

Mirror Of Modernity Invented Traditions Of Modern Japan

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Judaism

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Violence and democracy may seem fundamentally incompatible, but the two have often been intimately and inextricably linked. In *Ruffians, Yakuza, Nationalists*, Eiko Maruko Siniawer argues that violence has been embedded in the practice of modern Japanese politics from the very inception of the country's experiment with democracy. As soon as the parliament opened its doors in 1890, brawls, fistfights, vandalism, threats, and intimidation quickly became a fixture in Japanese politics, from campaigns and elections to legislative debates. Most of this physical force was wielded by what Siniawer calls "violence specialists": ruffians and yakuza. Their systemic and enduring political violence—in the streets, in the halls of parliament, during popular protests, and amid labor strife—ultimately compromised party politics in Japan and contributed to the rise of militarism in the 1930s. For the post-World War II years, Siniawer illustrates how the Japanese developed a preference for money over violence as a political tool of choice. This change in tactics signaled a political shift, but not necessarily an evolution, as corruption and bribery were in some ways more insidious, exclusionary, and undemocratic than violence. Siniawer demonstrates that the practice of politics in Japan has been dangerous, chaotic, and far more violent than previously thought. Additionally, crime has been more political. Throughout the book, Siniawer makes clear that certain yakuza groups were ideological in nature, contrary to the common understanding of organized crime as nonideological. *Ruffians, Yakuza, Nationalists* is essential reading for anyone wanting to comprehend the role of violence in the formation of modern nation-states and its place in both democratic and fascist

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movements.

The Invention of Private Life

The changing face of the liberal creed from the ancient world to today The Lost History of Liberalism challenges our most basic assumptions about a political creed that has become a rallying cry—and a term of derision—in today's increasingly divided public square. Taking readers from ancient Rome to today, Helena Rosenblatt traces the evolution of the words "liberal" and "liberalism," revealing the heated debates that have taken place over their meaning. She debunks the popular myth of liberalism as a uniquely Anglo-American tradition, and shows how it was only during the Cold War that it was refashioned into an American ideology focused on individual freedoms. This timely and provocative book sets the record straight on a core tenet of today's political conversation, laying the foundations for a more constructive discussion about the future of liberal democracy.

Overcoming Modernity

The essays in this volume, which lie at the intersection of the study of literature, social theory, and intellectual history, locate serious reflections on modernity's complexities in the vibrant currents of modern Indian literature, particularly in the

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realms of fiction, poetry, and autobiography. Sudipta Kaviraj shows that Indian writers did more than adopt new literary trends in the nineteenth and twentieth centuries. They deployed these innovations to interrogate fundamental philosophical questions of modernity. Issues central to modern European social theory grew into significant themes within Indian literary reflection, such as the influence of modernity on the nature of the self, the nature of historicity, the problem of evil, the character of power under the conditions of modern history, and the experience of power as felt by an individual subject of the modern state. How does modern politics affect the personality of a sensitive individual? Is love possible between intensely self-conscious people, and how do individuals cope with the transience of affections or the fragility of social ties? Kaviraj argues that these inquiries inform the heart of modern Indian literary tradition and that writers, such as Bankimchandra Chattopadhyay, Rabindranath Tagore, and Sibnath Sastri, performed immeasurably important work helping readers to think through the predicament of modern times.

Peasant Protests and Uprisings in Tokugawa Japan

Neil Smelser's *Social Paralysis and Social Change* is one of the most comprehensive histories of mass education ever written. It tells the story of how working-class education in nineteenth-century Britain—often paralyzed by class, religious, and economic conflict—struggled forward toward change. This book is

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ambitious in scope. It is both a detailed history of educational development and a theoretical study of social change, at once a case study of Britain and a comparative study of variations within Britain. Smelser simultaneously meets the scholarly standards of historians and critically addresses accepted theories of educational change—"progress," conflict, and functional theories. He also sheds new light on the process of secularization, the relations between industrialization and education, structural differentiation, and the role of the state in social change. This work marks a return for the author to the same historical arena—Victorian Britain—that inspired his classic work *Social Change in the Industrial Revolution* thirty-five years ago. Smelser's research has again been exhaustive. He has achieved a remarkable synthesis of the huge body of available materials, both primary and secondary. Smelser's latest book will be most controversial in its treatment of class as a primordial social grouping, beyond its economic significance. Indeed, his demonstration that class, ethnic, and religious groupings were decisive in determining the course of British working-class education has broad-ranging implications. These groupings remain at the heart of educational conflict, debate, and change in most societies—including our own—and prompt us to pose again and again the chronic question: who controls the educational terrain?

