

## Sincerity And Authenticity The Charles Eliot Norton Lectures Lionel Trilling

"A bighearted novel about family, migration, and the unbearable difficulties of love. Here's a cast of characters you won't soon forget." Ayana Mathis, author of The Twelve Tribes of Hattie
"Winslow's impressive debut novel introduces readers to both a flawed, fascinating character in fiction and a wonderful new voice in literature." Real Simple, Best Books of 2019
A New York Times Book Review Editors' Choice Winner of the Center for Fiction First Novel Prize
Named a Most Anticipated Novel by TIME MAGAZINE \* USA TODAY \* ENTERTAINMENT WEEKLY \* NYLON \* SOUTHERN LIVING \* THE LOS ANGELES TIMES \* ESSENCE \* THE MILLIONS \* REAL SIMPLE \* HUFFINGTON POST \* BUZZFEED
Let the people of West Mills say what they will about Azalea "Knot" Centre; they won't keep her from what she loves best: cheap moonshine, nineteenth-century literature, and the company of men. And yet, when motherhood looms, Knot begins to learn that her freedom has come at a high price. Low on money, ostracized from her parents and cut off from her hometown, Knot turns to her neighbor, Otis Lee Loving, in search of some semblance of family and home. Otis Lee is eager to help. A lifelong friend, Otis Lee is determined to steer his friends and family away from decisions that will cause them heartache and ridicule. After his failed attempt to help his older sister, who lives a precarious life in the North, Otis Lee discovers a possible path to redemption in the chaos Knot brings to his doorstep. But while he's busy trying to fix Knot's life, Otis Lee finds himself powerless to repair the many troubles within his own family, as the long-buried secrets of his troubled past begin to come to light. Spanning decades in a rural North Carolina town where a canal acts as the color line, in West Mills is a magnificent, big-hearted small town novel about family, friendship, storytelling, and the redemptive power of love.

A landmark reissue of a great teacher's finest work
Lionel Trilling was, during his lifetime, generally acknowledged to be one of the finest essayists in the English language, the heir of Hazlitt and the peer of Orwell. Since his death in 1974, his work has been discussed and hotly debated, yet today, when writers and critics claim to be "for" or "against" his interpretations, they can hardly be well acquainted with them, for his work has been largely out of print for years. With this re-publication of Trilling's finest essays, Leon Wieseltier offers readers of many new generations a rich overview of Trilling's achievement. The essays collected here include justly celebrated masterpieces—on Mansfield Park and on "Why We Read Jane Austen"; on Twain; Dos Passos, Hemingway, Isaac Babel; on Keats, Wordsworth, Eliot, Frost; on "Art and Neurosis"; and the famous Preface to Trilling's book The Liberal Imagination. This exhilarating work has much to teach readers who may have been encouraged to adopt simpler systems of meaning, or were taught to exchange the ideals of reason and individuality for those of enthusiasm and the false romance of group identity. Trilling's remarkable essays show a critic who was philosophically motivated and textually responsive, alive to history but not in thrall to it, exercised by art but not worshipful of it, consecrated to ideas but suspicious of theory.

A novel account of the relationship between sincerity, religious freedom, and the secular in the United States. "Sincerely held religious belief" is now a common phrase in discussions of American religious freedom, from opinions handed down by the US Supreme Court to local controversies. The "sincerity test" of religious belief has become a cornerstone of US jurisprudence, framing what counts as legitimate grounds for First Amendment claims in the eyes of the law. In Sincerely Held, Charles McCrary provides an original account of how sincerely held religious belief became the primary standard for determining what legally counts as authentic religion. McCrary skillfully traces the interlocking histories of American sincerity, religion, and secularism starting in the mid-nineteenth century. He analyzes a diverse archive, including Herman Melville's novel The Confidence-Man, vice-suppressing poetry, Spiritualist women accused of being fortune-tellers, eclectic conscientious objectors, secularization theorists, Black revolutionaries, and anti-LGBTQ litigants. Across this history, McCrary reveals how sincerity and sincerely held religious belief developed as technologies of secular governance, determining what does and doesn't entitle a person to receive protection from the state. This fresh analysis of secularism in the United States invites further reflection on the role of sincerity in public life and religious studies scholarship, asking why sincerity has come to matter so much in a supposedly "post-truth" era.

