

The Consequences Of Modernity By Anthony Giddens

We live in a time of great uncertainty about the future. Those heady days of the late twentieth century, when the end of the Cold War seemed to be ushering in a new and more optimistic age, now seem like a distant memory. During the last couple of decades, we've been battered by one crisis after another and the idea that humanity is on a progressive path to a better future seems like an illusion. It is only now that we can see clearly the real scope and structure of the profound shifts that Western societies have undergone over the last 30 years. Classical industrial society has been transformed into a late-modern society that is molded by polarization and paradoxes. The pervasive singularization of the social, the orientation toward the unique and exceptional, generates systematic asymmetries and disparities, and hence progress and unease go hand in hand. Reckwitz examines this dual structure of singularization and polarization as it plays itself out in the different sectors of our societies and, in so doing, he outlines the central structural features of the present: the new class society, the characteristics of a postindustrial economy, the conflict about culture and identity,

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the exhaustion of the self resulting from the imperative to seek authentic fulfillment, and the political crisis of liberalism. Building on his path-breaking work *The Society of Singularities*, this new book will be of great interest to students and scholars in sociology, politics, and the social sciences generally, and to anyone concerned with the great social and political issues of our time.

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 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

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appeal not only to those interested in Africa today, but to anyone contemplating the illusory successes of today's globalizing economy.

This book is a radical reappraisal of positivism as a major movement in philosophy, science and culture. In examining positivist movement and its contemporary impact, I had the following goals. First, to provide a more precise and systematic definition of the notion of positivism. Second, to describe positivism as a trend of thought concerned not only with the theory of knowledge and philosophy of science, but also with problems of ethics, social, and political philosophy, and show that its representatives usually thought that the problems of the latter cannot be solved without solving the former first. Third, to examine the development of positivism as a movement which preserves a certain tradition and hence possesses some coherence, although the forms of this movement changed in different historical circumstances: it was born in the eighteenth century during the Enlightenment, took the form of social positivism in the nineteenth century, was transformed at the turn of the twentieth century with the emergence of empirio-criticism, and became logical positivism (or logical empiricism) in the twentieth century. Fourth, to reveal the external and internal factors of this evolution. Fifth, to disclose the relation of positivism to other trends of philosophy. Sixth, to determine the influence the positive mind had not only

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upon philosophy, but upon other cultural phenomena, such as the natural and social sciences, law, politics, arts, religion, and everyday life.

A leading interpreter of modernity argues that our culture of limitless self-fulfillment is making millions mentally ill. Training her analytic eye on manic depression and schizophrenia, Liah Greenfeld, in the culminating volume of her trilogy on nationalism, traces these dysfunctions to society's overburdening demands for self-realization.

The sexual revolution: an evocative term, but what meaning can be given to it today? How does 'sexuality' come into being and what connections does it have with the changes that have affected personal life on a more general plane? In answering these questions, Anthony Giddens disputes many of the dominant interpretations of the role of sexuality in modern culture. The emergence of what the author calls plastic sexuality - sexuality freed from its intrinsic relation to reproduction - is analysed in terms of the long-term development of the modern social order and social influences of the last few decades. Giddens argues that the transformation of intimacy, in which women have played the major part, holds out the possibility of a radical democratization of the personal sphere. This book will appeal to a large general audience as well as being essential reading for students and professionals.

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In this major theoretical statement, the author offers a new and provocative interpretation of institutional transformations associated with modernity. What is modernity? The author suggests, "As a first approximation, let us simply say the following: 'modernity' refers to modes of social life or organization which emerged in Europe from about the seventeenth century onwards and which subsequently became more or less worldwide in their influence." We do not as yet, the author argues, live in a post-modern world. The distinctive characteristics of our major social institutions in the closing years of the twentieth century suggest that, rather than entering into a period of post-modernity, we are moving into a period of "high modernity" in which the consequences of modernity are becoming more radicalized and universalized than before. A post-modern social universe may eventually come into being, but this as yet lies on the other side of the forms of social and cultural organization that currently dominate world history. In developing a fresh characterization of the nature of modernity, the author concentrates on the themes of security versus danger and trust versus risk. Modernity is a double-edged phenomenon. The development of modern social institutions has created vastly greater opportunities for human beings to enjoy a secure and rewarding existence than in any type of pre-modern system. But modernity also has a somber side that has become very important in the present

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century, such as the frequently degrading nature of modern industrial work, the growth of totalitarianism, the threat of environmental destruction, and the alarming development of military power and weaponry. The book builds upon the author's previous theoretical writings and will be of great interest to those who have followed his work through the years. However, this book covers issues the author has not previously analyzed and extends the scope of his work into areas of pressing practical concern.