Civilization and Monsters

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Japan today is haunted by the ghosts its spectacular modernity has generated. Deep anxieties about the potential loss of national identity and continuity disturb many in Japan, despite widespread insistence that it has remained culturally intact. In this provocative conjoining of ethnography, history, and cultural criticism, Marilyn Ivy discloses these anxieties—and the attempts to contain them—as she tracks what she calls the vanishing: marginalized events, sites, and cultural practices suspended at moments of impending disappearance. Ivy shows how a fascination with cultural margins accompanied the emergence of Japan as a modern nation-state. This fascination culminated in the early twentieth-century establishment of Japanese folklore studies and its attempts to record the spectral, sometimes violent, narratives of those margins. She then traces the obsession with the vanishing through a range of contemporary reconfigurations: efforts by remote communities to promote themselves as nostalgic sites of authenticity, storytelling practices as signs of premodern presence, mass travel campaigns, recallings of the dead by blind mediums, and itinerant, kabuki-inspired populist theater.

Jewish Music and Modernity

Is there really such a thing as Jewish music? And how does it survive as a practice of worship and cultural expression even in the face of the many brutal aesthetic and political challenges of modernity? In *Jewish Music and Modernity*, Philip V. Bohlman imparts these questions with a new light that transforms the very

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historiography of Jewish culture in modernity. Based on decades of fieldwork and archival study throughout the world, Bohlman intensively examines the many ways in which music has historically borne witness to the confrontation between modern Jews and the world around them. Weaving a historical narrative that spans from the end of the Middle Ages to the Holocaust, he moves through the vast confluence of musical styles and repertoires. From the sacred and to the secular, from folk to popular music, and in the many languages in which it was written and performed, he accounts for areas of Jewish music that have rarely been considered before. Jewish music, argues Bohlman, both survived in isolation and transformed the nations in which it lived. When Jews and Jewish musicians entered modernity, authenticity became an ideal to be supplanted by the reality of complex traditions. Klezmer music emerged in rural communities cohabited by Jews and Roma; Jewish cabaret resulted from the collaborations of migrant Jews and non-Jews to the nineteenth-century metropolises of Berlin and Budapest, Prague and Vienna; cantors and composers experimented with new sounds. The modernist impulse from Felix Mendelssohn to Gustav Pick to Arnold Schoenberg and beyond became possible because of the ways music juxtaposed aesthetic and cultural differences. Jewish Music and Modernity demonstrates how borders between repertoires are crossed and the sound of modernity is enriched by the movement of music and musicians from the peripheries to the center of modern culture. Bohlman ultimately challenges readers to experience the modern confrontation of self and other anew.

Philosophy and the Mirror of Nature

Why, from the eighteenth century onwards, did some countries embark on a path of sustained economic growth, while others stagnated? This text looks at the kind of institutions that are required in order for change to take place, and Ringmar concludes that for sustained development to be possible, change must be institutionalized. Taking a global view, Ringmar investigates the implications of his conclusion on issues facing the developing world today.

Mirror of Modernity

Japanese modern times -- Japanese modern within modernity -- Placing the consumer-subject within mass culture -- Erotic grotesque nonsense as montage -- Japanese modern culture as politics -- The documentary impulse -- Japanese modern sites -- The modern girl as militant (movement on the streets) -- The café waitress sang the blues -- Friends of the movies (from ero to empire) -- The household becomes modern life -- Asakusa, honky-tonk tempo -- Asakusa eroticism -- Gonda Yasunoke's Asakusa -- Soeda Azenbo's Asakusa -- Kawabata Yasunari's Asakusa -- Iwasaki Akira's pork cutlet problem (Hollywood as fantasy) -- Ozaki Midori (love for a cane and a hat) -- Down-and-out grotesquerie -- Modern nonsense.