A bold call to reclaim an American tradition that argues the Constitution imposes a duty on government to fight oligarchy and ensure broadly shared wealth. Oligarchy is a threat to the American republic. When too much economic and political power is concentrated in too few hands, we risk losing the "republican form of government" the Constitution requires. Today, courts enforce the Constitution as if it has almost nothing to say about this threat. But as Joseph Fishkin and William Forbath show in this revolutionary retelling of constitutional history, a commitment to prevent oligarchy once stood at the center of a robust tradition in American political and constitutional thought. Fishkin and Forbath demonstrate that reformers, legislators, and even judges working in this "democracy of opportunity" tradition understood that the Constitution imposes a duty on legislatures to thwart oligarchy and promote a broad distribution of wealth and political power. These ideas led Jacksonians to fight special economic privileges for the few, Populists to try to break up monopoly power, and Progressives to fight for the constitutional right to form a union. During Reconstruction, Radical Republicans argued in this tradition that racial equality required breaking up the oligarchy of slave power and distributing wealth and opportunity to former slaves and their descendants. President Franklin Roosevelt and the New Dealers built their policies around this tradition, winning the fight against the "economic royalty" and "industrial despots." But today, as we enter a new Gilded Age, this tradition in progressive American economic and political thought lies dormant. The Anti-Oligarchy Constitution begins the work of recovering it and exploring its profound implications for our deeply unequal society and badly damaged democracy.

Imagining Jewish Authenticity

Oxford Studies in Normative Ethics

Historical Memory and Its Ironies

Mimesis, Media, and Mischief

The Aesthetics of Historical Experience

A New Look at the Joseph Smith Papryi

On the Philosophy of the Zhuangzi

The Liberal Imagination is one of the most admired and influential works of criticism of the last century, a work that is not only a masterpiece of literary criticism but an important statement about politics and society. Published in 1950, one of the chillier moments of the Cold War, Trilling's essays examine the promise—and limits—of liberalism, challenging the complacency of a naïve liberal belief in rationality, progress, and the panaceas of economics and other social sciences, and asserting in their stead the irreducible complexity of human motivation and the tragic inevitability of tragedy. Only the imagination, Trilling argues, can give us access and insight into these realms and only the imagination can ground a reflective and considered, rather than programmatic and dogmatic, liberalism. Writing with acute intelligence about classics like Huckleberry Finn and the novels of Henry James and F. Scott Fitzgerald, but also on such varied matters as the Kinsey Report and money in the American imagination, Trilling presents a model of the critic as both part of and apart from his society, a defender of the reflective life that, in our ever more rationalized world, seems ever more necessary—and ever more remote.

"This book tells the story of Chinese Zen master Yinyuan's journey from China to Japan amid the turmoil of the Manchu conquest of China. Despite tremendous difficulties, he persuaded the Shogun to build for him a new monastery (Manpukuj) in Kyoto and founded his own tradition called Obaku"--

**Genuine Pretending** is an innovative and comprehensive new reading of the Zhuangzi that highlights the critical and therapeutic functions of satire and humor. Hans-Georg Moeller and Paul J. D'Ambrosio show how this Daoist classic, contrary to contemporary philosophical readings, distances itself from the pursuit of authenticity and subverts the dominant Confucianism of its time through satirical allegories and ironical reflections. With humor and parody, the Zhuangzi exposes the Confucian demand to commit to socially constructed norms as pretense and hypocrisy. The Confucian pursuit of sincerity establishes exemplary models that one is supposed to emulate. In contrast, the Zhuangzi parodies such venerated representations of wisdom and deconstructs the very notion of sagehood. Instead, it urges a playful, skillful, and unattached engagement with socially mandated duties and obligations. The Zhuangzi expounds the Daoist art of what Moeller and D'Ambrosio call "genuine pretending": the paradoxical skill of not only surviving but thriving by enacting social roles without being tricked into submitting to them or letting them define one's identity. A provocative rereading of a Chinese philosophical classic, Genuine Pretending also suggests the value of a Daoist outlook today as a way of seeking existential sanity in an age of mass media's paradoxical quest for originality.

