Anthony Giddens is widely recognized as one of the most important sociologists of the 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 brandmark `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 fa
Is modernity being replaced by an opposite culture of postmodernity, or is postmodernism simply an internal critique of modernist culture? This key question is central to this stimulating book which explores the transformations taking place in social life, cultural preferences, economic organization and political attitudes, particularly in the context of the contemporary city as a lived or written experience. This book contains accounts of the development of modern ways of life and their erosion in the 20th century. The author argues that a whole set of modern institutions, from the corporation to the novel, are being exposed to internal critique and external competition. As a result, new ways of seeing
and thinking are moving us into what some observers see as postmodern culture. However, these tendencies may in fact be the continuation of modernity by other means.

What role have communication media played in the formation of modern societies? How should we understand the social impact of new forms of communication and information diffusion, from the advent of printing in fifteenth-century Europe to the expansion of global communication networks today? In this major new work, Thompson addresses these and other questions by elaborating a distinctive social theory of communication media and their impact. He argues that the development of communication media has transformed the spatial and temporal constitution of social life, creating new forms of action and interaction which are no longer linked to the sharing of a common locale. The consequences of this transformation are far-reaching and impinge on many aspects of our lives, from the most intimate aspects of personal experience and self-formation to the changing nature of power and visibility in the public domain. Combining breadth of vision with sensitivity to detail, this book situates the study of the media where it belongs: among a set of disciplines concerned with the emergence, development and structural characteristics of modern societies and their futures.

Textbook on contemporary social thought

This book encapsulates the recent debate on the concepts of modernity and postmodernity. Arguments over modernism and its aftermath are traced to their
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origins in art, architecture and literature. The authors then focus on the contribution of sociology to this cultural dispute through the theories of Weber, Simmel, Habermas, Lyotard and Baudrillard. Throughout, Theories of Modernity and Postmodernity demonstrates the connections between traditional problems of sociological theory and the contemporary debate around modernity.

This comprehensive collection of contemporary sociological theory is the definitive guide to current perspectives and approaches in the field, examining key topics and debates in the field. Collects the most representative material available on topics such as symbolic interactionism, phenomenology, structuralism, network theory, critical theory, feminist theory, and the debates over modernity and postmodernity. Includes examinations of the work of Foucault, Giddens, and Bourdieu. A new section for this edition opens up the debate on power and inequality. Thematically organized, A stimulating appraisal of a crucial contemporary theme, this comprehensive analysis of globalization offers a distinctively cultural perspective on the social theory of the contemporary world. This perspective considers the world as a whole, going beyond conventional distinctions between the global and the local and between the universal and the particular. Its cultural approach emphasizes the political and economic significance of shifting conceptions of, and forms of participation in, an increasingly compressed world. At the same time the book shows why culture has become a globally contested issue - why, for example, competing
conceptions of 'world order' have political and economic consequences. Social Theory and Modernity combines the analytical techniques of political theory and comparative politics as a method for conducting innovative inquiry and research in political science. The focus of political theory, for example, results in new issues for historical and cross-national comparative analysis - whereas comparative analysis provides new parameters for analyzing the ideology of social institutions. Luke elaborates upon Rousseau's discursive style and critical methods, Marx's historical materialism, Marcuse's instrumental rationality, Weber's interpretive method, Gramsci's theoretical tactics, Cabral's theory of critique and revolution and Foucault's system of political and social analysis. The book concludes by offering Modern society emerged in the context of European colonialism and empire. So, too, did a distinctively modern social theory, laying the basis for most social theorising ever since. Yet colonialism and empire are absent from the conceptual understandings of modern society, which are organised instead around ideas of nation state and capitalist economy. Gurminder K. Bhambra and John Holmwood address this absence by examining the role of colonialism in the development of modern society and the legacies it has bequeathed. Beginning with a consideration of the role of colonialism and empire in the formation of social theory from Hobbes to Hegel, the authors go on to focus on the work of Tocqueville, Marx, Weber, Durkheim and Du Bois. As well as unpicking critical omissions and misrepresentations, the chapters discuss the places where colonialism is acknowledged and discussed – albeit inadequately – by these
foundering figures; and we come to see what this fresh rereading has to offer and why it matters. This inspiring and insightful book argues for a reconstruction of social theory that should lead to a better understanding of contemporary social thought, its limitations, and its wider possibilities. In this book, renowned author José Maurício Domingues places Latin America within the third phase of global modern civilization and offers a general theoretical approach to contemporary Latin America. He sees modernity as configured by episodic modernizing moves which, when counting on strong identity and organization as well as clear-cut projects, may assume the aspect of modernizing offensives. Highlighting subjects as law, rights and justice as well as globalization and development, Dominguez places Latin America in the uneven, combined and contradictory development of modern civilization and offers a final assessment of its possibilities and limits. The book will be of interest to researchers and students of modernity, globalization, Latin America, sociological theory and its key concepts.

