



MODERNITY AND ITS MALCONTENTENTS

Ritual and Power in Postcolonial Africa

Edited by Jean Comaroff & John Comaroff

Modernity And Its Malcontents

Soma Chaudhuri, Jane Ward



Modernity And Its Malcontents:

Modernity and Its Malcontents Jean Comaroff, John L. Comaroff, 1993-11 What role does ritual play in the everyday lives of modern Africans How are so called traditional cultural forms deployed by people seeking empowerment in a world where modernity has failed to deliver on its promises Some of the essays in *Modernity and Its Malcontents* address familiar anthropological issues like witchcraft myth and the politics of reproduction but treat them in fresh ways situating them amidst the polyphonies of contemporary Africa Others explore distinctly nontraditional subjects among them the Nigerian popular press and soul eating in Niger in such a way as to confront the conceptual limits of Western social science Together they demonstrate how ritual may be powerfully mobilized in the making of history present and future Addressing challenges posed by contemporary African realities the authors subject such concepts as modernity ritual power and history to renewed critical scrutiny Writing about a variety of phenomena they are united by a wish to preserve the diversity and historical specificity of local signs and practices voices and perspectives Their work makes a substantial and original contribution toward the historical anthropology of Africa The contributors all from the Africanist circle at the University of Chicago are Adeline Masquelier Deborah Kaspin J Lorand Matory Ralph A Austen Andrew Apter Misty L Bastian Mark Auslander and Pamela G Schmoll *Modernity and Its Discontents* Steven B. Smith, 2016-08-09 Steven B Smith examines the concept of modernity not as the end product of historical developments but as a state of mind He explores modernism as a source of both pride and anxiety suggesting that its most distinctive characteristics are the self criticisms and doubts that accompany social and political progress Providing profiles of the modern project s most powerful defenders and critics from Machiavelli and Spinoza to Saul Bellow and Isaiah Berlin this provocative work of philosophy and political science offers a novel perspective on what it means to be modern and why discontent and sometimes radical rejection are its inevitable by products

Society in Early Modern England Phil Withington, 2010-09-20 The sixteenth and seventeenth centuries have traditionally been regarded by historians as a period of intense and formative historical change so much so that they have often been described as early modern an epoch separate from the medieval and the modern Paying particular attention to England this book reflects on the implications of this categorization for contemporary debates about the nature of modernity and society The book traces the forgotten history of the phrase early modern to its coinage as a category of historical analysis by the Victorians and considers when and why words like modern and society were first introduced into English in the sixteenth and seventeenth centuries In so doing it unpicks the connections between linguistic and social change and how the consequences of those processes still resonate today A major contribution to our understanding of European history before 1700 and its resonance for social thought today the book will interest anybody concerned with the historical antecedents of contemporary culture and the interconnections between the past and the present *The Modernity of Witchcraft* Peter Geschiere, 1997 To many Westerners the disappearance of African traditions of witchcraft might seem inevitable with continued modernization

In *The Modernity of Witchcraft* Peter Geschieres uses his own experiences among the Maka and in other parts of eastern and southern Cameroon as well as other anthropological research to argue that contemporary ideas and practices of witchcraft are more a response to modern exigencies than a lingering cultural custom. The prevalence of witchcraft especially in African politics and entrepreneurship demonstrates the unlikely balance it has achieved with the forces of modernity. Geschiere explores why modern techniques and commodities usually of Western Provenance have become central in rumors of the occult. New Perspectives on Witchcraft, Magic, and Demonology: Witchcraft in the modern world Brian Paul Levack, 2001

