Ismaili Modern Globalization And Identity In A Muslim Community Islamic Civilization And Muslim Networks By Jonah Steinberg 2011 01 17

By emphasizing on the Pamir region a comprehensive overview of path-dependent and recent developments in a remote mountain region is provided in this book. Overall neglect in the mountainous periphery is contrasted by shifting the centre of attention to the Pamirs situated at the interface between South and Central Asia. From colonial times to now there has been a debate on grasping and locating the area. Here field-work based contributions are collected to provide a variety of perspectives on the Pamirs highlighting transformation and transition in Post-Soviet societies as well as in Afghanistan and Pakistan. The similar ecological environment across borders features the common ground while analyzing development processes in a set of case studies that aim at highlighting certain aspects of regional development.

In Suburban Islam, Justine Howe explores the rise of "third spaces," created by educated, middle-class American Muslims to challenge their exclusion from the American mainstream and to enact visions for American Islam different from those they encounter in their local mosques. Howe shows how third spaces have shaped not just the development of American Islam, but are also reshaping the rich religious landscape of America's suburbs.

Composed in Indian languages and idioms, the Ginans have been sung for many centuries in the daily rituals of the Shia community, specifically the Satpanth Ismaili Muslims of South Asia. This volume on the Ginans illustrates how Muslims were influenced by the surrounding cultures and philosophies, and evolved/created new ways of expressing their beliefs and values.

Books on intercultural communication are rarely written with an intercultural readership in mind. In contrast, this multinational team of authors has put together an introduction to communicating across cultures that uses examples and case studies from around the world. The book further covers essential new topics, including international conflict, social networking, migration, and the effects technology and mass media play in the globalization of communication. Written to be accessible for international students too, this text situates communication theory in a truly global perspective. Each chapter brings to life the links between theory and practice and between the global and the local, introducing key theories and their practical applications. Along the way, you will be supported with first-rate learning resources, including: • theory corners with concise, boxed-out digests of key theoretical concepts • case illustrations putting the main points of each chapter into context • learning objectives, discussion questions, key terms and further reading framing each chapter and stimulating further discussion • a companion website containing resources for instructors, including multiple choice

questions, presentation slides, exercises and activities, and teaching notes. This book will not merely guide you to success in your studies, but will teach you to become a more critical consumer of information and understand the influence of your own culture on how you view yourself and others.

Providing a unique and clearly structured tool, this book presents an authoritative collection of carefully selected global case studies. Some of these are considered global due to their internationally relevant subject matter, whilst others demonstrate the blurring of traditional legal categories in an age of accelerated cross-border movement. The study of the selected cases in their political, cultural, social and economic contexts sheds light on the contemporary transformation of law through its encounter with conflicting forms of normativity and the multiplication of potential fora.

CSA Sociological Abstracts abstracts and indexes the international literature in sociology and related disciplines in the social and behavioral sciences. The database provides abstracts of journal articles and citations to book reviews drawn from over 1,800+ serials publications, and also provides abstracts of books, book chapters, dissertations, and conference papers.

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This anthology critically analyzes how cultures around the world make social categories of race, class, gender and sexuality meaningful in particular ways. The collection uses a wide range of readings to examine how contemporary issues of race, class, gender, and sexuality are constructed, mobilized, and transformed. Unlike many books in this area, the U.S. is not analytical center. However, for U.S. students this approach allows them to appreciate their personal class system from a more dynamic and ultimately relevant perspective. They will feel compelled to challenge their personal beliefs about inequality and will be encouraged to contemplate how the growing global economy will impact their personal social standings. This anthology will include 4 sections - race/ethnicity, gender, sexuality, wealth/poverty - and approximately 20 total readings. The book, as well as each section, will include comprehensive introductions to frame the international issues for U.S. students.

