

Modernity And Authenticity A Study Of The Social And Ethical Thought Of Jean Jacques Rousseau Suny Series In Social And Political Thought

This study on the contemporary relevance of Rousseau's ethical and social thought, the "ethic of authenticity," responds to the tensions of modern morality and rivals the answers generated by the more mainstream tradition of the "ethic of autonomy." *Modernity and Authenticity* A Study of the Social and Ethical Thought of Jean-Jacques Rousseau SUNY Press

In this powerful and provocative book, Prasenjit Duara uses the case of Manchukuo, the Japanese puppet state in northeast China from 1932-1945, to explore how such antinomies as imperialism and nationalism, modernity and tradition, and governmentality and exploitation interacted in the post-World War I period. His study of Manchukuo, which had a population of 40 million and was three times the area of Japan, catalyzes a broader understanding of new global trends that characterized much of the twentieth century. Asking why Manchukuo so desperately sought to appear sovereign, Duara examines the cultural and political resources it mobilized to make claims of sovereignty. He argues that Manchukuo, as a transparently constructed 'nation-state,' offers a unique historical laboratory for examining the utilization and transformation of circulating global forces mediated by the 'East Asian modern.' *Sovereignty and Authenticity* not only shows how Manchukuo drew technologies of modern nationbuilding from China and Japan, but it provides a window into how some of these techniques and processes were obscured or naturalized in the more successful East Asian nation-states. With its sweepingly original theoretical and comparative perspectives on nationalism and imperialism, this book will be essential reading for all those interested in contemporary history.

Everywhere we hear of decline, of a world that was better before the influence of modernity. While some lament Western culture's slide into relativism and nihilism and others celebrate the trend as a liberating sort of progress, Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges. This book examines the central aspects of modernity and the underlying factors at work in the process of modernization. It begins by examining Western modernity and then uses the insight gained from this examination to study the implications of Western modernity for non-Western societies. The author also attempts to demonstrate the inadequacy of the functional approach for understanding the process of modernization in non-Western regions.

We typically take public space for granted, as if it has continuously been there, yet public space has always been the expression of the will of some agency (person or institution) who names the space, gives it purpose, and monitors its existence. And often its use has been contested. These new essays, written for this volume, approach public space through several key questions: Who has the right to define public space? How do such places generate and sustain symbolic meaning? Is public space unchanging, or is it subject to our subjective perception? Do we, given the public nature of public space, have the right to subvert it? These eighteen essays, including several case studies, offer convincing evidence of a spatial turn in American studies. They

argue for a re-visioning of American culture as a history of place-making and the instantiation of meaning in structures, boundaries, and spatial configurations. Chronologically the subjects range from Pierre L'Enfant's initial majestic conceptualization of Washington, D.C. to the post-modern realization that public space in the U.S. is increasingly a matter of waste. Topics range from parks to cities to small towns, from open-air museums to airports, encompassing the commercial marketing of place as well as the subversion and re-possession of public space by the disenfranchised. Ultimately, public space is variously imagined as the site of social and political contestation and of aesthetic change.

Presenting a lively, unique study of what she terms the 'commodified authentic,' Elizabeth Outka explores this crucial but overlooked development in the history of modernity with a piercing look at consumer culture and the marketing of authenticity in late 19th- and early 20th-century Britain

Justice and Judgement is a comprehensive introduction to theories of judgement in contemporary political and moral philosophy. The book offers a critical examination of judgement in the recent works of Rawls, Habermas, Ackerman, Michelman and Dworkin, including an historical overview of the judgement model in contemporary political philosophy; the function of the constitution; and deliberative democracy. The book concludes with a discussion of universalism and contemporary liberalism and the judgement view of justice.

