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Early Twentieth-Century History of Ideas: What is Modernity? *Modernism: WTF? An introduction to Modernism in art and literature* ~~Colonialism~~ ~~u0026~~ ~~Modern Social Theory: Book Launch and Discussion~~ *The Theory of Modernity (A Comparison of Anthony Giddens and Ulrich Beck)* USA Announced MOST

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Identity politics and the Marxist lie of white privilege Charles Taylor Lecture: Master Narratives of Modernity

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McDonaldization What the Future Holds In Post-COVID World with Peter Zeihan, Strategist, Thinker, Futurist, Speaker
Overview of Modernism in Literature ~~McDonaldization of Society~~
What is Modernism? (See links below for "What is Modernism?" and "What is Postmodernity?") Modernism vs. Postmodernism ~~A~~

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Building Free Life: The Theology of Democratic Modernity The

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Slavery Still Impact Modern U.S. Politics? | Behind the Book with

Maya Sen \u0026 *Matthew Blackwell* **The Art and Architecture of**

Himachal Pradesh Modernism vs Postmodernism | Unemployed

Philosopher ~~Development As Modernity~~ ~~Modernity As~~

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

~~Vaccine refusal and the bargain of modernity~~

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The Technical Education and Skills Development Authority (TESDA) has provided scholarships to 125 registered farmers in Antique to boost their income. TESDA Antique provincial director Glenn Murphy, in ...

~~TESDA to train Antique farmers on use of modern agri equipment~~

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The theory that modern society is too clean, leading to defective immune systems in children, should be swept under the carpet, according to ...

~~Is Modern Society Too Clean, Leading to Defective Immune Systems in Children?~~

Having a long gun that accepts the same cartridge as your handgun has made good sense for 150 years, but some of today's modern pistol-caliber carbines take the idea a step further by sharing the same ...

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Among the varied examples of modern nation building, Japan has

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come to occupy a ... An adequate definition of political development should contain psychological as well as institutional components.

~~Political Development in Modern Japan: Studies in the Modernization of Japan~~

The Overlook at St. Gabriel's brings new life to the St. Gabriel's Church and Monastery, which was originally built in 1909.

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Fastly's platform is designed to take advantage of the modern internet, to be programmable, and to support agile software development with unmatched visibility and minimal latency, empowering ...

~~New Research Study Reveals Urgent Need for Modern Security Solutions Amid Rapid Transition to API- and Cloud-Centric Applications~~

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

~~The Development of the Modern Stroke~~

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

~~OPINION: COVID exacerbated modern slavery – and offers a chance to end it~~

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A community's quality of life is highly dependent on the quality of its neighborhoods, and a new survey from the City of Midland invites residents to share how they feel about where they live as part ...

~~New Midland City Modern survey asks residents about neighborhoods, livability~~

Dr. Bawumia also highlighted the extent of sports infrastructure development the Akufo-Addo ... ensure that each region has at least one ultra-modern and multipurpose sports stadium for high-level ...

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The enhanced full-lifecycle CND capabilities help customers develop modern applications that take advantage of cloud native technologies and microservices architectures. From ideation and user ...

This book analyses the impact of the Western idea of 'modernity' on development and underdevelopment in Africa. It traces the genealogy of the Western idea of modernity from European Enlightenment concepts of the universal nature of human history and development, and shows how this idea was used to justify the Western exploitation and oppression of Africa. It argues that contemporary development, theory and practice is a continuation of the Enlightenment project and that Africa can only achieve real development by rejecting Western modernity and inventing its own forms of modernity. The book is divided into four sections. The first

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section provides an outline of the theory of modernity in the Enlightenment project. In the second section, an attempt is made to trace the genealogy of the idea of development as modernity and how the African development process gets entangled with it. Here, its evolution is mapped through three periods: early modernity, capitalist modernity and late modernity. Zeroing in on the current era of late or hypermodernity, the book contests the idea that there is something new in globalisation and its neo-liberal development paradigm. The third section turns to the complex but pertinent question of how, at the beginning of the twenty-first century, Africa can transcend the impasse of modernity. The fourth and final section sums up the argument and points the way forward.

By tracing out the intersection between the imagined space of the national economy and the gendered construction of "expert" knowledge in development thought, Suzanne Bergeron provides a provocative analysis of development discourse and practice. By elaborating a framework of including/excluding economic subjects and activities in development economics, she provides a rich account of the role that economists have played in framing the contested political and cultural space of development. Bergeron's account of the construction of the national economy as an object of development policy follows its shifting meanings through modernization and growth models, dependency theory, structural adjustment, and contemporary debates about globalization and highlights how intersections of nation and economy are based on gendered and colonial scripts. The author's analysis of development debates effectively demonstrates that critics of development who ignore economists' nation stories may actually bolster the formation they are attempting to subvert. *Fragments of Development* is essential reading for those interested in development studies, feminist economics, international political economy, and globalization studies.