The Off-Modern

The description for this book, *The Culture of the Meiji Period*, will be forthcoming.

The Mechanics of Modernity in Europe and East Asia

Rise of the Modern Hospital is a focused examination of hospital design in the United States from the 1870s through the 1940s. This understudied period witnessed profound changes in hospitals as they shifted from last charitable resorts for the sick poor to premier locations of cutting-edge medical treatment for all classes, and from low-rise decentralized facilities to high-rise centralized structures. Jeanne Kisacky reveals the changing role of the hospital within the city, the competing claims of doctors and architects for expertise in hospital design, and the influence of new medical theories and practices on established traditions. She traces the dilemma designers faced between creating an environment that could function as a therapy in and of itself and an environment that was essentially a tool for the facilitation of increasingly technologically assisted medical procedures. Heavily illustrated with floor plans, drawings, and photographs, this book considers the hospital building as both a cultural artifact, revelatory of external medical and social change, and a cultural determinant, actively shaping what could and did take place within hospitals.

The Invention of Madness

Writing with wit and erudition, Thornton discusses in fascinating detail those areas of Greek life--sexuality and sexual roles; slavery and war; philosophy and politics--that some modern critics have made into Rcontested sites.S He also reclaims the importance of those core ideas the Greeks invented, ideas about human fate and purpose that have shaped the modern world.

Tradition Through Modernity

Examining a wide array of ancient writings, Brent Nongbri dispels the commonly held idea that there is such a thing as ancient religion. Nongbri shows how misleading it is to speak as though religion was a concept native to pre-modern cultures.

A History of Mathematics

This book explores examples of this process of invention and addresses the complex interaction of past and present in a fascinating study of ritual and symbolism.

Inventing the Way of the Samurai

Based on the travels of Griffis, Morse, and Hearn in the late 1800s, these stories evoke the immediacy of daily experience in Meiji, Japan, a nation still feudal in many of its habits yet captivating to Westerners for its gentleness, beauty, and pure charm. Illustrated.

Mirror of Modernity

This spirited and engaging multidisciplinary volume pins its focus on the lived experiences and cultural depictions of women's mobility and labor in Japan. The theme of "modern girls" continues to offer a captivating window into the changes that women's roles have undergone during the course of the last century. Here we encounter Japanese women inhabiting the most modern of spaces, in newly created professions, moving upward and outward, claiming the public life as their own: shop girls, elevator girls, dance hall dancers, tour bus guides, airline stewardesses, international beauty queens, overseas teachers, corporate soccer players, and even female members of the Self-Defense Forces. Directly linking gender, mobility, and labor in 20th and 21st century Japan, this collection brings to life the ways in which these modern girls—historically and contemporaneously—have influenced social roles, patterns of daily life, and Japan's

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global image. It is an ideal guidebook for students, scholars, and general readers alike.

The Invention of Tradition

This book is based on an expert group meeting entitled 'Male Roles and Masculinities in the Perspective of a Culture of Peace', which was organised by UNESCO in Oslo, Norway in 1997, the first international discussion of the connections between men and masculinity and peace and war. The group consisted of researchers, activists, policy makers and administrators and the aim of the meeting was to formulate practical suggestions for change. Chapters in the book consist of both regional case studies and social science research on the connections of traditional masculinity and patriarchy to violence and peace building. The Culture of Peace initiatives in this book show how violence is ineffective, and the book contests the views in the socialisation of boy-children that aggressiveness, violence and force are an acceptable means of expression.

