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The conference explored the period between roughly the 4th century bce and the 5th century ce, a period that saw unparalleled developments within the Indian subcontinent, developments that defined classical Indian culture and society. The conference was dubbed Between the Empires, because the heart of the period falls between the decline of the first major Indian empire, that of the Mauryas (whose last king died in the early 2nd century bce), and the rise of the Gupta Empire (beginning in ...

~~Between the Empires: Society in India 300 BCE to 400 CE ...~~

Between the Empires: Society in India 300 BCE to 400 CE. Between the Empires. : Patrick Olivelle. Oxford University Press, Jul 13, 2006 - History - 544 pages. 1 Review. This volume is the result of an international conference organized by the South Asia Institute at the University of Texas. Patrick Olivelle has collected and edited the best papers to emerge from the conference.

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BETWEEN THE EMPIRES: SOCIETY IN INDIA 300 BCE TO 400 CE . Edited by Patrick Olivelle . Oxford : Oxford University Press , 2007 . Pp. xiv + 524 . \$109.99 . This stellar volume, consisting of seventeen papers, explores various aspects of Indian history and society between the fall of the Maurya Empire and the rise of the Gupta Empire in North India.

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In ancient Rome the population was divided into two groups: patricians and plebeians. Roman Society in the Era of the Empire 27BC - 1453AD Below is the pyramid of Roman society, with the emperor at top and slaves at the bottom. Multiple layers existed between them.

~~Roman Society and Social Classes—History~~

The Indian Empire Society was a London-based lobbying organization, formed in 1930 to promote the cause of the British Empire in India. The Society came into being at a meeting in July 1930 held in the Caxton Hall, London, at which the prime mover was Sir Michael O'Dwyer, a former Lieutenant Governor of the Punjab, following correspondence between the 4th Marquess of Salisbury and George Clarke, 1st Baron Sydenham of Combe.

~~Indian Empire Society—Wikipedia~~

Between the Empires: Society in India 300 Bce to 400 Ce by Olivelle, Patrick available in Hardcover on Powells.com, also read synopsis and reviews. This volume is the result of an international conference organized by the South Asia Institute at...

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Civil wars started between groups with different loyalties, which brought about the transformation of the republic into an empire. The Arch of Severus (center) was added during the imperial phase of Rome, an addition to a republican icon, the Roman Forum.

~~Rome's Transition from Republic to Empire | National ...~~

The British Empire Appreciation Society is now official! Click here to join. The British Empire was the most extensive empire in world history and for a substantial time was the foremost global power. It was a product of the European age of discovery, which began with the maritime explorations of the 15th century, that sparked the era of the ...

~~British Empire Society—The Student Room~~

Updated April 25, 2019. The Ottoman Empire was organized into a very complicated social structure because it was a large, multi-ethnic and multi-religious empire. Ottoman society was divided between Muslims and non-Muslims, with Muslims theoretically having a higher standing than Christians or Jews. During the early years of Ottoman rule, a Sunni Turkish minority ruled over a Christian majority, as well as a sizable Jewish minority.

~~Ottoman Empire Society and Structure~~

Colonialism is the policy of a country seeking to extend or retain its authority over other people or territories, generally with the aim of economic dominance. In the process of colonisation, colonisers may impose their religion, language, economics, and other cultural practices on indigenous peoples. The foreign administrators rule the territory in pursuit of their interests, seeking to ...

~~Colonialism—Wikipedia~~

Between the empires : society in India 300 BCE to 400 CE. [Patrick Olivelle;] -- This volume is the result of a conference organised by the South Asia Institute at the University of Texas. Its purpose was to bring together the world's leading Indologists representing a variety of ...

This volume is the result of an international conference organized by the South Asia Institute at the University of Texas. Patrick Olivelle has collected and edited the best papers to emerge from the conference. Part I of the book looks at what can be construed from archeological evidence. Part II concerns itself with the textual evidence for the period. Taken together, these essays offer an unprecedented look at Indian culture and society in this distant epoch.

This volume is the result of a conference organised by the South Asia Institute at the University of Texas. Its purpose was to bring together the world's leading Indologists representing a variety of disciplines to discuss and share recent research on a hitherto neglected period of Indian history.

Korea Between Empires chronicles the development of a Korean national consciousness. It focuses on two critical periods in Korean history and asks how key concepts and symbols were created and integrated into political programs to create an original Korean understanding of national identity, the nation-state, and nationalism. Looking at the often-ignored questions of representation, narrative, and rhetoric in the construction of public sentiment, Andre Schmid traces the genealogies of cultural assumptions and linguistic turns evident in Korea's major newspapers during the social and political upheavals of the late nineteenth and early twentieth centuries. Newspapers were the primary location for the re-imagining of the nation, enabling readers to move away from the conceptual framework inherited from a Confucian and dynastic past toward a nationalist vision that was deeply rooted in global ideologies of capitalist modernity. As producers and disseminators of knowledge about the nation, newspapers mediated perceptions of Korea's precarious place amid Chinese and Japanese colonial ambitions and were vitally important to the rise of a nationalist movement in Korea.

