

Access Free The Revolution Of Nihilism Warning To The West

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Nazism remains an enigma.
Historians do not know
whether to slot Nazism as a
phenomenon of the political

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“right” or “left,” largely because of a misunderstanding of how central eugenics was to the regime. Eugenics, or “racial hygiene,” was at the core of National Socialism’s domestic policy, foreign policy,

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culture wars, and even Hitler's obsession with cars, highways, and city planning. Thus, no coherent understanding of the regime is possible without first grasping the nature of eugenics. Eugenics did not

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originate with Nazi Germany. It was the culmination of a worldwide movement that was widely accepted by the global scientific and academic community. This book traces the origins of the Nazi

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eugenics state, working backward down the timeline, tracing from leaf down to the root. We investigate this 100-year trajectory from its beginnings in British and American Academia, delving

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into the conveniently forgotten inner-workings of a scientific era, uncovering previously unpublished manuscripts, professional correspondence, and conveniently forgotten publications. With the

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centenary of The Holocaust
looming, uprooting the web of
professional connections that
engendered this movement is
in order. The seeds of
Holocaust denial take root and
prosper with misinformation.

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Clarity and transparency are imperative, as they leave no room for denial theories that would deprive the victims of justice, or rob the living of a future.

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NOTE: A preliminary version of this book was circulated amongst academic circles and other interested parties as an Advanced Readers Copy (A.R.C.) in 2015. This version is a part the Eugenics

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Anthology seven-book series that is currently being completed by A.E. Samaan. Hardbound versions of the books will not be released until the series is complete, and all the puzzle pieces in place. For

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more information, please visit
EugenicsAnthology.com

Reframing the Diplomat offers a unique perspective on the unofficial realm of Cold War transatlantic relations by analysing the diplomatic role

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of the Dutch Atlanticist Ernst van der Beugel both as a government official and as a private diplomat.

Born in rural Hesse, Germany, Leo Strauss (1899-1973) became an active Zionist and

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philosopher during the tumultuous and fractious Weimar Republic. As Eugene R. Sheppard demonstrates in this groundbreaking and engaging book, Strauss gravitated towards such

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thinkers as Franz Rosenzweig, Martin Heidegger, and Carl Schmitt as he sought to identify and overcome fundamental philosophical, political, and theological crises. The rise of Nazism

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impelled Strauss as a young Jewish immigrant, first in Europe and then in America, to grapple with--and accommodate his thought to--the pressing challenges of exile. In confronting his own

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state of exile, Strauss enlisted premodern Jewish thinkers such as Moses Maimonides and Baruch Spinoza who earlier addressed the problem of reconciling their competing loyalties as philosophers and

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Jews. This is the first study to frame Strauss's political philosophy around his critique of liberalism and the problem of exile. Sheppard follows Strauss from Europe to the United States, a journey of a

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conservative Weimar Jew
struggling with modern
liberalism and the existential
and political contours of exile.
Strauss sought to resolve the
conflicts of a Jew unwilling to
surrender loyalty to his

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ancestral community and equally unwilling to adhere to the strictures of orthodox observance. Strauss saw truth and wisdom as transcending particular religious and national communities, as well

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as the modern enlightened
humanism in which he himself
had been nurtured. In his
efforts to navigate between the
Jewish and the philosophical,
the ancient and the modern,
Berlin and New York, Strauss

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developed a distinctively programmatic way of reading and writing "between the lines." Sheppard recaptures the complexity and intrigue of this project which has been ignored by those who both

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reject and claim Strauss's legacy.

Leo Strauss and his students have long been accused of mendacity, elitism, and militarism, but the Iraq War has prompted unprecedented

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levels of caustic and inaccurate denunciations. Inappropriate criticisms have issued from artists (Tim Robbins), politicians (Ron Paul), journalists (Joe Klein), and even highly lauded

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scholars such as Arthur Schlesinger, Jr., Gordon Wood, Douglas Massey, Stephen Holmes, Anne Norton, Shadia Drury, Sheldon Wolin, John Pocock, John Yolton, Nicholas Xenos, and Brian Leiter. In

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Straussophobia, Peter Minowitz provides a methodical and detailed critique of the major offenders, especially of Drury, who maintains that Strauss established a 'covert tyranny'

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that would keep the Western world 'mired in perpetual war.' In replying to such charges_ and to various authors who belittle Strauss's contributions as a scholar_Minowitz highlights