The Culture of the Meiji Period

In the ancient city of Kyoto, contemporary artisans and designers are using heritage techniques and traditional clothing aesthetics to reinvent wafuku

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(Japanese clothing, including kimono) for modern life. *Japan Beyond the Kimono* explores these shifts, highlighting developments in the Kyoto fashion industry such as its integration of digital weaving and printing techniques and the influence of social media on fashion distribution systems. Through case studies of designers, artisans, and retailers, Jenny Hall provides a comprehensive picture of the reasons behind the production and consumption of these rejuvenated fashion goods. She argues that conceptualisations of Japanese tradition include innovation and change, which is vital to understanding how Japanese cultural heritage is both sustained and evolving. Essential reading for students and scholars of fashion, anthropology, and Japanese studies, Jenny Hall's sensory ethnography is the first of its kind, describing the lived experiences of people in the Kyoto textiles industry, explaining the renewal of traditional techniques and styles, and placing them both within contexts such as transnational 'craftscapes' and fast or slow fashion systems.

Before Religion

Social Paralysis and Social Change

The Japanese peasant has been thought of as an obedient and passive subject of

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the feudal ruling class. Yet Tokugawa villagers frequently engaged in unlawful and disruptive protests. Moreover, the frequency and intensity of the peasants' collective action increased markedly at the end of the Tokugawa period. Stephen Vlastos's examination of the changing patterns of peasant protest in the Fukushima area shows that peasant mobilization was restricted both ideologically and organizationally and that peasants did not become a prime moving force in the Meiji Restoration.

A Bitter Revolution

Discusses the representation/role of the supernatural or the "fantastic" in the construction of Japanese modernism in late 19th and early 20th century Japan.

The Merchant's Tale

Winner of the Commonwealth Prize New York Times Book Review—Notable Fiction 2002 Entertainment Weekly—Best Fiction of 2002 Los Angeles Times Book Review—Best of the Best 2002 Washington Post Book World—Raves 2002 Chicago Tribune—Favorite Books of 2002 Christian Science Monitor—Best Books 2002 Publishers Weekly—Best Books of 2002 The Cleveland Plain Dealer—Year's Best Books Minneapolis Star Tribune—Standout Books of 2002 Once upon a time, when

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the earth was still young, before the fish in the sea and all the living things on land began to be destroyed, a man named William Buelow Gould was sentenced to life imprisonment at the most feared penal colony in the British Empire, and there ordered to paint a book of fish. He fell in love with the black mistress of the warder and discovered too late that to love is not safe; he attempted to keep a record of the strange reality he saw in prison, only to realize that history is not written by those who are ruled. Acclaimed as a masterpiece around the world, Gould's Book of Fish is at once a marvelously imagined epic of nineteenth-century Australia and a contemporary fable, a tale of horror, and a celebration of love, all transformed by a convict painter into pictures of fish.

Modern Girls on the Go

This collection of essays challenges the notion that Japan's present cultural identity is the simple legacy of its pre-modern and insular past. Scholars examine "age-old" Japanese cultural practices and show these to be largely creations of the modern era.

The Lost History of Liberalism

Another Reason

In April 1859, at age fifty, Shinohara Chūemon left his old life behind. Chūemon, a well-off farmer in his home village, departed for the new port city of Yokohama, where he remained for the next fourteen years. There, as a merchant trading with foreigners in the aftermath of Japan's 1853 "opening" to the West, he witnessed the collapse of the Tokugawa shogunate, the civil war that followed, and the Meiji Restoration's reforms. *The Merchant's Tale* looks through Chūemon's eyes at the upheavals of this period. In a narrative history rich in colorful detail, Simon Partner uses the story of an ordinary merchant farmer and its Yokohama setting as a vantage point onto sweeping social transformation and its unwitting agents. Chūemon, like most newcomers to Yokohama, came in search of economic opportunity. His story sheds light on vital issues in Japan's modern history, including the legacies of the Meiji Restoration; the East Asian treaty port system; and the importance of everyday life—food, clothing, medicine, and hygiene—for national identity. Centered on an individual, *The Merchant's Tale* is also the story of a place. Created under pressure from aggressive foreign powers, Yokohama was the scene of gunboat diplomacy, a connection to global markets, the birthplace of new lifestyles, and the beachhead of Japan's modernization. Partner's history of a vibrant meeting place humanizes the story of Japan's revolutionary 1860s and their profound consequences for Japanese society and culture.

