

The Roads To Modernity The British French And Ame

The years between the American Revolution of 1776, the French Revolution of 1789 and the European Revolutions of 1848 saw fundamental shifts from autocracy to emerging democracy. It is a vital period in what may be termed 'modernity': that is of the western societies that are increasingly industrial, capitalist and liberal democratic. Unsurprisingly, these years of stress and transition produced some significant reflections on politics and society. This indispensable introductory text considers how a cluster of key thinkers viewed the global political upheavals and social changes of their time, covering the work of:
• Edmund Burke
* Georg Hegel
• Thomas Paine
* Alexis de Tocqueville
• Jeremy Bentham
* Karl Marx and Friedrich Engels
Lively and approachable, it is essential reading for anyone with an interest in modern history, political history or political thought.

This book examines the photography’s unique capacity to represent time with a degree of elasticity and abstraction. Part object-study, part cultural/philosophical history, it examines the medium’s ability to capture and sometimes "defy" time, while also traveling as objects across time-and-space nexuses. The book features studies of understudied, widespread, practices: studio portraiture, motion studies, panoramas, racing photo finishes, composite college class pictures, planetary photography, digital montages, and extended-exposure images. A closer look at these images and their unique cultural/historical contexts reveals photography to be a unique medium for expressing changing perceptions of time, and the anxiety its passage provokes. This book is a product of a select and innovative “think tank,” NobbleAfriq Institute. It stands as the pillar and the revival of the African system of thought and spiritualism which, in turn, pave the road to Afro-modernity. For those seeking the answers to the root of the malady of our time in Africa, this book serves as a guide and inspiration. This book projects that the problem of Africa is Africa due to loss of intuitive thinking, freedom, and identity, which brought about the natural spiritual and psychological void known as “disintegrated individuality.” Failure of political leadership, lack of good governance, and stunted progress in Africa are not the main problems but symptoms of disintegrated individualism, which is a loss of sense of being. We are evolving beings; therefore, we can no longer search for our identity out of the old world of the past. Our old tribal and ancestral world are not lost but outgrown. As such, our identity and the meaning of who we are cannot be found; rather, they are to be created and achieved.

On March 26th, 1923, in a formal ceremony, construction of the Milan–Alpine Lakes autostrada officially began, the preliminary step toward what would become the first European motorway. That Benito Mussolini himself participated in the festivities indicates just how important the project was to Italian Fascism. Driving Modernity recounts the twisting fortunes of the autostrada, which-alongside railways, aviation, and other forms of mobility-Italian authorities hoped would spread an ideology of technological nationalism. It explains how Italy ultimately failed to realize its mammoth infrastructural vision, addressing the political and social conditions that made a coherent plan of development impossible.

How private transport changed interwar London

The Jewish Odyssey of George Eliot

Hayek’s Market Republicanism

The Rise of Common-Sense Conservatism

Between Heaven and Modernity

Photography, Temporality, and Modernity

Historical and Theoretical Perspectives

The church exists for the sake of the world. The crucial ecclesiological question that this book raises is How? How does the church exist for sake of the world? One can describe the theological reflections in this book as a form of concrete ecclesiology--critical theological reflections on the way the church is manifested in social and historical contexts as a social body. By using concepts like body, queer, human rights, practices, social process, and space, the manifestations of the concrete church are critically and constructively analyzed from a theological perspective. The arguments in the articles were presented at a symposium in Sweden. The purpose of the symposium was not to reach consensus but to stimulate creative and critical discussions concerning theology, politics and the identity of the church with a focus on Church of Sweden. American theologian William T. Cavanaugh, who has made himself known as a distinct voice in the discussion of ecclesiology and politics, participated and contributes with critical and constructive reflections on the relationship between church and state. This book offers important arguments and reflections into the discussion on eccliesiology and politics that has relevance far beyond the Swedish context. Contributors: JONAS IDESTR...M, WILLIAM T. CAVANAUGH, ARNE RASMUSSEN, HENRIK WIDMARK, G...RAN GUNNER, NINNA EDGARÐH, ANTJE JACKELJN, and OLA SIGURDSON.