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the imaginative yet meticulous manner in which Strauss interpreted Thucydides, Plato, Xenophon, Farabi, Machiavelli, Hobbes, Locke, and Carl Schmitt. Strausophobia also provides both a comprehensive

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assessment of Strauss's 1933 letter that commended 'fascist, authoritarian, and imperial' principles, and a compelling account of Strauss's influence, or lack of influence, on neoconservative promoters of

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the Iraq War (e.g., Paul Wolfowitz, Richard Perle, and Lewis Libby). The book likewise breaks new ground in employing diversity discourse to explain and combat the bigotry and buffoonery that

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pervade attacks against Strauss and Straussians_ and in drawing on Strauss to illuminate the distortions that mar some widely-used arguments for affirmative action.

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New Lefts

Straw Dogs

The Cambridge Companion to

Leo Strauss

Antifascism

Reality and Resistance

Germany's New Conservatism

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Notes on the Third Reich

This is the first book-length examination of the impact Leo Strauss' immigration to the United States had on this thinking. Adi Armon weaves together a close reading of

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unpublished seminars Strauss taught at the University of Chicago in the 1950s and 1960s with an interpretation of his later works, all of which were of course written against the backdrop of the Cold War. First,

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the book describes the intellectual environment that shaped the young Strauss ' worldview in the Weimar Republic, tracing those aspects of his thought that changed and others that remained consistent

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up until his immigration to America. Armon then goes on to explore the centrality of Karl Marx to Strauss ' s intellectual biography. By analyzing an unpublished seminar Strauss taught with Joseph Cropsey at

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the University of Chicago in 1960, Armon shows how Strauss ' fragmentary, partial engagement with Marx in writing obscured the important role that Marxism actually played as an intellectual

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challenge to his later political thinking. Finally, the book explores the manifestations of Straussian doctrine in postwar America through reading Strauss ' The City and Man (1964) as a representative of his

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political teaching.

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an important part of keeping this knowledge alive and relevant.

" Was Hitler a moral aberration or a man of his people? This topic has been hotly argued in recent years, and now Jay Gonen

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brings new answers to the debate using a psychohistorical perspective, contending that Hitler reflected the psyche of many Germans of his time. Like any charismatic leader, Hitler was an expert scanner of the

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Zeitgeist. He possessed an uncanny ability to read the masses correctly and guide them with "new" ideas that were merely reflections of what the people already believed. Gonen argues that Hitler's notions grew

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from the general fabric of German culture in the years following World War I. Basing his work in the role of ideologies in group psychology, Gonen exposes the psychological underpinnings of Nazi

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Germany's desire to expand its living space and exterminate Jews. Hitler responded to the nation's group fantasy of renewing a Holy Roman Empire of the German nation. He presented the utopian ideal of

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one large state, where the nation represented one extended family. In reality, however, he desired the triumph of automatism and totalitarian practices that would preempt family autonomy and private

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action. Such a regimented state would become a war machine, designed to breed infantile soldiers brainwashed for sacrifice. To achieve that aim, he unleashed barbaric forces whose utopian features were the very

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aspects of the state that made it most cruel.

The volume provides a comprehensive and non-partisan survey of the major themes and problems that constituted Strauss's work.

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The Making of a Radical
Tradition

Prelude to Professionalism

Sources and Criticisms of
Modern Nihilism

Humor as a Response to
Nihilism

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The Quest for a United Germany
On Heidegger's Nazism and
Philosophy

Reflections on the Life-World of
the Church

*Adopting an
interdisciplinary*

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approach, encompassing philosophy, literature, politics and history, John Foley examines the full breadth of Camus' ideas to provide a comprehensive and rigorous study of his

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political and philosophical thought and a significant contribution to a range of debates current in Camus research. Foley argues that the coherence of Camus'

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thought can best be understood through a thorough understanding of the concepts of 'the absurd' and 'revolt' as well as the relation between them. This book

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includes a detailed discussion of Camus' writings for the newspaper "Combat", a systematic analysis of Camus' discussion of the moral legitimacy of political

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violence and terrorism, a reassessment of the prevailing postcolonial critique of Camus' humanism, and a sustained analysis of Camus' most important and frequently

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neglected work, "L'Homme revolte" (The Rebel).