The book explores what characterises a a ~good lifea (TM) and how this idea has been affected by globalisation and neoliberalism. Reflecting on almost three decades of postsocialist transformations, the second edition of Globalization on the Margins explores continuities and changes in Central Asian education development since the dissolution of the Soviet Union in 1991, with a particular focus on the developments that took place since the production of the first edition in 2011. Rather than viewing these transformations in isolation, the authors place their analyses within the global context by reflecting on the interaction between Soviet legacies and global education reform pressures in the Central Asian countries of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. This new edition, in addition to a revised introduction and a newly added conclusion, consists of four thematic sections, each reflecting a key theme in the educational life of the Central Asian states. These thematic sections, introduction and conclusion collectively update our understanding of the recent developments and challenges in education of the five Central Asian states. They, however, go beyond mere information update, so as to complicate, re-engage, re-form and re-define the margins, taking up 'margins' a conceptual, geographic, cultural, and geo-political construct. Notwithstanding the diversity of local and international authors, variety of theoretical perspectives, methodological approaches, and conceptual lenses, the essays reveal the complexity and uncertainty of the post-socialist education transformations. Instead of portraying the transition process as the influx of Western ideas into the region, Globalization on the Margins provides new lenses to critically example education as a contested field of diverse perspectives, competing forces, and multidirectional flow of ideas, concepts, and reforms in Central Asia. ENDORSEMENTS: "Hindsight famously brings clarity. And, much of what happened after the fall of the Berlin Wall and the collapse of the Soviet Union has now been correctly deeded over to historians. Nonetheless, we ignore that history at our peril. The contributors to this volume show that carefully textured and historically attuned education research generates deep insights into ongoing transformations and the political, cultural, social and economic structures, relations, and practices that do the work of producing margins and centers in the first place." ~ Noah W. Sobe, Loyola University Chicago "Globalization on the margins and at the epicentre of the battles of the Great Powers. Two excellent educators, Sarfaroz Niyozov and Iveta Silova, compiled a timely and long-awaited scholarly work based on empirical research in societies, which had similar history close to three decades ago. All the contributors are prolific educators who know the education system from within and without, who either hailed from the region or have spent a considerable amount of time to know the systems well. The book contains remarkable stories of education through the ups and downs of historical evolution. It is a must-read primer for anyone interested in learning about high quality research in the field of education in Central Asia. It is a huge contribution to educational research with an impact on research and teaching for years to come." ~ Duishon Shamatov, Nazarbayev University, Kazakhstan "The challenge of moving Central Asia from the borders of the Soviet Empire to the world's center is the focus of the discussions in 'Globalization on the Margins.' The transition to the Western models of education was happening in the context of major paradigm shift, which entire humanity was experiencing and which could be described as the arrival of the new post-industrial civilization. During this process, Central Asian countries have been pushed to the margins, because their contribution to the wealth of the new world know-how was much less pronounced than that of their Western neighbours. Therefore, investment into the research that contributes to local knowledge production seems a natural solution to the problem. All the contributors to this book have a vast experience in the region and many of their observations are thought provoking. This is a very insightful and much needed book." ~ Elena Lenskaya, Moscow School of Social and Economic Sciences, Russia This thesis will explore the challenges and negotiations towards an articulation of important constituent elements, of the personal and community, that shape identity in the space between two "social imaginaries" (Taylor 2004), the Shia-Imami-Nizari-Ismaili Muslim and the

"modern-Western. The dissertation includes the following approaches; autobiographical narration, intermingled with the voices of social theorists Charles Taylor, Selya Benhabib and the Ismaili community leadership (the Ismaili Imamat), towards rendering a historical philosophical lens that provides common ground, for analysis of the tensions and accommodations towards personal and communal identity construction within the Nizari-Ismaili Muslim community, and its evolution of a social imaginary and the role of education. However, the overarching theme of the thesis relates to the challenge that secular society and globalization pose to a traditional religious worldview. Hong Kong is a global city-state under the sovereignty of the People's Republic of China, and is home to around 250,000 Muslims practicing Islam. However existing studies of the Muslim-majority communities in Asia and the Northwest China largely ignore the Muslim community in Hong Kong. Islam and China's Hong Kong skillfully fills this gap, and investigates how ethnic and Chinese-speaking Muslims negotiate their identities and the increasing public attention to Islam in Hong Kong. Examining a range of issues and challenges facing Muslims in Hong Kong, this book focuses on the three different diasporic Muslim communities and reveals the city-state's triple Islamic heritage and distinctive Islamic culture. It begins with the transition from the colonial to the post-colonial era, and explores how this has impacted on the experiences of the Muslim diaspora, and the ways this shift has compelled the community to adapt to Chinese nationalism whilst forging greater links with the Gulf. Then with reference to the rise of new media and technology, the book examines the heightened presence of Islam in the Chinese public sphere, alongside the emergence of Chinese Islamic websites which have sought to balance transnational Muslim solidarity and sensitivity towards Chinese government's concern of external extremism. Finally, it concludes by investigating Hong Kong's growing awareness of the Muslim minorities' demands for Islamic religious education, and how this links with the city-state's aspiration to become the new gateway for Islamic finance. Indeed, Wai Yip Ho posits that Hong Kong is now shifting from its role as the broker that bridged East and West during the Cold War, to that of a new meditator between China and the Middle East. Drawing on extensive ethnographic research, this book thoughtfully charts a new area of inquiry, and as such will be welcomed by students and scholars of Chinese studies, Islamic studies, Asian studies and ethnicity studies.