The experience of suburban modernity looks at the history of the London suburbs in the interwar years. It shows that, contrary to those accounts that portray suburbia as static and boring, these suburbs were in fact at the heart of the adoption of private transport and new mobilities. Wealthier middle-class suburbanites enjoyed driving at speed on new arterial roads, visiting roadhouses for a transgressive night out, taking five-shilling flights from the local airport, and joining cycling and motorcycle clubs. All this fun came at a price for some in the form of thousands of deaths in road accidents, plane crashes on suburban housing and in the despoiling of the countryside through road development. This book will be welcomed by academics and students working in suburban studies, historical geography and interwar British history and can also be enjoyed by anyone interested in the history of London.

"In considering the lodestars of American neoconservative thought-among them Irving Kristol, Gertrude Himmelfarb, James Q. Wilson, and Francis Fukuyama-Antti Lepistö makes a compelling case for the centrality of their conception of "the common man" in accounting for the enduring power and influence of their thought. Lepistö locates the roots of this conception in the eighteenth-century Scottish Enlightenment. Subsequently, the neoconservatives weaponized the ideas of Adam Smith, Thomas Reid, and David Hume to denounce postwar liberal elites, educational authorities, and social reformers-ultimately giving rise to a defining force in American politics: the "common sense" of "the common man.""--

Past and Present brings together almost two dozen newly collected essays by the distinguished American historian and cultural critic, Gertrude Himmelfarb. Their common theme is the intriguing, often unexpected ways in which the past illuminates the present. The novelist William Faulkner wrote that “The past is never dead. It’s not even past.” In these essays, Himmelfarb shows the truth of this statement. She helps us find a new perspective on contemporary issues by bringing to bear a trenchant analysis of debates and thinkers of the past. She allows the past to inform the present without distorting either past or present. The essays, unified by the common theme of present and past, are varied. The topics range from the disorders of modern democracy to the challenges of postmodernism, from the Victorian ethos to the Jewish question. The thinkers range from Edmund Burke to Leo Strauss, from Cardinal Newman to Lionel Trilling. The political figures range from Benjamin Disraeli to Winston Churchill, from the American founders to Queen Elizabeth II. The underlying premise and principle of the essays is the conviction that the pursuit of knowledge and truth, however difficult or discomfoting, eminently matters, in the “practical life,” as Trilling put it, as in the “moral life.” Past and Present is a notable contribution to this endeavor—to understanding where we have been, where we are now, and where we may be—or should be—going.

The Limits of Liberty

Sociological Perspectives on Modernity

Technology, Experts, Politics, and Fascist Motorways, 1922-1943

A Critical Agenda

Political Islam, Iran, and the Enlightenment

Islam and Modernity

Rewriting Historiography

Writing on the history of German women has - like women's history elsewhere - undergone remarkable expansion and change since it began in the late 1960s. Today Women's history still continues to flourish alongside gender history but the focus of research has increasingly shifted from women to gender. This shift has made it possible to make men and masculinity objects of historical research too. After more than thirty years of research, it is time for a critical stocktaking of the "gendering" of the historiography on nineteenth and twentieth century Germany. To provide a critical overview in a comparative German-American perspective is the main aim of this volume, which brings together leading experts from both sides of the Atlantic. They discuss in their essays the state of historiography and reflect on problems of theory and methodology. Through compelling case studies, focusing on the nation and nationalism, military and war, colonialism, politics and protest, class and citizenship, religion, Jewish and non-Jewish Germans, the Holocaust, the body and sexuality and the family, this volume demonstrates the extraordinary power of the gender perspective to challenge existing interpretations and rewrite mainstream arguments.

Nationalism is a movement and a state of mind that brings together national identity, consciousness, and collectivities. A five-country study that spans five hundred years, this historically oriented work in sociology bids well to replace all previous works on the subject.

To what extent does peoplehood make sense today? Can plural societies tell national stories without marginalizing their minorities? Should historians be concerned with stories of peoplehood? These are the questions dealt with in this book. It describes, analyzes, and theorizes the nature and history of stories of peoplehood and their implications for national identities, public culture, and academic historiography in societies characterized by cultural and social diversity. The book offers theoretical reflections on the narrative character of national identities and empirical studies of the contexts in which they emerged.