American philosopher Tom Rockmore boldly refutes suggestions that German philosopher Martin Heidegger's political

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stance was accidental or adopted under coercion. Rockmore argues that Heidegger's thought and his Nazism are inseparably intertwined. Combining extensive documentation

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with philosophical and historical analysis, this book raises profound questions about the social and political responsibility of philosophy.

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'The United States, the Soviet Union and the Geopolitical Implications of the Origins of the Cold War, 1945-1949' describes how the United States and the Soviet Union deployed

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their hard and soft power resources to create the basis for the institutionalization of the international order in the aftermath of World War Two. The book argues that

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the origins of the Cold War should not be seen from the perspective of a magnified spectrum of conflict but should be regarded as a process by which the superpowers

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attempted to forge a normative framework capable of sustaining their geopolitical needs and interests in the post-war scenario. 'The United States, the Soviet Union

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*and the Geopolitical
Implications of the
Origins of the Cold War,
1945-1949' examines how
the use of ideology and
the instrument of
political intervention in*

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the spheres of influence managed by the superpowers were conducive to the establishment of a stable international order. It postulates that the element of conflict

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present in the early period of the Cold War served to demarcate the scope of manoeuvring available to each of the superpowers and studies the notion that the United

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States and the Soviet Union were primarily interested in establishing the conditions for the accomplishment of their vital geostrategic interests. This required

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the implementation of social norms imposed in the respective spheres of influence, a factor that provided certainty to the spectrum of interstate relations after the period

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*of turmoil that culminated
with the onset of World
War Two.*

*A conservative take on the
antifascist movement
Antifascism argues that
current self-described*

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*antifascists are not
struggling against a
reappearance of interwar
fascism, and that the Left
that claims to be opposing
fascism has little in
common with any earlier*

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Left, except for some overlap with critical theorists of the Frankfurt School. Paul Gottfried looks at antifascism from its roots in early twentieth-century Europe

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to its American manifestation in the present. The pivotal development for defining the present political spectrum, he suggests, has been the replacement of a

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*recognizably Marxist Left
by an intersectional one.
Political and ideological
struggles have been
configured around this new
Left, which has become a
dominant force throughout*

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the Western world.

Gottfried discusses the major changes undergone by antifascist ideology since the 1960s, fascist and antifascist models of the state and assumptions

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*about human nature,
nationalism versus
globalism, the antifascism
of the American
conservative
establishment, and Antifa
in the United States. Also*

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included is an excursus on the theory of knowledge presented by Thomas Hobbes in Leviathan. In Antifascism Gottfried concludes that promoting a fear of fascism today

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*serves the interests of
the powerful—in
particular, those in
positions of political,
journalistic, and
educational power who want
to bully and isolate*

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political opponents. He points out the generous support given to the intersectional Left by multinational capitalists and examines the movement of the white working class

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in Europe—including former members of Communist parties—toward the populist Right, suggesting this shows a political dynamic that is different from the older dialectic

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*between Marxists and anti-
Marxists.*

Destiny and Decision

*Its History and Dilemma in
the Twentieth Century*

*Defending Leo Strauss and
Straussians against Shadia*

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*Drury and Other Accusers
The United States, the
Soviet Union and the
Geopolitical Implications
of the Origins of the Cold
War
Vatican II and*

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Phenomenology

Reframing the Diplomat

Laughing at Nothing

In the same manner as he critiqued Italian Fascism in *Fascism Viewed from the Right*, in this volume Evola analyses the German National

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Socialist movement, making a distinction between National Socialism as an ideology and the contingent circumstances which led to its defeat in the Second World War. He traces the origins of the movement among the veterans who

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returned from the trenches at the end of the First World War and who found themselves dissatisfied with the bourgeois, liberal society that arose in Germany during the Weimar Republic, and which in turn led to the rise of the paramilitary

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Freikorps units as well as the Conservative Revolutionary movement in intellectual circles. For Evola, all that was best in National Socialism had been inherited from this spirit. Overall, however, Evola takes the Third Reich to task for

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always remaining populist, for not establishing a genuine political order based on European traditions rather than a cult of personality, and for its misunderstanding of the issues of race and the Jews. All of this Evola attributes to a lack of

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connection to the transcendent and the traditional. Nevertheless, Evola recognises some good qualities in the Reich, and credits it with inculcating a strong warrior spirit and sense of the sacred in the German people, and for making

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efforts toward establishing an elite Order based on higher principles as embodied by the SS. While viewing the Reich as inadequate, Evola praises aspects of it for having been superior to the Europe which arose from its ashes, particularly

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when it represented pan-European impulses, as well as a rejection of both Communism and democracy in an effort to forge a political 'third way.' Julius Evola (1898-1974) was Italy's foremost traditionalist philosopher, as well as a

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metaphysician, social thinker and activist. Evola was an authority on the world's esoteric traditions and one of the greatest critics of modernity. He wrote extensively on the ancient civilisations of both East and West and the world of

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Tradition, and was also a critic of the political and spiritual movements of his own time from a traditional perspective.

