

The Darker Side Of Western Modernity Global Futures Decolonial Options

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The End of Western Hegemonies?
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a new and more concrete understanding of the inseparability of colonialism and modernity that also explores how the rhetoric of modernity disguises the logic of colonality and how this rhetoric has been instrumental in establishing capitalism as the econ

in the face of recent trends like growing authoritarianism and xenophobic nationalism the rise of the far right the explosion of economic and social inequalities heightened geopolitical contest and global capitalism s endless crisis and the impacts of shocks like the covid 19 pandemic discourses about the decline of the west no more look like mere ruminations of a handful of cultural depressives and politically disillusioned they sound increasingly realistic this volume addresses this issue by mapping and analyzing the forms mechanisms strategies and effects in the past the present and the future of western hegemonies namely asymmetrical relations that bring advantages or at least secure the superiority of western state and non state actors in politics economics and culture broadly understood over the past decades and centuries westerners never ceased claiming supremacy in all these spheres a host of these relations were initiated through colonialism and imperialism and perpetuated through informal imperialism but there are other channels political interference inequalities between countries and attempts at affirming the supremacy of the so called western way of life was also secured through the military might and economic power of great western actors this book explores sites of western hegemonies and contributes to understanding the mechanisms through which international hierarchies are formed and maintained bringing together the research of scholars from various fields in the humanities and social sciences political science international relations political philosophy sociology history postcolonial studies criminology and linguistics this volume develops a multidisciplinary outlook on the issue of western hegemonies that allows uncovering resemblances between various forms of asymmetrical relations and their mechanisms

the second edition of this classic study revised with a new and substantial opening chapter new edition of a classic study by a leading social theorist explores three major ideas crucial to contemporary social theory the information society post fordism and post modernism places the three key ideas within the context of contemporary discourse on globalization

for centuries the religious landscape of the caribbean has been examined through the lens

of african and european influences often overlooking the full extent of the enduring contributions made by the region's first peoples an indelible history challenges this historical omission offering the first comprehensive exploration of amerindian religious influence on afro caribbean traditions with a particular focus on palo monte drawing on historical archives oral traditions and decolonial theory alejandro casas unveils the hidden intersections between african derived religions and amerindian spiritual beliefs and practices from sacred tobacco rituals to geomantic symbols and ancestral veneration this book repositions indigenous caribbean agency at the heart of the region's religious transformations more than a historical study an indelible history reveals how these suppressed traditions persist adapt and continue to shape contemporary afro caribbean spirituality in ways often unrecognized by recovering these forgotten histories casas not only rewrites the past but also redefines the present demonstrating how cultural memory and spiritual resilience endure across generations deeply researched yet accessible an indelible history reclaims a forgotten chapter of the caribbean's spiritual past and highlights its lasting influence on afro caribbean religious traditions today this is a must read for scholars practitioners and anyone interested in the complex cultural entanglements that continue to shape afro caribbean religious traditions

the orient was central to the work of marx and weber both figures building their theories around the question of why modernity appeared to emerge only in the west extending recent work comparing the social theories of marx and weber this book examines their approaches to oriental societies showing how in spite of the differences in their respective theorizations of the historical and political development of the west their work on the form of modern society in the orient converges each complementing the other

bernard stiegler 1952 pursues a singular hermeneutical line in his engagement with a long list of classical modern and contemporary thinkers namely to read them in the light of his single handed attempt to restore technics one of the possible english translations of the greek *tekhnē* apart from art or skill to what he sees as its rightful place in the western philosophical tradition herein lies both the greatest strength and weakness of stiegler's work while he does often produce important new insights about the role and position of contemporary technics he also often over stretches the concept of technics in two ways the first is to develop what we argue to be a quasi theology of technics notably by linking technics to a number of traditional christian theological motifs including a paradisiac

pre fall period a fall an account of the human origin destiny salvation the apocalypse the spirit faith trust credit hope and love the second way in which stiegler tends to over stretch the concept of technics is by reducing history to interaction between humans and technics thus as we argue by overestimating the role of technics in history as well as by overestimating the role of one type of technics at a given time stiegler ends up reading the current industrial epoch in apocalyptic tones we base our critical approach to stiegler on our contention that a social order distinguished by a constructive dialogue between religious traditions philosophy and politics is needed today we base this contention on two arguments that we endeavour to prove in dialogue with the theological and the historical in stiegler s work the first argument is that theological motifs are always present in any western philosophical body of thought or conception of the social order the second argument which dovetails with the first is that western modernity does not begin with the industrial revolution but is accelerated by it on our account the main characteristics of western modernity include the emergence of the modern territorial state from the fifteenth century onwards the progressive adoption of a neutral linear conception of time and space from the fifteenth century onwards and the appearance of the modern understanding of and separation between religion and the secular between 1500 and 1700 by taking these historical processes into account it becomes possible to make a more measured appraisal of the role and position of technics in the contemporary social order such an appraisal notably allows one to maintain the important critical and political contribution of stiegler s thought on technics while at the same time stripping away the quasi theological aura of stieglerian technics and opening up a dialogue with religious and classical philosophical traditions concerning the more responsible adoption of technics that he wants to see in the new otium of the people which we call the liturgically attentive community it finds its source in religious and classical philosophical traditions such as but not restricted to greek theoria stoic and christian contemplation and buddhist meditation

in their study of social practices deemed traditional scholars tend to use the concept and idea of tradition as an element of meaning in the practices under investigation but just whose meaning is it is it a meaning generated by those who study tradition or those whose traditions are being studied in both cases particular criteria for traditionality are employed whether these are explicated or not individuals and groups will no doubt continue to uphold their traditional practices or refer to their practices as traditional while they are in no way obliged to explicate in analytical terms their criteria for traditionality

the same cannot be said for those who make the study of traditions their profession in scholarly analysis traditions need to be explained instead of used as explanations for apparent repetitions and replications or symbolic linking in social practice values history and heritage politics this book takes a closer look at tradition and folklore in order to conceptualize them within discourses on modernity and modernism the first section discusses modern and traditional as modern concepts and the study of folklore as a modern trajectory the underlying tenet here is that non modernity cannot be represented without modern mediation which therefore makes the representations of non modernity epistemologically modern the second section focuses on the nation state of finland and the nationalistic use of folk traditions in the discursive production of finnish modernity and its others the insights are applicable worldwide in discussions on cultural representation

reconstructing the development of the term political islam and looking in detail at the current transcultural space between islam and the west this book offers valuable insights for those interested in cross cultural relations and in islam s changing political roles

o neill chronicles a history of navajo labor that illuminates how cultural practices and values influenced what it meant to work for wages or to produce commodities for the marketplace through accounts of navajo coal miners weavers and those who left the reservation in search of wage work she explores the tension between making a living the navajo way and working elsewhere book jacket

offering analysis of us east asian relations this text examines the connections between culture nationhood including the gendered nature of concepts like modernity the role of women in the construction projection of a nation s identity

by emphasizing the ways notions of modernity and piety are lived debated and shaped by *Idquo everyday islamists rdquo* this dissertation demonstrates the complexity of those engagements and underscores the inseparability of piety and politics in the lives of pious muslims it suggests that rather than view islamists as opposed to modernity or as selectively embracing only the technology of modernity we can instead view spiritual progress as a potential aspect of the modern the pious modern then ceases to be an oxymoron

provides the first comparison of the thought of these two political philosophers and its

influence on contemporary american conservatism

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