This book offers a comprehensive and systematic overview of the flourishing genre of the contemporary Latin American road movie, of which Diarios de motocicleta and Y tu mamá también are only the best-known examples. It offers the first systematic survey of the genre and explains why the road movie is key to contemporary Latin American cinema and society. Proposing the new category of “counter-road movie,” and paying special attention to the genre’s intricate relationship to modernity, Nadia Lie charts the variety of the road movie through films by both renowned and emerging filmmakers. The Latin American (Counter-) Road Movie and Ambivalent Modernity engages with ongoing debates on transnationalism and takes the reader along a wide range of topics, from exile to undocumented migration, from tourism to internally displaced people.

Narrating Peoplehood amidst Diversity

Past and Present

For the Sake of the World

The experience of suburban modernity

Time Warped

Five Roads to Modernity

Settings of Silver

This is a book about Christianity in one particular region in Kenya. It walks into churches, listens to sermons, dances to music, and interviews the people sitting in the pews, all with the aim of understanding how spiritual power enables these churches to function as agents within their contemporary society. Ecclesiastical communities in Africa draw upon divine power in order to engage in modernity-related topics. Humans are not unresponsive to global flows of meaning; they are integrative agents who fashion their world by living in it. The kind of modernity arising from these churches does not blindly follow Western forms, but flows from its own internal logic in which spiritual power occupies central hermeneutical function. Theological resources contribute to the formation of sociological expressions. Divine power pertains directly to human constructs, which then allows the churches to actively “image” God for the development of unique forms of modernity arising on the continent.

Through the lens of the everyday, this book explores “[the countryside] as an inhabited and practised realm with lived rhythms and routines. It relocates the topography of everyday life from its habitually urban focus, out into the English countryside. The rural is often portrayed as existing outside of modernity, or as its passive victim. Here, the rural is recast as an active and complex site of modernity, a shift which contributes alternative ways of thinking the rural and a new perspective on the everyday. In each chapter, pieces of visual culture - including scrapbooks, art works, adverts, photographs and films - are presented as tools of analysis which articulate how aspects of the everyday might operate differently in non-metropolitan places. The book features new readings of the work of significant artists and photographers, such as Jeremy Deller and Alan Kane, Stephen Willats, Anna Fox, Andrew Cross, Tony Ray Jones and Homer Sykes, seen through this rural lens, together with analysis of visually fascinating archival materials including early Shell Guides and rarely seen scrapbooks made by the Women’s Institute. Combining everyday life, rural modernity and visual cultures, this book is able to uncover new and different stories about the English countryside and contribute significantly to current thinking on everyday life, rural geographies and visual cultures.

This original and persuasive book examines the moral and religious revival led by the Church of England before and after the Glorious Revolution, and shows how that revival laid the groundwork for a burgeoning civil society in Britain. After outlining the Church of England’s key role in the increase of voluntary, charitable, and religious societies, Brent Sirotea examines how these groups drove the modernization of Britain through such activities as settling immigrants throughout the empire, founding charity schools, distributing devotional literature, and evangelizing and educating merchants, seamen, and slaves throughout the British empire!all leading to what has been termed the “age of benevolence.”

In this lively comedy of love and money in sixteenth-century Venice, Bassanio wants to impress the wealthy heiress Portia, but lacks the necessary funds. He turns to his merchant friend, Antonio, who is forced to borrow from Shylock, a Jewish moneylender. When Antonio’s business falters, repayment becomes impossible, and by the terms of the loan agreement, Shylock is able to demand a pound of Antonio’s flesh. Portia cleverly intervenes, and all ends well (except of course for Shylock).