The ramifications of the German problem and its intricate nature make its comprehensive

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presentation within the limits of a manageable volume a matter of painful selection and difficult apportionment.

Explores the concept of nihilism and argues that it need not imply despair, but can be responded to

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positively.

The rise of populism, cynicism, fanaticism and fundamentalism challenges us to reconsider the problem of resentment.

Characterized by Nietzsche as the self-poisoning of the will through

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internalising trauma in the form of a postponed and imaginary revenge, the concept of ressentiment is making a comeback in political discourse. Unlike resentment, the feeling of injustice, ressentiment is an intrinsically polemical notion. It

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implies a political drama in which there is no inherent good sense in its application and no universal criterion. Drawing on psychoanalysis, political theory, media theory and philosophy, this book examines a wide variety of

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ideological contexts, offering an examination of the divergent senses in which the concept of resentment is used today.

The Course of a Crusade

Leo Strauss Between Weimar and America

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The Holocaust

The Communist Manifesto

From the Absurd to Revolt

The Revolution of Nihilism

The Oxford Handbook of the

Literature of the U.S. South

This book is our century's

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most comprehensive and wise treatment of nihilism in all of its guises, comparing favorably with Rosen, Cavell, and indeed with Spengler. Crosby argues that our culture is genuinely haunted

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by nihilism expressing itself in the fideism of fundamentalism as well as in the debilitating alienation from all orientation. This results from a one-sided development of Western

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culture. Unlike most writers on this topic, Crosby acknowledges many sources colluding to frame the culture of nihilism, including “the death of God,” the objectification of nature, the

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meaninglessness of suffering in a mechanical universe, the ephemerality of time in a world where value does not accumulate, the arbitrariness of historicized reason, the reduction of

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value to will, and the alienation of the Cartesian ego. These sources are reviewed in the first two parts of the book with the result that the phenomenon of nihilism becomes

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understandable. In its third and fourth parts, Crosby provides a critical analysis of the religious and philosophical forces leading to nihilism by discussing authors from the early

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modern period through
Dostoyevsky, Sartre, Russell,
and Derrida. He shows that
these forces are skewed and
impoverished and should not
be allowed to determine our
situation. The

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comprehensive attention to detail and the multi-perspectival interpretation demonstrates as well as asserts the richness of the culture that puts nihilism in its place. Part Five, finally,

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rephrases the criticism of the sources of nihilism in positive ways. Part Four in particular is a tour de force of philosophical argument. Its richness of nuance, plurality of views examined,

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and adroitness of critical interpretation provide cumulatively a powerful, non-nihilistic reading of the philosophic tradition. The force of the argument derives from its

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comprehensive, cumulative character. Crosby distinguishes and relates five areas of nihilism: political, moral, epistemological, cosmic, and existential. Throughout the book, he

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illustrates and examines these as they are expressed in literature and art, in daily life and practical affairs, and in philosophy. The book is richly erudite in its marshalling of consciousness

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from so many domains.

Donald A. Crosby is Professor of Philosophy at Colorado State University.

Recent political events around the world have raised the spectre of an impending

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collapse of democratic institutions. Contemporary concerns about the decline of liberal democracy are reminiscent to the tumult of the 1930s and 1940s in Europe. Karl Barth and

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Dietrich Bonhoeffer lived in Germany during the rise of National Socialism, and each reflected on what the rise of totalitarianism meant for the aspirations of modern politics. Engaging the

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realities of totalitarian terror, they avoided despairing rejections of modern society. Beginning with Barth in the wake of the First World War, following Bonhoeffer through the 1930s and 1940s in Nazi

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Germany, and concluding with Barth's post-war reflections in the 1950s, this study explores how these figures reflected on modern society during this turbulent time and how their work is

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relevant to the current crisis
of modern democracy.

