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Instead, as Giddens taught, it is a feature of modernity as we live it, an almost inevitable byproduct of social complexity that can only be better managed rather than eradicated.

Almost five years ...

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The study of modern and contemporary art from Islamic lands, and particularly the Arab world, is a developing field. Over the past few decades, a variety of publications on modern and contemporary art ...

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Among the varied examples of modern nation building, Japan has come to occupy a ... An adequate definition of political development should contain psychological as well as



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modern internet, to be programmable, and to support agile  
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By 1837, when modern competitive swimming began in London ... Early interest in stroke development Throughout the 1800s, a series of swimming strokes evolved. The sidestroke, in which the swimmer ...

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Indeed it is such a dire situation that specialists such as Jennifer Townson, migration and modern slavery envoy at the UK ' s Foreign, Commonwealth & Development Office, fear that “ the progress ...

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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

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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.

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By tracing out the intersection between the imagined space of the national economy and the gendered construction of "expert" knowledge in development thought, Suzanne Bergeron provides a provocative analysis of development discourse and practice. By elaborating a framework of including/excluding economic subjects and activities in development economics, she provides a rich account of the role that economists have played in framing the contested political and cultural space of development. Bergeron's account of the construction of the national economy as an object of development policy follows its shifting meanings through modernization and growth models, dependency theory, structural adjustment, and contemporary debates

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about globalization and highlights how intersections of nation and economy are based on gendered and colonial scripts. The author's analysis of development debates effectively demonstrates that critics of development who ignore economists' nation stories may actually bolster the formation they are attempting to subvert. Fragments of Development is essential reading for those interested in development studies, feminist economics, international political economy, and globalization studies.

African development has long been described as behind or below that of 'advanced', 'First World', industrialized nations.



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Consequently, discourses of African progress from colonialism to the present have focused on transforming African societies from 'backwardness' and ubiquitous poverty to more prosperous, 'modern' conditions. African societies are generally understood as dichotomously configured between elites and impoverished masses. As a result, contemporary African development is aimed primarily at policing wanton elites and providing for the precarious poor. While both these objectives are worthwhile, they create a limited representation of African societies; one focused exclusively on extremes. The existence and experiences of African middle classes are largely ignored. Recently, however, reports have signaled the emergence of an African 'middle class' and forecasted its positive impact on

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development. This thesis investigates a particular subset of West African middle classes in development discourses at the end of empire. I argue for the longstanding existence of modern African middle classes in West Africa and describe how popular notions of African development and modernity have limited our ability to see African middle classes. I examine Western-educated segments of the middle classes at the end of colonialism, and identify them as significant middling groups because of their position between supposedly 'backwards' African traditionalism and Western modernity as well as their position astride capital and labor. Because of their middling character, Western-educated middle classes in West Africa emerged as both subjects and objects of development in the transition from colonial to

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nation-states. I emphasize how notions of progress created by and about Western-educated West Africans focused on the imperatives of modernization and state-led development. The thesis focuses on definitions of African middle classes, notions of African modernity, and visions of national development at the end of empire. I examine social theories about middle classes in general and African class structures in particular before discussing visions of development as expressed by influential Westerneducated Africans. I point to nationalism as a unifying class project for Western-educated Africans at the end of colonialism, and underscore how Westerneducated Africans envisioned the advent of African nations as the continent's entry into the modern world. National development then appeared as a strategy for

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'backwards' nations to 'catch-up', and Western-expertise was offered as an expedient way to boost growth and modernize new nations. Examples from Ghana and Côte d'Ivoire are provided throughout the thesis to illustrate general claims and to highlight variation within West Africa. At the end of colonialism, ideas about development in Ghana and Côte d'Ivoire were almost antithetical. These two countries demonstrate how differences in ideology, imperial relations, and state-led development strategies necessarily affected the size and strength of Western-educated middle classes at the end of empire. In all, this thesis highlights the power of development discourses in constructing certain images of 'African society' which, in turn, propel particular development projects. How we imagine and represent

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African societies has important effects. This thesis pushes the way we understand Africa's past as well as contemporary class constructions. I attempt to insert the middle classes into representations of African societies with the belief that including the middle classes will produce more accurate and realistic ideas about African development.

Cultures of Uneven and Combined Development seeks to explore and develop Leon Trotsky ' s concept of uneven and combined development, aiming to adapt the political and historical analysis which originated in Trotsky ' s Russia for use within the contemporary field of world literature.