Eight Chinese Poets on the Road to Modernity

A Contextualized Theological Study of Power and Humanity witin Akamba Christianity in Kenya

Rural Modernity, Everyday Life and Visual Culture

Islam, Culture, and Political Change

The Challenges of Modernity, from the Pre-Victorians to the Postmodernists

Archaeology, Consumption, and the Road to Modernity

The Promise of an Almost Forgotten Tradition

More than a generation after the rise of women’s history alongside the feminist movement, it is still difficult, observes Catherine Brekus, to locate women in histories of American religion. Mary Dyer, a Quaker who was hanged for heresy; Lizzie Robinson, a former slave and laundress who sold Bibles door to door; Sally Priesand, a Reform rabbi; Estela Ruiz, who saw a vision of the Virgin Mary--how do these women’s stories change our understanding of American religious history and American women’s history? In this provocative collection of twelve essays, contributors explore how considering the religious history of American women can transform our dominant historical narratives. Covering a variety of topics--including Mormonism, the women’s rights movement, Judaism, witchcraft trials, the civil rights movement, Catholicism, everyday religious life, Puritanism, African American women’s activism, and the Enlightenment--the volume enhances our understanding of both religious history and women’s history. Taken together, these essays sound the call for a new, more inclusive history. Contributors: Ann Braude, Harvard Divinity School Catherine A. Brekus, University of Chicago Divinity School Anthea D. Butler, University of Rochester Emily Clark, Tulane University Kathleen Sprows Cummings, University of Notre Dame Amy Koehlinger, Florida State University Janet Moore Lindman, Rowan University Susanna Morrill, Lewis and Clark College Kristy Nabhan-Warren, Augustana College Pamela S. Nadell, American University Elizabeth Reis, University of Oregon Marilyn J. Westerkamp, University of California, Santa Cruz

In this brilliant look at the rise of political Islam, the distinguished political scientist and anthropologist Mahmood Mamdani brings his expertise and insight to bear on a question many Americans have been asking since 9/11: how did this happen? Mamdani dispels the idea of “good” (secular, westernized) and “bad” (premodern, fanatical) Muslims, pointing out that these judgments refer to political rather than cultural or religious identities. The presumption that there are “good” Muslims readily available to be split off from “bad” Muslims masks a failure to make a political analysis of our times. This book argues that political Islam emerged as the result of a modern encounter with Western power, and that the terrorist movement at the center of Islamist politics is an even more recent phenomenon, one that followed America’s embrace of proxy war after its defeat in Vietnam. Mamdani writes with great insight about the Reagan years, showing America’s embrace of the highly ideological politics of “good” against “evil.” Identifying militant nationalist governments as Soviet proxies in countries such as Nicaragua and Afghanistan, the Reagan administration readily backed terrorist movements, hailing them as the “moral equivalents” of America’s Founding Fathers. The era of proxy wars has come to an end with the invasion of Iraq. And there, as in Vietnam, America will need to recognize that it is not fighting terrorism but nationalism, a battle that cannot be won by occupation. Good Muslim, Bad Muslim is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today.

A survey of the poetry written between 1917 and 1922 by Chou Tso-jen, Hsü Yü-no, Yeh Sheng-t’ao, Yü P’ing-po, Chu Tzu-ch’ing, Liu Yen-lin, Kuo Shao-yü, and Cheng Chen-to.

Gertrude Himmelfarb’s elegant and wonderfully readable work, The Roads to Modernity, reclaims the Enlightenment from historians who have downgraded its importance and from scholars who have given preeminence to the Enlightenment in France over concurrent movements in England and in America. Himmerlfarb demonstrates the primacy and wisdom of the British, exemplified in such thinkers as Adam Smith, David Hume, and Edmund Burke, as well as the unique and enduring contributions of the American Founders. It is their Enlightenments, she argues, that created a social ethic - humane, compassionate and realistic - that still resonates strongly today.

The Sociology of Religion

The Christian Monitors

The American Right and the Reinvention of the Scottish Enlightenment

An Introduction to Judaism

The Oxford Handbook of the Sociology of Religion

Swedish Ecclesiology in Dialogue with William T. Cavanaugh

Androgynous Subjectivity and the Recreative in the Writings of Mary Robinson, Samuel Taylor Coleridge, and Mary Shelley

Christian Socialism is a movement that arose in England in the mid-nineteenth century and continues into the twenty-first century. This form of socialism was aimed, in the first instance, not at institutional reform or the nationalization of the means of production as the moral rot that lay at the foundation of first industrial and then digital society. They opposed what we call neoliberalism and what was then known as political economy because supporters of these ideologies believed that moral convictions had no practical conviction rested upon the false belief that people are essentially selfish, competitive individuals seeking personal happiness. The aim of Christian Socialists was to replace this "rotten" moral foundation with another based on the view that people are social and competitive. Their goal was nothing less than a new society built not upon selfishness and aggression but upon social virtues such as equality, fellowship, cooperation, service, and justice. They did not deny the presence of selfishness; however, they believed deeper than egotism and conflict, and they sought a society built upon this belief.

