

Chapter 1 : Islamophobia Is Not Racism | Contending Modernities

For the time being, much in the way of individual experience and social policy depends on the struggle for rhetorical ownership of the illness: how it is possessed, assimilated in argument and in cliché. The age-old, seemingly inexorable process whereby diseases acquire meanings (by coming to stand.

Evgeniya Bobkova Acknowledgements I would like to thank a number of people who helped me with the completion of my Master Thesis. Productive landscapes of Moscow: It is the biggest and the wealthiest city in the country and there is a strong antagonism between Moscow and another Russian cities and territories. Being now on the stage of the neo-liberal development, Moscow experiences the period of extreme hierarchy. Economy of the city is mainly constituted by tertiary sector and construction market. Gasprom headquarters Image source: Coupled with uncontrolled market forces, this type of development results into the fragmentation of the urban fabric on local scale and leads to the loss of basic relations between production and inhabitation. Moscow periphery now is monofunctional, socially deprived territory completely dependent from the city center. If research institutes, techno parks, local Evgeniya Bobkova manufacturing, light industries or creative clusters are introduced in the industrial belt, it would help to bring jobs closer to inhabitable areas, to restructure transport systems and, in the end, to create a livable city on the territory where the most of population is living. City under transformation The process of colonizing industrial territories is already happening. Yet, the projects of upgrading industries are very few in relation to overall building construction the main demand on market is housing , and their character is punctual “ without complex approach to production in relation to mobility and surrounding neighbourhoods. Along with market colonization, there are also city initiatives to redevelop industrial territories. Aim of the project The aim of the thesis is to show how to reconstruct live and work relations in the city of Moscow, and, what is more important, to demonstrate how to deal with existing complex urban landscape without causing new problems and not destroying previous modernities, but keeping alive the bonds that tie the present with the past. The city was constructed through history according to certain logic of integration Harvey, through technologies and infrastructures , which often was not complex enough: It is important to propose a different rationality of acting in the urban space where integration is done not only horizontally, but across all the levels of the scale. Bringing lacking functions and infrastructure, where they are needed, is not enough. In order to create places meaningful on local and global scale, to spatially and socially integrate locally fragmented fabric, to activate introduced functions, to reduce extremely hierarchical structure of the city, the more elaborate and attentive action is needed. The wider goal of the thesis is to create an operative metropolitan region, where all the scales are active and integrated. Even that long-term objective is to create metropolitan region active on all the levels, the space of action is limited by eastern part of industrial belt. At the same time, the industrial belt is now in the focus of high attention of the city government and real estate companies. As there is high demand for housing, and all the other areas in the city are already built up, industrial belt in the future will be subjected to many transformations. How to make this territory work as a heart of a system, instead of increasing an urban divide is one of the primary concerns of the project. Research question How to reconstruct contemporary city and to make it operative across all the scales, without destroying previous modernities? The routes of problems are explained in historical analysis. Its goal is to rediscover the palimpsest of Moscow through the lens of changing modes of transportation in relation to production and inhabitation. The vision demonstrates on a city scale how to regenerate industrial territories without reinforcing discontinuity of urban tissue. The vision then is tested in three case studies and elaborated into the strategy for industrial territories, mobility and open spaces. In historical analysis, I will deconstruct the city of Moscow into spatial-temporal layers, and explore the processes hidden behind each step of city evolution, behind each modernity. Evolution of technological space City as a resource During the course of the last century Moscow was objected to many large-scale transformations. The processes which transformed the urban form of the city had their routes in complex dynamics of political and technological space. Regarding the technological space, as all the cities must carry on the same functions regardless the planning system, its evolution has been following almost the