The thesis of this essay may
be stated quite briefly:

Vatican II is a demonstration
model of the
phenomenological method

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employed on an international scale. It exemplifies the final developmental stage, postulated by Husserl, of an inter subjective phenomenology which would

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take its point of departure, not from individual subjectivity, but from transcendental intersubjectivity. Vatican II, accordingly, offers a unique application of a universal

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transcendental philosophy in
the field of religious
reflection for the practical
purposes of moral and socio
cultural renewal.

Phenomenology, as a
distinctively European

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development, is relatively unknown in America - at least in its pure form. Our contact with this style of 1 intuitive reflection is usually filtered through psychology or sociology. How ever,

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Edmund Husserl, The Father of Phenomenology, was originally trained in mathematics, and he entered the field of philosophy because he recognized that the

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theoretical foundations of modern science were disintegrating. He foresaw that, unless this situation were rectified, modern men would eventually slip into an attitude of absolute

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scepticism, relativism, and pragmatism. After the First World War he saw this theoretical problem mirrored more and more in the social turbulence of Europe, and his thoughts turned to the

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need for a 3 renewal at all levels of life. In 1937 when Nazism was triumphant in Germany, and Europe on the brink of World War II, he wrote his last major work, The 4 Crisis of European

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Sciences and Transcendental
Philosophy.

Deep Republicanism: Prelude
to Professionalism reveals a
subversive republicanism in
Machiavelli's political
theories that is at odds with

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the demoliberalism often perceived as his primary political agenda. It also establishes the importance of this republican agenda in understanding the major revolutions of the modern

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world.

Barth, Bonhoeffer, and
Modern Politics

Lessons and Legacies

The Revolution of Nihilism

Warning to the West

Thought and Fiction in

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America, 1933-1973

Is There Still a West?

The German Stranger

**A compelling intellectual and
literary history of midcentury
America In a midcentury**

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American cultural episode forgotten today, intellectuals of all schools shared a belief that human nature was under threat. The immediate result was a glut of dense, abstract books on the "nature of man." But the dawning "age of the crisis of man," as

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Mark Greif calls it, was far more than a historical curiosity. In this ambitious intellectual and literary history, Greif recovers this lost line of thought to show how it influenced society, politics, and culture before, during, and long after World War

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II. During the 1930s and 1940s, fears of the barbarization of humanity energized New York intellectuals, Chicago protoconservatives, European Jewish émigrés, and native-born bohemians to seek "re-enlightenment," a new

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philosophical account of human nature and history. After the war this effort diffused, leading to a rebirth of modern human rights and a new power for the literary arts. Critics' predictions of a "death of the novel" challenged writers to invest bloodless

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questions of human nature with flesh and detail. Hemingway, Faulkner, and Richard Wright wrote flawed novels of abstract man. Succeeding them, Ralph Ellison, Saul Bellow, Flannery O'Connor, and Thomas Pynchon constituted a new guard who

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tested philosophical questions against social realities—race, religious faith, and the rise of technology—that kept difference and diversity alive. By the 1960s, the idea of "universal man" gave way to moral antihumanism, as new sensibilities and social

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movements transformed what had come before. Greif's reframing of a foundational debate takes us beyond old antagonisms into a new future, and gives a prehistory to the fractures of our own era.

The Revolution of

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**Nihilism Warning to the West
Ayer
Company Pub**

**"An enlightening and solidly
documented book of great value
to those who would like to trace
the ideological roots behind the
most erratic and dramatic politics
phases of modern**

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Germany."--"American Political Science Review""If only because it presents the intellectual and emotional background to National Socialism with rare clarity and penetrating analysis of its several and often sharply contrasting components, the ably

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written and profoundly interesting book...would be of importance....With its useful footnotes, selective bibliography and good index Professor Stern's study is American scholarship at its best."-"International Affairs"
The German Stranger provides a

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guide to Leo Strauss that situates his thought in the context of National Socialism; by destroying any middle ground between 'Athens' and 'Jerusalem,' Strauss undermined modernity's secular bulwark against political theology. Once National

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**Socialism is understood as an
atheistic religion re-enacted by
post-Revelation 'philosophers,'
the German avatar of Plato's
Athenian Stranger can be
recognized as its principal
theoretician.**

The Age of the Crisis of Man

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**Max Weber and the Dispute over
Reason and Value**