Presents the contemporary writer's vision of American life, gleaned from his travels throughout the country during the early 1940's

**Rethinking Sincerity and Authenticity**

**Genuine Pretending**

**By His Own Hand Upon Papyrus**

**The Liberal Imagination**

**Exploring Positive Relationships at Work**

**How Re-Modeling Communication Keeps Companies Social and Entrepreneurial**

**Romanticism, Sincerity and Authenticity**

In business, politics, marriage, indeed in any significant relationship, trust is the essential precondition upon which all real success depends. But what, precisely, is trust? How can it be achieved and sustained? And, most importantly, how can it be regained once it has been broken? In *Building Trust*, Robert C. Solomon and Fernando Flores offer compelling answers to these questions. They argue that trust is not something that simply exists from the beginning, something we can assume or take for granted; that it is not a static quality or "social glue." Instead, they assert that trust is an emotional skill, an active and dynamic part of our lives that we build and sustain with our promises and commitments, our emotions and integrity. In looking closely at the effects of mistrust, such as insidious office politics that can sabotage a company's efficiency, Solomon and Flores demonstrate how to move from na'ive trust that is easily shattered to an authentic trust that is sophisticated, reflective, and possible to renew. As the global economy makes us more and more reliant on "strangers," and as our political and personal interactions become more complex, *Building Trust* offers invaluable insight into a vital aspect of human relationships.

Van Engen argues that a Calvinist theology of sympathy shaped the politics, religion, rhetoric, and literature of early New England. He revises dominant accounts of Puritanism and challenges the literary history of sentimentalism by unearthing the pervasive presence of sympathy in a large archive of Puritan sermons, treatises, tracts, poems, journals, histories, and captivity narratives.

The project of authenticity is one of the key pillars of marketing. Research reveals that consumers seek authenticity through the brands they choose. Based on extensive research with consumers and brand managers this book offers seven guiding principles for building brand authenticity.

Everywhere we hear talk of decline, of a world that was better once, maybe fifty years ago, maybe centuries ago, but certainly before modernity drew us along its dubious path. While some lament the slide of Western culture into relativism and nihilism and others celebrate the trend as a liberating sort of progress, Charles Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges. "The great merit of Taylor's brief, non-technical, powerful book...is the vigor with which he restates the point which Hegel (and later Dewey) urged against Rousseau and Kant: that we are only individuals in so far as we are social... Being authentic, being faithful to ourselves, is being faithful to something which was produced in collaboration with a lot of other people..." The core of Taylor's argument is a vigorous and entirely successful criticism of two intertwined bad ideas: that you are wonderful just because you are you, and that "respect for diversity" requires you to respect every human being, and every human culture--no matter how vicious or stupid."--Richard Rorty, *London Review of Books*

Pluralist and Emergentist Directions

In Praise of Forgetting

Ham On Rye

The Good Grief of Modern Life

Planning for Authenticity

Sincerity and authenticity : the Charles Eliot Norton lectures, 1969-1970

An Essay in Genealogy

"Time travel, UFOs, mysterious planets, stigmata, rock-throwing poltergeists, huge footprints, bizarre rains of fish and frogs-nearly a century after Charles Fort's *Book of the Damned* was originally published, the strange phenomenon presented in this book remains largely unexplained by modern science. Through painstaking research and a witty, sarcastic style, Fort captures the imagination while exposing the flaws of popular scientific explanations. Virtually all of his material was compiled and documented from reports published in reputable journals, newspapers and periodicals because he was an avid collector. Charles Fort was somewhat of a recluse who spent most of his spare time researching these strange events and collected these reports from publications sent to him from around the globe. This was the first of a series of books he created on unusual and unexplained events and to this day it remains the most popular. If you agree that truth is often stranger than fiction, then this book is for you"--Taken from Good Reads website.