After the collapse of the Han dynasty in the third century CE, China divided along a north-south line. Mark Lewis traces the changes that both underlay and resulted from this split in a period that saw the geographic redefinition of China, more engagement with the outside world, significant changes to family life, developments in the literary and social arenas, and the introduction of new religions. The Yangzi River valley arose as the rice-producing center of the country. Literature moved beyond the court and capital to depict local culture, and newly emerging social spaces included the garden, temple, salon, and country villa. The growth of self-defined genteel families expanded the notion of the elite, moving it away from the traditional great Han families identified mostly by material wealth. Trailing the rebel movements that toppled the Han, the new faiths of Daoism and Buddhism altered every aspect of life, including the state, kinship structures, and the economy. By the time China was reunited by the Sui dynasty in 589 ce, the elite had been drawn into the state order, and imperial power had assumed a more transcendent nature. The Chinese were incorporated into a new world system in which they exchanged goods and ideas with states that shared a common Buddhist religion. The centuries between the Han and the Tang thus had a profound and permanent impact on the Chinese world.

This book reopens the debate on the relationship between print culture, public sphere, and colonial rule. This work, as part of the SOAS series, is the first of its kind on modern Goan cultural politics. It offers an analysis of several categories of print material including pamphlets, newsprint, novels, and commentaries among others. Drawing succinctly from available studies that tell the story of print, reading publics, and linguistic hierarchies elsewhere in colonial India, this work constructs a persuasive account of the possibilities opened up via print and the manner in which it attempted to reorder social, cultural or political ties within Goan society. The author brings in a range of texts to bear on the analysis and goes beyond dominant paradigms that seek to fit cultural production by Goans either into accounts of Portuguese imperialism or Indian nationalism. This book discusses print production and politics in nineteenth and early twentieth century Goa. It points to the comparative paucity of academic studies of this period, and suggests why it is necessary to address political and cultural developments of the time. Through a reading of newspapers, pamphlets, novels, and other print ephemera generated by other groups of Goans, it also indicates how this vision was contested in the nineteenth century itself.

'Between Two Empires' probes the complexities of prewar Japanese American community to show how Japanese in America occupied an in-between space between American nationality & Japanese racial identity.

Paris between 1814 and 1852 was the capital of Europe, a city of power and pleasure, a magnet for people of all nationalities that exerted an influence far beyond the reaches of France. Paris was the stage where the great conflicts of the age, between nationalism and cosmopolitanism, revolution and royalism, socialism and capitalism, atheism and Catholicism, were fought out before the audience of Europe. As Prince Metternich said: When Paris sneezes, Europe catches cold. Not since imperial Rome has one city so dominated European life. Paris Between Empires tells the story of this golden age, from the entry of the allies into Paris on March 31, 1814, after the defeat of Napoleon I, to the proclamation of his nephew Louis-Napoleon, as Napoleon III in the Hôtel de Ville on December 2, 1852. During those years, Paris, the seat of a new parliamentary government, was a truly cosmopolitan capital, home to Rossini, Heine, and Princess Lieven, as well as Berlioz, Chateaubriand, and Madame Recamier. Its salons were crowded with artisans and aristocrats from across Europe, attracted by the freedom from the political, social, and sexual restrictions that they endured at home. This was a time, too, of political turbulence and dynastic intrigue, of violence on the streets, and women manipulating men and events from their salons. In describing it Philip Mansel draws on the unpublished letters and diaries of some of the city's leading figures and of the foreigners who flocked there, among them Lady Holland, two British ambassadors, Lords Stuart de Rothesay and Normanby, and Charles de Flahaut, lover of Napoleon's step-daughter Queen Hortense. This fascinating book shows that the European ideal was as alive in the nineteenth century as it is today.

In War and Peace and War, Peter Turchin uses his expertise in evolutionary biology to offer a bold new theory about the course of world history. Turchin argues that the key to the formation of an empire is a society's capacity for collective action. He demonstrates that high levels of cooperation are found where people have to band together to fight off a common enemy, and that this kind of cooperation led to the formation of the Roman and Russian empires, and the United States. But as empires grow, the rich get richer and the poor get poorer, conflict replaces cooperation, and dissolution inevitably follows. Eloquent and rich with historical examples, War and Peace and War offers a bold new theory about the course of world history with implications for nations today.

Between 1814 and 1852 Paris was the capital of Europe, a city of power and pleasure, a magnet for people of all nationalities that exerted an influence far beyond the borders of France. Paris was the stage where the great conflicts of the age, between nationalism and cosmopolitanism, revolution and royalism, socialism and capitalism, atheism and Catholicism, were fought out before the audience of Europe. As a contemporary proverb put it: when Paris sneezes, Europe catches cold.;Paris Between Empires tells the story of this

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The birth of the modern world as told through the remarkable story of one eighteenth-century family They were abolitionists, speculators, slave owners, government officials, and occasional politicians. They were observers of the anxieties and dramas of empire. And they were from one family. The Inner Life of Empires tells the intimate history of the Johnstones--four sisters and seven brothers who lived in Scotland and around the globe in the fast-changing eighteenth century. Piecing together their voyages, marriages, debts, and lawsuits, and examining their ideas, sentiments, and values, renowned historian Emma Rothschild illuminates a tumultuous period that created the modern economy, the British Empire, and the philosophical Enlightenment. One of the sisters joined a rebel army, was imprisoned in Edinburgh Castle, and escaped in disguise in 1746. Her younger brother was a close friend of Adam Smith and David Hume. Another brother was fluent in Persian and Bengali, and married to a celebrated poet. He was the owner of a slave known only as "Bell or Belinda," who journeyed from Calcutta to Virginia, was accused in Scotland of infanticide, and was the last person judged to be a slave by a court in the British isles. In Grenada, India, Jamaica, and Florida, the Johnstones embodied the connections between European, American, and Asian empires. Their family history offers insights into a time when distinctions between the public and private, home and overseas, and slavery and servitude were in constant flux. Based on multiple archives, documents, and letters, The Inner Life of Empires looks at one family's complex story to describe the origins of the modern political, economic, and intellectual world.

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