Greek Ways

This volume examines the development of the 'way of the samurai' (bushidō), which is popularly viewed as a defining element of the Japanese national character and even the 'soul of Japan' - to provide an overview of modern Japanese social, cultural, and political history.

Rise of the Modern Hospital

This book examines the making of heritage in contemporary Japan, investigating the ways in which particular objects, practices and institutions are ascribed public recognition and political significance. Through detailed ethnographic and historical case studies, it analyses the social, economic, and even global political dimensions of cultural heritage. It shows how claims to heritage status in Japan stress different material qualities of objects, places and people - based upon their ages, originality and usage. Following on an introduction that thoroughly assesses the field, the ethnographic and historiographic case studies range from geisha; noh masks; and the tea ceremony; urban architecture; automata; a utopian commune and the sites of Mitsubishi company history. They examine how their heritage value is made and re-made, and appraise the construction of heritage in cases where the heritage value resides in the very substance of the object's material composition - for

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example, in architecture, landscapes and designs - and show how the heritage industry adds values to existing assets: such as sacredness, urban charm or architectural and ethnic distinctiveness. The book questions the interpretation of material heritage as an enduring expression of social relations, aesthetic values and authenticity which, once conferred, undergoes no subsequent change, and standard dismissals of heritage as merely a tool for enshrining the nation; supporting the powerful; fostering nostalgic escapism; or advancing capitalist exploitation. Finally, it considers the role of people as agents of heritage production, and analyses the complexity of the relationships between people and objects. This book is a rigorous assessment of how conceptions of Japanese heritage have been forged, and provides a wealth of evidence that questions established assumptions on the nature and social roles of heritage.

Modern Japan: an Interpretive Anthology

Throughout most of history, in China the insane were kept within the home and treated by healers who claimed no specialized knowledge of their condition. In the first decade of the twentieth century, however, psychiatric ideas and institutions began to influence longstanding beliefs about the proper treatment for the mentally ill. In *The Invention of Madness*, Emily Baum traces a genealogy of insanity from the turn of the century to the onset of war with Japan in 1937, revealing the complex and convoluted ways in which “madness” was transformed

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in the Chinese imagination into “mental illness.” Focusing on typically marginalized historical actors, including municipal functionaries and the urban poor, *The Invention of Madness* shifts our attention from the elite desire for modern medical care to the ways in which psychiatric discourses were implemented and redeployed in the midst of everyday life. New meanings and practices of madness, Baum argues, were not just imposed on the Beijing public but continuously invented by a range of people in ways that reflected their own needs and interests. Exhaustively researched and theoretically informed, *The Invention of Madness* is an innovative contribution to medical history, urban studies, and the social history of twentieth-century China.

Male Roles, Masculinities and Violence

"This book forces a rethinking of the contentional dichotomy between tradition and modernity. The authors argue provocatively that much of Japanese 'tradition' is a modern invention."--Gail Lee Bernstein, author of *Haruko's World* "Sure to stimulate debate in the field of Japanese studies, this important work deftly historicizes the origins of such 'traditional practices' as judo or Japanese-style management."--Peter Duus, author of *The Abacus and the Sword*

Gould's Book of Fish

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China is now poised to take a key role on the world stage, but in the early twentieth century the situation could not have been more different. Rana Mitter goes back to this pivotal moment in Chinese history to uncover the origins of the painful transition from a premodern past into a modern world. By the 1920s the seemingly civilized world shaped over the last two thousand years by the legacy of the great philosopher Confucius was falling apart in the face of western imperialism and internal warfare. Chinese cities still bore the imprints of its ancient past with narrow, lanes and temples to long-worshipped gods, but these were starting to change with the influx of foreign traders, teachers, and missionaries, all eager to shape China's ancient past into a modern present. Mitter takes us through the resulting social turmoil and political promise, the devastating war against Japan in the 1940s, Communism and the Cultural Revolution of the 1960s, and the new era of hope in the 1980s ended by the Tian'anmen uprising. He reveals the impetus behind the dramatic changes in Chinese culture and politics as being China's "New Culture" - a strain of thought which celebrated youth, individualism, and the heady mixture of strange and seductive new cultures from places as far apart as America, India, and Japan.