Oxford presents original and cutting-edge research on the ethics of consumerism, from analysis of competing approaches to normative ethics (including moral realism, constructivism, and expressivism) to questions of how we should act and live well. OSNE will be an essential resource for scholars and students working in moral philosophy.

This book provides a timely, compelling, multidisciplinary critique of the largely tacit set of assumptions funding Modernity in the West. A partnership between Michael Polanyi and Charles Taylor's thought promises to cast the errors of the past in a new light, to graciously show how these errors can be amended, and to provide a specific cartography of how we can responsibly and meaningfully explore new possibilities for ethics, political society, and religion in a post-modern modernity.

**Chinese Reportage** details for the first time in English the creation and evolution of a distinctive literary genre in twentieth-century China. Reportage literature, while sharing traditional journalism's commitment to the accurate, nonfictional portrayal of experience, was largely produced by authors outside the official news media. In identifying the literary merit of this genre and establishing its significance in China's leftist cultural legacy, Charles A. Laughlin reveals important biases that impede Western understanding of China and, at the same time, supplies an essential chapter in Chinese cultural history. Laughlin traces the roots of reportage (or *baogao wenxue*) to the travel literature of the Qing Dynasty but shows that its flourishing was part of the growth of Chinese communism in the twentieth century. In a modern Asian context critical of capitalism and imperialism, reportage offered the promise of radicalizing writers through a new method of literary practice and the hope that this kind of writing could in turn contribute to social revolution and China's national self-realization. Chinese Reportage explores the wide range of social engagement depicted in this literature: witnessing historic events unfolded on city streets; experiencing brutal working conditions in 1930s Shanghai factories; struggling in the battlefields and trenches of the war of resistance against Japan, the civil war, and the Korean war; and participating in revolutionary rural, social, and economic transformation. Laughlin's close readings emphasize the literary construction of social space over that of character and narrative structure, a method that brings out the critique of individualism and humanism underlying the genre's aesthetics. Chinese Reportage recaptures a critical aspect of leftist culture in China with far-reaching implications for historians and sociologists as well as literary scholars.

The Air-conditioned Nightmare

The Practices of the Self

An Essential Primer for Building Trust at Work

Ethnicity, Gender, Diaspora, and Nationalism

The Comics of Charles Schulz

Playing Real

**You and Your Profile**

Exploring how visual media presents claims to Jewish authenticity, *Imagining Jewish Authenticity* argues that Jews imagine themselves and their place within America by appealing to a graphic sensibility. Ken Koltun-Fromm traces how American Jewish thinkers capture Jewish authenticity, and lingering fears of inauthenticity, in and through visual discourse and opens up the subtle connections between visual expectations, cultural knowledge, racial belonging, embodied identity, and the ways images and texts work together.

"Wordsworth, Whitman, William Carlos Williams, and the Beats in their respective generations moved poetry toward a more natural language. Bukowski moved it a little farther." --Los Angeles Times Book Review
In what is widely hailed as the best of his many novels, Charles Bukowski details the long, lonely years of his own hardscrabble youth in the raw voice of alter ego Henry Chinaski.

From a harrowingly cheerless childhood in Germany through acne-riddled high school years and his adolescent discoveries of alcohol, woman, and the Los Angeles Public Library's collection of D.H. Lawrence, Ham on Rye offers a crude, brutal, and savagely funny portrait of an outcast's coming-of-age during the desperate days of the Great Depression.