Islam has long been a part of the West in terms of religion, culture, politics and society. Discussing this interaction from al-Andalus to the present, this Handbook explores the influence Islam has had, and continues to exert; particularly its impact on host societies, culture and politics. Highlighting specific themes and topics in history and culture, chapters cover: European paradigms Muslims in the Americas Cultural interactions Islamic cultural contributions to the Western world Western contributions to Islam Providing a sound historical background, from which a nuanced overview of Islam and Western society can be built, the Routledge Handbook of Islam in the West brings to the fore specific themes and topics that have generated both reciprocal influence, and conflict. Presenting readers with a range of perspectives from scholars based in Europe, the US, and the Middle East, this Handbook challenges perceptions on both western and Muslim sides and will be an invaluable resource for policymakers and academics with an interest in the History of Islam, Religion and the contemporary relationship between Islam and the West.

Olivier Roy, world-renowned authority on Islam and politics, finds in the modern disconnection between faith communities and socio-cultural identities a fertile space for fundamentalism to grow. Instead of freeing the world from religion, secularization has encouraged a kind of holy ignorance to take root, an anti-intellectualism that promises immediate, emotional access to the sacred and positions itself in direct opposition to contemporary pagan culture. The secularization of society was supposed to free people from religion, yet individuals are converting en masse to fundamentalist faiths, such as Protestant evangelicalism, Islamic Salafism, and Haredi Judaism. These religions either reconnect

adherents to their culture through casual referents, like halal fast food, or maintain their momentum through purification rituals, such as speaking in tongues, a practice that allows believers to utter a language that is entirely their own. Instead of a return to traditional religious worship, we are now witnessing the individualisation of faith and the disassociation of faith communities from ethnic and national identities. Roy explores the options now available to powers that hope to integrate or control these groups; and whether marginalisation or homogenisation will further divide believers from their culture.

The Wiley-Blackwell Companion to Religion and Social Justice brings together a team of distinguished scholars to provide a comprehensive and comparative account of social justice in the major religious traditions. The first publication to offer a comparative study of social justice for each of the major world religions, exploring viewpoints within Christianity, Islam, Judaism, Hinduism, Buddhism, and Confucianism Offers a unique and enlightening volume for those studying religion and social justice - a crucially important subject within the history of religion, and a significant area of academic study in the field Brings together the beliefs of individual traditions in a comprehensive, explanatory, and informative style All essays are newly-commissioned and written by eminent scholars in the field Benefits from a distinctive four-part organization, with sections on major religions; religious movements and themes; indigenous people; and issues of social justice, from colonialism to civil rights, and AIDS through to environmental concerns

The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam provides both an overview and a comprehensive and detailed survey of the main features of philosophy, science, medicine and technology in the Muslim world. The level of entries are scholarly, based on primary and secondary sources, and aimed at advanced students of Islamic philosophy and science. The selection of entries as well as their content reflect the highest academic standards and most recent research in the field, providing scholars and advanced students with in-depth surveys on the most important issues in the study of these topics, serving as the authoritative reference work on this important area of research.

This contribution to the global history of ideas uses biographical profiles of 18th-century contemporaries to find what Salafist and Sufi Islam, Evangelical Protestant and Jansenist Catholic Christianity, and Hasidic Judaism have in common. Such figures include Mu?ammad Ibn abd al-Wa?hab, Count Nikolaus Zinzendorf, Jonathan Edwards, John Wesley, Jean-Jacques Rousseau, and Israel Ba'al Shem Tov. The book is a unique and comprehensive study of the conflicted relationship between the "evangelical" movements in all three Abrahamic religions and the ideas of the Enlightenment and Counter-Enlightenment. Centered on the 18th century, the book reaches back to the third century for precedents and context, and forward to the 21st for the legacy of these movements. This text appeals to students and researchers in many fields, including philosophy and religion, their histories, and World History, while also appealing to the interested lay

reader.