**Thoughts on Humans and Other
Animals**

Variations on Nietzsche

**Leo Strauss and National
Socialism**

The Polemics of Ressentiment

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Fascism

Published to coincide with the 150th anniversary of the original publication of The Communist Manifesto in 1848, and including the Manifesto's complete text, The Communist Manifesto: New

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Interpretations is an ideal, one-stop text for students studying Marxism at the graduate or undergraduate level. Organized into four sections covering issues of text and context, revolution, the working class and other social

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groups, and the relevance of the Manifesto today, this one-of-a-kind anthology provides a historical background to the writing of the Manifesto, highlights the main political and philosophical issues raised in the

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text, and expands current debates about the relevance of the text to contemporary politics. Including contributions from such highly regarded scholars as Terrell Carver, John Hoffman, and Wal Suchting, *The Communist*

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Manifesto: New Interpretations is a well-timed contribution to ongoing discussions about the Manifesto and Marxism. A groundbreaking history of Europe's "new lefts," from the antifascist 1920s to the anti-

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establishment 1960s In the 1960s, the radical youth of Western Europe's New Left rebelled against the democratic welfare state and their parents' antiquated politics of reform. It was not the first time an upstart

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leftist movement was built on the ruins of the old. This book traces the history of neoleftism from its antifascist roots in the first half of the twentieth century, to its postwar reconstruction in the 1950s, to its explosive reinvention

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by the 1960s counterculture.

Terence Renaud demonstrates why the left in Europe underwent a series of internal revolts against the organizational forms of established parties and unions.

He describes how small groups of

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militant youth such as New
Beginning in Germany tried to
sustain grassroots movements
without reproducing the
bureaucratic, hierarchical, and
supposedly obsolete structures of
Social Democracy and

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Communism. Neoleftist militants experimented with alternative modes of organization such as councils, assemblies, and action committees. However, Renaud reveals that these same militants, decades later, often came to

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defend the very institutions they had opposed in their youth. Providing vital historical perspective on the challenges confronting leftists today, this book tells the story of generations of antifascists, left socialists, and

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anti-authoritarians who tried to build radical democratic alternatives to capitalism and kindle hope in reactionary times. The works of Hannah Arendt and Albert Camus--two of the most compelling political thinkers of the

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"resistance generation" that lived through World War II--can still provide penetrating insights for contemporary political reflection. Jeffrey C. Isaac offers new interpretations of these writers, viewing both as engaged

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intellectuals who grappled with the possibilities of political radicalism in a world in which liberalism and Marxism had revealed their inadequacy by being complicit in the rise of totalitarianism. According to

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Isaac, self-styled postmodern writers who proclaim the death of grandiose ideologies often fail to recognize that such thinkers as Camus and Arendt had already noted this. But unlike many postmodernists, these two sought

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to preserve what was worthy in modern humanism--the idea of a common human condition and a commitment to human rights and the dignity of individuals. Isaac shows that both writers advanced the idea of a democratic civil

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society made up of self-limiting groups. Although they criticized the typical institutions of mass democratic politics, they endorsed alternative forms of local and international organization that defy the

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principle of state sovereignty. Isaac also shows how Arendt's writings on the Middle East, and Camus's on Algeria, urged the creation of such institutions. The vision of a "rebellious politics" that Arendt and Camus shared is of

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great relevance to current debates in democratic theory and to the transformations taking place in Europe and the states of the former Soviet Union.

"In the courtroom and the classroom, in popular media,

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public policy, and scholarly pursuits, the Holocaust-its origins, its nature, and its implications-remains very much a matter of interest, debate, and controversy. Arriving at a time when a new generation must come to terms

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with the legacy of the Holocaust or forever lose the benefit of its historical, social, and moral lessons, this volume offers a richly varied, deeply informed perspective on the practice, interpretation, and direction of

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Holocaust research now and in the future. In their essays the authors-an international group including eminent senior scholars as well those who represent the future of the field-set the agenda for Holocaust studies in the

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coming years, even as they give readers the means for understanding today's news and views of the Holocaust, whether in court cases involving victims and perpetrators; international, national, and corporate

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developments; or fictional, documentary, and historical accounts. Several of the essays—such as one on nonarmed "amidah" or resistance and others on the role of gender in the behavior of perpetrators and

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victims-provide innovative and potentially significant interpretive frameworks for the field of Holocaust studies. Others; for instance, the rounding up of Jews in Italy, Nazi food policy in Eastern Europe, and Nazi anti-

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Jewish scholarship, emphasize the importance of new sources for reconstructing the historical record. Still others, including essays on the 1964 Frankfurt trial of Auschwitz guards and on the response of the Catholic Church

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to the question of German guilt, bring a new depth and sophistication to highly charged, sharply politicized topics.