The Emerging Church movement developed in the mid-1990s among primarily white, urban, middle-class pastors and laity who were disenchanted with America's conservative Evangelical sub-culture. It is a response to the increasing divide between conservative Evangelicals and concerned critics who strongly oppose what they consider overly slick, corporate, and consumerist versions of faith. A core feature of their response is a challenge to traditional congregational models, often focusing on new church plants and creating networks of related house churches. Drawing on three years of ethnographic fieldwork, James S. Bielo explores the impact of the Emerging Church movement on American Evangelicals. He combines ethnographic analysis with discussions of the movement's history, discursive contours, defining practices, cultural logics, and contentious interactions with conservative Evangelical critics to rethink the boundaries of "Evangelical" as a category. Ultimately, Bielo makes a novel contribution to our understanding of the important changes at work among American Protestants, and illuminates how Emerging Evangelicals interact with the cultural conditions of modernity, late modernity, and visions of "postmodern" Christianity.

Addressing the post-enlightenment problems of meaning and freedom, Kyle Michael James Shuttleworth traces the historical development of the ethics of authenticity in a lucid and vigorous study. The emergence of authenticity as an ethical ideal is probed in relation to the rise of social freedom and individualism which opens up conversations and disagreements with the German Idealists, and later, Habermas, Foucault, and MacIntyre. Taking heed of these intellectual predecessors and proponents of ethical authenticity leads to an original conception of a socio-existential account of ethical authenticity, made possible by the work of both Taylor and Sartre. Moving beyond virtue ethics, discourse ethics and Foucauldian notions of self-care, The History and Ethics of Authenticity constructs a practical ethics of authenticity that is both embedded in and able to transcend the current moment. Making use of contemporary reference

points, including the rise of social media, capitalist branding, and competing appeals to identity, authenticity becomes an achievable ethical ideal.

This text examines evil in the context of a post-metaphysical world, a world that no longer believes in a God. The question of how and why God permits evil events to occur is replaced by the question of how and why humans perform evil acts.

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Both a demonstration of and critical self-reflection on method, this book explores how methodologies shape our understanding of the diversity of Buddhist traditions in the past and the present. International contributors from the West and Asia explore case studies and reflect on methods in the study of Buddhism, united in their debt to Richard K. Payne, the influential Buddhist studies scholar. *Methods in Buddhist Studies* features new translations of Buddhist works as well as ethnographic studies on contemporary Buddhism in the United States and China. Topics discussed include Buddhist practices in relation to food, material culture, and imperial rituals; the development of modern Buddhist universities; the construction of the canon from the perspective of history, textual analysis, and ritual studies; and the ethical obligations of scholars toward the subject of Buddhism itself. Chapters are drawn from Payne's students and his colleagues, demonstrating the breadth of his intellectual interests. Payne's scholarship has left a remarkable impact on the field, making this volume essential reading for students and scholars of contemporary Buddhism and Buddhist studies.

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logics, and contentious interactions with conservative Evangelical critics to rethink the boundaries of Evangelical as a category. Ultimately, Bielo makes a novel contribution to our understanding of the important changes at work among American Protestants, and illuminates how Emerging Evangelicals interact with the cultural conditions of modernity, late modernity, and visions of postmodern Christianity. James S. Bielo is Visiting Assistant Professor of Anthropology at Miami University in Oxford, OH. He is the author of *Words Upon the Word: An Ethnography of Evangelical Group Bible Study* (NYU Press) and editor of *The Social Life of Scriptures: Cross-cultural Perspectives on Biblicalism*.

Reflective Authenticity: Rethinking the Project of Modernity is a challenging consideration of what remains of ambitious Enlightenment ideas such as democracy, freedom and universality in the wake of relativist, postmodern thought. Do clashes over gender, race and culture mean that universal notions such as justice or rights no longer apply outside our own communities? Do our actions lose their authenticity if we act on principles that transcend the confines of our particular communities? Alessandro Ferrara proposes a path out of this impasse via the notion of reflective authenticity. Drawing on Aristotle, Kants concept of reflective judgement and Heideggers theory of reflexive self-grounding, *Reflective Authenticity: Rethinking the Project of Modernity* takes a fresh look at the state of Critical Theory today and the sustainability of postmodern politics.