This collection of studies is the first scholarly attempt to survey the modern history of both Ismaili branches since the middle of the 19th century. For the Nizari Ismailis it covers a variety of topical issues and themes, including the modern history of their communities in Syria, Central Asia, South Asia and East Africa, as well as their migration to the West. The Aga Khans' modernizing, education and gender policies are also discussed, as well as the Aga Khan Development Network and approaches to the built environment. A separate part is devoted to the modern history of the Tayyibi Bohras and developments within this community. --Book Jacket.

Communities across Borders" examines the many ways in which national, ethnic or religious groups, professions, businesses and cultures are becoming increasingly tangled together - a result of the vast flows of people, meanings, goods and money which now migrate between countries

The Ismaili Muslims, who belong to the Shia branch of Islam, live in over 25 different countries around the world, mainly in Asia, Africa and the Middle East. Their history has typically been linked to the history of the various countries in which they live, but the worldwide community is united under Prince Karim Aga Khan, the spiritual leader and 49th Imam of the Ismaili Muslims. Few fields of Islamic studies have witnessed as drastic a change as Ismaili studies, due in part to the recent discovery of numerous historical texts, and author Farhad Daftary makes extensive use of these new sources in the Historical Dictionary of the Ismailis. This comprehensive new reference work is the first of its kind on the Ismailis and presents a summary of the findings of modern scholarship on the Ismaili Shia Muslims and different facets of their heritage. The dictionary covers all phases of Ismaili history as well as the main doctrines of the community. It includes an introductory chapter, which provides a broad historical survey of the Ismailis, followed by alphabetical entries on all major aspects of the community, such as key figures, institutions, traditions, and doctrines. It also contains a chronology, genealogical tables, a glossary, and a substantial bibliography. This book is an excellent access point for students, researchers, and anyone wanting to know more about the Ismailis."

Community Music Today highlights community music workers who constantly improvise and reinvent to lead through music and other expressive media. It answers the perennial question "What is community music?" through a broad, international palette of contextual shades, hues, tones, and colors. With over fifty musician/educators participating, the book explores community music in global contexts, interconnections, and marginalized communities, as well as artistry and social justice in performing ensembles. This book is both a response to and a testimony of what music is and can do, music's place in people's lives, and the many ways it unites and marks communities. As documented in case studies, community music workers may be musicians, teachers, researchers, and activists, responding to the particular situations

in which they find themselves. Their voices are the threads of the multifaceted tapestry of musical practices at play in formal, informal, nonformal, incidental, and accidental happenings of community music.

The convergence of contemporary international affairs with religion calls for a new lens for interaction. This convergence, combined with the global topography of militant ideologies in the name of Islam, the impact of the War on Terror, and the rift in Muslim-West relations has caused confusion and anxiety among Muslims and non-Muslims alike. This contemporary reality calls for original thinking and new models to address some of these religious, political and social concerns and to sow the seeds of peaceful and pluralistic cooperation. Several responses that promote international global justice and encourage conflict resolution economic and social development while being Muslim are available to address this new reality. The Ismaili Muslim and the Gulen community are two such examples. By advocating the reinterpretation of the Islamic message in light of contemporary realities and seeking to bridge the gap holistically between the Muslim world and the West, the Ismaili and Gulen movements offer creative possibilities of conception, thought, and action through transnational activism embedded in Islamic principles. To demonstrate these possibilities and realities, this paper seeks to illustrate how the Ismaili and Gulen movements are in fact reinterpreting the message of Islam in light of contemporary realities while playing an active role in the development of educational institutions, philanthropy, and inter-faith dialogues with other communities. They serve as examples of progressive, transnational social movements that are rooted in Islamic tradition while negotiating a new kind of Islam in the modern world. By analyzing the movements four key segments including: vision of Islam, leadership, organizational structure and membership, key program engagements. The paper seeks to provide a holistic understanding of its emergence, development and transformation. Most contemporary writings on Islam tend to portray global Islamic activism in a negative light, but through strong emphasis on tolerance, service, philanthropy, education, and pluralism, Gulen and the Aga Khan are reshaping Muslim globality and offering an alternative view of Islam and what it means to be a Muslim in today's world. Within the context of globalization, pluralism, multiculturalism, and internationalism, the Ismaili and the Gulen movements serve as modern day articulations of Muslim cosmopolitanism. The movements are reshaping Muslim ethos and a faith based identity while cultivating a new paradigm for cultural, religious, and social engagement and interaction for a more equitable and just world.