Drawing on current trends in post-modernism and post-humanism this books offers a challenge to current ways of thinking, theorising and talking about animals and humanimal relations

This book discusses responses to the challenges faced by two different Iberian imperial systems in their struggle to sustain territorial integrity and economic interests in the face of international competition. During a so-called period of 'Enlightened Despotism' and Portugal sought to harness Enlightenment ideas to their policies of reform. The Iberian Enlightenment, however, did not rely exclusively on government sponsorship – it had existing foundations in sixteenth-century Spanish humanism and subsequent attempts by individuals in major cities frequently operated independently of government. The Enlightenment contributed greatly to the availability of potential political solutions to the urgent matter of political status, in the attempt to transform absolutist governments into the process on the structures of medieval foundations, contemporary revolutions or less radical constitutional monarchies, or a combination of sources more closely aligned with Ibero-American realities.

Class and State in Early Modern France explores the economic, social, ideological and political foundations of French Absolutism. David Parker’s challenging interpretation presents French Absolutism as a remarkably successful attempt to preserve the political and social traditional order. This reassessment runs contrary to much revisionist historiography, rejecting the widespread tendency to treat French Absolutism either as an instrument of capitalism or political modernisation. It also discusses a number of contentious issues

capitalism, the relationship between class and status, as well as the structure and ideology of the absolute state itself. It will be of interest to early modern historians of France, Britain and Europe.

The Religious History of American Women

Liangyou, Kaleidoscopic Modernity and the Shanghai Global Metropolis, 1926-1945

Conscience, Science, and Civilizations : Selected Writings

The Roads to Modernity

Renaissance Humanism, from the Middle Ages to Modern Times

The British, French and American Enlightenments

The Church of England and the Age of Benevolence, 1680-1730

Focusing on Samuel Taylor Coleridge, Mary Robinson and Mary Shelley, this book uses key concepts of androgyny, subjectivity and the re-creative as a productive framework to trace the fascinating textual interactions and dialogues among these authors. It crosses the boundary between male and female writers of the Romantic period by linking representations of gender with late Enlightenment upheavals regarding creativity and subjectivity, demonstrating how these interrelated concerns dismantle traditional binaries separating the canonical and the noncanonical; male and female; poetry and prose; good and evil; subject and object. Through the convergences among the writings of Coleridge, Mary Robinson, and Mary Shelley, the book argues that each dismantles and reconfigures subjectivity as androgynous and amoral, subverting the centrality of the male gaze associated with canonical Romanticism. In doing so, it examines key works from each author's oeuvre, from Coleridge's "canonical" poems such as Rime of the Ancient Mariner, through Robinson's lyrical poetry and novels such as Walsingham, to Mary Shelley's fiction, including Frankenstein, Mathilda, and The Last Man.

Original Scholarly Monograph

The Oxford Handbook of the Sociology of Religion draws on the expertise of an international team of scholars providing both an entry point into the sociological study and understanding of religion and an in-depth survey into its changing forms and content in the contemporary world. The role and impact of religion and spirituality on the politics, culture, education and health in the modern world is rigorously discussed and debated. The study of the sociology of religion forges interdisciplinary links to explore aspects of continuity and change in the contemporary interface between society and religion. Using a combination of theoretical, methodological and content-led approaches, the fifty-seven contributors collectively emphasise the complex relationships between religion and aspects of life from scientific research to law, ecology to art, music to cognitive science, crime to institutional health care and more. The developing character of religion, irreligion and atheism and the impact of religious diversity on social cohesion are explored. An overview of current scholarship in the field is provided in each themed chapter with an emphasis on encouraging new thinking and reflection on familiar and emergent themes to stimulate further debate and scholarship. The resulting essay collection provides an invaluable resource for research and teaching in this diverse discipline.