The French tradition: 1789 and the Jews -- The German tradition: capitalism and the Jews -- The American tradition: the city and the Jews

This accessible and comprehensive overview of the main issues on the modernity-postmodernity controversy is the first clear-sighted book on the subject. It surveys modern social theory, from Kant to Weber with economy and masterly precision. And evaluates the work of the Frankfurt School, Arendy, Strauss, Luhmann, Habermas, Heller, Castoriadis and Touraine, before moving on to consider the approaches of the leading writers on postmodernity: Lyotard, Vattimo, Derrida, Foucault and Jameson. The result is a new way of conceptualizing the modernity-postmodernity debate, and an exciting new approach to the roots of contemporary social
theory. Offers a new analysis of the ideas of the 3 authors who have contributed most to the establishment of the basic framework of contemporary sociology.

**Social Theory and Modernity**

Critique, Dissent, and Revolution

SAGE Publications

Addresses the relationship between modernity and social theory by looking at the works of Parsons, Goffman, and Garfinkel.

In this book Barbara Marshall argues that the debates around both modernity and postmodernity neglect the role of women and significance of gender in the formation of contemporary societies.

This accessible guide to the maze of modern sociological theory features a collection of 39 essays written by prominent American and European theorists – representing the last fifty years of sociological work.

In this book it explores science and technology, makes connections between these epistemic, cultural, and political trends, and develops profound insights into the nature of our postmodernity.

MySearchLab provides students with a complete understanding of the research process so they can complete research projects confidently and efficiently. Students and instructors with an internet connection can visit www.MySearchLab.com and receive immediate access to thousands of full articles from the EBSCO ContentSelect database. In addition, MySearchLab offers extensive content on the research process itself—including tips on how to
navigate and maximize time in the campus library, a step-by-step guide on writing a research paper, and instructions on how to finish an academic assignment with endnotes and bibliography. This accessible guide to the maze of modern sociological theory features a collection of 39 essays written by prominent American and European theorists – representing the last fifty years of sociological work. Unlike the West, India presents a fascinating example of a society where the pre-modern continues to co-exist with the modern. Modernity in Indian Social Theory explores the social variance between India and the West to show how it impacted their respective trajectories of modernity. A. Raghuramaraju argues that modernity in the West involved disinheriting the pre-modern, and temporal ordering of the traditional and modern. It was ruthlessly implemented through programmes of industrialization, nationalism, and secularism. This book underscores that India did not merely the Western model of modernity or experience a temporal ordering of society. It situates this sociological complexity in the context of the debates on social theory. The author critically examines various discourses on modernity in India, including Partha Chatterjee’s account of Indian nationalism; Javeed Alam’s reading of Indian secularism; the use of the term pluralism by some Indian social scientists; and Gopal Guru’s emphasis on the lived
Dalit experience. He also engages with the readings on key thinkers including Vivekananda, Aurobindo, Gandhi, and Ambedkar. 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 title was first published in 2001: For over 30 years it has been argued that contemporary society is undergoing a fundamental transformation. The portrait of the modern society or modernity offered by philosophers and social scientists from Hobbes to Parsons is no longer understood as a description of the final and highest stage in the social evolution of mankind. Modern society is not the end of history but simply another more or less contingent social and cultural formation on planet earth. This new perspective on modernity and its transformation, which has emerged from the modernist-postmodernist debate, is the subject matter of this book. It is addressed in a multidisciplinary and international way, both theoretically and empirically, and is explored not only in general and historical terms, but also through specific topics such as sexuality, identity, democracy, globalization, knowledge and leadership. Offering an important collaborative contribution to contemporary discourse in sociology, social psychology, politics and philosophy, this book represents a unique effort to come to grips with our obscure and elusive social position at the start of the 21st century.

Sometimes social theory can seem dry and intimidating – as if it is something completely apart from everyday life. But in this incisive new text, Brian
Heaphy show exactly how the arguments of the great contemporary theorists play out against extended examples from real life. Introducing the ideas of founding social thinkers including Marx, Durkheim, Weber, Simmel and Freud, and the work of key contemporary theorists, among them Lacan, Foucault, Lyotrad, Baudrillard, Bauman, Giddens and Beck, the book begins by examining the merits of the 'late modernity' thesis against those of the proponents of 'post-modernity'. The authors show the wide swoop of influence of 'post-modern' thought and how it has changed the way even its opponents think. It also discusses feminist, queer and post-colonial ideas about studying modern and post-modern experience. With examples from personal life (including self and identity, relational and intimate life, death, dying and life-politics) to bring theory to life, this clear and concise new text on contemporary social theory and social change is ideal for students of sociology, cultural studies and social theory.

