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Sinistra Dallideale Illuminista Al  
Trionfo Del Capitalismo

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When Aldous Huxley wrote his famous novel *Brave New World*, he did so with the sincere belief that the dystopian world he created was a true possibility given the direction of the social, political and economic world order. Written almost thirty years later, *Brave New World Revisited* is a re-evaluation of his predictions based on the changes he had witnessed in the meantime. In this twelve-part essay, Huxley

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argues that society is moving toward his dystopian vision even faster than he had originally assumed, and provides his own suggestions on how to bring an end to this decadent decline. *Brave New World Revisited* condemns symptoms of modern life such as overpopulation, propaganda and extreme government control while providing a staunch defence of individualism. Despite being published over fifty years ago, the problems identified in *Brave New World Revisited* are still startlingly relevant, lending a chilling creditability to Aldous Huxley's unsettling predictions. HarperTorch brings great works of non-fiction and the dramatic arts to life in

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It is a classical anthropological paradox that symbols of rebirth and fertility are frequently found in funerary rituals throughout the world. The original essays collected here re-examine this phenomenon through insights from China, India, New Guinea, Latin America, and Africa. The contributors, each a specialist in one of these areas, have worked in close collaboration to produce a genuinely innovative theoretical approach to the study of the symbolism surrounding death,

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an outline of which is provided in an important introduction by the editors. The major concern of the volume is the way in which funerary rituals dramatically transform the image of life as a dialectic flux involving exchange and transaction, marriage and procreation, into an image of a still, transcendental order in which oppositions such as those between self and other, wife-giver and wife-taker, Brahmin and untouchable, birth and therefore death have been abolished. This transformation often involves a general devaluation of biology, and, particularly, of sexuality, which is contrasted with a more spiritual and controlled source of life. The role of women, who are frequently

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associated with biological processes, mourning and death pollution, is often predominant in funerary rituals, and in examining this book makes a further contribution to the understanding of the symbolism of gender. The death rituals and the symbolism of rebirth are also analysed in the context of the political processes of the different societies considered, and it is argued that social order and political organisation may be legitimated through an exploitation of the emotions and biology. Etienne Balibar, one of the foremost living French philosophers, builds on his landmark work 'Spinoza and Politics' with this exploration of

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Spinoza's ontology. Balibar situates Spinoza in relation to the major figures of Marx and Freud as a precursor to the more recent French thinker Gilbert Simondon's concept of the transindividual. Presenting a crucial development in his thought, Balibar takes the concept of transindividuality beyond Spinoza to show it at work at both the individual and the collective level.

Realm of Lesser Evil

Psychoanalysis and the

Unconscious

Birth and Death of the Housewife

Lessico universale italiano

A Novel

The Care and Feeding of Ideas

Un'idea percorre la storia della

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Russia e attraversa i secoli per giungere fino a noi, da Dostoevskij fino a Putin: l'idea dell'eccezionalità della Russia, di un Impero che non è né Occidente né Oriente e che, perciò, può congiungere i due mondi in nome di una sua peculiare forza morale e spirituale. «È ora che io passi alla storia» ha dichiarato Putin a un giornalista russo nel lontano settembre 2013. Non vi sono dubbi che l'obiettivo di Putin sia ricostituire l'Impero russo. Su quali basi, su quali idee, però, si fonda questo disegno, oltre che, naturalmente, sulla forza delle armi? La risposta sta, secondo

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Bengt Jangfeldt, uno dei maggiori studiosi internazionali di letteratura russa, nelle idee sull'identità nazionale russa formulate da filosofi e scrittori sin dalla metà del XIX secolo. In Fëdor Dostoevskij, il grande autore di indimenticabili capolavori della letteratura, che scrive: «C'è una sola verità, e solo un popolo può avere un vero Dio. L'unico popolo portatore di Dio è il russo». In Nikolaj Danilevskij, l'autore di *Russia ed Europa*, che afferma: «La Russia può conquistare un posto nella storia degno di sé e dei popoli slavi solo ponendosi a guida di un sistema indipendente di