China's rapid economic growth, modernization and globalization have led to astounding social changes. Contemporary China provides a fascinating portrayal of society and social change in the contemporary People's Republic of China. This book introduces readers to key sociological perspectives, themes and debates about Chinese society. It explores topics such as family life, citizenship, gender, ethnicity, labour, religion, education, class and rural/urban inequalities. It considers China's imperial past, the social and institutional legacies of the Maoist era, and the momentous forces shaping it in the present. It also emphasises diversity and multiplicity, encouraging readers to consider new perspectives and rethink Western stereotypes about China and its people. Real-life case studies illustrate the key features of social relations and change in China. Definitions of key terms, discussion questions and lists of further reading help consolidate

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learning. Including full-colour maps and photographs, this book offers remarkable insight into Chinese society and social change.

Hartmut Rosa advances an account of the temporal structure of society from the perspective of critical theory. He identifies in particular three categories of change in the tempo of modern social life: technological acceleration, evident in transportation, communication, and production; the acceleration of social change, reflected in cultural knowledge, social institutions, and personal relationships; and acceleration in the pace of life, which happens despite the expectation that technological change should increase an individual's free time. According to Rosa, both the structural and cultural aspects of our institutions and practices are marked by the "shrinking of the present," a decreasing time period during which expectations based on past experience reliably match future results and events. When this phenomenon combines with technological acceleration and the increasing pace of life, time seems to flow ever faster, making our relationships to each other and the world fluid and problematic. It is as if we are standing on "slipping slopes," a steep social terrain that is itself in motion and in turn demands faster lives and technology. As Rosa deftly shows, this self-reinforcing feedback loop fundamentally determines the character of modern life.

The production of 'human waste' – or more precisely, wasted lives, the 'superfluous'

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populations of migrants, refugees and other outcasts – is an inevitable outcome of modernization. It is an unavoidable side-effect of economic progress and the quest for order which is characteristic of modernity. As long as large parts of the world remained wholly or partly unaffected by modernization, they were treated by modernizing societies as lands that were able to absorb the excess of population in the ‘developed countries’. Global solutions were sought, and temporarily found, to locally produced overpopulation problems. But as modernization has reached the furthest lands of the planet, ‘redundant population’ is produced everywhere and all localities have to bear the consequences of modernity’s global triumph. They are now confronted with the need to seek – in vain, it seems – local solutions to globally produced problems. The global spread of the modernity has given rise to growing quantities of human beings who are deprived of adequate means of survival, but the planet is fast running out of places to put them. Hence the new anxieties about ‘immigrants’ and ‘asylum seekers’ and the growing role played by diffuse ‘security fears’ on the contemporary political agenda. With characteristic brilliance, this new book by Zygmunt Bauman unravels the impact of this transformation on our contemporary culture and politics and shows that the problem of coping with ‘human waste’ provides a key for understanding some otherwise baffling features of our shared life, from the strategies of global domination to the most intimate aspects of human relationships.

Anthony Giddens is widely recognized as one of the most important sociologists of the

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post-war period. This is the first full-length work to examine Giddens' social theory. It guides the reader through Giddens' early attempt to overcome the duality of structure and agency. He saw this duality as a major failing of social theories of modernity. His attempt to resolve the problem can be regarded as the key to the development of his landmark 'structuration theory'. The book is the most complete and thorough assessment of Giddens' work currently available. It incorporates insights from many different perspectives into his theory of structuration, his work on the formation of cultural identities and the fate of the nation-state. This far-reaching work also touches on issues such as the transformation of modern intimacy and sexuality, and the fate of politics in late modern society.

This book examines the reasons behind the Great Divergence. Kaveh Yazdani analyzes India's socio-economic, techno-scientific, military, political and institutional developments. The focus is on Gujarat between the 17th and early 19th centuries and Mysore during the second half of the 18th century.