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

African development has long been described as behind or below that of 'advanced', 'First World', industrialized nations. Consequently, discourses of African progress from colonialism to the present have focused on transforming African societies from 'backwardness' and ubiquitous poverty to more prosperous, 'modern' conditions. African societies are generally understood as dichotomously configured between elites and impoverished masses. As a result, contemporary African development is aimed primarily at policing wanton elites and providing for the precarious poor. While both these objectives are worthwhile, they create a limited representation of African societies; one focused exclusively on extremes. The existence and experiences of African middle classes are largely ignored. Recently, however, reports have signaled the emergence of an African 'middle class' and forecasted its positive impact on development. This thesis investigates a particular subset of West African middle classes in development discourses at the end of empire. I argue for the longstanding existence of modern African middle classes in West Africa and describe how popular

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notions of African development and modernity have limited our ability to see African middle classes. I examine Western-educated segments of the middle classes at the end of colonialism, and identify them as significant middling groups because of their position between supposedly 'backwards' African traditionalism and Western modernity as well as their position astride capital and labor. Because of their middling character, Western-educated middle classes in West Africa emerged as both subjects and objects of development in the transition from colonial to nation-states. I emphasize how notions of progress created by and about Western-educated West Africans focused on the imperatives of modernization and state-led development. The thesis focuses on definitions of African middle classes, notions of African modernity, and visions of national development at the end of empire. I examine social theories about middle classes in general and African class structures in particular before discussing visions of development as expressed by influential Westerneducated Africans. I point to nationalism as a unifying class project for Western-educated Africans at the end of colonialism, and underscore how Westerneducated Africans envisioned the advent of African nations as the continent's entry into the modern world. National development then appeared as a strategy for 'backwards' nations to 'catch-up', and Western-expertise was offered as an expedient way to boost growth and modernize new nations. Examples from Ghana and Côte d'Ivoire are provided throughout the thesis to illustrate general claims and to highlight variation within West Africa. At the end of colonialism, ideas about development in Ghana and Côte d'Ivoire were almost antithetical. These two countries demonstrate how differences in ideology, imperial relations, and state-led development strategies necessarily affected the size and strength of Western-educated middle classes at the end of empire. In all, this thesis highlights the power of development discourses in constructing certain images of 'African society' which, in turn, propel particular development projects. How we imagine and

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

This book takes the study of development and social change out of the confines of the Modernization Theory - Dependency Theory debate. The author examines social change against a background of the rise of the West and the global spread of its institutions. Spybey analyzes the development of the nation-state system in the modern world, emphasizing its Western origins. He also traces out the emergence of colonialism, the capitalist world-economy and Western dominance over other parts of the world. The author goes on to examine these developments after the Second World War, against the background of the Cold War and the end of European colonialism, the reaffirmed of the existence of nation-state system by new global institutions, global military order and capitalist world economy. The First, Second and Third Worlds are placed in their social, political and economic contexts and traced through to the post-Bretton Woods period of oil crises, global recession and new international division of labour.

"This vivid portrait of the art world in Turkey explores how a cohort of influential Turkish modernists built a new art world in Istanbul and Ankara after World War II. The entrepreneur and female gallerist Adalet Cimcoz, the art critic (and future prime minister) Bülent Ecevit, and artists like Aliye Berger, Füreyâ Koral, and Bedri Rahmi Eyübo?lu were focused on issues beyond aesthetics. On the canvas, in criticism, and in the gallery, these cultural pioneers also grappled with economic questions, attempting to transform their country from a 'developing nation' into a major player in the global markets of the postwar period. Elucidating for

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the first time landmark works of Turkish modernism, along with an innovative array of sources--from gossip columns to economic theory--Sarah-Neel Smith reveals the art world as a key site for the articulation of Turkish nationhood in the mid-twentieth century. This groundbreaking study offers economic development as a new framework for analyzing global modernisms of the twentieth century"--

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

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

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Democratization in the Third World addresses many current issues of development, democratization and civil society in countries in Asia, Africa and Latin America against the background of theoretical introductions and comparisons with the Swedish historical experience of democratisations. The authors, from seven different continents, examine civil society and its relation to the state throughout the world and assess prospects for sustainable democratization.

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