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Stati e agendo da contrappeso all'Europa in tutte le sue manifestazioni». In Nikolaj Trubeckoj, l'inventore del movimento politico-filosofico chiamato eurasismo per il quale il «mondo russo» è uno spazio che comprende Russia, Ucraina, Bielorussia e Kazakistan. E naturalmente in Aleksandr Dugin e il suo sogno della Grande Russia eurasiatica. Attraverso un agile excursus storico, Bengt Jangfeldt mostra come, formulata circa due secoli fa, all'epoca di Nicola I, dopo il crollo dell'Unione Sovietica, e in particolare nell'era di Putin, l'idea che la Russia sia una

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civiltà a sé abbia conosciuto  
«una straordinaria rinascita al  
punto che, sotto il nome di  
patriottismo, sia arrivata a  
sostituire il comunismo come  
ideologia di Stato». L'«idea  
russa», la chiamava  
Dostoevskij. A quest'idea sono  
dedicate le pagine che  
seguono, indispensabili per  
capire realmente che cosa è in  
gioco nella «terra di frontiera»  
chiamata Ucraina. «La guerra  
della Russia con l'Ucraina è  
ritenuta non solo  
incomprensibile ma anche  
irrazionale, al punto che la  
salute mentale di Vladimir  
Putin è stata messa in dubbio.  
Il suo desiderio di controllare e

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magari sottomettere l'Ucraina, tuttavia, non è che la conseguenza logica di un'ideologia formulata inizialmente dagli slavofili e da Dostoevskij, e poi sviluppata da Danilevskij, Leont'ev, gli eurasisti, Dugin e altri: l'«idea russa» nella sua sanguinosa concretezza».

The Message of the Alien God  
and the Beginnings of  
Christianity

Biography of these artist and  
writer brothers that places  
them within the context of  
myth, history, and Italian  
culture politics.

Cistercian Lay Brothers,  
1120-1350

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Arab Historians of the Crusades  
(Routledge Revivals)

Alternative Modernities

Universalismo astratto e  
sovranoismo particolarista di  
fronte allo stato d'eccezione

Art of Enigma

Unlocking the Secrets of  
Mysterious and Powerful New  
Sects in the Church

**Meeting House Essays in a series  
of papers reflecting on the mystery,  
beauty and practicalities of the  
place of worship. This popular  
series was begun in 1991, and  
each resource focuses on a  
particular aspect of space, design  
or materials and how they relate to  
the liturgy.**

**La pandemia di Covid-19 ha fatto**

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emergere le contraddizioni delle società capitalistiche, rese sempre più fragili e disuguali da decenni di guerra ai salari e ai diritti delle classi subalterne, dallo smantellamento del welfare e dal prevalere di forme di coscienza ultracompetitive. Certo della propria eternità e incapace di immaginare un modello alternativo di legame sociale, l'Occidente ha creduto che il "virus cinese" colpisse solo i paesi arretrati o ritenuti autoritari e che mai potesse diffondersi nelle nostre efficienti e trasparenti democrazie tecnologiche. Invece di prendere sul serio l'esperienza di altre realtà che hanno gestito meglio l'emergenza grazie alla capacità dello Stato e della politica

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di guidare l'economia e la produzione, subordinando gli interessi privati a quelli della maggioranza, ha negato a essa ogni riconoscimento, fino a procurarsi da solo un rischio estremo per eccesso di hybris. A questa rinuncia suicida a guardare l'alterità non è sfuggito il dibattito filosofico: di fronte allo stato d'eccezione, sia le posizioni dirittumaniste astratte sia il sovranismo particolarista e populista – che dell'odierna egemonia neoliberale costituisce non l'alternativa, ma una scissione conservatrice – condividono infatti il medesimo atteggiamento suprematista, con il rifiuto di elaborare una forma concreta di

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universalismo e di pensare una diversa configurazione del rapporto tra individuo, società civile e Stato, ma anche una diversa forma di convivenza tra le nazioni.