Beyond Black

A History of Mathematics: From Mesopotamia to Modernity covers the evolution of mathematics through time and across the major Eastern and Western civilizations.

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It begins in Babylon, then describes the trials and tribulations of the Greek mathematicians. The important, and often neglected, influence of both Chinese and Islamic mathematics is covered in detail, placing the description of early Western mathematics in a global context. The book concludes with modern mathematics, covering recent developments such as the advent of the computer, chaos theory, topology, mathematical physics, and the solution of Fermat's Last Theorem. Containing more than 100 illustrations and figures, this text, aimed at advanced undergraduates and postgraduates, addresses the methods and challenges associated with studying the history of mathematics. The reader is introduced to the leading figures in the history of mathematics (including Archimedes, Ptolemy, Qin Jiushao, al-Kashi, al-Khwarizmi, Galileo, Newton, Leibniz, Helmholtz, Hilbert, Alan Turing, and Andrew Wiles) and their fields. An extensive bibliography with cross-references to key texts will provide invaluable resource to students and exercises (with solutions) will stretch the more advanced reader.

The Making of Buddhist Modernism

"This book is about the progress, migration, and impact of the Manchu written language. A key characteristic of Manchu is that it could be read by speakers of other languages without those speakers' ever hearing it spoken. This is a book in intellectual history, cultural history, and the history of language"--

Erotic Grotesque Nonsense

In the summer of 1942 Japan's leading cultural authorities gathered in Tokyo to discuss the massive cultural, technological, and intellectual changes that had transformed Japan since the Meiji period. They feared that without a sufficient understanding of these developments, the Japanese people would lose their identity to the reckless and rapid process of modernization. The participants of this symposium hoped to settle the question of Japanese cultural identity at a time when their country was already at war with England and the United States. They presented papers and held roundtable discussions analyzing the effects of modernity from the diverse perspectives of literature, history, theology, film, music, philosophy, and science. Taken together, their work represents a complex portrait of intellectual discourse in wartime Japan, marked not only by a turn toward fascism but also by a profound sense of cultural crisis and anxiety. *Overcoming Modernity* is the first English translation of the symposium proceedings. Originally published in 1942, this material remains one of the most valuable documents of wartime Japanese intellectual history. Richard F. Calichman reproduces the entire proceedings and includes a critical introduction that provides thorough background of the symposium and its reception among postwar Japanese thinkers and critics. The aim of this conference was to go beyond facile and unreflective discussions concerning Japan's new spiritual order and examine more substantially the phenomenon of Japanese modernization and westernization. This

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does not mean, however, that a consensus was reached among the symposium's participants. Their tense debate reflects the problematic efforts within Japan, if not throughout the rest of the world at the time, to resolve the troubling issues of modernity.

Ruffians, Yakuza, Nationalists

Another Reason is a bold and innovative study of the intimate relationship between science, colonialism, and the modern nation. Gyan Prakash, one of the most influential historians of India writing today, explores in fresh and unexpected ways the complexities, contradictions, and profound importance of this relationship in the history of the subcontinent. He reveals how science served simultaneously as an instrument of empire and as a symbol of liberty, progress, and universal reason--and how, in playing these dramatically different roles, it was crucial to the emergence of the modern nation. Prakash ranges over two hundred years of Indian history, from the early days of British rule to the dawn of the postcolonial era. He begins by taking us into colonial museums and exhibitions, where Indian arts, crafts, plants, animals, and even people were categorized, labeled, and displayed in the name of science. He shows how science gave the British the means to build railways, canals, and bridges, to transform agriculture and the treatment of disease, to reconstruct India's economy, and to transfigure India's intellectual life--all to create a stable, rationalized, and profitable colony under British