same route as the western capitalist cities, but with a substantial time-lag behind them French, There were always hopes, dreams and fears that were motivating people for action Harvey, , and it is crucial to study planning failures of the past from this perspective. Planning actions always served particular rationalities to achieve particular goals and never meant to cause fragmentation, or social segregation or the like. It was external effects of planning actions that were causing problems, rather than the planning actions itself. Exploring hidden order behind seemingly chaotic actions is one of the ways to learn how the city was constructed through history. Furthermore, it helps to propose a more elaborated rationality of action on the territory. Every intervention will always have its externalities, and it will always result in fragmentation, as it is never possible to cover all the negative issues or to satisfy all the actors. But it is possible to reduce Evolution of Moscow is studied through the lens of technological progress, which includes of evolution of infrastructures in relation to the changing modes and types of production and patterns of inhabitation. Newly introduced modes of transportation whether it were the tram networks, or underground lines or highways had always a goal of not only improving accessibility, but of re-formation of the city Read, , they were a response to the crisis of previous modernity. And, as it was also noticed by David Harvey , the result of the improvement in infrastructure is often not the solution of the problem of congestion, but recreating it on another level of scale and with different speed Harvey, Acting across scales At this point the issue of scale is critical. As evolution of technology means the expansion of spaces where people and commodities can move Harvey, , the evolution of the city is also marked by radical jump to another scale. Change of modes of transportation Evgeniya Bobkova also involves changing patterns of production and inhabitation Smith, Jump in scale can result in series of problems, such as uneven distribution of jobs and housing, urban sprawl, socially deprived areas and so on. If networks of relations between production and inhabitation, in order to be effective, should not be over-extended, but at the same time not limited geographically, that means that they should be meaningful across several levels of scales. Nested hierarchy of scales is the critical condition which makes the place operative through all the levels. And, to get a real sense of local and global scales working together in everyday life of the city users, the possibility of an easy switch between scales has to be performed Read S. As I have discussed before, each step of the city evolution was marked by a certain rationality, whether it was integration of local quarters of artisans into global trading routes or integration of heavy industries and city Productive landscapes of Moscow: I suggest, if it is possible to imagine a next step in a city evolution, not as an another jump towards bigger scale of infrastructures, but as a step back in order to integrate, to bind all the already existing spatial-temporal layers of space together. Technological progress does not necessarily mean a speed-up. Fast infrastructures of Moscow city both underground network and roads serve now as transit routes and keep periphery connected, but at the same time segregated from the rest of the city. Development of the slow modes of transportation could be a means to integrate local neighbourhoods into global city processes and to make spaces of socially deprived periphery attractive through all the scales. What is more, the evolution of modes of production allows to downsize manufacturing processes, and, many of them are not dangerous or polluting anymore Whadcock, Thus it is possible to balance the uneven distribution of jobs and housing, by bringing Industries where they were before “ to industrial belt. Surrounded by densest residential districts industrial zones could become new production hubs as alternatives to the city center. Waste landscapes If new modernities have always been making the modern cities old-fashioned and obsolete Berman, , it is necessary to claim, that any process of transformation should be strongly tied to the context of the existing urban fabric. One of the challenges of the thesis project is to test how to transform waste landscapes of Moscow, not ruining them. According to Alan Berger, waste landscapes include not only abandoned industrial platforms, but also landscapes of dwelling, transition, infrastructure, exchange and contamination Berger, This is, actually, the whole periphery of the city. What is already there, even if perceived as waste, is also the history to accept and preserve, instead of neglecting it and transferring the problems to another level.

Chapter 2 : SAGE Books - Global Modernities

For the time being, much in the way of individual experience and social policy depends on the struggle for rhetorical ownership of the illness: how it is possessed, assimilated in argument and in cliché.

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Chapter 3 : Multiple Modernisms Project - Cultural Mediations

Chapter 44 Mapping Global Modernities Property and Propriety in the Time of AIDS For the time being, much in the way of individual experience and.