Ernest Renan was one of the most renowned European intellectuals of the second half of the nineteenth century. Yet, the impact of his most popular work, *Life of Jesus*, has been underestimated when not altogether ignored. While commonplace now, the idea that Jesus was merely human was at one time a novelty, with significant socio-political, cultural, and religious implications. A case study in the Russian encounter with modernity, *Orthodoxy, Modernity, and Authenticity: The Reception of Ernest Renan's "Life of Jesus" in Russia* demonstrates that Renan's book has had long-lasting and broad appeal in Russia because it presents an alternative to a strictly materialist worldview on the one hand, and an Orthodox worldview on the other. Renan offered his readers the possibility to accept the tenets of modernity while still retaining both an admiration for the importance of religion in history and a sense of religious feeling or even belief in a higher religious ideal. Assessments of Renan's alternative belief system, whether positive, negative, or mixed, were often simultaneously evaluations of the moral, socio-political, and spiritual condition of European society in general and Russian society in particular. The interpretive history of Renan's *Life of Jesus* in Russia reveals a persistent disillusionment with a strictly materialist interpretation of history and of life.

During the twentieth century, the view that assertions and norms are valid insofar as they respond to principles independent of all local and temporal contexts came under attack from two perspectives: the partiality of translation and the intersubjective constitution of the self, understood as responsive to recognition. Defenses of universalism have by and large taken the form of a thinning out of substantive universalism into various forms of proceduralism. Alessandro Ferrara instead launches an entirely different strategy for transcending the particularity of context without contradicting our pluralistic intuitions: a strategy centered on the

exemplary universalism of judgment. Whereas exemplarity has long been thought to belong to the domain of aesthetics, this book explores the other uses to which it can be put in our philosophical predicament, especially in the field of politics. After defining exemplarity and describing how something unique can possess universal significance, Ferrara addresses the force exerted by exemplarity, the nature of the judgment that discloses exemplarity, and the way in which the force of the example can bridge the difference between various contexts. Drawing not only on Kant's Critique of the Power of Judgment but also on the work of Hannah Arendt, John Rawls, Ronald Dworkin, and Jürgen Habermas, Ferrara outlines a view of exemplary validity that is applicable to today's central philosophical issues, including public reason, human rights, radical evil, sovereignty, republicanism and liberalism, and religion in the public sphere.

The proposed volumes are aimed at a multidisciplinary audience and seek to fill the gap between law, semiotics and visuality providing a comprehensive theoretical and analytical overview of legal visual semiotics. They seek to promote an interdisciplinary debate from law, semiotics and visuality bringing together the cumulative research traditions of these related areas as a prelude to identifying fertile avenues for research going forward. Advance Praise for Law, Culture and Visual Studies This diverse and exhilarating collection of essays explores the many facets both historical and contemporary of visual culture in the law. It opens a window onto the substantive, jurisdictional, disciplinary and methodological diversity of current research. It is a cornucopia of materials that will enliven legal studies for those new to the field as well as for established scholars. It is a 'must read' that will leave you wondering about the validity of the long held obsession that reduces the law and legal studies to little more than a preoccupation with the word. Leslie J Moran Professor of Law, Birkbeck College, University of London Law, Culture & Visual Studies is a treasure trove of insights on the entwined roles of legality and visuality. From multiple interdisciplinary perspectives by scholars from around the world, these pieces reflect the fullness and complexities of our visual encounters with law and culture. From pictures to places to postage stamps, from forensics to film to folklore, this anthology is an exciting journey through the fertile field of law and visual culture as well as a testament that the field has come of age. Naomi Mezey, Professor of Law, Georgetown University Law Center, Washington, D.C., USA This highly interdisciplinary reference work brings together diverse fields including cultural studies, communication theory, rhetoric, law and film studies, legal and social history, visual and legal theory, in order to document the various historical, cultural, representational and theoretical links that bind together law and the visual. This book offers a breath-taking range of resources from both well-established and newer scholars who together cover the field of law's representation in, interrogation of, and dialogue with forms of visual rhetoric, practice, and discourse. Taken together this scholarship presents state of the art

research into an important and developing dimension of contemporary legal and cultural inquiry. Above all, Law Culture and Visual Studies lays the groundwork for rethinking the nature of law in our densely visual culture: How are legal meanings produced, encoded, distributed, and decoded? What critical and hermeneutic skills, new or old, familiar or unfamiliar, will be needed? Topical, diverse, and enlivening, Law Culture and Visual Studies is a vital research tool and an urgent invitation to further critical thinking in the areas so well laid out in this collection. Desmond Manderson, Future Fellow, ANU College of Law / Research School of Humanities & the Arts, Australian National University, Australia