DIVAn accounting of the varying forms of social imaginary that have underpinned the rise of Western modernity./div

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 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 book combines contemporary discussions on modernity with the history of the Muslim world. From a heuristic perspective, it is sketching out a framework for a global sociology of modernity. This framework attempts to accommodate a core assumption of classical modernization theory – the global nature of modernity – with the pluralistic perspective of the rise of a multiplicity of historically concrete forms of modernities. It tries to reconcile a universalistic concept of modernity with the fact of modernity’s multiple historical realizations. At the same time, this discussion of contemporary social theory puts forward a critique of the still so conveniently applied equation of modernization with Westernization. In empirical terms, the book substantiates this critique in drawing its exemplary illustrations from the historical experience of Muslim peoples. Bringing Muslim history and discussions in social theory together, this book represents a synthesis of research efforts in sociology and Islamic studies. This major new textbook in social theory takes the concept of
modernity as its guiding theme.
A Social Theory of the Nation-State: the political forms of modernity beyond methodological nationalism, construes a novel and original social theory of the nation-state. It rejects nationalistic ways of thinking that take the nation-state for granted as much as globalist orthodoxy that speaks of its current and definitive decline. Its main aim is therefore to provide a renovated account of the nation-state’s historical development and recent global challenges via an analysis of the writings of key social theorists. This reconstruction of the history of the nation-state into three periods: classical (K. Marx, M. Weber, E. Durkheim) modernist (T. Parsons, R. Aron, R. Bendix, B. Moore) contemporary (M. Mann, E. Hobsbawm, U. Beck, M. Castells, N. Luhmann, J. Habermas) For each phase, it introduces social theory’s key views about the nation-state, its past, present and future. In so doing this book rejects methodological nationalism, the claim that the nation-state is the necessary representation of the modern society, because it misrepresents the nation-state’s own problematic trajectory in modernity. And methodological nationalism is also rejected because it is unable to capture the richness of social theory’s intellectual canon. Instead, via a strong conception of society and a subtler notion of the nation-state, A Social Theory of the Nation-State tries to account for the ‘opacity of the nation-state in modernity’.
Deals with concepts of modernity and postmodernity DIVA sociology collection reviewing the state-of-historical-study in a wide range of areas while showcasing the use of poststructuralist approaches to studying family, gender, war, protest & revolution, state-making, social provisions, colonialism, trans/div
Why has nationalism proved so durable? What are the roots of its appeal? This sharp and accessible book slices through the myths surrounding nationalism and provides an important
new perspective on this perennial subject. The book argues that: nationalism is persistent, not merely because of its specific ideological appeal, but because it expresses some of the major conflicts in modernity; nationalism reflects and reinforces four key trends in western social development: state formation, democratization, capitalism and the rationalization of culture; the forms of nationalism can be organized into a comprehensive typology which is outlined in the course of this study; post-nationalism and cosmopolitanism are significant innovations in the debate about nation-states and nationalism; and that the new radical nationalisms have become powerful new movements in the global age.

Analytically Examines The Emergence And Development Of Modernity And Postmodernity In West And India And Argues That The Classical And Modern Sociological Theories Have Become Irrevalent To Study The Present Capitalism Society.

A Pioneer Effort To Introduce The Relevant Theories To Indian Students, Teachers And Policy Makers.

This book provides a critical assessment of contemporary social theory for students in the social sciences. Delanty examines the writings of a number of key contemporary thinkers, including Habermas, Foucault, Bauman, Touraine, Giddens and Beck, and provides a clear account of the strengths and limitations of their work.

In this important theoretical and empirical statement John Law argues against the purity of post-enlightenment political and social theory, and offers an alternative post-modern sociology. Arguing in favor of a sociology of verbs, he suggests that power, organizations, mind-body dualisms, and macro-micro distinctions may all be understood as the local performance of recursive modes of social ordering. Drawing on a range of theoretical traditions including actor-network theory, verstehende sociology, and the writing of Michel
Foucault, he explores the production of materials - including agents and architectures - and their importance for these modes of ordering. The book, which draws on organizational ethnography to develop its argument, is essential reading for all those interested in social theory, materialism, or the sociology of organizations at the end of the era of high modernity.

In this book Anthony Giddens addresses a range of issues concerning current developments in social theory, relating them to the prospects for sociology in the closing decades of the twentieth century. Composed of closely integrated papers, all written over the past few years, the book includes seven essays not previously published, plus two have not appeared in English before. In assessing the likely future evolution of sociology in particular, and the social sciences in general, the author both draws upon ideas established in his more abstract theoretical writings and examines critically competing traditions of thought. Those looking for an accessible introduction to Gidden's writing will find in this book a set of clear expositions of his basic ideas. By situating these ideas in relation to the critical assessment of the views of others, however, the author provides new sources of insight into the distinctiveness of his own claims.

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.

In this new collection of essays, Andrew Feenberg argues that conflicts over the design and organization of the technical systems that structure our society shape deep choices for the future. A pioneer in the philosophy of technology, Feenberg demonstrates the continuing vitality of the critical theory of the Frankfurt School. He calls into question the anti-technological stance commonly associated with its theoretical legacy and argues that technology contains potentialities that could be developed as the basis for an alternative form of modern society. Feenberg's critical reflections on the ideas of Jürgen Habermas, Herbert Marcuse, Jean-François Lyotard, and Kitaro Nishida shed new light on the philosophical study of technology and modernity. He contests the prevalent conception of technology as an unstoppable force responsive only to its own internal dynamic and politicizes the discussion of its social and cultural construction. This argument is substantiated in a series of compelling and well-grounded case studies. Through his exploration of science fiction and film, AIDS research, the French experience with the "information superhighway," and the Japanese reception of Western values, he demonstrates how technology, when subjected to public pressure and debate, can incorporate ethical and aesthetic values.