A leading contrarian thinker explores the ethical paradox at the heart of history's wounds
The conventional wisdom about historical memory is summed up in George Santayana's celebrated phrase, "Those who cannot remember the past are condemned to repeat it." Today, the consensus that it is moral to remember, immoral to forget, is nearly absolute. And yet is this right? David Rieff, an award-winning writer who has reported on bloody conflicts in Africa, the Balkans, and Central Asia, insists that things are not so simple. He poses hard questions about whether remembrance ever truly has, or indeed ever could, "inoculate" the present against repeating the crimes of the past. He argues that rubbing raw historical wounds--whether self-inflicted or imposed by outside forces--neither remedies injustice nor confers reconciliation. If he is right, then historical memory is not a moral imperative but rather a moral option--sometimes called for, sometimes not. Collective remembrance can be toxic. Sometimes, Rieff concludes, it may be more moral to forget. Ranging widely across some of the defining conflicts of modern times--the Irish Troubles and the Easter Uprising of 1916, the white settlement of Australia, the American Civil War, the Balkan wars, the Holocaust, and 9/11--Rieff presents a pellucid examination of the uses and abuses of historical memory. His contentious, brilliant, and elegant essay is an indispensable work of moral philosophy.

This edited volume brings together a select group of leading organizational scholars for the purpose of developing a foundation-setting book on positive relationships at work. Positive Relationships at Work (PRW) is a rich new interdisciplinary domain of inquiry that focuses on the generative processes, relational mechanisms and outcomes associated with positive relationships between people at work. This volume builds a solid foundation for this promising new area of scholarly inquiry and offers a multidisciplinary exploration of how relationships at work become a source of growth, vitality, learning and generative states of human and collective flourishing. A unique feature of the book is the use of a connecting commentator chapter at the end of each section. The Commentator Chapters, written by preminent scholars, uncover and discuss integrative themes that emerge within sections. The editors approach the topic from multiple levels, each level providing critical, valuable insights into the dynamic process underlying positive relationships at work. These levels are arranged in five parts: an introduction to positive relationships at work; Individuals and Dyads; Groups and Communities; Organizations and Organizing; and a conclusion that offers an engaging invitation and multi-level map for guiding future research. This volume will appeal to academics and practitioners, as well as scholars and graduate students in organizational psychology, management, human resources, and inter-personal communications.

Reading Malaysian Literature in English

American Secularism and Its Believers

Chinese Zen Master Yinyuan and the Authenticity Crisis in Early Modern East Asia

Selected Essays of Lionel Trilling

Truth and Truthfulness

Building Brand Authenticity

Calvinist Fellow Feeling in Early New England

This book argues that social business, in order to sustain its vital distinctiveness in democratic societies, must shift from an informative to a performative model of communication, especially regarding organizational storytelling, awareness-raising, and social problem-solving.

SINCERITY AND AUTHENTICITYHarvard University Press
What does it mean to be truthful? What role does truth play in our lives? What do we lose if we reject truthfulness? No philosopher is better suited to answer these questions than Bernard Williams. Writing with his characteristic combination of passion and elegant simplicity, he explores the value of truth and finds it to be both less and more than we might imagine. Modern culture exhibits two attitudes toward truth: suspicion of being deceived (no one wants to be fooled) and skepticism that objective truth exists at all (no one wants to be naive). This tension is a paradox. It has political consequences and signals a danger that our intellectual activities, particularly in the humanities, may tear themselves to pieces. Williams's approach, in the tradition of Nietzsche's genealogy, blends philosophy, history, and a fictional account of how the human concern with truth might have arisen. Without denying that we should worry about the contingency of much that we take for granted, he defends truth as an intellectual objective and a cultural value. He identifies two basic virtues of truth: accuracy and sincerity. The first of which social forms that these virtues have taken and asks what ideas can make best sense of them today. Truth and Truthfulness presents a powerful challenge to the fashionable belief that truth has no value, but equally to the traditional faith that its value guarantees itself. Bernard Williams shows us that when we lose a sense of the value of truth, we lose a lot both politically and personally, and may well lose everything.

The categories of authenticity and sincerity, treated sceptically since the early twentieth century, remain indispensable for the study of Romantic literature and culture. This book, focusing on authors including Wordsworth, Macpherson and Austen, highlights their complexities, showing how they can become meaningful to current critical debates.