Ali Mirsepassi's book presents a powerful challenge to the dominant media and scholarly construction of radical Islamist politics, and their anti-Western ideology, as a purely Islamic phenomenon derived from insular, traditional and monolithic religious 'foundations'. It argues that the discourse of political Islam has strong connections to important and disturbing currents in Western philosophy and modern Western intellectual trends. The work demonstrates this by establishing links between important contemporary Iranian intellectuals and the central influence of Martin Heidegger's philosophy. We are also introduced to new democratic narratives of modernity linked to diverse intellectual trends in the West and in non-Western societies, notably in India, where the ideas of John Dewey have influenced important democratic social movements. As the first book to make such connections, it promises to be an important contribution to the field and will do much to overturn some pervasive assumptions about the dichotomy between East and West.

Good Muslim, Bad Muslim

A Snowy Morning

Reconstructing Suzhou, 1895-1937

Multiple Models and Competing Realities

Reimagining the Past

Political Thought in the Age of Revolution 1776-1848

On the Roads to Modernity

A new edition of a successful book from one of the biggest names in the field of the sociology of religion. The first edition is widely adopted and cited throughout the world, and readers will be keen to see this revised and updated version.

The Present Title Is A Descriptive Analysis Of The Nature, Motivation And Changes In Islam In Modern Indian Perspectives. It Has Been Studied From Three Point Of Views Metaphysical Institutional And Historical.

Metaphysical Studies Deals With The Concept Of Truth And Its Ultimate Destiny, However Institutional Study Involves In Mode Of Belief And Worship. Both Studies Are Challenged By Modern Islamic Historians. All Islamic

Modernists Have Raised Question Mark On The Traditional Islamic Thought And Theology. The Creation Of New Values And Preservation Of Old Tradition Has Created Some Problem Among Islamic Modernists. In Context Of Indian

Muslims, Such A Fresh Outlook By Indian Islamic Scholars, Is Absolutely Essential For Giving Enlightenment And Guidance Of Lay Muslims, Who Stand Totally Confused By The Antagonistic Ideas.

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Can Islamic societies embrace democracy? In Democracy in Modern Iran, Ali Mirsepassi maintains that it is possible, demonstrating that Islam is not inherently hostile to the idea of democracy. Rather, he provides new perspective on how such a political and social transformation could take place, arguing that the key to understanding the integration of Islam and democracy lies in concrete social institutions rather than pre-conceived ideas, the every day experiences rather than abstract theories. Mirsepassi, an Iranian native, provides a rare inside look into the country, offering a deep understanding of how Islamic countries like Iran and Iraq can and will embrace democracy. Democracy in Modern Iran challenges readers to think about Islam and democracy critically and in a far more nuanced way than is done in black-and-white dichotomies of Islam vs. Democracy, or Iran vs. the West. This essential volume contributes important insights to current discussions, creating a more complex conception of modernity in the Eastern world and, with it, Mirsepassi offers to a broad Western audience a more accurate, less clichéd vision of Iran's political reality.

The Enlightenment in Iberia and Ibero-America

Time and the Shape of History

Nationalism

Christian Socialism

The Latin American (Counter-) Road Movie and Ambivalent Modernity

Africa - The Road to Afro-Modernity

Theorizing Animals

Material Worlds examines consumption from an archaeological perspective, broadly exploring the intersection of social relations and objects through the processes of production, distribution, use, reuse, and discard. Interrogating individual objects as well as considering the contexts in which acts of consumption take place, a range of case studies present the intertwined issues of power, inequality, identity, and community as mediated through choice, access, and use of the diversity of mass-produced goods. Key themes of this innovative volume include the relationship between colonial, political and economic structures and the practices of consumption, the use of consumer goods in the construction and negotiation of identity, and the dialectic between strategies of consumption and individual or community choices. Situating studies of consumerism within the field of historical archaeology, this exciting collection reflects on the interrelationship between the material and ideological aspects of culture. With a focus on North America from the seventeenth through the early twentieth centuries, Material Worlds is an important examination of consumption which will appeal to scholars with interests in colonialism, gender and race, as well as those engaged with the material culture of the emergent modern world.