This book investigates modern global civilization, offering an

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Alternative to post-colonial theories and the "multiple modernities" approach (as well as the civilizational theory linked to it). It argues that modernity has become a global civilization that is heterogeneous and intertwined with other civilizations, and also aims at a renewal of critical theory that is not US-centric and Eurocentric, focusing instead on China, South Asia (India) and Latin America (Brazil). Dealing with the themes of centre-periphery relations, complexity (including culture and religion), democracy and emancipatory possibilities, this book is based on general theoretical ideas such as collective subjectivity, the interplay of memory and creativity, and the concept of "modernizing moves," so as to deal with historical contingency.

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"This vivid portrait of the art world in Turkey explores how a cohort of influential Turkish modernists built a new art world in Istanbul and Ankara after World War II. The entrepreneur and female gallerist Adalet Cimcoz, the art critic (and future prime minister) Bülent Ecevit, and artists like Aliye Berger, Füreya Koral, and Bedri Rahmi Eyübo lu were focused on issues beyond aesthetics. On the canvas, in criticism, and in the gallery, these cultural pioneers also grappled with economic questions, attempting to transform their country from a 'developing nation' into a major player in the global markets of the postwar period. Elucidating for the first time landmark works of Turkish modernism, along with an innovative array of sources--from gossip columns to economic theory--Sarah-Neel Smith reveals the art world as a

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key site for the articulation of Turkish nationhood in the mid-twentieth century. This groundbreaking study offers economic development as a new framework for analyzing global modernisms of the twentieth century"--

With the urbanization of the world's population proceeding apace and the equally rapid urbanization of poverty, urban theory has an urgent challenge to meet if it is to remain relevant to the majority of cities and their populations, many of which are outside the West. This groundbreaking book establishes a new framework for urban development. It makes the argument that all cities are best understood as 'ordinary', and crosses the longstanding divide in urban scholarship and urban policy between Western and other



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cities (especially those labelled ' Third World ' ). It considers the two framing axes of urban modernity and development, and argues that if cities are to be imagined in equitable and creative ways, urban theory must overcome these axes with their Western bias and that resources must become at least as cosmopolitan as cities themselves.

Tracking paths across previously separate literatures and debates, this innovative book - a postcolonial critique of urban studies - traces the outlines of a cosmopolitan approach to cities, drawing on evidence from Rio, Johannesburg, Lusaka and Kuala Lumpur. Key urban scholars and debates, from Simmel, Benjamin and the Chicago School to Global and World Cities theories are explored, together with anthropological and

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developmentalist accounts of poorer cities. Offering an alternative approach, Ordinary Cities skilfully brings together theories of urban development for students and researchers of urban studies, geography and development.

Once lauded as the wave of the African future, Zambia's economic boom in the 1960s and early 1970s was fueled by the export of copper and other primary materials. Since the mid-1970s, however, the urban economy has rapidly deteriorated, leaving workers scrambling to get by.

Expectations of Modernity explores the social and cultural responses to this prolonged period of sharp economic decline. Focusing on the experiences of mineworkers in the Copperbelt region, James Ferguson traces the failure of

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standard narratives of urbanization and social change to make sense of the Copperbelt's recent history. He instead develops alternative analytic tools appropriate for an "ethnography of decline." Ferguson shows how the Zambian copper workers understand their own experience of social, cultural, and economic "advance" and "decline." Ferguson's ethnographic study transports us into their lives—the dynamics of their relations with family and friends, as well as copper companies and government agencies. Theoretically sophisticated and vividly written, *Expectations of Modernity* will appeal not only to those interested in Africa today, but to anyone contemplating the illusory successes of today's globalizing economy.

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Cauca, located in southwestern Colombia and home to the largest indigenous population in the country, is renowned as a site of indigenous mobilization. In 1994, following a destructive earthquake, many families in Cauca were forced to leave their communities of origin and relocate to other areas within the province where the state provided them with land and housing. Noting that disasters offer communities the opportunity to remake themselves and their priorities, David D. Gow examines how three different communities established after the earthquake wrestled with conflicting visions of development. He shows how they each countered traditional notions of development by moving beyond a myopic obsession with poverty alleviation to demand that Colombia become more inclusive and treat all

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of its people as citizens with full rights and responsibilities.

Through ethnographic fieldwork conducted annually in Cauca from 1995 through 2002, Gow compares the development plans of the three communities, looking at both the planning processes and the plans themselves. In so doing, he demonstrates that there is no single indigenous approach to development and modernity. He describes differences in how each community defined and employed the concept of culture, how they connected a concern with culture to economic and political reconstruction, and how they sought to assert their own priorities while engaging with the existing development resources at their disposal. Ultimately, Gow argues that the moral vision advanced by the indigenous movement, combined with the growing

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importance attached to human rights, offers a fruitful way to think about development: less as a process of integration into a rigidly defined modernity than as a critical modernity based on a radical politics of inclusive citizenship.

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