This book is based on an international project conducted by the Institute for European Studies of the University CEU San Pablo in Madrid and a seminar on Vitoria and International Law which took place on July 2nd 2015 in the convent of San Esteban, the place where Vitoria spent his most productive years as Chair of Theology at the University of Salamanca. It argues that Vitoria not only lived at a time bridging the Middle Ages and Modernity, but also that his thoughts went beyond the times he lived

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in, giving us inspiration for meeting current challenges that could also be described as “modern” or even post-modern. There has been renewed interest in Francisco de Vitoria in the last few years, and he is now at the centre of a debate on such central international topics as political modernity, colonialism, the discovery of the “Other” and the legitimization of military interventions. All these subjects include Vitoria’s contributions to the formation of the idea of modernity and modern international law. The book explores two concepts of modernity: one referring to the post-medieval ages and the other to our times. It discusses the connections between the challenges that the New World posed for XVIth century thinkers and those that we are currently facing, for example those related to the cyberworld. It also addresses the idea of international law and the legitimization of the use of force, two concepts that are at the core of Vitoria’s texts, in the context of “modern” problems related to a multipolar world and the war against terrorism. This is not a historical book on Vitoria, but a very current one that argues the value of Vitoria’s reflections for contemporary issues of international law.

In his native Italy Augusto Del Noce is regarded as one of the preeminent political thinkers and philosophers of the period after the Second World War. The Crisis of Modernity makes available for the first time in English a selection of Del Noce's essays and lectures on the cultural history of the twentieth century. Del Noce maintained that twentieth-century history must be understood specifically as a philosophical history,

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because Western culture was profoundly affected by the major philosophies of the previous century such as idealism, Marxism, and positivism. Such philosophies became the secular, neo-gnostic surrogate of Christianity for the European educated classes after the French Revolution, and the next century put them to the practical test, bringing to light their ultimate and necessary consequences. One of the first thinkers to recognize the failure of Marxism, Del Noce posited that this failure set the stage for a new secular, technocratic society that had taken up Marx's historical materialism and atheism while rejecting his revolutionary doctrine. Displaying Del Noce's rare ability to reconstruct intellectual genealogies and to expose the deep metaphysical premises of social and political movements, *The Crisis of Modernity* presents an original reading of secularization, scientism, the sexual revolution, and the history of modern Western culture.

This major study develops a new account of modernity and its relation to the self. Building upon the ideas set out in *The Consequences of Modernity*, Giddens argues that 'high' or 'late' modernity is a post traditional order characterised by a developed institutional reflexivity. In the current period, the globalising tendencies of modern institutions are accompanied by a transformation of day-to-day social life having profound implications for personal activities. The self becomes a 'reflexive project', sustained through a revisable narrative of self identity. The reflexive project of the self, the author seeks to show, is a form of control or mastery which parallels the overall

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orientation of modern institutions towards 'colonising the future'. Yet it also helps promote tendencies which place that orientation radically in question - and which provide the substance of a new political agenda for late modernity. In this book Giddens concerns himself with themes he has often been accused of unduly neglecting, including especially the psychology of self and self-identity. The volumes are a decisive step in the development of his thinking, and will be essential reading for students and professionals in the areas of social and political theory, sociology, human geography and social psychology.

This volume traces the difficult passage of German society to modernity offering new perspectives on the "German question," largely characterized by the absence of key ideological underpinnings of democracy in the early modern period and a constitutional exceptionalism on the eye of the twentieth century."--BOOK JACKET.

The Consequences of Modernity John Wiley & Sons

Publisher Description

Giddens's analysis of the writings of Marx, Durkheim and Weber has become the classic text for any student seeking to understand the three thinkers who established the basic framework of contemporary sociology. The first three sections of the book, based on close textual examination of the original sources, contain separate treatments of each writer. The author demonstrates the internal coherence of their respective contributions to social theory. The concluding section discusses the principal ways in which Marx can be compared with the other two authors, and discusses misconceptions of some conventional views on the subject.