This statement seems to me to be both obviously right and obviously wrong, and I am interested in this fact. I would like to think through the intersections of race, civilization, and religion, looking specifically at one case of Christian-Muslim encounter and conflict in Africa. The idea that anti-Muslim sentiment is a kind of racism has been an important intervention in the discourse about Islamophobia. Muslims from the Middle East are included, as are non-Muslims from the Middle East, and non-Middle Eastern people from Pakistan or Afghanistan, along with a number of others, in the making of a form of racialized identity that draws on the history of Orientalism as well as anti-Arab racism and the intensification of anti-Muslim sentiment after September 11. Thanks in part to the work of people involved in the Contending Modernities Reexamining Religion and Modernities working group, we also have a great deal of excellent scholarship that shows how deeply US and European anti-Muslim sentiment is tied to the history of colonialism. This scholarship, along with the highly racialized speech of many anti-Muslim crusaders in recent years, makes the links clear. And President Trump seems intent on further racializing Islam with the various versions of the Muslim ban, the most recent of which was upheld by the Supreme Court in June. In making this argument I will draw on my own research on US and European evangelicals in their global encounters. I want to focus particularly on Islam in Africa, because in that context we can see how American and European evangelicals see people who they racialize as black to be differentiated by religion. Let me be clear about my intent: I do not want to suggest that racism is not central to the US discourse about Islam as it plays out in a domestic context or as it shapes foreign policy. So I also want to argue that religious hostility is at work—that a primarily Christian or Christian-derived discourse about Islam has force in situations where the Muslims are not so easily distinguished from Christians by racialized language or assumptions. Christian Evangelicals and Global Religious Competition In my recently published book, *The Kingdom of God Has No Borders*, and in several articles over the last decade, I discuss in detail how demographic realities are shaping global Christianity. That victimization might be from poverty or political oppression, but it is frequently named as religious oppression. The discourse of Christians persecuted by Muslims has a long history, of course, and even among modern US evangelicals it can be traced back to at least the attack on Armenians in the Ottoman empire. And it shaped an incipient discourse in which the Cold War map of communism would be replaced with a global map that pitted Islam against Christianity. And that was indeed a large part of its appeal. I will set aside the ways that evangelicals describe the dwindling population of followers of African Traditional Religions. In , for example, the faith-healing German evangelist Reinhard Bonnke traveled to preach in the Muslim-majority northern Nigerian state of Kano. Bonnke was invited back a year later by the Kano state branch of the Christian Association of Nigeria. As many as 8, young Muslims gathered to meet his plane, their anger sparked by rumors of a negative comment that Bonnke was said to have made about Islam. Muslims marched into Christian Igbo neighborhoods and attacked residents; in response, Igbo youths marched with sticks, attacking Muslim shops and mosques. And so did the fact that most of the Christians who were attacked were Igbo, given that the Igbo were the group most identified with the break-away province of Biafra in the Nigeria-Biafra war of the late s. Still, it remains the case that, in Nigeria as in many other countries, religious identity is often a resource that ties some parts of diverse communities together, provides social solidarities and healing narratives, and offers alternatives to the despair that many feel in situations of profound economic injustice and inequality. Muslims and Christians both can draw on transnational ties to support projects and help construct identities that go beyond the local or national, and in those contexts, religious identities are meaningful beyond and in addition to ethnic or communal loyalties. The question of race is even more complicated, since racial formations in Nigeria are shaped by colonialism but reshaped by local contexts of nation, ethnicity, region, religion, and class. Race is the only way to explain how this is so. Indeed, heightened competition across Africa has led to a certain amount of hyperbole among evangelical commentators on Islam.

Although both sides had some positive images—seeing each other as devout, honest, and respectful of women—Christians in particular thought of Muslims as violent. And in some countries, a third or more of Christians reported that they believed that many or most Muslims were hostile toward Christians. Muslims felt the reverse in only a few places. A Bible study in Tessa, Niger. I have argued here that, in order to understand Christian-Muslim relations in Africa, we need to employ at least three lenses: Other factors such as gender, class, or nationalism, or foreign policy are often also relevant. The same is true if we want to appreciate the complex ways that race and religion intersect in US evangelical discourse about Africa. Many Americans are invested in a view of global Christianity as multiracial, transnational, liberalizing for women, and tolerant of others—in opposition to a vision of Muslims as multiracial, transnational, conservative on gender, and violently intolerant of others. Old models of binary racializing and imperialist discourse are present here, clearly, and yet the representation of Islam by American Christians is intertwined with, yet separate from, racial and regional mapping. It is not the case, however, that Christians in Africa are presented by US evangelical discourse as being honorary whites. In this global context, to describe anti-Muslim discourse as primarily racism seems to me to flatten more than it explains. In our transnational moment, we cannot simply export descriptions of how anti-Muslim sentiment works in the United States, even as we must continue to actively and insistently oppose the multiple forms of hostility and aggression faced by Muslims or those presumed to be Muslims in the US and beyond. International Mission Board, Haymarket Books, ; Nadia Marzouki, *Islam: An American Religion*, trans. Jon Delogu New York: Palgrave Macmillan, , 53—Cambridge University Press, This same essay is published in In subsequent years, the essay is reproduced on scores of web sites. On Islamic charity in the context of neoliberalism and changing roles of the state, see Mona Atia, *Building a House in Heaven*: Univ Of Minnesota Press, Brill, , —Ojo and Folaranmi T. *The Pentecostal Revolution in Nigeria* Chicago: University Of Chicago Press, Princeton University Press, Comaroff, *Of Revelation and Revolution, Volume 1: Christianity, Colonialism, and Consciousness in South Africa*, 1st ed. University of Notre Dame Press, Lausanne Movement, , 9, <https://www.lausanne.org/en/2017/04/02/muslim-population-in-africa>: The report is utterly vague about specifics, so it is impossible to tell which areas or regions it is talking about specifically. But given that there are few Christians in the Middle East, the most likely reference is sub-Saharan Africa. *Religion and Public Life*, April 2, , 11, <http://www.pewresearch.org/2017/04/02/muslim-population-in-africa/>: Most of the projected increase in the Muslim population in sub-Saharan Africa is due to higher fertility rates among Muslims than Christians. This is true globally, where Muslims are expected to grow twice as fast as the overall population p 70 , and also in Africa, where the Muslim population was expected to increase from 30 percent to 35 percent by Sudan was not included in the survey.