This book uses an innovative and original theoretical framework for the understanding of Christian consciousness in the age of pluralism, drawing on Georg Simmel's social theory as well as philosophers such as Heidegger, Beauvoir, Sartre, Ferrara, and MacIntyre and classical and contemporary sociologists and anthropologists.

Islam's Predicament with Modernity presents an in-depth cultural and political analysis of the issue of political Islam as a potential source of tensions and conflict, and how this might be peacefully resolved. Looking at the issue of modernity from an Islamic point of view, the author examines the role of culture and religion in Muslim society under conditions of globalisation, and analyses issues such as law, knowledge and human rights. He engages a number of significant studies on political Islam and draws on detailed case studies, rejecting the approaches of both Orientalists and apologists and calling instead for a genuine Islamic pluralism that accepts the equality of others. Situating modernity as a Western product at the crux of his argument, he argues that a separation of religion and politics is required, which presents a challenge to the Islamic worldview. This critical analysis of value conflicts, tensions and change in the Islamic world will be of interest to scholars and advanced students of international relations, social theory, political science, religion, Islamic studies and Middle Eastern studies.

Across sociology and cultural studies in particular, the concept of authenticity has begun to occupy a central role, yet in spite of its popularity as an ideal and philosophical value authenticity notably suffers from a certain vagueness, with work in this area tending to borrow ideas from outside of sociology, whilst failing to present empirical studies which centre on the concept itself. Authenticity in Culture, Self, and Society addresses the problems surrounding this concept, offering a sociological analysis of it for the first time in order to provide readers in the social and cultural sciences with a clear conceptualization of authenticity and with a survey of original empirical studies focused on its experience, negotiation, and social relevance at the levels of self, culture and specific social settings. "Authenticity" has begun to rival "development" as a key to understanding the political aspirations of the Islamic world. Almost everywhere modernity has laid waste to tradition, those habits and practices deemed to be timeless and true.

Imperialism carried European notions of progress into Muslim-dominated parts of the globe, and subsequently Muslims themselves espoused Western practices, techniques, and philosophies. Regimes calling themselves liberal, socialist, and Arab nationalist all embraced modernity as their principal objective. Most of these regimes failed to create the promised better lives their citizens desired. Moreover, ordinary Muslims felt despair as modernity ripped apart families, exposed youngsters to the materialism and hedonism of Western entertainments, heightened social expectations, and undermined religious belief. Even though tradition has proved itself incapable of staving off modernity, the promises and premises of modern development literature have been called into question. Where is the truth around which Muslims can rally? Does modernity require a rejection of tradition? Does the embrace of Islamic ideas necessitate turning away from modernity? Robert D. Lee explores these compelling questions by presenting four contemporary Muslim writers—Muhammad Iqbal, Sayyid Qutb, ‘Ali Shari’ati, and Mohammed Arkoun—all of whom have refused to bow to such a dichotomy of modernity and tradition. This study examines their efforts, deeply influenced by European thinking, to find a truth beyond tradition and modernity—an “authentic” understanding of Islam upon which Muslims can build a future. All four thinkers believe such an authentic understanding can serve as the foundation for a new politics. Lee argues, however, that each of these versions of authenticity suffers shortcomings and falters in its efforts to move from the particularity of culture onto a grander scale of political organization appropriate for the modern world.

