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During the twilight of British rule in India,  
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a little-known civil servant, Sir Benegal Narsing Rau (1887–1953), was sought after by the ruling elites—both British and Indian—for his immense knowledge of the nature and working of the constitutions of the world as well as his reputation for being just and impartial between competing political interests. Yet, Rau's



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ideas and his voice have largely been forgotten today. By examining Rau's constitutional ideas and following their trajectory in late colonial Indian politics, this book shows how the process of the making of the Indian constitution was actually never separated from the politics of conflict that dominated this period. This

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book demonstrates that it is only by foregrounding this political history that we can simultaneously remember Rau's critical contributions as well as understand why he was forgotten in the first place.

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both postcolonial and post-structuralist theory, is accessible and engaging. It places Bhabha's work in context, considers his effect on contemporary criticism, offers readings of a range of texts to illustrate his theories, and features an interview with the theorist.

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interrogation of the sustaining myths of the virtual world and of the implications of the current mass migration onto the electronic frontier. Among the topics discussed in Internet Culture are the virtual spaces and places created by the citizens of the Net and their claims to the hotly contested notion of "virtual

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community"; the virtual bodies that occupy such spaces; and the desires that animate these bodies. The contributors also examine the communication medium behind the worlds of the Net, analyzing the rhetorical conventions governing online discussion, literary antecedents, and potential pedagogical applications.

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The Handbook of Research on Teaching Literacy Through the Communicative and Visual Arts, a comprehensive overview of research on this topic, extends conceptualizations of literacy to include all of the communicative arts (reading, writing, speaking, listening, viewing) and

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Rethinking the means through which we can achieve economic well-being for all. In this timely book, Christine Firer Hinze



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looks back at the influential teachings of priest-economist Monsignor John A. Ryan (1869-1945), who supported worker justice and defended a living wage for all Americans in the first half of the twentieth century. Advancing Ryan's efforts to articulate a persuasive plan for social reform, Hinze advocates for an action-

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oriented livelihood agenda that situates US working families' economic pursuits within a comprehensive commitment to sustainable “radical sufficiency” for all. Documenting the daily lives and economic struggles of past and present US Catholic working-class families, Hinze explores the larger impulses and patterns—economic,

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cultural, political, moral, and spiritual—that affect the work these people perform in homes, in communities, and at paid jobs. Their story entwines with the larger history of the American dream and working people's pursuit of a dignified livelihood. Surveying this history with an eye to the dynamics of power and

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difference, Hinze rethinks Ryan's ethics and Catholic social teaching to develop a new conception of a decent livelihood and its implications for contemporary policy and practice. The result is a critical Catholic economic ethic capable of addressing the situations of workers and families in the interdependent global

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economy of the twenty-first century.  
Radical Sufficiency offers transformative strategies and strategic policy directions for achieving the radical Christian goal of dignified work and a good livelihood for all.

Drawing on the history of the philanthropy

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of India's economic elites, Arun Kumar discusses how their ideas and understanding of development have shifted and changed over time. Going beyond the more familiar criticisms of development's entanglements with colonialism, Kumar interrogates the changes in development imaginaries in

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terms of modernity's entanglements with the national question, including anti-colonial nationalism and post-colonial nation-building during the twentieth century. Development, he suggests, can be usefully read and critiqued as national-modern. Philanthropy and the Development of Modern India plots the

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careers of the national-modern in four main sites of development: civil society, community, science and technology, and selfhood. In an unusual move reading socio-economic nationalist reform from the first half of the twentieth century alongside post-colonial development from the second half, Kumar uncovers the



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lineages of contemporary development ideas such as self-care, self-reliance, merit, etc. In all this, elites were driven by a 'pedagogic reflex': to teach different sections of Indian society of how to be modern and developed. Contrary to development studies' characterization of elites as anti-development or captors of

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scarce resources, Kumar shows how elites longed for development for others. Development provided the moral justification, in their calculations, for protecting their commercial interests as they navigated the turbulent Indian twentieth century.

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"In a study that combines archival research, a firm grounding in the historical context, biographical analysis, and sustained attention to specific works of art, Amy Lyford provides an account of Isamu Noguchi's work between 1930 and 1950 and situates him among other artists who found it necessary to negotiate the issues

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of race and national identity. In particular, Lyford explores Noguchi's sense of his art as a form of social activism and a means of struggling against stereotypes of race, ethnicity, and national identity.

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