Identity After Authenticity

7 Habits of Iconic Brands

The Thin Book of Trust

How to Win Friends And Influence People

Reconstructing the Economic Foundations of American Democracy

Charles Taylor, Michael Polanyi and the Critique of Modernity

Chinese Reportage

**More and more**, we present ourselves and encounter others through profiles. A profile shows us not as we are seen directly but how we are perceived by a broader public. As we observe how others observe us, we calibrate our self-presentation accordingly. Profile-based identity is evident everywhere from pop culture to politics, marketing to morality. But all too often critics simply discount this alleged superficiality in defense of some supposedly pure ideal of authentic or sincere expression. This book argues that the profile marks an epochal shift in our concept of identity and demonstrates why that matters. You and Your Profile blends social theory, philosophy, and cultural critique to unfold an exploration of the way we have come to experience the world. Instead of polemicalizing against the profile, Hans-Georg Moeller and Paul J. D'Ambrosio outline how it works, how we readily apply it in our daily lives, and how it shapes our values--personally, economically, and ethically. They develop a practical vocabulary of life in the digital age. Informed by the Daoist tradition, they suggest strategies for handling the pressure of social media by distancing oneself from one's public face. A deft and wide-ranging consideration of our era's identity crisis, this book provides vital clues on how to stay sane in a time of proliferating profiles.

This book brings together fourteen articles by prominent critics of Malaysian Anglophone literature from five different countries: Australia, Italy, Malaysia, Singapore, and the US. It investigates the thematic and stylistic trends in the literary products of selected writers of the tradition in the genres of drama, fiction, and poetry, from its beginnings to the present, focusing mainly on the postcolonial themes of ethnicity, gender, diaspora, and nationalism, which are central to the creativity and imagination of these writers. The book explores the works of not just the established writers of the tradition but also those who have received little critical attention to date but who are equally gifted, such as Adibah Amin, Edward Dorall, Rehaman Rashid, and Huzir Suleiman. The chapters collectively address the challenges and achievements of writers in the English language in a country where English is widely used in daily life and yet marginalised in the creative domain to elevate the status of writings in the national language, i.e., Bahasa Malaysia. The book will demonstrate that in spite of such recurrent neglect of the medium, Malaysia has produced a number of outstanding writers in the language, who are comparable in creativity and craftsmanship to writers of other Anglophone traditions. The book will be of interest to readers and researchers of Malaysian literature, postcolonial literatures, minority literatures, gender studies, and Southeast Asian studies.

Charles Larmore develops a theory of the self that challenges the widespread view that the we always know our own thoughts.

"This above all: To thine own self be true," is an ideal--or pretense--belonging as much to Hamlet as to the carefully choreographed realms of today's politics and social media. But what if our "true" selves aren't our "best" selves? Instagram's curated portraits of authenticity often betray the paradox of our performative selves: sincerity obliges us to be who we actually are, yet ethics would have us be better. Drawing on the writings of Immanuel Kant, Søren Kierkegaard, and Emmanuel Levinas, Howard Pickett presents a vivid defense of "virtuous hypocrisy." Our fetish for transparency tends to allow us to forget that the self may not be worthy of expression, and may become unethically narcissistic in the act of expression. Alert to this ambivalence, these great thinkers advocate incongruent ways of being. Rethinking Sincerity and Authenticity offers an engaging new appraisal not only of the ethics of theatricality but of the theatricality of ethics, contending that pursuit of one's ideal self entails a relational and ironic performance of identity that lies beyond the pure notion of expressive individualism.

