and Germans say 'We are nice guys' in the hierarchy as well as at the bottom. Asians are the only one who think the best boss is just one of the crowd. It's no surprise that when they try and talk to each other, chaos breaks out. In The Culture Map, INSEAD professor Erin Meyer is your guide through this subtle, sometimes treacherous terrain in which people from starkly different backgrounds are expected to work harmoniously together. She provides a field-tested model for decoding how cultural differences impact international business, and combines a smart analytical framework with practical, actionable advice. While a large amount of scholarship about Milan Kundera's work exists, in Liisa Steinby's opinion his work has not been studied within the context of (European) modernity as a sociohistorical and a cultural concept. Of course, he is considered to be a modernist writer (some call him even a postmodernist), but what the broader concept of modernity intellectually, historically, socially, and culturally means for him and how this is expressed in his texts has not been thoroughly examined. Steinby's book fills this vacuum by analyzing Kundera's novels from the viewpoint of his understanding of the existential problems in the culture of modernity. In addition, his relation to those modernist novelists from the first half of the twentieth century who are most important for him is scrutinized in detail. Steinby's book Modernity and Modernity, while intended for students of European studies as well as to those interested in Central European studies. Key Points: Offers new insights into the work of the popular modern writer Milan Kundera. Expands the reader's understanding of the meaning of the concept of "modernity." Widens the literature available in English about Central European culture. Domestic servitude blurs the divide between family and work, affection and duty, the home and the world. In Cultures of Servitude, Raka Ray and Seemin Qayum offer an ethnographic account of domestic life and servitude in contemporary Kolkata, India, with a concluding comparison with New York City. Focused on employers as well as servants, men as well as women, across multiple generations, the book examines the practices and meaning of servitude around the home and in the public sphere. This book shifts the conversations surrounding domestic service away from an emphasis on the crisis of transnational care work to one about the constitution of class. It reveals how employers position themselves as middle and upper classes through evolving methods of servant and home management, even as servants grapple with the challenges of class and cultural distinction embedded in relations of domination and inequality. A leading interpreter of modernity argues that our culture of limitless self-fulfillment is making millions mentally ill. Training their analytic eye on manic depression and schizophrenia, Lisa Grande, in the culminating volume of her trilogy on rationalism, traces these dysfunctional relationships to society’s overburdening demands for self-realization. This penetrating book raises questions about how power operates in contemporary society. It explains how the speed of information flows has eroded the separate space needed for critical reflection. It argues that there is no longer an ‘outside’ to the global flows of communication and that the critique of information must take place within the information itself. The operative unit of the information society is the idea. With the demise of depth reflection, reflexivity now operates external to the subject in its circulation through networks of humans and intelligent machines. It is these ideas that make the critique of information possible. This book is a major testament to the prospects of culture, politics and theory in the global information society. Arjun Appadurai’s 1996 collection of essays Modernity At Large: Cultural Dimensions of Globalization helped reshape how anthropologists, geographers and philosophers saw and understood the key topic of our times: globalization. Globalization has long been recognized as one of the crucial factors shaping the modern world – a force that allows goods, people, money, information and culture to flow across borders with relative ease. But if globalization is reshaping the world, it is also viewed with increasing suspicion – and it is still not clear how to understand and conceptualize the huge shifts that are taking place. Appadurai’s work is now considered one of the most influential contributions to the field, largely because of its brilliantly creative approach to the conceptual problems posed by the deep and rapid changes.
Get Free Modernity At Large Cultural Dimensions Of Globalization Arjun Appadurai

that are involved. Critical thinking lies at the heart of the author’s approach to his writing. A common tactic among gifted creative thinkers is to shift a problem or argument into a novel interpretative framework, and this is exactly what Appadurai did. Modernity at Large interrogates Appadurai’s notion of ‘scapes, a set of separate, interacting flows that, he suggests, cross the globalized world: ethnoscapes (the flow of people), mediascapes (flow of media), technoscapes (technological interactions), finescapes (capital flow), and ideoscapes (the flow of ideologies). By constructing this creative framework, it becomes possible to undertake, as Appadurai does, a brilliant and original investigation of what globalization really means.DIVA sociology collection reviewing the state-of-historical-study in a wide range of areas while showcasing the use of poststructuralist approaches to studying family, gender, war, protest & revolution, state-making, social provisions, colonialism, trans/divThere has been a growing recognition in the post-Cold War era that culture has increasingly become a factor in determining the course of today’s complex and interconnected world. The U.S. experience in Afghanistan and Iraq extended this trend to national security and military operations. There is also a growing recognition by the national security community that culture is an important factor at the policy and strategy levels. Cultural proficiency at the policy and strategy levels means the ability to consider history, values, ideology, politics, religion, and other cultural dimensions and assess their potential effect on policy and strategy. The Analytical Cultural Framework for Strategy and Policy (ACFSP) is one systematic and analytical approach to the vital task of viewing the world through more cultural lenses. ACFSP identifies such cultural dimensions as important in policy and strategy formulation and outcomes. These dimensions are (1) Identity, or the basis for defining identity and its linkage to interests; (2) Political Culture, or the structure of power and decisionmaking; and (3), Resilience, or capacity or ability to resist, adapt or succumb to external forces. Identity is the most important, because it ultimately determines purpose, values and interests that form the foundation for policy and strategy to attain or preserve those interests.Introduces globalization, describing its history and importance in the present era, and discusses such economic concepts as free trade, jobs and wages, balance of trade, trade deficits, and key financial institutions. ‘The