This book explores the evolution of a Shia Ismaili identity and crucial aspects of the historical forces that conditioned the development of the Muslim modern in late colonial South Asia. It traces the legal process that, since the 1860s, recast a Shia Imami identity for the Ismailis, and explicates the public career of Imam Aga Khan III amid heightened religious internationalism since the late nineteenth century, the age of 'religious internationals'. It sheds light and elaborates on the

enduring legacies of questions such as the Aga's understanding of colonial modernity, his ideas of India, restructured modalities of community governance and the evolution of Imamate-sponsored institutions, key strands in scholarship that characterized the development of the Muslim and Shia Ismaili modern, and Muslim universality vis-...-vis denominational particularities that often transcended the remits of the modular nation and state structure.

An Arab-centric perspective dominates the West's understanding of Islam. Purohit presses for a view of Islam as a heterogeneous religion that has found a variety of expressions in local contexts. The Ismaili community in colonial India illustrates how much more complex Muslim identity is, and always has been, than the media would have us believe.

The Isma'ili Muslims, a major sect of Shi'i Islam, form a community that is intriguing in its deterritorialized social organization. Informed by the richness of Isma'ili history, theories of transnationalism and globalization, and firsthand ethnographic f

Religious imaginary is a way of conceiving and structuring the world within the conceptual and imaginative traditions of the religious. Using religious imaginary as a reference, this book analyses temporal ideologies and expressions of historicity in South Asia in the early modern, pre-colonial and early colonial period.

Kosmopolitismus, ein Kernbegriff der europäischen Aufklärung, gehört zu den akademischen Modebegriffen der vergangenen Jahre. Dieses Buch lotet erstmals das heuristische Potenzial des Kosmopolitischen für die Geschichtswissenschaften aus. Im Zentrum stehen das konfliktbeladene Aushandeln von Zugehörigkeiten, Ansprüchen und Rechten, die Begegnung mit dem Anderen sowie die normative Reflexion dieser Begegnungen in einer prinzipiell von Ungleichheit und Machtasymmetrien geprägten Welt. Der Band plädiert für Kosmopolitismus als Analyseperspektive, die das konzeptionelle Instrumentarium von transnationaler und Globalgeschichte ergänzt.

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This edited volume is an inquiry into the representation of intimate relationships in a diverse array of media including cinema, arts, literature, picture books, advertising and popular music. It examines artistic portrayal of intimate relationships as a subversion of the boundaries between the representable and the non-representable, the real and the surreal, the visceral and the ideal, the embodied and the abstracted, the configured and transfigured. The essays focus on artistic mediation of intimacy in diverse relationships, including heterosexual, same-sex, familial, sibling' , political, and sadomasochistic. The collection offers new interdisciplinary and multicultural perspectives on current trends in the study of popular representations of intimacy; representations that affect and formulate people's most personal inspirations, desires, angsts, dreams and nightmares in an increasingly alienated, industrialized world.

Diverse Spaces: Identity, Heritage and Community in Canadian Public Culture explores the presentation and experience