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Originally published in 1948, at the height of post–World War II optimism and confidence in collective security, *Ideas Have Consequences* uses “words hard as cannonballs” to present an unsparing diagnosis of the ills of the modern age. Widely read and debated at the time of its first publication, the book is now seen as one of the foundational texts of the modern conservative movement. In its pages, Richard M. Weaver argues that the decline of Western civilization resulted from the rising acceptance of relativism over absolute reality. In spite of increased knowledge, this retreat from the realist intellectual tradition has weakened the Western capacity to reason, with catastrophic consequences for social order and individual rights. But Weaver also offers a realistic remedy. These difficulties are the product not of necessity, but of intelligent choice. And, today, as decades ago, the remedy lies in the renewed acceptance of absolute reality and the recognition that ideas—like actions—have consequences. This expanded edition of the classic work contains a foreword by *New Criterion* editor Roger Kimball that offers insight into the rich intellectual and historical contexts of Weaver and his work and an afterword by Ted J. Smith III that relates the remarkable story of the book’s writing and publication.

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. This book offers a critical survey of religious change and its causes in eighteenth-century Europe, and constitutes a challenge to the accepted views in traditional Enlightenment studies. Focusing on Enlightenment Italy, France and England, it illustrates how the canonical view of eighteenth-century religious change has in reality been constructed upon scant evidence and assumption, in particular the idea that the thought of the enlightened led to modernity. For, despite a lack of evidence, one of the fundamental assumptions of

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Enlightenment studies has been the assertion that there was a vibrant Deist movement which formed the “intellectual solvent” of the eighteenth century. The central claim of this book is that the immense ideological appeal of the traditional birth-of-modernity myth has meant that the actual lack of Deists has been glossed over, and a quite misleading historical view has become entrenched.

Today, Chinese characters are described as a national treasure, the core of the nation’s civilizational identity. Yet for nearly half of the twentieth century, reformers waged war on the Chinese script. They declared it an archaic hindrance to modernization, portraying the ancient system of writing as a roadblock to literacy and therefore science and democracy. Movements spanning the political spectrum proposed abandonment of characters and alphabetization of Chinese writing, although in the end the Communist Party opted for character simplification. Chinese Grammatology traces the origins, transmutations, and containment of this script revolution to provide a groundbreaking account of its formative effects on Chinese literature and culture, and lasting implications for the encounter between the alphabetic and nonalphabet worlds. Yurou Zhong explores the growth of competing Romanization and Latinization movements aligned with the clashing Nationalists and Communists. She finds surprising affinities between alphabetic reform and modern Chinese literary movements and examines the politics of literacy programs and mass education against the backdrop of war and revolution. Zhong places the Chinese script revolution in the global context of a phonocentric dominance that privileges phonetic writing, contending that the eventual retention of characters constituted an anti-ethnocentric, anti-imperial critique that coincided with postwar decolonization movements and predated the emergence of Deconstructionism. By revealing

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the consequences of one of the biggest linguistic experiments in history, Chinese Grammatology provides an ambitious rethinking of the origins of Chinese literary modernity and the politics of the science of writing.

Looks at children's desire for the latest and newest toy and the parents who continue to supply them.

'Before the current global era it is impossible to imagine that comparable events [like September 11] could have occurred, reflecting as they do our new-found interdependence. The rise of global terrorism, like world-wide networks involving in money-laundering, drug-running and other forums of organised crime, are all parts of the dark side of globalisation.' From the new Preface This book is based on the highly influential BBC Reith lecture series on globalisation delivered in 1999 by Anthony Giddens. Now updated with a new chapter addressing the post-September 11th global landscape, this book remains the intellectual benchmark on how globalisation is reshaping our lives. The changes are explored in five main chapters: * Globalisation * Risk * Tradition * Family * Democracy.

For nearly a quarter-century, Charles Lemert has shared his love of social theory, and the questions it explores, in this collection of readings. With 140 selections that begin in the nineteenth century and end in 2015, Social Theory charts the long arc of the development of the field. This edition retains classic texts by Karl Marx, Emile Durkheim, Max Weber, and W.E.B. Du Bois and writings of major contemporary figures like Audre Lorde and Patricia Hill Collins, while adding pieces from Harriet Martineau, Friedrich Nietzsche, Kimberly Williams Crenshaw, Thomas Piketty, and Ta-Nehisi Coates, among others. Revised and updated with a new section exploring social theory at the limits of the social, Lemert's Social Theory remains

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essential reading.