**The Moral Obligation to be Intelligent**

**Rethinking Communication in Social Business**

**In Business, Politics, Relationships, and Life**

**The Anti-Oligarchy Constitution**

**On Being Authentic**

**Building Trust**

**SINCERITY AND AUTHENTICITY**

"How to Win Friends and Influence People" is one of the first best-selling self-help books ever published. IC can enable you to make friends quickly and easily, help you to win people to your way of thinking, increase your influence, your prestige, your ability to get things done, as well as enable you to win new clients, new customers...x000D\_ Twelve Things This Book Will Do For You: x000D\_ Get you out of a mental rut, give you new thoughts, new visions, new ambitions...x000D\_ Enable you to make friends quickly and easily...x000D\_ Increase your popularity...x000D\_ Help you to win people to your way of thinking...x000D\_ Increase your influence, your prestige, your ability to get things done...x000D\_ Enable you to win new clients, new customers...x000D\_ Increase your earning power...x000D\_ Make you a better salesman, a better executive...x000D\_ Help you to handle complaints, avoid arguments, keep your human contacts smooth and pleasant...x000D\_ Make you a better speaker, a more entertaining conversationalist...x000D\_ Make the principles of psychology easy for you to apply in your daily contacts...x000D\_ Help you to arouse enthusiasm among your associates...x000D\_ Dale Carnegie (1888-1955) was an American writer and lecturer and the developer of famous courses in self-improvement, salesmanship, corporate training, public speaking, and interpersonal skills. Born into poverty on a farm in Missouri, he was the author of *How to Win Friends and Influence People* (1936), a massive bestseller that remains popular today...x000D\_

With contributions by: Leonie Brialey, JM Clarke, Roy T. Cook, Joseph J. Darowski, Ian Gordon, Gene Kannenberg Jr., Christopher P. Lehman, Arnie C. McCarthy, Ben Owen, Lara Saguisag, Ben Saunders, Jeffrey O. Segrave, and Michael Tisserand
The Comics of Charles Schulz collects new essays on the work of the creator of the immensely popular Peanuts comic strip. Despite Schulz's celebrity, few scholarly books on his work and career have been published. This collection serves as a foundation for future study not only of Charles Schulz (1922-2000) but, more broadly, of the understudied medium of newspaper comics. Schulz's Peanuts ran for a half century, during which time he drew the strip and its characters to express keen observations on postwar American life and culture. As Peanuts' popularity grew, Schulz had opportunities to shape the iconography, style, and philosophy of modern life in ways he never could have imagined when he began the strip in 1950. Edited by leading scholars Jared Gardner and Ian Gordon, this volume ranges over a spectrum of Schulz's accomplishments and influence, touching on everything from cartoon aesthetics to the marketing of global fast food. Philosophy, ethics, and cultural history all come into play. Indeed, the book even highlights Snoopy's global reach as American soft power. As the broad interdisciplinary range of this volume makes clear, Peanuts offers countless possibilities for study and analysis. From many perspectives—including childhood studies, ethnic studies, health and exercise studies, as well as sociology--The Comics of Charles Schulz offers the most comprehensive and diverse study of the most influential cartoonist during the second half of the twentieth century.

"Now and then," writes Lionel Trilling, "it is possible to observe the moral life in process of resolving itself." In this new book he is concerned with such a mutation: the process by which the arduous enterprise of sincerity, of being true to one's self, came to occupy a place of supreme importance in the moral life—and the further shift which finds that place now usurped by the darker and still more strenuous modern ideal of authenticity. Instances range over the whole of Western literature and thought, from Shakespeare to Hegel to Sartre, from Robespierre to R.D. Laing, suggesting the contradictions and ironies with which the ideals of sincerity and authenticity give rise, most especially in contemporary life. Lucid, and brilliantly framed, its view of cultural history will give Sincerity and Authenticity an important place among the works of this distinguished critic.

Authenticity resonates throughout the urbanizing world. As cities' commercial corridors and downtowns start to look increasingly the same, and gentrification displaces many original neighborhood residents, we are left with a sense that our cities are becoming "hollowed out," bereft of the multi-faceted connections that once rooted us to our communities. And yet, in a world where change is unrelenting, people long for authentic places. This book examines the reasons for and responds to this longing, considering the role of community development in addressing community and neighbourhood authenticity. A key concept underscoring planning's inherent challenges is the notion of authentic community, ranging from more holistic, and yet highly market-sensitive conceptions of authentic community to appreciating how authenticity helps form and reinforce individual identity. Typically, developers emphasize spaces' monetary exchange value, while residents emphasize neighbourhoods' use value—including how those spaces enrich local community tradition and life. Where exchange value predominates, authenticity is increasingly implicated in gentrification, taking us further from what initially made communities authentic. The hunger for authenticity grows, in spite and because of its ambiguities. This edited collection seeks to explore such dynamics, asking alternately, "How does the definition of 'authenticity' shift in different social, political, and economic contexts?" And, "Can planning promote authenticity? If so, how and under what conditions?" It includes healthy scepticism regarding the concept, along with proposals for promoting its democratic, inclusive expression in neighbourhoods and communities.