First English translation of Paola Masino's *Nascita e morte della massaia*, her most controversial novel that provoked Fascist censorship for its critical portrayal of marriage and motherhood.

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Recharting the Black Atlantic

From Nuremberg to Baghdad

The Art History of Love

Death and the Regeneration of Life

Modern Cultures, Local

Communities, Global Connections

**When in 1895 twenty-one-**

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year-old Guglielmo Marconi made his first wireless transmission over land, he became the boy wonder of the world. When subsequently, he made similar transmissions across the Atlantic Ocean, thus proving to the world that his radio-related inventions had immediate and wide-spread applications for all of humanity, young Marconi ushered in the Age of Communication. The life, the works, the character of one of the greatest scientists of this Century, Guglielmo



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Marconi, the inventor of the Radio, are described in this carefully documented, impassioned and deeply involved book by an exceptional witness: his wife Maria Cristina. He was called 'The genius who gave a voice to silence'. Acclaimed by the whole world, the recipient of the most prestigious honours and decorations, he never lost his innate modesty and discretion even at the height of his success.

Internationally honored for brilliant achievements throughout his career,

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author of *Cybernetics*,  
*ExProdigy*, and the essay  
*God and Golem, Inc.*, which  
won the National Book  
Award in 1964, Norbert  
Wiener was no ordinary  
mathematician. With the  
ability to understand how  
things worked or might work  
at a very deep level, he  
linked his own mathematics  
to engineering and  
provided basic ideas for  
the design of all sorts of  
inventions, from radar to  
communications networks to  
computers to artificial  
limbs. Wiener had an  
abiding concern about the  
ethics guiding

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applications of theories  
and other scientists  
developed. Years after he  
died, the manuscript for  
this book was  
discovered among his  
papers. The world of  
science has changed  
greatly since Wiener's  
day, and much of the change  
has been in the direction  
he warned against. Now  
published for the first  
time, this book can be read  
as a salutary corrective  
from the past and a chance  
to rethink the components  
of an environment that  
encourages  
inventiveness. Wiener

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provides an engagingly  
written

insider's understanding of  
the history of discovery  
and invention, emphasizing  
the historical  
circumstances that foster  
innovations and allow  
their application. His  
message is that truly  
original ideas cannot be  
produced on an assembly  
line, and that their  
consequences are often  
felt only at distant  
times and places. The  
intellectual and  
technological environment  
has to be right before the  
idea can blossom. The best

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course for society is to encourage the best minds to pursue the most interesting topics, and to reward them for the insights they produce. Wiener's comments on the problem of secrecy and the importance of the "freelance" scientist are particularly pertinent today. Steve Heims provides a brief history of Wiener's literary output and reviews his contributions to the field of invention and discovery. In addition, Heims suggests significant ways in which

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**Wiener's ideas still apply to dilemmas facing the scientific and engineering communities of the 1990s.** Norbert Wiener (1894-1964) was Institute Professor at the Massachusetts Institute of Technology.

«Stare insieme, sulla faccia della terra, è diventato un compito quotidiano. (...) Sicuramente il terzo millennio sarà ricordato per aver iniziato un tratto di questa storia: la storia della convivenza degli esseri umani al plurale su tutta la

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terra». Il rebus pluralista è il problema per eccellenza del nostro tempo. Il problema è forse risolvibile. La libertà individuale e la giustizia sociale, la dignità della persona e la cultura, nella sua pluralità storica di forme morali, religiose, linguistiche e civili, possono convivere, anzi convivono in una miracolosa quanto ovvia sintesi: la natura umana. La filosofia politica e del diritto, la scienza politica, la storia delle idee e i vari metodi delle scienze sociali

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**suggeriscono nelle pagine  
che seguono alcune  
risposte, pongono  
ulteriori dubbi e  
propongono nuove domande.**