Karl Marx, Emile Durkheim, and Max Weber are indispensable for understanding the sociological enterprise. They are among the chief founders of the discipline and among the foremost theorists of modernity, and their work can stimulate readers to reflect on their own identities and worldviews. *Classical Social Theory and Modern Society* introduces students to these three thinkers and shows their continued relevance today. The first chapter sets the stage by situating the work of Marx, Durkheim, and Weber in the context of three modernizing revolutions: the Enlightenment, the French Revolution of 1789, and the industrial revolution. Three overview chapters follow that summarize the key ideas of each thinker, focusing on their contributions to the development of sociology and their conceptions of modern society. The last portion of the book explores the thinking of Marx, Durkheim, and Weber on four themes—the pathologies of modern society, the predicament of the modern individual, the state and democracy, and socialism versus capitalism. These thematic chapters place Marx, Durkheim, and Weber in dialogue with one another, offering students the opportunity to wrestle with conflicting ideas on issues that are still significant today. Classical sociology is essential to the teaching of sociology and also an invaluable tool in the education of citizens.

This wide-ranging and innovative book develops an original theory of the media and their impact on the modern world, from the emergence of printing to the most recent developments in the media industries.

This book argues that despite the many real advantages that industrial modernity has yielded—including large gains in wealth, longevity, and (possibly) happiness—it has occurred together with the appearance of a variety of serious problems. Chief among these are probable

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losses in subjective existential purpose and increases in psychopathology. A highly original theory of the ultimate basis of these trends is advanced, which unites prior work in psychometrics and evolutionary science. This theory builds on the social epistasis amplification model to argue that genetic and epigenetic changes in modernizing and modernized populations, stemming from shifts in selective pressures related to industrialization, have lowered human fitness and wellness.

This is not a book that provides a new integrated theory of religious change in modern societies, but rather one that develops theoretical elements that contribute to the understanding of some contemporary religious developments. Most of the approaches in sociology of religion are prone to emphasize either processes of religious decline or of religious upswing. For example, secularization theory usually includes a couple of relevant factors--such as functional differentiation, economic affluence or social equality--in order to account for religious change. However, the result of such a theory's empirical analyses seems to be certain in advance, namely that the social relevance of religion is decreasing. In contrast, the religious market model devised by sociologists of religion in the US is inclined to detect everywhere processes of religious upsurge. *Religion and Modernity: An International Comparison* avoids a purely theoretically based perspective on religious changes. For this reason, Detlef Pollack and Gergely Rosta do not begin with theoretical propositions but with questions. The authors raise the question of how the social significance of religion in its various facets has changed in modern societies, and explain what factors and conditions have contributed to these changes. This anthology examines the "unfinished project of modernity" with respect to the unrealized potential for economic, social, and political development in Africa. It also shows how, facing the

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consequences of modernism, Africans in and out of the continent are responding to these unfinished projects drawing on (a) the customary, (b) the novelty of modernity, and (c) positive aspects of modernism, for the organization of their societies and the enrichment of their lives even as they contend with the negative aspects of modernity and modernism.

Winner of the 2014 European Book Prize. A "United States of Europe", Winston Churchill proposed in 1946, could "as if by a miracle transform" that "turbulent and mighty continent". "In this way only", he continued, "will hundreds of millions of toilers be able to regain the simple joys and hopes which make life worth living". Today, nearly seventy years later, over 500 million people live in the member states of the European Union – a greater number than in any other political community save for China and India. The currency of the Union, the euro, is used in economic transactions world-wide. Yet the EU is mired in the greatest crisis of its history, one that threatens its very existence as an entity able to have an impact upon world affairs. Europe no longer seems so mighty, instead but faces the threat of becoming an irrelevant backwater or, worse, once again the scene of turbulent conflicts. Divisions are arising all over Europe, while the popularity of the Union sinks. How can this situation be turned around? Now published as a revised and updated paperback that takes account of the May 2014 elections to the European Parliament, *Turbulent and Mighty Continent* makes a powerful case for a far-reaching and fundamental renewal of the European project as a whole. *Protecting Children in Time* provides a highly original analysis of the origins and development of the taken-for-granted notion that it is possible through social intervention to protect children from avoidable harm and even death, to protect children in time . By using case-studies which span the past 120 years of 'modern' practices and drawing on the work of leading social

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theorists of modernity and risk society it provides a new way of thinking about constructions of child abuse as a social problem and child protection as a late-modern expert system and experience. It proposes new ways of conceptualizing relationships between professionals, children at risk and families and deepens our understanding of what effective interventions have to involve.