Original and thought-provoking, this book investigates how creative experiences, interactions, and place-specific dynamics and contexts combine to give shape to the expanding field of creative tourism across the globe. Exploring the evolution of research in this field, the authors investigate pathways for future research that advance conceptual questions and pragmatic issues.

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 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.

The language of self-fulfillment, self-realization, and self-actualization (in short, 'authenticity') has become common in contemporary culture. The desire to be 'authentic' is implicitly a desire to shape one's self in accordance with an ideal, and the concern for what it means to be authentic is, in many ways, the modern form of the ancient question "what is the life of excellence?" However, this notion of authenticity has its critics, Christopher Lasch, for instance, who equates it with a form of narcissism and Theodor Adorno who views it as a glorification of privatism. Brian J. Braman argues that, despite criticisms, it is possible to speak about human authenticity as something that addresses contemporary concerns as well as the ancient preoccupation with the nature of the good life. He refers to the theories of Bernard Lonergan and Charles Taylor, thinkers who placed a high value on the search for human authenticity. Lonergan discusses authenticity in terms of a three-fold conversion with intellectual, moral, and religious implications while Taylor views it as a rich, vibrant, and important addition to conversations about what it means to be human. *Meaning and Authenticity* presents an engaging dialogue between two thinkers, both of whom maintain that there is a normative conception of authentic human life that overcomes moral relativism, narcissism, privatism, and the collapse of the public self.

How does a Middle Eastern community create a modern image through its expression of heritage and authenticity? In *Among the Jasmine Trees: Music and Modernity in Contemporary Syria*, Jonathan H. Shannon investigates expressions of authenticity in Syria's musical culture, which is particularly known for embracing and preserving the Arab musical tradition, and which has seldom been researched in depth by Western scholars. Music plays a key role in the process of self-imaging by virtue of its ability to convey feeling and emotion, and Shannon explores a variety of performance genres, Sufi rituals, song lyrics, melodic modes, and aesthetic criteria. Shannon shows that although the music may evoke the old, the traditional, and the local, these are re-envisioned as signifiers of the modern national profile. A valuable contribution to the study of music and identity and to the ethnomusicology of the modern Middle East, *Among the Jasmine Trees* details this music and its reception for the first time, offering an original theoretical framework for understanding contemporary Arab culture, music, and society.

What is the role of cultural authenticity in the making of nations? Much scholarly and popular commentary on nationalism dismisses authenticity as a romantic fantasy or, worse, a deliberately constructed mythology used for political manipulation. *The Politics and Poetics of Authenticity* places authenticity at the heart of Sinhala nationalism in late nineteenth and twentieth-century Sri Lanka. It argues that the passion for the 'real' or the 'authentic' has played a significant role in shaping nationalist thinking and argues for an empathetic yet critical engagement with the idea of authenticity. Through a series of fine-grained and historically grounded analyses of the writings of individual figures central to the making of Sinhala

nationalist ideology the book demonstrates authenticity's rich and varied presence in Sri Lankan public life and its key role in understanding postcolonial nationalism in Sri Lanka and elsewhere in South Asia and the world. It also explores how notions of authenticity shape certain strands of postcolonial criticism and offers a way of questioning the taken-for-granted nature of the nation as a unit of analysis but at the same time critically explore the deep imprint of nations and nationalisms on people's lives.

This book contributes to a critical understanding of how Chinese same-sex identity in urban China is variously imagined; how it is transformed; and how it presents its resistances as China continues to open up to global power relations. Equally important, the book will 1) sharpen knowledge of China's recent socio-economic change and political agenda, 2) build a greater awareness of Chinese cultural, sexual and ethical values and 3) offer new perspectives on 'Chineseness' and Chinese same-sex identity. Uniquely, it explores the emergence of Chinese same-sex identity through understanding the everyday, lived same-sex experience, amid China's opening up to cultural, sexual and economic globalisation. This understanding is based on a culturally sensitive framework which accommodates the diverse and sometimes paradoxical articulation of same-sex identity in urban China. It comes to the conclusion that same-sex identity in China is articulated in a paradoxical way: open and decentred, but at the same time, nationalist and conforming to state control. This book will be of interest to scholars and students in Chinese studies, Gender Studies, sexuality and cultural studies.