Witchcraft in the Modern World Brian P. Levack, 2013-10-28 Witchcraft and magical beliefs have captivated historians and artists for millennia and stimulated an extraordinary amount of research among scholars in a wide range of disciplines. This new collection from the editor of the highly acclaimed 1992 set *Articles on Witchcraft Magic and Demonology* extends the earlier volumes by bringing together the most important articles of the past twenty years and covering the profound changes in scholarly perspective over the past two decades. Featuring thematically organized papers from a broad spectrum of publications, the volumes in this set encompass the key issues and approaches to witchcraft research in fields such as gender studies, anthropology, sociology, literature, history, psychology, and law. This new collection provides students and researchers with an invaluable resource comprising the most important and influential discussions on this topic. A useful introductory essay written by the editor precedes each volume. The Power of the Occult in Modern Africa James Kiernan, 2006 The occult is a framework of ideas and related practices that is drawn upon as a common resource to provide an understanding of how an apparently random world really works. Based mainly on experiential research in a range of African societies, the essays in this volume examine the relevance of the occult to a variety of social concepts and contexts. These studies stress three features of the occult in modern Africa: 1. as an explanatory and tactical device, it is resilient; 2. it is malleable with a capacity to absorb and assimilate new elements; 3. it is flexible and adaptable to emerging situations and novel circumstances. Of interest to specialists in the fields of religion, social science, and African studies, this book will benefit the general reader interested in the occult and its relevance to modernity and globalisation. *Modernity* David Punter, 2017-09-16 This exciting volume in the *Transitions* series explores both history and contemporary ideas, pushing forward the boundaries of what we understand by modernity. This book is distinguished from its competitors by its clear focus on close readings of commonly studied texts and a strict policy on writing for an undergraduate readership. Subjects of Modernity Saurabh Dube, 2017-10-11 e Dube ranges widely and globally from histories of empires and genealogies of disciplines to recent Dalit artwork from India to explore and carefully delineate a tension he regards as fundamental to the formation of the modern: the modern subject's inevitable entanglement with those subject to modernity. A tour de force, this book offers a critical, timely, and powerful sequel to postcolonial and subaltern studies. e Dipesh Chakrabarty, University of Chicago. *Religion and Sexuality in Cross-Cultural Perspective* Stephen Ellingson, M. Christian Green, 2014-03-18 Issues of

sexuality and gender are hotly contested in both religious communities and national cultures around the world In the social sciences religious traditions are often depicted as inherently conservative or even reactionary in their commitments to powerful patriarchal and pronatalist sexual norms and gender categories In illuminating the practices of religious traditions in various cultures these essays expose the diversity of religious rituals and mythologies pertaining to sexuality In the process the contributors challenge conventional notions of what is normative in our sexual lives Memories of the Slave Trade Rosalind Shaw,2020-04-04 How is the slave trade remembered in West Africa In a work that challenges recurring claims that Africans felt and still feel no sense of moral responsibility concerning the sale of slaves Rosalind Shaw traces memories of the slave trade in Temne speaking communities in Sierra Leone While the slave trading past is rarely remembered in explicit verbal accounts it is often made vividly present in such forms as rogue spirits ritual specialists visions and the imagery of divination techniques Drawing on extensive fieldwork and archival research Shaw argues that memories of the slave trade have shaped and been reshaped by experiences of colonialism postcolonialism and the country's ten year rebel war Thus money and commodities for instance are often linked to an invisible city of witches whose affluence was built on the theft of human lives These ritual and visionary memories make hitherto invisible realities manifest forming a prism through which past and present mutually configure each other **The Law Is a White Dog - How Legal Rituals Make and Unmake Persons** Colin Dayan,2013-03-03 A fascinating account of how the law determines or dismantles identity and personhood Abused dogs prisoners tortured in Guantanamo and supermax facilities or slaves killed by the state all are deprived of personhood through legal acts Such deprivations have recurred throughout history and the law sustains these terrors and banishments even as it upholds the civil order Examining such troubling cases *The Law Is a White Dog* tackles key societal questions How does the law construct our identities How do its rules and sanctions make or unmake persons And how do the supposedly rational claims of the law define marginal entities both natural and supernatural including ghosts dogs slaves terrorist suspects and felons Reading the language allusions and symbols of legal discourse and bridging distinctions between the human and nonhuman Colin Dayan looks at how the law disfigures individuals and animals and how slavery punishment and torture create unforeseen effects in our daily lives Moving seamlessly across genres and disciplines Dayan considers legal practices and spiritual beliefs from medieval England the North American colonies and the Caribbean that have survived in our legal discourse and she explores the civil deaths of felons and slaves through lawful repression Tracing the legacy of slavery in the United States in the structures of the contemporary American prison system and in the administrative detention of ghostly supermax facilities she also demonstrates how contemporary jurisprudence regarding cruel and unusual punishment prepared the way for abuses in Abu Ghraib and Guantanamo Using conventional historical and legal sources to answer unconventional questions *The Law Is a White Dog* illuminates stark truths about civil society's ability to marginalize exclude and dehumanize *Vernacular Worlds, Cosmopolitan Imagination* Stephanos Stephanides,Stavros