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domination. But Prakash points out that science also represented freedom of thought and that for the British to use it to practice despotism was a deeply contradictory enterprise. Seizing on this contradiction, many of the colonized elite began to seek parallels and precedents for scientific thought in India's own intellectual history, creating a hybrid form of knowledge that combined western ideas with local cultural and religious understanding. Their work disrupted accepted notions of colonizer versus colonized, civilized versus savage, modern versus traditional, and created a form of modernity that was at once western and indigenous. Throughout, Prakash draws on major and minor figures on both sides of the colonial divide, including Mahatma Gandhi, Jawaharlal Nehru, the nationalist historian and novelist Romesh Chunder Dutt, Prafulla Chandra Ray (author of *A History of Hindu Chemistry*), Rudyard Kipling, Lord Dalhousie, and John Stuart Mill. With its deft combination of rich historical detail and vigorous new arguments and interpretations, *Another Reason* will recast how we understand the contradictory and colonial genealogy of the modern nation.

Discourses of the Vanishing

Bringing together scholars from around the world, this first book in the Palgrave Macmillan Transnational History Series raises the question of how we can get away from the contemporary language of globalization, so as to identify meaningful, global ways of defining historical events and processes in the late Nineteenth and

Twentieth centuries.

The Early Modern Travels of Manchu

A great deal of Buddhist literature and scholarly writing about Buddhism of the past 150 years reflects, and indeed constructs, a historically unique modern Buddhism, even while purporting to represent ancient tradition, timeless teaching, or the "essentials" of Buddhism. This literature, Asian as well as Western, weaves together the strands of different traditions to create a novel hybrid that brings Buddhism into alignment with many of the ideologies and sensibilities of the post-Enlightenment West. In this book, David McMahan charts the development of this "Buddhist modernism." McMahan examines and analyzes a wide range of popular and scholarly writings produced by Buddhists around the globe. He focuses on ideological and imaginative encounters between Buddhism and modernity, for example in the realms of science, mythology, literature, art, psychology, and religious pluralism. He shows how certain themes cut across cultural and geographical contexts, and how this form of Buddhism has been created by multiple agents in a variety of times and places. His position is critical but empathetic: while he presents Buddhist modernism as a construction of numerous parties with varying interests, he does not reduce it to a mistake, a misrepresentation, or fabrication. Rather, he presents it as a complex historical process constituted by a variety of responses -- sometimes trivial, often profound --

to some of the most important concerns of the modern era.

Competing Visions of World Order

Hailed as a "writer of subtlety and depth," Hilary Mantel turns her dark genius on the world of psychics in this smart, unsettling novel (Joyce Carol Oates) A paragon of efficiency, Colette took the next natural step after finishing secretarial school by marrying a man who would do just fine. After a sobering, do-it-yourself divorce, Colette is at a loss for what to do next. Convinced that she is due an out-of-hand, life-affirming revelation, she strays into the realm of psychics and clairvoyants, hungry for a whisper to set her off in the right direction. At a psychic fair in Windsor she meets the charismatic Alison. Alison, the daughter of a prostitute, beleaguered during her childhood by the pressures of her connection to the spiritual world, lives in a different kind of solitude. She cannot escape the dead who speak to her, least of all the constant presence of Morris, her low-life spiritual guide. An expansive presence onstage, Alison at once feels her bond with Colette, inviting her to join her on the road as her personal assistant and companion. Troubles spiral out of control when the pair moves to a suburban wasteland in what was once the English countryside and take up with a spirit guide and his drowned therapist. It is not long before Alison's connection to the place beyond black threatens to uproot their lives forever. This is Hilary Mantel at her finest- insightful, darkly comic, unorthodox, and thrilling to read.