**La Giostra Di Lorenzo De'  
Medici, Messa in Rima Da  
Luigi Pulci**

**Darwinian Impacts  
1948-1968**

**Tango**

**I misteri della sinistra  
The Message of the Alien  
God and the Beginnings of  
Christianity**

Included in this volume are Suzuki's famous study "Enlightenment and Ignorance," a chapter on "Practical Methods of Zen Instruction," the essays "On Satori — The Revelation



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of a New Truth in Zen Buddhism” and “History of Zen Buddhism from Bodhidharma to Hui-Níng (Yeno),” and his commentary on “The Ten Cow-herding Pictures” which have long been used in Zen to illustrate the stages of spiritual progress.

Winston Churchill said of democracy that it was 'the worst form of government, except for all those other forms that have been tried from time to time.' The same could be said of liberalism. While liberalism displays an unflinching optimism with regard to the capacity of human beings to make themselves 'masters and possessors of nature', it displays a profound pessimism when it comes to appreciating their moral

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capacity to build a decent world for themselves. As Michea shows, the roots of this pessimism lie in the idea - an eminently modern one - that the desire to establish the reign of the Good lies at the origin of all the ills besetting the human race. Liberalism's critique of the 'tyranny of the Good' naturally had its costs. It created a view of modern politics as a purely negative art - that of defining the least bad society possible. It is in this sense that liberalism has to be understood, and understands itself, as the 'politics of lesser evil'. And yet while liberalism set out to be a realism without illusions, today liberalism presents itself as something else. With its

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celebration of the market among other things, contemporary liberalism has taken over some of the features of its oldest enemy. By unravelling the logic that lies at the heart of the liberal project, Michea is able to shed fresh light on one of the key ideas that have shaped the civilization of the West.

Tracing the origins and evolution of the most enduring dance form of the twentieth century, the author of *The Flash of the Spirit* looks at the diverse influences that led to the creation of the tango and examines the tango as a musical form, philosophy of life, art, and expression of Latin American culture. Reprint.

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Martin Buber & Christianity; a  
Dialogue Between Israel and the  
Church

The Pope's Armada

Imagini Delli Dei de Gl'antichi

Spinoza, the Transindividual

The Gnostic Religion

A History of the Ecumenical  
Movement

In 1848, a violent storm of  
revolutions ripped through Europe.  
The torrent all but swept away the  
conservative order that had kept  
peace on the continent since  
Napoleon's defeat at Waterloo in  
1815—but which in many countries  
had also suppressed dreams of  
national freedom. Political events  
so dramatic had not been seen in

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Europe since the French Revolution, and they would not be witnessed again until 1989, with the revolutions in Eastern and Central Europe. In 1848, historian Mike Rapport examines the roots of the ferment and then, with breathtaking pace, chronicles the explosive spread of violence across Europe. A vivid narrative of a complex chain of interconnected revolutions, 1848 tells the exhilarating story of Europe's violent "Spring of Nations" and traces its reverberations to the present day.

The institution of the lay brotherhood was not original to the Cistercians, but they developed it to its fullest extent. Although lay, the conversi were under the same

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vows as monks and represented a new form of religious life. While monks were bound to the recitation of the Divine Office, the lay brothers were dedicated to a life of toil and acted as the monks' auxiliaries. Their contribution to the spiritual and material life of the Cistercian Order was immense. By consideration of tales from the exemplum literature, evidence from general chapter statutes, and information on the architectural provisions made for the lay brothers in the abbey and on the outlying granges, this book puts flesh on the bare bones of a life directed by their own Usages. The book is richly illustrated with images from manuscripts, stained glass, and

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architectural sculpture.