Drawing from extended fieldwork in La Réunion, in the Indian Ocean, the author suggests an innovative re-reading of different concepts of magic that emerge in the global cultural economics of tourism. Following the making and unmaking of the tropical island tourism destination of La Réunion, he demonstrates how destinations are transformed into magical pleasure gardens in which human life is cultivated for tourist consumption. Like a gardener would cultivate flowers, local development policy, nature conservation, and museum initiatives dramatise local social life so as to evoke modernist paradigms of time, beauty and nature. Islanders who live in this 'human garden' are thus placed in the ambivalent role of 'human flowers', embodying ideas of authenticity and biblical innocence, but also of history and social life in perpetual creolisation.

In recent years, an internal debate has arisen in Saudi Arabia on the legitimacy of Saudi religion and the foundations of Islam. Sparked by concerns such as the absence of divine intervention in the Syrian civil war, the question of the Muslim monopoly on heaven, and politically subversive differentiations between "Saudi religion" and Islam, the challenge within Saudi Arabia to religious orthodoxy has never been greater. *Tweeted Heresies* explores the emergence of these patterns of non-belief and the responses to them from the Salafi-Wahhabi religious institutions. Previous studies have focused on formal institutions and their role in religious change. Abdullah Hamidaddin focuses on individuals who took advantage of social media during a period of relative freedom of expression to criticize religion and question the most fundamental aspects of Saudi society: its politics, religion, social justice, gender and sexual relations, and the future of the country. These individuals mounted a direct challenge to religious orthodoxy, whether through calls for religious reform or, even more provocatively, debates over concepts of deity, morality, and duty to Allah. For the foreseeable future criticism is limited to virtual spaces, and the conversation was especially active on Twitter. *Tweeted Heresies* examines a large body of tweets, as well as interviews with Saudis about how their understanding and critique of religion have developed over the course of their lives. The result is a uniquely revealing portrait of an otherwise hidden current of religious change that promises to ultimately transform Saudi society.

Consuming Traditions, the inaugural volume in Oxford's Modernist Literature and Culture series, is a lively and unique study of the curious relationship between British modernism and consumer culture. Through readings of key texts by George Bernard Shaw, E.M. Forster,

Virginia Woolf, James Joyce, and others, Elizabeth Outka examines the early twentieth century emergence of what she terms the "commodified authentic": the aggressive marketing of an object, space, or identity that evokes an older pre-industrial authenticity. With accessible prose and insightful close readings, Outka demonstrates that a unique moment in urban culture created a largely nostalgic desire for a more rural, more culturally 'authentic' Englishness to which both writers and entrepreneurs responded.

The longing for authenticity, on an individual or collective level, connects the search for external expressions to internal orientations. What is largely referred to as production of authenticity is a reformulation of cultural values and norms within the ongoing process of modernity, impacted by globalization and contemporary transnational cultural flows. This collection interrogates the notion of authenticity from an anthropological point of view and considers authenticity in terms of how meaning is produced in and through discourses about authenticity. Incorporating case studies from four continents, the topics reach from art and colonialism to exoticism-primitivism, film, ritual and wilderness. Some contributors emphasise the dichotomy between the academic use of the term and the one deployed in public spaces and political projects. All, however, consider authenticity as something that can only be understood ethnographically, and not as a simple characteristic or category used to distinguish some behaviors, experiences or material things from other less authentic versions.

This book gives an account of the ways in which Islamic traditions have contributed to the construction of modern Muslim selfhoods. They underpin Eisenstadt's argument that religious traditions can play a pivotal role in the historically different interpretations of modernity.