of diversity and belonging in public cultural spaces in Canada. An interdisciplinary group of scholars interrogate how 'Canadian-ness' is represented, disputed, negotiated and legitimized within spaces, media and institutions. The volume begins with contributions that draw attention to contested and exclusionary places within official public culture, and then offers alternative narratives that assert voice and remap public spaces. Contributors take a close look at actually-occurring engagements with culture, heritage and community, and the erasures, conflicts, compromises, failures and successes that have emerged. Special attention is paid to 'multiculturalism' as a central concept in the ideal of 'diverse spaces' in Canada, and the perspectives of people from many cultural backgrounds who seek to engage with cultural, historical and social knowledge within these spaces. The authors in this book examine, analyze and theorize why and how Canada's diverse peoples have publically expressed or contested different histories, different identities and different forms of community. Places of official culture inspected in this volume include national, provincial and local museums and monuments including the Canadian National Museum of Immigration and Windsor's Underground Railroad monument. Alternative spaces addressed by contributors look at (re)presentations and (re)mappings through public art and performance, both individual and community-based, such as the photographs of Jeff Thomas, the personal narratives at the Sikh Heritage Centre, and the chalk memorializing of politician Jack Layton. These chapters will resonate with a broad range of scholars examining how nations and citizens address culturally the liberty, equality and solidarity implied by the concept of 'diverse spaces'. Though primarily intended for graduate students, researchers and professors in cultural studies, sociology and Canadian studies, the interdisciplinary nature of the questions raised will also appeal to international scholars in cultural policy, arts and cultural management, performance studies, museum and heritage studies, and cultural geography. Importantly, this book will be of interest to professionals and practitioners in institutions, agencies and associations of the public arts and culture sector both in Canada and internationally.

From global missionizing among proselytic faiths to mass migration through religious diasporas, religion has traveled from one side of the world and back again. It continues to play a prominent role in shaping world politics and has been a vital force in the continued emergence, spread, and creation of a transnational civil society. Exploring how religious roots are shaping organizations that seek to aid people across political and geographic boundaries - 'service movements' - this book focuses on how religious movements establish structures to assist people with basic human needs such as food, clothing, shelter, education, and health. Examining a multitude of faith traditions with origins in different parts of the world, seven contributing chapters, with an introduction and conclusions by the senior author, offer a unique discussion of the intersections between religious transnationalism and social movements.

In recent decades, there has been a new surge of interest in the history and legacies of the Silk Roads both within

academic and public discourses. A field of Silk Roads Studies has come into its own. Consciously mirroring the temperament of its subject, the field has moved out of the narrow niches of particular disciplines to become a truly interdisciplinary endeavor. New research findings about the historical operations of the Silk Roads and interpretations of their legacies for the modern and contemporary world have broken down geographical and temporal divides that once demarcated the Silk Roads as primarily pre-modern and Old World-centered conduits of globalization. In light of these developments, the time is ripe to begin formulating a new definition of the contour of Silk Roads Studies and laying a new foundation for further work in this field. Silk Roads: From Local Realities to Global Narratives brings together leading scholars in multiple disciplines related to Silk Roads studies. It highlights the multiplicity of networks that constituted the Silk Roads, including land and maritime routes, and approaches the Silk Roads from Antiquity to China's One Belt One Road Initiative from Afro-Eurasia to the Americas. This holistic approach to understanding ancient globalization, exchanges, transformations, and movements - and their continued relevance to the present - is in line with contemporary academic trends toward interdisciplinarity. Indeed, the Silk Roads is such an expansive topic that many approaches to its study must be included to represent accurately its many facets. The volume emphasizes exchange and transformation along the Silk Roads - moments of acculturation or hybridization that contributed to novel syncretic forms. It highlights the multiplicity of networks that constituted the Silk Roads, including land and maritime routes, and approaches to the Silk Roads from Antiquity to China's One Belt One Road Initiative from Afro-Eurasia to the Americas.

What binds overseas Chinese communities together? Traditionally scholars have stressed the interplay of external factors (discrimination, local hostility) and internal forces (shared language, native-place ties, family) to account for the cohesion and "Chineseness" of these overseas groups. Andrew Wilson challenges this Manichean explanation of identity by introducing a third factor: the ambitions of the Chinese merchant elite, which played an equal, if not greater, role in the formation of ethnic identity among the Chinese in colonial Manila. Drawing on Chinese, Spanish, and American sources and applying a broad range of historiographical approaches, this volume dissects the structures of authority and identity within Manila's Chinese community over a period of dramatic socioeconomic change and political upheaval. It reveals the ways in which wealthy Chinese merchants dealt in not only goods and services, but also political influence and the movement of human talent from China to the Philippines. Their influence and status extended across the physical and political divide between China and the Philippines, from the villages of southern China to the streets of Manila, making them a truly transnational elite. Control of community institutions and especially migration networks accounts for the cohesiveness of Manila's Chinese enclave, argues Wilson, and the most successful members of the elite self-consciously chose to identify themselves and their protégés as Chinese.

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