Cult of the Modern focuses on nineteenth-century France and Algeria and examines the role that ideas of modernity and modernization played in both national and colonial programs during the years of the Second Empire and the early Third Republic. Gavin Murray-Miller rethinks the subject by examining the idiomatic use of modernity in French cultural and political discourse. The Cult of the Modern argues that the modern French republic is a product of the nineteenth-century colonialism rather than a creation of the Enlightenment or the French Revolution. This analysis contests the predominant Parisian and metropolitan contexts that have traditionally framed French modernity studies, noting the important role that colonial Algeria and the administration of Muslim subjects played in shaping understandings of modern identity and governance among nineteenth-century politicians and intellectuals. In synthesizing the narratives of continental France and colonial North Africa, Murray-Miller proposes a new framework for nineteenth-century French political and cultural history, bringing into sharp relief the diverse ways in which the French nation was imagined and represented throughout the country’s turbulent postrevolutionary history, as well as the implications for prevailing understandings of France today. This fresh volume brings modernist criticism of the persistence of colonial ideologies to the forefront, a move that breaks new ground for a better understanding of the role of kabbalah in modern religious, intellectual, and political discourse.Wall Street and Silicon Valley – the two worlds this book examines – promote the illusion that scarcity can and should be eliminated in the age of seamless “flow.” Instead, Appadurai and Alexander propose a theory of habitual and strategic failure by exploring debt, crisis, digital divides, and (dis)connectivity. Moving between the planned obsolescence and deliberate precariously of digital technologies and the “too big to fail” logic of the Great Recession, they argue that the sense of failure is real in that it produces disappointment and pain. Yet, failure is not a self-evident quality of projects, institutions, technologies, or lives. It requires a new and urgent understanding of the conditions under which repeated breakdowns and collapses are quickly forgotten. By looking at such moments of forgetfulness, this highly original book offers a multilayered account of failure and a general theory of denial, memory, and nascent systems of control. ’Unfinished Gestures’ presents the social and cultural history of courtesans in South India, focusing on their encounters with colonial modernity in the 19th and early 20th centuries. Most interpretations of ethnicity concentrate on specific dimensions of identity or particular social formations within the context of ethnicity. Oommen conceives of the nation as a product of a fusion of territory and language. He demonstrates that neither religion nor race determines national identities. As territory is seminal for a nation to emerge and exist, the dissociation between people and their ‘homeland’ makes them an ethnie. Conceptualization itself is both a status to which nationals and ethnics ought to be entitled and a set of obligations, a role they are expected to play. As nationhood is the historical and political institution of the state and its citizens, this book examines to provide the empirical content of the argument. This book will be essential reading for second-year undergraduates and above in the areas of sociology, anthropology and cultural studies. ’Before the current global era it is impossible to imagine that comparable events [like September 11] could have occurred, reflecting as they do our new-found interdependence. The rise of global terrorism, like world-wide networks involving in money-laundering, drug-running and other forms of organized crime, are all parts of the dark side of globalisation. ’ From the new Preface. This book is based on the highly influential BBC Reith lecture series on globalisation delivered in 1999 by Anthony Giddens. Now updated with a new chapter addressing the post-September 11th global landscape, this book remains the intellectual benchmark on how globalisation is reshaping our lives. The changes are explored in five main chapters: * Globalisation * Risk * Tradition * Family * Democracy. Arjun Appadurai’s 1996 collection of essays Modernity At Large: Cultural Dimensions of Globalization helped reshape how anthropologists, geographers and philosophers saw and understood the key topic of our times: globalization. Globalization has long been recognized as one of the crucial factors shaping the modern world – a force that allows goods, people, money, information and culture to flow across borders with relative ease. But if globalization is reshaping the world, it is also viewed with increasing suspicion – and it is still not clear how to understand and conceptualize the huge shifts that are taking place. Appadurai’s work is now considered one of the most influential contributions to the field, largely because of its brilliantly creative approach to the conceptual problems posed by the deep and rapid changes that are involved. Critical thinking lies at the heart of the author’s approach to his writing. A common tactic among gifted creative thinkers is to shift a problem or argument into a novel interpretative framework, and this is exactly what Appadurai did. Modernity at Large interrogates modernity through Appadurai’s notion of ‘scapes,’ a set of separate, interacting flows that, he suggests, cross the globalized world: ethnoscapes (the flow of people), mediascapes (flow of media),
technoscapes (technological interactions), financescapes (capital flow), and ideoscapes (the flow of ideologies). By constructing this creative framework, it becomes possible to undertake, as Appadurai does, a brilliant and original investigation of what globalization really means. Through detailed ethnographic examples, in regions such as Mexico, Hawaii, Australia, India and China, he details the complex, volatile, slippered relationship between majorities and minorities that forms the desire to eradicate cultural difference. Appadurai analyzes the darker side of globalization: suicide bombings; anti-Americanism; the surplus of rage manifest in televised beheadings; the clash of global innovative framework for understanding sources of global violence, he describes how the nation-state has grown ambivalent about minorities at the same time that motivations, violence of ethnic cleansing on the one hand and extreme forms of political violence against civilian populations on the other. Fear of Small Numbers is Arjun Appadurai's answer to that question. A leading theorist of globalization, Appadurai turns his attention to the complex dynamics fueling large-scale, culturally motivated violence, from the genocides that racked Eastern Europe, Rwanda, and India in the early 1990s to the contemporary “war on terror.” Providing a conceptually innovative framework for understanding sources of global violence, he describes how the nation-state has grown ambivalent about minorities at the same time that international and national law, the volatile, slippered relationship between majorities and minorities forms the desire to eradicate cultural difference.