Chapter 4 : Roland Robertson - Wikipedia

Global Modernities is a sustained commentary on the international character of the most microcosmic practices. It demonstrates how the global increasingly informs the regional, so deconstructing ideas like the 'nation-state' and 'national sovereignty'.

She has published a book entitled *Interrogating Incest*: Michael Dillon teaches Politics at Lancaster University. Author of several books in International Relations, he is now generally concerned with phenomenology and politics; and, specifically, with the question of the political at the end of metaphysics. He is co-editor of *The Body*: He has written on topics such as structuralism and Marxism, theories of social transformation, the imaginary and social representations, global processes, cultural formations, and the practice of identity. Modernity and Identity with S. She teaches and researches in the area of cultural theory and analysis. She is author of *Undoing the Social*: He has performed blues harmonica internationally and his band is currently playing throughout the midwest region with the legendary piano player Pinetop Perkins and recording their first CD. The dissertation deals with the origins of Soviet individualism. His articles on cultural aspects of current economic reform in Russia have appeared in *International Sociology* and *Europe-Asia Studies*. His recent books include *Global Cities*: Jan Nederveen Pieterse is author of *White on Black*: He has also edited or co-edited books in the areas of social [Page ix]theory, globality, identity and religion, as well as many articles on these and related topics. Verso, and his latest book is *European Modernity and Beyond: The Trajectory of European Societies*, â€” London: He is currently working on comparative modernities, issues of identity, and the politics of childhood, among other things. He received his Ph. Harper and Row, , revised edn ; the editor of William I. Special thanks are due to the University Center for International Studies at the University of Pittsburgh and the Centre for the Study of Adult Life at the University of Teesside for their generous support for the conference. In particular the conference would not have taken place without the tremendous organizational ability and hard work of Kathleen White. Amongst the many friends and colleagues who helped with the planning and organization of the conference and the long process of selecting and reviewing papers for this volume, those who deserve a special mention include: We would also like to thank all who attended for making the conference such an enjoyable and stimulating occasion.

Chapter 5 : Global Modernities - Google Books

"(RE)MAPPING GLOBAL MODERNITIES: HETEROGENEOUS TIME AND SPACE" March , Royce Hall & UCLA. Across the global 20th and 21st centuries, the idea of the modern nation and processes of modernity have predominantly referred to progressive change and growth, whether in economic, (geo)political, or cultural realms.

Chapter 6 : Kerala Modernity Studies

Mapping Modernities.. [Alan Dingsdale] -- This text draws on research carried out since / to describe, interpret and explain the place and spatial order of modernities in Central and Eastern Europe since , to give a theoretically.

Chapter 7 : "'New" Social Movements: Alternative Modernities, (Trans)local National" by Mamurah Prosper

Read "Mapping Modernities" by Alan Dingsdale with Rakuten Kobo. This text draws on research carried out since / to describe, interpret and explain the place and spatial order o.

Chapter 8 : Project MUSE - Global Modernities

Dance participates in what Arjun Appadurai has called "diasporic public spheres" that are "one special diacritic of the global modern" (, 11). One's view of modernity derives at least in part from one's position on the global map.

Chapter 9 : Mapping Religion and Development

"Global system, globalization and the parameters of modernity." In Global Modernities, edited by Mike Featherstone, Scott Lash, and Roland Robertson, London: Sage Publications, p.