Eugene McCarragher challenges the conventional view of capitalism as a force for disenchantment. From Puritan and evangelical valorizations of profit to the heavenly Fordist city, the mystically animated corporation, and the deification of the market, capitalism has hijacked our intrinsic longing for divinity, laying hold to our souls.

In this major theoretical statement, the author offers a new and provocative interpretation of the institutional transformations associated with modernity. We do not as yet, he argues, live in a post-modern world. Rather the distinctive characteristics of our major social institutions in the closing period of the twentieth century express the emergence of a period of 'high modernity,' in which prior trends are radicalised rather than undermined. A post-modern social universe may eventually come into being, but this as yet lies 'on the other side' of the forms of social and cultural organization which currently dominate world history. In developing an account of the nature of modernity, Giddens concentrates upon analyzing the intersections between trust and risk, and security and danger, in the modern world. Both the trust mechanisms associated with modernity and the distinctive 'risk profile' it produces, he argues, are distinctively different from those characteristic of pre-modern social orders. This book build upon the

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author's previous theoretical writings, and will be of fundamental interest to anyone concerned with Giddens's overall project. However, the work covers issues which the author has not previously analyzed and extends the scope of his work into areas of pressing practical concern. This book will be essential reading for second year undergraduates and above in sociology, politics, philosophy, and cultural studies. This panoramic analysis of the condition of Western societies has been hailed as a classic. This first English edition has taken its place as a core text of contemporary sociology alongside earlier typifications of society as postindustrial and current debates about the social dimensions of the postmodern. Underpinning the analysis is the notion of the 'risk society'. The changing nature of society's relation to production and distribution is related to the environmental impact as a totalizing, globalizing economy based on scientific and technical knowledge becomes more central to social organization and social conflict.

Durkheim is generally considered to be the main founder of modern sociology. In France his ideas contributed to the rise of "structuralism", while in the English-speaking world he is regarded as the originator of "functionalism". This is comprehensive analysis of the development of his ideas.

In the early decades of the twentieth century, engagement with science was commonly used as an emblem of modernity. This phenomenon is now attracting increasing attention in different historical specialties. Being Modern builds on this recent scholarly

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interest to explore engagement with science across culture from the end of the nineteenth century to approximately 1940. Addressing the breadth of cultural forms in Britain and the western world from the architecture of Le Corbusier to working class British science fiction, *Being Modern* paints a rich picture. Seventeen distinguished contributors from a range of fields including the cultural study of science and technology, art and architecture, English culture and literature examine the issues involved. The book will be a valuable resource for students, and a spur to scholars to further examination of culture as an interconnected web of which science is a critical part, and to supersede such tired formulations as 'Science and culture'.

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

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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 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.

Western political thought has long maintained that democracy, once achieved, is here to stay. This view appears to be supported by successive 'waves of democratisation' across the world but, in truth, the political situation of our time is much more ambiguous. On the one hand, the commitment to democracy seems to be more widely shared than ever; on the other, popular will has ever less impact on political decisions because of alleged constraints in an era of 'globalisation'. Existing democracies suffer from a combination of technocratic governance and populist reactions. Global political communication has foundered with addressing urgent problems such as climate change, global social justice and economic-financial crises. By placing political

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condition of our time in its long-term historical context, this book radically reconsiders key issues of political thought and gives you a comparative exploration of the current experiences of democracy in several world-regions.

A unique and engaging volume which is both a critical evaluation of Giddens' work and a guide to some of the theoretical issues which are at the forefront of the social sciences today.

In this new book, Bauman examines how we have moved away from a 'heavy' and 'solid', hardware-focused modernity to a 'light' and 'liquid', software-based modernity. This passage, he argues, has brought profound change to all aspects of the human condition. The new remoteness and un-reachability of global systemic structure coupled with the unstructured and under-defined, fluid state of the immediate setting of life-politics and human togetherness, call for the rethinking of the concepts and cognitive frames used to narrate human individual experience and their joint history. This book is dedicated to this task. Bauman selects five of the basic concepts which have served to make sense of shared human life - emancipation, individuality, time/space, work and community - and traces their successive incarnations and changes of meaning. Liquid Modernity concludes the analysis undertaken in Bauman's two previous books Globalization: The Human Consequences and In Search of Politics. Together these volumes form a brilliant analysis of the changing conditions of social and political life by one of the most original thinkers writing today.

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