Karayanni,2015-09-01 This collection addresses broad questions of ethics and aesthetics in the framework of vernacular cosmopolitanism With a common anthropological focus the essays map literary and artistic practices involving cross cultural transactions shaped by social forces institutions and the multiple mediations of the imagination Some essays are based on community based fieldwork while all encompass an affective immersion in the places we inhabit and the claims these make on the body s intelligibility The authors consider the role of artists writers and literary scholars as cultural actors in a variety of settings grassroots regional trans regional and global Topics include the role of social and cultural activism the problematic dimensions of national belonging the plurality of knowledge systems and inter language environ mental learning in South Africa the vernacular imagination in Papua New Guinea Anglophone fiction pulp fiction and chick lit in India transformative artistic motifs of Australia s nomadic Tiwi community life writing as a reconfiguring of postcolonial or cosmopolitan paradigms southern African supernatural belief systems and the malign magic of the global economy Canadian First Nations literature read against the struggle for self determination by India s castes and scheduled tribes feral animals in relation to the indigenous exotic and the imbrication of the vernacular national colonial and cosmopolitan in perceptions of homecoming in the eastern Mediterranean The collection as a whole thus provides manifestations of poesis in relation to theory and praxis and articulates perspectives that expand challenge strengthen and renew the potential for growth in contemporary world literature and culture

The Sacrificed Generation Lesley A. Sharp,2002-09-03 This fascinating study grounded in vivid depictions of local life relates to larger questions about the postcolonial exercise of political and economic power when ostensibly sovereign states such as Madagascar are so profoundly controlled by international organizations unattached to any particular state Sharp asks how young people in these radically changing circumstances are taught and teach themselves to understand their past present and future Gillian Feeley Harnik author of A Green Estate Sharp s work is in the best tradition of classic anthropology extending the critiques of Fanon Mannoni Memmi and Freire by examining the effects of the socialist revolution the birth of Malagasy nationalism and the imposition of a postcolonial pedagogy on the minds of the sacrificed generation Her detailed ethnography is superb Nancy Scheper Hughes author of Death without Weeping

Shamans, Nostalgias, and the IMF Laurel Kendall,2009-09-01 Thirty years ago anthropologist Laurel Kendall did intensive fieldwork among South Korea s mostly female shamans and their clients as a reflection of village women s lives In the intervening decades South Korea experienced an unprecedented economic social political and material transformation and Korean villages all but disappeared And the shamans Kendall attests that they not only persist but are very much a part of South Korean modernity This enlightening and entertaining study of contemporary Korean shamanism makes the case for the dynamism of popular religious practice the creativity of those we call shamans and the necessity of writing about them in the present tense Shamans thrive in South Korea s high rise cities working with clients who are largely middle class and technologically sophisticated Emphasizing the shaman s work as open and mutable Kendall describes how

gods and ancestors articulate the changing concerns of clients and how the ritual fame of these transactions has itself been transformed by urban sprawl private cars and zealous Christian proselytizing For most of the last century Korean shamans were reviled as practitioners of antimodern superstition today they are nostalgically celebrated icons of a vanished rural world Such superstition and tradition occupy flip sides of modernity's coin the one by confuting the other by obscuring the beating heart of shamanic practice Kendall offers a lively account of shamans who once ministered to the domestic crises of farmers as they address the anxieties of entrepreneurs whose dreams of wealth are matched by their omnipresent fears of ruin Money and access to foreign goods provoke moral dilemmas about getting and spending shamanic rituals express these through the longings of the dead and the playful antics of greedy gods some of whom have acquired a taste for imported whiskey No other book length study captures the tension between contemporary South Korean life and the contemporary South Korean shamans work Kendall's familiarity with the country and long association with her subjects permit nuanced comparisons between a 1970s then and recent encounters some with the same shamans and clients as South Korea moved through the 1990s endured the Asian Financial Crisis and entered the new millennium She approaches her subject through multiple anthropological lenses such that readers interested in religion ritual performance healing gender landscape material culture modernity and consumption will find much of interest here

When Was Latin America Modern? N. Miller, S. Hart, 2007-04-02 Stemming from an interdisciplinary convention in 2005 at the Institute for the Studies of the Americas in London this collection has a strong thematic integrity but also illustrates the dramatic variety of approaches to the question of modernity This volume fills the gaps in prior literature on Latin America's experience of modernity

The Baha'i Faith in Africa Anthony Lee, 2011-10-28 One million Baha'is live in Africa This is the first academic volume to explore the history of this movement on the continent The book discusses the diverse and contrivory American Iranian British and African contributions to this new religious movement

Obeah and Other Powers Diana Paton, Maarit Forde, 2012-04-13 This collection looks at Caribbean religious history from the late 18th century to the present including obeah vodou santeria candomble and brujeria The contributors examine how these religions have been affected by many forces including colonialism law race gender class state power media representation and the academy