Making Japanese Heritage

When studying social practices that are regarded as traditional, 'tradition' is usually seen as an element of meaning. Whose meaning is it? Is it a meaning generated by those who study tradition or those who are being studied? In both cases, particular criteria for traditionality are employed, whether these are explicated or not. The individuals, groups of people and institutions that are studied may continue to uphold their traditions or name their practices traditions without having to state in analytical terms their criteria for traditionality. This cannot, however, apply to people who make the study of traditions their profession, especially those engaged in the academic field of the 'science of tradition,' a paraphrase given to folklore studies. Traditions call for explanation, instead of being merely described or used as explanations for apparent repetitions, reiterations, replications, continuations or symbolic linking in social practice, values, meaning, culture, and history. In order to explain the concept of tradition and the category of the traditional, scholars must situate its use in particular historically specific discourses -- ways of knowing, speaking, conceptualisation and representation -- in which social acts receive their meanings as traditional. This book argues that since the concepts of tradition and modern are fundamentally modern, what they aim to and are able to describe, report and denote is epistemologically modern, as that which is regarded as non-modern and traditional is appropriated into modern social knowledge through modern concepts and

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discursive means. Modernity cannot represent non-modernity without modern mediation, which therefore makes the representations of non-modernity also modern. Accordingly, the book deals with the modernness of objectifying, representing and studying folklore and oral traditions. The first section focuses on modern and tradition as modern concepts, and the conception of folklore and its study as a modern trajectory. The second section discusses the politics of folklore with regard to nationalism, and the role of folk tradition in the production of nation-state identity in Finland.

We Have Never Been Modern

Svetlana Boym writes a new genealogy of modernity, moving beyond older debates between modernism and postmodernism to focus on the intersection of art, architecture, technology, and philosophy in the early twenty-first century. Drawing on theories of Georg Simmel, Henri Bergson, Aby Warburg, and Jacques Derrida, Boym presents the off-modern as an eccentric, self-questioning, anti-authoritarian perspective with roots in the Russian avant-garde, now developed in surprising ways by contemporary artists, architects, and curators around the world. She illustrates the off-modern in discussions of (and with) figures as diverse as architect Rem Koolhaas, Albanian artist-turned-mayor Edi Rama, an art collective in Delhi, and the creator of the Museum of Jurassic Technology in Los Angeles. Both a manifesto and a memoir, *The Off-Modern* often returns to themes of travel and

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immigration, exploring issues of diasporic intimacy and productive estrangement amid nostalgic landscapes of urban ruins.

Mirror in the Shrine

Judaism makes the bold argument that the very concept of a religion of 'Judaism' is an invention of the Christian church. The intellectual journey of world-renowned Talmud scholar Daniel Boyarin, this book will change the study of "Judaism"—an essential key word in Jewish Studies—as we understand it today. Boyarin argues that although the world treats the word "Judaism" as appropriate for naming an alleged religion of the Jews, it is in fact a Christian theological concept only adopted by Jews with the coming of modernity and the adoption of Christian languages.

Japan beyond the Kimono

With the rise of science, we moderns believe, the world changed irrevocably, separating us forever from our primitive, premodern ancestors. But if we were to let go of this fond conviction, Bruno Latour asks, what would the world look like? His book, an anthropology of science, shows us how much of modernity is actually a matter of faith. What does it mean to be modern? What difference does the

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scientific method make? The difference, Latour explains, is in our careful distinctions between nature and society, between human and thing, distinctions that our benighted ancestors, in their world of alchemy, astrology, and phrenology, never made. But alongside this purifying practice that defines modernity, there exists another seemingly contrary one: the construction of systems that mix politics, science, technology, and nature. The ozone debate is such a hybrid, in Latour's analysis, as are global warming, deforestation, even the idea of black holes. As these hybrids proliferate, the prospect of keeping nature and culture in their separate mental chambers becomes overwhelming—and rather than try, Latour suggests, we should rethink our distinctions, rethink the definition and constitution of modernity itself. His book offers a new explanation of science that finally recognizes the connections between nature and culture—and so, between our culture and others, past and present. Nothing short of a reworking of our mental landscape. *We Have Never Been Modern* blurs the boundaries among science, the humanities, and the social sciences to enhance understanding on all sides. A summation of the work of one of the most influential and provocative interpreters of science, it aims at saving what is good and valuable in modernity and replacing the rest with a broader, fairer, and finer sense of possibility.

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