Sincerely Held

And Other Essays

Leaving for the Rising Sun

The Ethics of Theatricality in Kant, Kierkegaard, and Levinas

The Book of the Damned

Sincerity and Authenticity

**Playing Real: Mimesis, Media, and Mischief** explores the integration and interaction of mimetic theatricality and representational media in twentieth- and twenty-first-century performance. It brings together carefully chosen sites of performance—including live broadcasts of theatrical productions, reality television, and alternate-reality gaming—in which mediatization and mimesis compete and collude to represent the real to audiences. Lindsay Brandon Hunter reads such performances as forcing confrontation between notions of authenticity, sincerity, and spontaneity and their various others: the fake, the feigned, the staged, or the rehearsed. Each site examined in *Playing Real* purports to show audiences something real—real theater, real housewives, real alternative scenarios—which is simultaneously visible as overtly constructed, adulterated by artifice and artificiality. The integration of mediatization and theatricality in these performances, Hunter argues, exploits the proclivities of both to conjure the real even as they risk corrupting the perception of authenticity by imbricating it with artifice and overt manipulation. Although the performances analyzed obscure boundaries separating actual from virtual, genuine from artificial, and truth from fiction, Hunter rejects the notion that these productions imperil the "real." She insists on uncertainty as a fertile site for productive and pleasurable mischief—including relationships to readiness and authenticity among both audience and participants.

"To be true to oneself is to be true to the world." From Peanuts's words in Hamlet right up to Oprah, we are constantly urged to look within. Why is being authentic the ultimate aim in life for so many people, and why does it mean looking inside rather than out? Is it about finding the "real" me, or something greater than me, even God? And should we welcome what we find? Thought-provoking and with an astonishing range of references, On Being Authentic is a gripping journey into the self that begins with Socrates and Augustine. Charles Guignon asks why being authentic ceased to mean being part of some bigger, cosmic picture and with Rousseau, Wordsworth and the Romantic movement, took the strong inward turn alive in today's self-help culture. He also plumbs the darker depths of authenticity, with the help of Freud, Joseph Conrad and Alice Miller and reflects on the future of being authentic in a postmodern, global age. He argues ultimately that if we are to rescue the ideal of being authentic, we have to see ourselves as fundamentally social creatures, embedded in relationships and communities, and that being authentic is not about what is owed to me but how I depend on others.

The freedom to question—asking and being asked—is an indispensable and sacred practice that is absolutely vital to the health of our communities.According to author David Dark, when religion won't tolerate questions, objections, or differences of opinion, and when it only brings to the table threats of excommunication, violence, and hellfire, it does not allow people to discover for themselves what they truly believe.The God of the Bible not only encourages questions; the God of the Bible demands that. If that were not so, we wouldn't live in a world of such rich, God-given complexity in which wide-eyed wonder is part and parcel of the human condition. Dark contends that it's OK to question life, the Bible, faith, the media, emotions, language, government—everything. God has nothing to hide. And neither should people of faith.The Sacredness of Questioning offers a wide-ranging, insightful, and often entertaining discussion that draws on a variety of sources, including religious texts and popular culture. It is a book that readers will likely cherish—and recommend—for years to come.

In West Mills

A Novel

Vision and Text in American Jewish Thought

Sympathetic Puritans

Building a Theoretical and Research Foundation

Beyond Culture

The Moral Obligation to Be Intelligent