The Witch Studies Reader Soma Chaudhuri, Jane Ward, 2025-02-21 Stories about witches are by their nature stories about the most basic and profound of human experiences healing sex violence tragedies aging death and encountering the mystery and magic of the unknown It is no surprise then that witches loom large in our cultural imaginations In academia studies of witches rarely emerge from scholars who are themselves witches and/or embedded in communities of witchcraft practitioners The Witch Studies Reader brings together a diverse group of scholars practitioners and scholar practitioners who examine witchcraft from a critical decolonial feminist perspective that decenters Europe and departs from exoticizing and pathologizing writing on witchcraft in the global South The authors show how witches are keepers of suppressed knowledges builders of new futures exemplars

of praxis and theorists in their own right Throughout they account for the vastly different national political economic and cultural contexts in which the witch is currently being claimed and repudiated Offering a pathbreaking transnational feminist examination of witches and witchcraft that upends white supremacist colonial patriarchal knowledge regimes this volume brings into being the interdisciplinary field of feminist witch studies Contributors Maria Amir Ruth Asimwe Bernadette Barton Ethel Brooks Shelina Brown Ruth Charnock Soma Chaudhuri Carolyn Chernoff Saira Chhibber Simon Clay Krystal Cleary Adrianna L Ernstberger Tina Escaja Laurie Essig Marcelitte Failla D Ferrett Marion Goldman Jaime Hartless Margaretha Haughwout Patricia Humura Apoorvaa Joshi Govind Kelkar Oliver Kellhammer Ay a Kurto lu Helen Macdonald Isabel Machado Brandy Renee McCann Dev Nathan Mary Jo Neitz Amy Nichols Belo Allison or AP Pierce Emma Quilty Anna Rogel Karen Schaller Jacquelyn Marie Shannon Shashank Shekhar Sinha Gabriella V Smith Nathan Snaza Shannon Hughes Spence Eric Steinhart Morena Tartari Nicole Trigg Katie Von Wald Tushabe wa Tushabe Jane Ward *Africa after Modernism* Michael Janis, 2013-05-13 *Africa after Modernism* traces shifts in perspectives on African culture arts and philosophy from the conflict with European modernist interventions in the climate of colonialist aggression to present identitarian positions in the climate of globalism multiculturalism and mass media By focusing on what may be called deconstructive moments in twentieth century Africanist thought on intellectual landmarks revolutionary ideas crises of consciousness literary and philosophical debates this study looks at African modernity and modernism from critical postcolonial perspectives An effort to sketch contemporary frameworks of global intersubjective relations reflecting African cultures and concerns must resist taking modernism as a term of African periodization or master narrative but as a constellation of discursive and subjective forms that obtains upon the present moment in African literature philosophy and cultural history *Africa after Modernism* argues for a philosophical consciousness and pan African multiculturalist ethos that operate after the deconstruction of Eurocentrism beyond self other paradigms of exoticism or West Africa political ideologies in dialogue with postcolonial approaches to cultural reciprocity

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Table of Contents Modernity And Its Malcontents

1. Understanding the eBook Modernity And Its Malcontents
 - The Rise of Digital Reading Modernity And Its Malcontents
 - Advantages of eBooks Over Traditional Books
2. Identifying Modernity And Its Malcontents
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Modernity And Its Malcontents
 - User-Friendly Interface
4. Exploring eBook Recommendations from Modernity And Its Malcontents
 - Personalized Recommendations
 - Modernity And Its Malcontents User Reviews and Ratings
 - Modernity And Its Malcontents and Bestseller Lists
5. Accessing Modernity And Its Malcontents Free and Paid eBooks

- Modernity And Its Malcontents Public Domain eBooks
- Modernity And Its Malcontents eBook Subscription Services
- Modernity And Its Malcontents Budget-Friendly Options
- 6. Navigating Modernity And Its Malcontents eBook Formats
 - ePub, PDF, MOBI, and More
 - Modernity And Its Malcontents Compatibility with Devices
 - Modernity And Its Malcontents Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Modernity And Its Malcontents
 - Highlighting and Note-Taking Modernity And Its Malcontents
 - Interactive Elements Modernity And Its Malcontents
- 8. Staying Engaged with Modernity And Its Malcontents
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Modernity And Its Malcontents
- 9. Balancing eBooks and Physical Books Modernity And Its Malcontents
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Modernity And Its Malcontents
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Modernity And Its Malcontents
 - Setting Reading Goals Modernity And Its Malcontents
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Modernity And Its Malcontents
 - Fact-Checking eBook Content of Modernity And Its Malcontents
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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