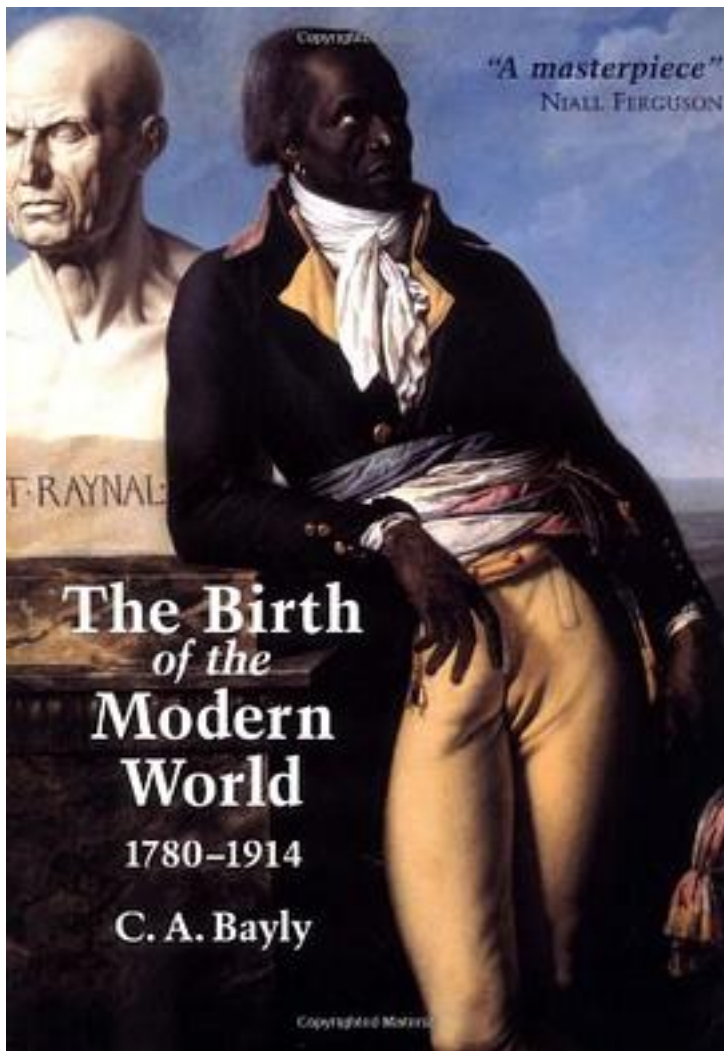


The Birth of the Modern World, 1780-1914



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著者:C. A. Bayly

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The Birth of the Modern World is a wonderfully ambitious book that effectively demonstrates the global nature of the modern world and the need to decentre national histories and think big. It is a 'thematic history' demonstrating how 'historical trends and sequences of events, which have been treated separately in regional or national histories, can be brought together' (p. 1). Bayly's emphasis is on the interdependencies and interconnectedness of political and social changes across the world in a period well before contemporary globalisation. It is in part a culmination of his own work over a long period – using his rich and detailed knowledge of Indian and South Asian history as he did previously in Imperial Meridian – as a basis from which to reflect on national, imperial and global concerns. It is an intervention in the current debates over globalisation, for he shares the insistence of A. G. Hopkins and others that the contemporary version of this is not the first; theorists must be more careful to specify the particularities of phases of globalisation given its long history. (2) It is also an attempt to put a particular reading of connection and interdependence at the heart of the making of the modern world, thereby unseating E. J. Hobsbawm's magisterial four volumes on the long nineteenth century, The Age of Revolution, Industry and Empire, The Age of Capital and The Age of Empire with its drama of the unfolding logic of capitalism and exploitation, and providing a new account for these post-Marxist times. In the process it cocks many a snook at post-colonial theorists with their 'polemic' and their 'jargon' and the particular sets of antagonisms and dynamics that they stress – racialised difference – and is proud of its sceptical stance towards theory, keen to avoid 'pretentious words'. The strength of Bayly's analysis is that it insists on modernity as a global process. The downside from my perspective is the absence of an analysis of power. As he admits right at the end of the book an emphasis on networks and connections can (and indeed does in this instance) take away from the question of power – who wields it, over whom, and how? His account, he insists, is not one of collaboration but subordination.

作者介绍:

克里斯托弗·阿兰·贝利 (C. A. Bayly) 是剑桥大学南亚研究中心主任和圣凯瑟林学院院长，也是大英博物馆的理事之一，从事1700年以来的印度史、英帝国史和全球史等领域的研究和教学。30多年来，先后发表了《印度政治的地方根源》、《印度社会和英帝国的形成》、《南亚民族的起源》等多部著作。《现代世界的诞生：1780-1914年》一书是贝利教授的全球史研究成果。因其多年的历史研究实践和在历史写作领域的杰出贡献，贝利荣获2004年英国沃尔夫森历史写作个人奖 (Wolfson History Prize)，2007年，因其对历史学的贡献被授予爵位。

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标签

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评论

扉页右上角有Ferguson的评语"A Masterpiece," 教授很机智的来一句this is the only point I agree with Ferguson...真是黑出翔了...

視野恢宏，非常好的全球史作品。但仍隱隱約約感覺到其中的歐洲中心傾向。

视野宽广，发Eurocentric者之所不能发，见中华本位者所不能见

尽管部分euro-centric，但作者自知。

其实比Gunder Frank那本好，语言可能略显晦涩了，但是我读起来感觉比gunder frank的顺。

作者认为在全球化的背景下，当今所有历史都是世界史。本书主要分析了19世纪世界的多种内在联系和影响。

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书评

稀烂的翻译。中国人一大特点是希望通过翻译书来锻炼自己的英文水平，然后成批的糟蹋英文著名学术作品。翻译就长点心，小错不是问题，非要翻译成费解的天书，就是在作，就是蓄意摆谱，就是故意让老百姓远离思考，远离学术。这是中国自古有之的精英装B主义传统、加上外文无能、加...

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