Leading scholar Albert Russell Ascoli traces the metamorphosis of Dante Alighieri – minor Florentine aristocrat, political activist and exile, amateur philosopher and theologian, and daring experimental poet – into Dante, author of the Divine Comedy and perhaps the most self-consciously 'authoritative' cultural figure in the Western canon. The text offers a comprehensive introduction to Dante's evolving, transformative relationship to medieval ideas of authorship and authority from the early Vita Nuova through the unfinished treatises, The Banquet and On Vernacular Eloquence, to the works of his maturity, Monarchy

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and the Divine Comedy. Ascoli reveals how Dante anticipates modern notions of personalized, creative authorship and the phenomenon of 'Renaissance self-fashioning'. Unusually, the book examines Dante's career as a whole offering an important point of access not only to the Dantean oeuvre, but also to the history and theory of authorship in the larger Italian and European tradition. Popolo, élites e istituzioni fra economia e politica  
Essays in Zen Buddhism

Il pluralismo al bivio

On Ugliness

A Girl Called Jules

Antonio Gramsci lived the



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Great War as a "historic break," a profound experience that left an indelible mark on the development of his political thought. Translated into English for the first time, *Alternative Modernities* reconstructs and analyses this critical period of Gramsci's intellectual formation through a systematic analysis of his writings from 1915 to 1935. For Gramsci, Soviet Communism, "Americanism," and the "new" Fascist State were the principle responses to the crisis of

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the old world order. He portrayed them as the three protagonists of twentieth-century modernity, alternatives destined to tragically clash in the worldwide struggle for hegemony. Among the arguments in his Prison Notebooks, Gramsci casts doubt on the political strategy of Soviet Communism and the theoretical underpinnings of "official Marxism." Instead, he suggests a radical revision of Marxism by breathing life into a new interpretation whose fundamental concepts

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are: politics as the struggle for hegemony, the "passive revolution" as a historical paradigm of modernity, and the philosophy of praxis as the welding between visions of the worlds, historical analyses, and political strategies. Gramsci's intuitions culminate in a new theory of the political subject, supported by a reflection upon the 20th century that still speaks to us today, pointing the way toward a new narrative of world history.

Questo libro muove da un

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interrogativo di fondo:  
coloro che credono ancora  
nella possibilità di una  
società libera,  
ugualitaria e solidale o,  
in altri termini, in una  
prospettiva socialista,  
possono ancora fare  
affidamento sulla  
«sinistra»? e definire sé  
stessi «uomini di  
sinistra»? La riflessione  
che ne segue offre una  
risposta inequivocabile:  
non possono. Una risposta  
che, secondo l'autore di  
queste pagine, non riposa  
affatto sull'attuale  
contingenza politica che  
vede la «sinistra moderna»

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quasi interamente convertita al liberalismo, ma è iscritta nella data di nascita stessa di tale raggruppamento politico. Il presupposto di questa tesi è naturalmente che socialismo e sinistra non sono, storicamente, la stessa cosa. Né Marx né Engels, ricorda Michéa, hanno mai pensato una sola volta di definirsi «uomini di sinistra». E il movimento socialista si è tenuto, al suo sorgere, così opportunamente lontano dalla sinistra da subirne le più feroci repressioni (in primo

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luogo quella di Adolphe Thiers contro la Comune di Parigi nel maggio del 1871). Ciò che definiamo «sinistra» ha in realtà, per Michéa, un'altra origine. Un'origine che risale al compromesso che le forze del movimento operaio stipularono a un certo punto della loro storia con i loro vecchi avversari della sinistra parlamentare contro i fautori dell'Ancien Régime (in Francia ciò accade con l'affaire Dreyfus). Compromesso che è il vero atto di nascita della sinistra moderna, il punto

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di partenza di quel processo che ha condotto alla dissoluzione del socialismo nel cosiddetto «campo del Progresso». Il progetto socialista si definiva, infatti, all'inizio come una critica intransigente del sistema liberale. Un movimento, stando alle parole di Engels, contro l'«atomizzazione del mondo» annunciata dalla modernità capitalista con la sua «decomposizione dell'umanità in monadi ciascuna delle quali ha un principio di vita particolare e uno scopo