Together these essays will inform the future of the Holocaust in scholarly research and in popular

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understanding."--De l'éditeur.

Deep Republicanism

From a "Race of Masters" to a

"Master Race": 1948 to 1848

The Scientific Origins of National
Socialism

Arendt, Camus, and Modern

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Rebellion

Hitler's Utopian Barbarism

Leo Strauss and the Politics of
Exile

Warning to the West

This clear accessible
overview treats the

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subject of fascism
thematically and
provides a conclusion
that brings the
discussion up-to-date.
Mark Neocleous situates
fascism between the

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social and political
contradictions of
modernity and
capitalism. In many ways
a reaction to the
principal political
project of the

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Enlightenment, fascism
focuses on three central
concepts - war, nature,
and nation - in order to
crush violently
movements of ideologies
of social emancipation

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such as Marxism and
liberalism. The
destruction of reason
that fascism represents
shatters Enlightenment
universalism and
transforms the desire

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for social liberation
into an aggressive
nationalism, with
devastating effects on
human life.

This is at once a
chapter in the history

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of ideas and, by reason of its focus on the Weimar Republic, a case study. The author first offers a stimulating approach to a definition of that much abused

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word, conservatism. He then discusses the new conservatism's roots in such men as Burckhardt and Nietzsche, the various elements of the movement itself, and

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three major expressions of it—Moeller van den Bruck, Spengler, and Ernst Junger. Finally, he considers the complex relationship between neo-conservatism and Nazism.

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paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands

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of books published by Princeton University Press since its founding in 1905.

"Scholarly essay collection that considers whether "the

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West" is still a major force in international affairs or whether we face a new world of competing states and shifting alliances. In proposing possible

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counterterrorism
strategies to define a
shared Western security
policy, they offer an
alternative to
neoconservative and
liberal

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viewpoints"--Provided by
publisher.

Table of contents

An Intellectual

Biography

Straussophobia

The Roots of Nazi

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The Making of a

Political Philosopher

The Politics of Cultural

Despair

The Specter of the

Absurd

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Dietrich Bonhoeffer

The problem of the nature of values and the relation between values and rationality is one of the defining issues of twentieth-century thought and Max Weber was one of the defining figures in the debate. In this book, Turner and Factor consider the development of the dispute over Max

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Weber's contribution to this discourse, by showing how Weber's views have been used, revised and adapted in new contexts. The story of the dispute is itself fascinating, for it cuts across the major political and intellectual currents of the twentieth century, from positivism, pragmatism and value-free social science,

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through the philosophy of Jaspers and Heidegger, to Critical Theory and the revival of Natural Right and Natural Law. As Weber's ideas were imported to Britain and America, they found new formulations and new adherents and critics and became absorbed into different traditions and new issues. This book was first published in

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1984.

Many studies of the origins of National Socialism claim that the völkisch and proto-Nazi movement arose largely as a reaction to the materialistic ideas of nineteenth-century science and especially to the naturalistic philosophy of Ernst Haeckel and the German Monist League.

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Using hitherto unexplored material, Daniel Gasman calls this generalization into question. Arguing that the importance of science has been relatively neglected in accounts of the intellectual origins of Nazism, he attempts to show that Haeckel's "scientific" Darwinism, and his movement, the German Monist League,

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were proto-Nazi in character. Contrary to popular belief, Haeckel's type of social Darwinism actually played a critical role in the formation of National Socialist ideology. In his new introduction, Gasman notes that recent research goes far to confirm Haeckel's role as an ideological progenitor of fascist ideology. This is true

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not only for Germany, but also for the birth of fascist thought in Italy and France. In general, Gasman claims, the history of science plainly reveals how Haeckel's social Darwinism nourished the roots of fascism no less than avant-garde modernism. When The Scientific Origins of National Socialism initially appeared,

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the Times Literary Supplement called it a "very well-argued thesis... that is completely successful... and leaves the reader to extract his own moral lessons." Medical History, in its review of The Scientific Origins of National Socialism, said, "His book is essential for understanding modern Germany. It has a

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general message derived from the events in Germany, where scientific data were permitted to take on a mystical significance... with ghastly consequences." Bruce Chatwin, in the New York Review of Books, called the book "brilliant." Now available in paperback, with a new introduction by the author, this seminal

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work will be of interest to intellectual historians, as well as th

In this autobiography of a Christian minister, Fred R. Zimmerman tells the story of his life on the stage of world events that affected him either directly or indirectly. This is a story not primarily of a person but of a God-appointed ministry.