Starting with an essay on the Renaissance as the concluding phase of the Middle Ages and ending with appreciations of Paul Oskar Kristeller, the great twentieth-century scholar of the Renaissance, this new volume by John Monfasani brings together seventeen articles that focus both on individuals, such as Erasmus of Rotterdam, Angelo Poliziano, Marsilio Ficino, and Niccolò Perotti, and on large-scale movements, such as the spread of Italian humanism, Ciceronianism, Biblical criticism, and the Plato-Aristotle Controversy. In addition to entering into the persistent debate on the nature of the Renaissance, the articles in the volume also engage what of late have become controversial topics, namely, the shape and significance of Renaissance humanism and the character of the Platonic Academy in Florence.

This collection of original essays explores the rise of popular print media in China as it relates to modernity in the global metropolis of Shanghai from 1926 to 1945.

A comprehensive survey of Judaism, its history, beliefs, practices and customs, branches and sects, from its founding to the present day.

Gendering Modern German History

Driving Modernity

America, the Cold War, and the Roots of Terror

Burke to Marx

Philosophies of Hope and Despair

Class and State in Ancien Regime France

The Road to Modernity?

Combining social, political, and cultural history, this book examines the contestation over space, history, and power in the late Qing and Republican-era reconstruction of the ancient capital of Suzhou as a modern city. Located fifty miles west of Shanghai, Suzhou has been celebrated throughout Asia as a cynosure of Chinese urbanity and economic plenty for a thousand years. With the city's 1895 opening as a treaty port, businessmen and state officials began to draw on Western urban planning in order to bolster Chinese political and economic power against Japanese encroachment. As a result, both Suzhou as a whole and individual components of the cityscape developed new significance according to a calculus of commerce and nationalism. Japanese monks and travelers, Chinese officials, local people, and others competed to claim Suzhou's streets, state institutions, historic monuments, and temples, and thereby to define the course of Suzhou's and greater China's modernity.

Friedrich Hayek was the 20th century's most significant free market theorist and over the course of his long career he developed a critique of the danger that state power poses to individual liberty. In rejecting much of the liberal tradition's concern for social justice and democratic participation, Hayek would help clear away many intellectual obstacles to the emergence of neoliberalism in the last quarter of the 20th century. At the core of this book is a new interpretation of Hayek, one that regards him as an exponent of a neo-Roman conception of liberty and interprets his work as a form of 'market republicanism'. It examines the contemporary context in which Hayek wrote, and places his writing in the long republican intellectual tradition. Hayek's Market Republicanism will be of interest to advanced students and researchers across the history of economic thought, the history of political thought, political economy and political philosophy.

It is one of the curiosities of history that the most remarkable novel about Jews and Judaism, predicting the establishment of the Jewish state, should have been written in 1876 by a non-Jew - a Victorian woman and a formidable intellectual, who is generally regarded as one of the greatest of English novelists. And it is still more curious that Daniel Deronda, George Eliot's last novel, should have been dismissed, by many of her admirers at the time and by some critics since, as something of an anomaly, an inexplicable and unfortunate turn in her life and work. Yet Eliot herself was passionately committed to that novel, having prepared herself for it by an extraordinary feat of scholarly research in five languages (including Hebrew), exploring the ancient, medieval, and modern sources of Jewish history. Three years later, to reenforce that commitment, she wrote an essay, the very last of her writing, reaffirming the heritage of the Jewish "nation" and the desirability of a Jewish state - this well before the founders of Zionism had conceived of that mission. Why did this Victorian novelist, born a Christian and an early convert to agnosticism, write a book so respectful of Judaism and so prescient about Zionism? And why at a time when there were no pogroms or persecutions to provoke her? What was the general conception of the "Jewish question," and how did Eliot reinterpret that "question," for her time as well as ours? Gertrude Himmelfarb, a leading Victorian scholar, has undertaken to unravel the mysteries of Daniel Deronda. And the mysteries of Eliot herself: a novelist who deliberately wrote a book she knew would bewilder many of her readers, a distinguished woman who opposed the enfranchisement of women, a moralist who flouted the most venerable of marital conventions - above all, the author of a novel that is still an inspiration or provocation to readers and critics alike.

Democracy in Modern Iran

Re-Imaging Modernity

The Road to Modernity in 'new Societies'

Material Worlds

Papers

Re-thinking Humanimal Relations

Rethinking the Romantic Era