The Routledge Handbook of Tourism Research is a compendium of some of the most relevant issues affecting tourism development today. The topics addressed in this book provide some new thinking for those involved in tourism research. This book takes the reader from the beginnings of tourism research to a discussion of emerging forms of tourism and selected examples of tourism development. The underlying theoretical dimensions are reviewed, analysed and discussed from a number of perspectives. This book brings together leading researchers, many of whom are members of the International Academy for the Study of Tourism, to discuss tourism today and its future. The works included in this volume are diverse, in terms of geographical context, research methodology, root discipline, and perspective. This book represents studies based in Europe, North America, Oceania, and Asia. Research methodologies include both quantitative and qualitative. Both macro and micro issues are discussed from the economic, psychological, sociological, political science, marketing, and other perspectives, which reflect the interdisciplinary nature of tourism studies. This book is divided into 6 sections. Section 1 considers the foundations for tourism research. Section 2 discusses the implications for destination management and section 3 discusses planning for tourism development. Section 4 covers human capital for tourism development. And finally, section 5 evaluates emerging forms of tourism and then section 6 offers insights into tourism evolution. It offers the reader a comprehensive synthesis of this field, conveying the latest thinking and research. The text will provide an invaluable resource for all those with an interest in tourism research. This is essential reading for students, researchers & academics of Tourism as well as those of related studies in particular Leisure, Hospitality & Development Studies.

This text examines the efforts of four Muslim writers and thinkers of the 20th century - Muhammad Iqbal, Sayyid Qutb, Ali Shariati, and Mohammed Arkounto - to overcome the apparent dichotomy of tradition and modernity in fashioning a new political and cultural truth. Robert D. Lee illuminates the European-influenced work of these thinkers to demonstrate both the appeal of authenticity as a rallying cry and the difficulty of building a new politics on such an idea. Authenticity has begun to rival development as a key to understanding the political aspirations of the Islamic world. Almost everywhere modernity has laid waste to tradition, those

habits and practices deemed to be timeless and true. Imperialism carried European notions of progress into Muslim-dominated parts of the globe, and subsequently Muslims themselves espoused Western practices, techniques and philosophies. Regimes calling themselves liberal, socialist, and Arab nationalist all embraced modernity as their principal objective. Most of these regimes failed to create the promised better lives their citizens desired. Moreover, ordinary Muslims felt despair as modernity ripped apart families, exposed youngsters to the materialism and hedonism of Western entertainments, heightened social expectations, and undermined religious belief. Even though tradition has proved itself incapable of staving off modernity, the promises and premises of modern development literature have been called into question. All four thinkers discussed believe such an authentic understanding can serve as the foundation for a new politics. Lee reveals, however, that each of these writers version of authenticity suffers shortcomings and falters in its efforts to move from the particularity of culture onto a grander scale of political organization appropriate for the modern world.

This work offers the first systematic analysis of writings on modern Chinese history by historians in China from the early twentieth century to the present. It traces the construction of major interpretive schemes, the evolution of dominant historical narratives, and the unfolding of debates on the most controversial issues in different periods. Placing history-writing in the context of political rivalry and ideological contestation, Huaiyin Li explicates how the historians' dedication to faithfully reconstructing the past was compromised by their commitment to an imagined trajectory of history that fit their present-day agenda and served their needs of political legitimation. Beginning with an examination of the contrasting narratives of revolution and modernization in the Republican period, the book scrutinizes changes in the revolutionary historiography after 1949, including its disciplinization in the 1950s and early 1960s and radicalization in the rest of the Mao era. It further investigates the rise of the modernization paradigm in the reform era, the crises of master narratives since the late 1990s, and the latest development of the field. Central to the author's analysis is the issue of truth and falsehood in historical representation. Li contends that both the revolutionary and modernization historiographies before 1949 reflected historians' lived experiences and contained a degree of authenticity in mirroring the historical processes of their own times. In sharp contrast, both the revolutionary historiography of the Maoist era and the modernization historiography of the reform era were primarily products of historians' ideological commitment, which distorted and concealed the past no less than revealed it. In search of a more effective approach to rewriting modern Chinese history, *Reinventing Modern China* proposes a within-time, open-ended perspective, which allows for different directions in interpreting the events in modern China and views modern Chinese history as an unfinished process remaining to be defined as the country entered the twenty-first century.

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