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This book offers a survey of the encounter between the Third Reich and European Jewry. Pointing out the difficulties historians face in interpreting the ever-expanding documentary record, it includes treatment of the role of non-Germans in the Holocaust, consideration of the much-debated nexus between the Holocaust and

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modernity, and discussion on how 'the Holocaust' developed as a distinct historical topic. Fully updated, this new third edition incorporates the latest scholarly findings with expanded treatment of gendered aspects of the Holocaust, the Holocaust's world historical contexts, the long-term history

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of Jewish-Christian relations, and thinking about the Holocaust's contemporary relevance, as well as additional documents reflecting recent archival discoveries.

Offering a concise narration that appeals to both the intellect and the emotions, the book enables students to gain a real understanding of the events of this

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catastrophic time. Including a useful selection of original documents (many never before anthologised in English), a chronology, glossary, and 'who's who', David Engel's book will be welcomed by anyone trying to get to grips with this complex and far-reaching subject.

Albert Camus

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The Third Reich and the Jews

A Study in the Rise of the Germanic
Ideology

The Future of the Atlantic Alliance

Talcott Parsons

The Molding of a Minister in the
Twentieth Century

Ernst van der Beugel and the Cold War

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Atlantic Community

The word 'fascism' sometimes appears to have become a catch-all term of abuse, applicable to anyone on the political right, from Hitler to Donald Trump and from Putin to Thatcher. While some argue that it

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lacks any distinctive conceptual meaning at all, others have supplied highly elaborate definitions of its 'essential' features. It is therefore a concept that presents unique challenges for any student of political theory or history. In this

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accessible book, Roger Griffin, one of the world's leading authorities on fascism, brings welcome clarity to this controversial ideology. He examines its origins and development as a political concept, from its historical beginnings in

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1920s Italy up to the present day, and guides students through the confusing maze of debates surrounding the nature, definition and meaning of fascism. Elucidating with skill and precision its dynamic as a utopian ideology of

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national/racial rebirth, Griffin goes on to examine its post-Second World War mutations and its relevance to understanding contemporary right-wing political phenomena, ranging from Marine Le Pen to Golden Dawn. This

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concise and engaging volume will be of great interest to all students of political theory, the history of political thought, and modern history.

This scarce antiquarian book is a selection from Kessinger

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The British bestseller *Straw Dogs* is an exciting, radical work of philosophy, which sets out to challenge our most cherished assumptions about what it means to be human. From Plato to Christianity, from the Enlightenment

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to Nietzsche and Marx, the Western tradition has been based on arrogant and erroneous beliefs about human beings and their place in the world. Philosophies such as liberalism and Marxism think of humankind as a species whose destiny is to

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transcend natural limits and conquer the Earth. John Gray argues that this belief in human difference is a dangerous illusion and explores how the world and human life look once humanism has been finally abandoned. The result is an

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exhilarating, sometimes disturbing book that leads the reader to question our deepest-held beliefs. Will Self, in the *New Statesman*, called *Straw Dogs* his book of the year: "I read it once, I read it twice and took notes . . . I thought it that

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good." "Nothing will get you thinking as much as this brilliant book" (Sunday Telegraph).

The Oxford Handbook of the Literature of the U.S. South brings together contemporary views of the literature of the region in a series of

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chapters employing critical tools not traditionally used in approaching Southern literature. It assumes ideas of the South--global, multicultural, plural: more Souths than South--that would not have been embraced two or three decades ago, and it similarly

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expands the idea of literature itself. Representative of the current range of activity in the field of Southern literary studies, it challenges earlier views of antebellum Southern literature, as well as, in its discussions of twentieth-century

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writing, questions the assumption that the Southern Renaissance of the 1920s, 1930s, and 1940s was the supreme epoch of Southern expression, that writing to which all that had come before had led and by which all that came afterward was

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judged. As well as canonical Southern writers, it examines Native American literature, Latina/o literature, Asian American as well as African American literatures, Caribbean studies, sexuality studies, the relationship of literature to film,

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and a number of other topics which are relatively new to the field.