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particolare». Il marchio identitario della sinistra moderna risiede, invece, a partire dalla sua data di nascita, in nient'altro che in una metafisica del Progresso capace di travolgere ogni vincolo comunitario. Una metafisica per la quale qualunque forma di appartenenza o di identità che non sia stata scelta liberamente da un individuo risulta potenzialmente oppressiva e «discriminante». Di qui, la successiva celebrazione (che è oggi dinanzi ai nostri occhi) da parte



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della sinistra moderna delle virtù del mercato globale senza frontiere e di ogni forma di affrancamento da appartenenze e identità date (comprese quelle sessuali). Di qui, anche, per Michéa, la necessità, per chiunque coltivi ancora una prospettiva socialista e ritenga, con Marx, del tutto irreali questa fede religiosa nella libertà come proprietà privata di un individuo, di considerare la «sinistra» un significante ormai privo di senso. «Un militante di

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sinistra è sostanzialmente  
riconoscibile, ai nostri  
giorni, dal fatto che gli  
è psicologicamente  
impossibile ammettere che,  
in qualunque campo, le  
cose potessero andare  
meglio prima». Jean-Claude  
Michéa

Describes the shocking  
scientific devices and  
techniques available to  
any group in a position to  
manipulate society

The de Chirico Brothers  
and the Politics of  
Modernism

1848

Marconi My Beloved  
Cena Trimalchionis

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Separate But Equal  
Antonio Gramsci's  
Twentieth Century

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help you prepare other lessons or talks and answer questions about Church doctrine. This book features the teachings of President Ezra Taft Benson, who served as President of The Church of Jesus Christ of Latter-day Saints from November 10, 1985, to May 30, 1994. The recapture of Jerusalem, the siege of Acre, the fall of Tripoli, the effect in Baghdad of events in Syria; these and other happenings were faithfully recorded by Arab historians during the two centuries of the

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*Crusades. First published in English in 1969, this book presents 'the other side' of the Holy War, offering the first English translation of contemporary Arab accounts of the fighting between Muslim and Christian. Extracts are drawn from seventeen different authors encompassing a multitude of sources: The general histories of the Muslim world, The chronicles of cities, regions and their dynasties Contemporary biographies and records of famous deeds. Overall,*

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*this book gives a sweeping  
and stimulating view of  
the Crusades seen through  
Arab eyes.*

*An Introduction to the  
Darwinian Revolution  
In the Experience and  
Thought of Chiara Lubich  
De la Gaieté  
Invention*

*Victors' Justice*

*Il virus dell'occidente*

International tribunals are shown to be little more than a tool of Western imperialism. *Victors' Justice* is a potent and articulate polemic against the manipulation of international penal law by the West, combining historical detail, juridical precision and philosophical analysis. Zolo's key thesis is that contemporary international law functions



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as a two-track system: a made-to-measure law for the hegemons and their allies, on the one hand, and a punitive regime for the losers and the disadvantaged, on the other. Though it constantly advertised its impartiality and universalism, international law served to bolster and legitimize, ever since the Tokyo and Nuremberg trials, a fundamentally unilateral and unequal international order. This book focuses on the migrations and metamorphoses of black bodies, practices, and discourses around the Atlantic, particularly with regard to current issues such as questions of identity, political and human rights, cosmopolitics, and mnemo-history.

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**In the mold of his acclaimed History of Beauty, renowned cultural critic Umberto Eco's On Ugliness is an exploration of the monstrous and the repellant in visual culture and the arts. What is the voyeuristic impulse behind our attraction to the gruesome and the horrible? Where does the magnetic appeal of the sordid and the scandalous come from? Is ugliness also in the eye of the beholder? Eco's encyclopedic knowledge and captivating storytelling skills combine in this ingenious study of the Ugly, revealing that what we often shield ourselves from and shun in everyday life is what we're most attracted to subliminally. Topics range**

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hermits, and penitents; from lunar  
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ugliness to the tacky, kitsch, and camp,  
and the aesthetics of excess and vice.  
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