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Habitations of Modernity: Essays in the Wake of Subaltern Studies Habitations of Modernity: Essays in the Wake of Subaltern Studies Lal, Vinay 2004-10-01 00:00:00 R EV I EW S | 343 Taylorâ s solution appears to be a remarkably frequent recourse to such words as role, space, link, and connect. She writes crisply enough about sailing, trading, and marauding; recruiting, cooperating, and banning ...

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Habitations of Modernity: Essays in the Wake of Subaltern Studies In Habitations of Modernity , Dipesh Chakrabarty explores the complexities of modernism in India and seeks principles of humaneness grounded in everyday life that may elude grand political theories.

In Habitations of Modernity, Dipesh Chakrabarty explores the complexities of modernism in India and seeks principles of humaneness grounded in everyday life that may elude grand political theories. The questions that motivate Chakrabarty are shared by all postcolonial historians and anthropologists: How do we think about the legacy of the European Enlightenment in lands far from Europe in geography or history? How can we envision ways of being modern that speak to what is shared around the world, as well as to cultural diversity? How do we resist the tendency to justify the violence accompanying triumphalist moments of modernity? Chakrabarty pursues these issues in a series of closely linked essays, ranging from a history of the influential Indian series Subaltern Studies to examinations of specific cultural practices in modern India, such as the use of khadi-Gandhian style of dress-by male politicians and the politics of civic consciousness in public spaces. He concludes with considerations of the ethical dilemmas that arise when one writes on behalf of social justice projects.

Dipesh Chakrabarty s eagerly anticipated book examines the politics of history through the career and in many ways tragic fate of the distinguished historian Sir Jadunath Sarkar (1870-1957). One of the most important scholars in India during the first half of the twentieth century, Sarkar was knighted in 1929 and is still the only Indian historian to have ever been elected an Honorary Fellow of the American Historical Association. He was a universalizing and scientific historian, highly influential during much of his career, but, by the end of his lifetime, he became marginalized by the history establishment in

India. History, Chakrabarty writes, sometimes plays truant with historians: by the 1970s when Chakrabarty himself was a novice historian Sarkar was almost completely forgotten. Through Sarkar's story, Chakrabarty explores the role of historical scholarship in India's colonial modernity and throws new light on the ways that postcolonial Indian historians embraced a more partisan idea of truth in the name of democratic and anti-colonial politics."

Beyond Belief is a bold rethinking of the formation and consolidation of nation-state ideologies. Analyzing India during the first two decades following its foundation as a sovereign nation-state in 1947, Srirupa Roy explores how nationalists are turned into nationals, subjects into citizens, and the colonial state into a sovereign nation-state. Roy argues that the postcolonial nation-state is consolidated not, as many have asserted, by efforts to imagine a shared cultural community, but rather by the production of a recognizable and authoritative identity for the state. This project—of making the state the entity identified as the nation's authoritative representative—emphasizes the natural cultural diversity of the nation and upholds the state as the sole unifier or manager of the "naturally" fragmented nation; the state is unified through diversity. Roy considers several different ways that identification with the Indian nation-state was produced and consolidated during the 1950s and 1960s. She looks at how the Films Division of India, a state-owned documentary and newsreel production agency, allowed national audiences to "see the state"; how the "unity in diversity" formation of nationhood was reinforced in commemorations of India's annual Republic Day; and how the government produced a policy discourse claiming that scientific development was the ultimate national need and the most pressing priority for the state to address. She also analyzes the fate of the steel towns—industrial townships built to house the workers of nationalized steel plants—which were upheld as the exemplary national spaces of the new India. By prioritizing the role of actual manifestations of and encounters with the state, Roy moves beyond theories of nationalism and state formation based on collective belief.

Subject Lessons offers a fascinating account of how western knowledge "traveled" to India, changed that which it encountered, and was itself transformed in the process. Beginning in 1835, India's British rulers funded schools and universities to disseminate modern, western knowledge in the expectation that it would gradually replace indigenous ways of knowing. From the start, western education was endowed with great significance in India, not only by the colonizers but also by the colonized, to the extent that today almost all "serious" knowledge about India—even within India—is based on western epistemologies. In Subject Lessons, Sanjay Seth's investigation into how western knowledge was received by Indians under colonial rule becomes a broader inquiry into how modern, western epistemology came to be seen not merely as one way of knowing among others but as knowledge itself. Drawing on history, political science, anthropology, and philosophy, Seth interprets the debates and controversies that came to surround western education. Central among these were concerns that Indian students were acquiring western education by rote memorization—and were therefore not acquiring "true knowledge"—and that western education had plunged Indian students into a moral crisis, leaving them torn between modern, western knowledge and traditional Indian beliefs. Seth argues that these concerns, voiced by the British as well as by nationalists, reflected the anxiety that western education was failing to produce the modern subjects it presupposed. This failure suggested that western knowledge was not the universal epistemology it was thought to be. Turning to the production of collective identities, Seth illuminates the nationalists' position vis-à-vis western education—which they both sought and criticized—through analyses of discussions about the education of Muslims and women.

A leading Bombay advertising agency justifies as traditionally Indian the highly eroticized images it produces to promote the KamaSutra condom brand. Another agency struggles to reconcile the global ambitions of a cellular-phone service provider with the ambivalently local connotations of the client's corporate brand. When the dream of the 250 million-strong "Indian middle class" goes sour, Indian advertising and marketing professionals search for new ways to market "the Indian consumer"—now with added cultural difference—to multinational clients. An examination of the complex cultural politics of mass consumerism in a globalized marketplace, Shoveling Smoke is a pathbreaking and detailed ethnography of the contemporary Indian advertising industry. It is also a critical and innovative intervention into current theoretical debates on the intersection of consumerist globalization, aesthetic politics, and visual culture. William Mazzarella traces the rise in India during the 1980s of mass consumption as a self-consciously sensuous challenge to the austerities of state-led developmentalism. He shows how the decisive opening of Indian markets to foreign brands in the 1990s refigured established models of the relationship between the local and the global and, ironically, turned advertising professionals into custodians of cultural integrity.

This second edition considers how the 'global war on terror' has changed the way the West views the Islamic world.

Introduction : intimations of the planetary -- The globe and the planet. Four theses; Conjoined histories; The planet : a humanist category -- The difficulty of being modern. The difficulty of being modern; Planetary aspirations : reading a suicide in India; In the ruins of an enduring fable -- Facing the planetary. Anthropocene time -- Toward an anthropological clearing -- Postscript : the global reveals the planetary : a conversation with Bruno Latour.

This Study Concentrates On The Politics Of History-Writing, Offering A Nuanced Account Of How Historical Thinking And The Discipline Of History Began To Assume Importance In Colonial And Independent India.

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