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Dipesh Chakrabarty combines a history of the jute-mill workers of Calcutta with a fresh look at labor history in Marxist scholarship. Opposing a reductionist view of culture

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and consciousness, he examines the milieu of the jute-mill workers and the way it influenced their capacity for class solidarity and "revolutionary" action from 1890 to 1940. Around and within this empirical core is built his critique of emancipatory narratives and their relationship to such Marxian categories as "capital," "proletariat," or "class consciousness." The book contributes to currently developing theories that connect Marxist historiography, post-structuralist thinking, and the traditions of hermeneutic analysis. Although Chakrabarty deploys Marxian arguments to explain the political practices of the workers he describes, he replaces universalizing Marxist explanations with a sensitive documentary method that stays close to the experience of workers and their European bosses. He finds in their relationship many elements of the landlord/tenant relationship from the rural past: the jute-mill workers of the period were preindividualist in consciousness and thus incapable of participating consistently in modern forms of politics and political organization.

First published in 2000, Dipesh Chakrabarty's influential *Provincializing Europe* addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty. Measured against such mythical standards, capitalist transition in the third world has often seemed either incomplete or lacking. *Provincializing Europe* proposes that every case of transition to capitalism is a case of translation as well--a translation of existing worlds and

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their thought--categories into the categories and self-understandings of capitalist modernity. Now featuring a new preface in which Chakrabarty responds to his critics, this book globalizes European thought by exploring how it may be renewed both for and from the margins.

In *Habitations of Modernity*, Dipesh Chakrabarty explores the complexities of modernism in India and seeks principles of humaneness grounded in everyday life that may elude grand political theories. The questions that motivate Chakrabarty are shared by all postcolonial historians and anthropologists: How do we think about the legacy of the European Enlightenment in lands far from Europe in geography or history? How can we envision ways of being modern that speak to what is shared around the world, as well as to cultural diversity? How do we resist the tendency to justify the violence accompanying triumphalist moments of modernity? Chakrabarty pursues these issues in a series of closely linked essays, ranging from a history of the influential Indian series *Subaltern Studies* to examinations of specific cultural practices in modern India, such as the use of khadi—Gandhian style of dress—by male politicians and the politics of civic consciousness in public spaces. He concludes with considerations of the ethical dilemmas that arise when one writes on behalf of social justice projects.

This collection explores how South Asian migrations in modern history have shaped key aspects of globalization since the 1830s. Including original research from colonial India, Fiji, Mexico, South Africa, North America and the

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Middle East, the essays explore indentured labour and its legacies, law as a site of regulation and historical biography. Including recent scholarship on the legacy of issues such as consent, sovereignty and skilled/unskilled labour distinctions from the history of indentured labour migrations, this volume brings together a range of historical changes that can only be understood by studying South Asian migrants within a globalized world system. Centering south Asian migrations as a site of analysis in global history, the contributors offer a lens into the ongoing regulation of labourers after the abolition of slavery that intersect with histories in the Global North and Global South. The use of historical biography showcases experiences from below, and showcases a world history outside empire and nation.

Inspired by Antonio Gramsci ' s writings on the history of subaltern classes, the authors in Mapping Subaltern Studies and the Postcolonial sought to contest the elite histories of Indian nationalists by adopting the paradigm of ' history from below ' . Later on, the project shifted from its social history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha ' s original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak.

Part of Verso ' s classic Mapping series that collects the most important writings on key topics in a changing world. Inspired by Antonio Gramsci ' s writings on the history of subaltern classes, the authors in Mapping Subaltern Studies

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and the Postcolonial sought to contest the elite histories of Indian nationalists by adopting the paradigm of ‘ history from below ’ . Later on, the project shifted from its social history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha ’ s original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak. With contributions by David Arnold, C.A. Bayly, Tom Brass, Dipesh Chakrabarty, Rajnarayan Chandavarkar, Partha Chatterjee, Ranajit Guha, Rosalind O ’ Hanlon, Gyanendra Pandey, Gyan Prakash, Sumit Sarkar, Gayatri Chakravorty Spivak, and David Washbrook.

India ’ s partition in 1947 and the creation of Bangladesh in 1971 saw the displacement and resettling of millions of Muslims and Hindus, resulting in profound transformations across the region. A third of the region ’ s population sought shelter across new borders, almost all of them resettling in the Bengal delta itself. A similar number were internally displaced, while others moved to the Middle East, North America and Europe. Using a creative interdisciplinary approach combining historical, sociological and anthropological approaches to migration and diaspora this book explores the experiences of Bengali Muslim migrants through this period of upheaval and transformation. It draws on over 200 interviews conducted in Britain, India, and Bangladesh, tracing migration and settlement within, and from, the Bengal delta region in the period after 1947. Focussing on migration and diaspora ‘ from below ’ , it teases out fascinating ‘ hidden ’ migrant stories, including those of women, refugees, and displaced people. It reveals surprising similarities, and important differences, in the

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experience of Muslim migrants in widely different contexts and places, whether in the towns and hamlets of Bengal delta, or in the cities of Britain. Counter-posing accounts of the structures that frame migration with the textures of how migrants shape their own movement, it examines what it means to make new homes in a context of diaspora. The book is also unique in its focus on the experiences of those who stayed behind, and in its analysis of ruptures in the migration process. Importantly, the book seeks to challenge crude attitudes to ' Muslim ' migrants, which assume their cultural and religious homogeneity, and to humanize contemporary discourses around global migration. This ground-breaking new research offers an essential contribution to the field of South Asian Studies, Diaspora Studies, and Society and Culture Studies.

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