

The Revolution Of Nihilism Warning To The West

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

The **Revolution of Nihilism**Warning to the WestAyer Company Pub

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

A groundbreaking history of Europe's "new lefts," from the antifascist 1920s to the anti-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 leftist movement was built on the ruins of the old. This book traces the history of neofetlism from its antifascist roots in the first half of the twentieth century, to its postwar reconstruction in the 1950s, to its explosive reinvention 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 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 Communism. Neofetlist 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 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 anti-authoritarians who tried to build radical democratic alternatives

The Communist Manifesto

Leo Strauss Between Weimar and America

From the Absurd to Revolt

Laughing at Nothing

Ernst van der Beugel and the Cold War Atlantic Community

The Future of the Atlantic Alliance

Variations on Nietzsche

A compelling intellectual and literary history of midcentury America In midcentury 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," as Mark Greif calls it. 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 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 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 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 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 more anthmianism, as new sensibilities and social 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 age.

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 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 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 1920s Italy up to the present day, and guides students through the confusing mazes of debates surrounding the nature, definition and meaning of fascism. Elucidating with skill and precision its dynamic as a utopian ideology of 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 concise and engaging volume will be of great interest to all students of political theory, the history of political thought, and modern history.

Adopting an interdisciplinary 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 political and philosophical thought and a significant contribution to a range of debates current in Camus research. Foley argues that the coherence of Camus' thought can best be understood through an thorough understanding of the concepts of "the absurd" and "revolt" as well as the relation between them. This book includes a detailed discussion of Camus' writings for the newspaper "Combat", a systematic analysis of Camus' discussion of the moral legitimacy of political violence and terrorism, a reassessment of the prevailing postcolonial critique of Camus' humanism, and a sustained analysis of Camus' most important and frequently neglected work, "L'Homme revolte" (The Rebel).

This is the first book-length examination of Leo Strauss' immigration to the United States had on his thinking. Adi Armon weaves together a close reading of unpublished seminars Strauss taught at the University of Chicago in the 1950s and 1980s with an interpretation of his later works, all of which were often written against the backdrop of the Cold War. First, the book describes the intellectual environment that shaped the young Strauss' worldview in the Weimar Republic, tracing those aspects of his thinking that changed and others that remained consistent 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 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 challenge to his later political thought. Finally, the book explores the ramifications of Straussian doctrine in postwar America through reading Strauss' "The City and Man" (1964) as a representative of his political teaching.

Reframing the Diplomat

Straw Dogs

The Roots of Nazi Psychology

The Making of Political Philosophy

A Study in the Rise of the Germanic Ideology

The Cambridge Companion to Leo Strauss

The ramifications of the German problem and its intricate nature make its comprehensive presentation within the limits of a manageable volume a matter of painful selection and difficult apportionment.

The German Stranger provides a 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 theory. Once National 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 his principal theoretician.

The thesis of this essay may be stated quite briefly: Vatican II is a demonstration model of the phenomenological method employed on an international scale. It exemplifies the final developmental stage, postulated by Husserl, of an inter subjective phenomenology which would take its point of departure, not from individual subjectivity, but from transcendental intersubjectivity. Vatican II, accordingly, offers a unique application of a universal transcendental philosophy in the field of religious reflection for the practical purposes of moral and socio cultural renewal. Phenomenology, as a distinctively European development, is relatively un known in America - at least in its pure form. Our contact with this style of I intuitive reflection is usually filtered through psychology or sociology. How ever, Edmund Husserl, the Father of Phenomenology, was originally trained in mathematics, and he entered the field of philosophy because he recognized 2 that the 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 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 need for a 3 renewal of 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 Sciences and Transcendental Philosophy. This is at once a chapter in the history 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 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 three major expressions of it—Moeller van den Bruck, Spengler, and Ernst Jung. Finally, he considers the complex relationship between neo-conservatism and Nazism. Originally published in 1957, The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable 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 of books published by Princeton University Press since its founding in 1905.

Hitler's Utopian Barbarism

Reality and Resistance

Warning to the West

Reflections on the Life-World of the Church

The Quest for a United Germany

Vatican II and Phenomenology

The Revolution of Nihilism

In the same manner as he critiqued Italian Fascism in Fascism Viewed from the Right, in this volume Evola analyses the German National 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 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 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 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 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 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 when it represented pan-European imperialism. Evola also offers a critique of National Socialism as a political project, and as a political philosophy. He also offers a critique of National Socialism as a political project, and as a political philosophy. 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 Tradition, and was also a critic of the political and spiritual movements of his own time from a traditional perspective.

Born in rural Hesse, Germany, Leo Strauss (1899-1973) became an active Zionist and philosopher during the tumultuous and fractious Weimar Republic. As Eugene R. Sheppard demonstrates in this groundbreaking and engaging book, Strauss gravitated towards such 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 impelled Strauss as a young Jewish émigré, first in Europe and then in America, to grapple with—and accommodate his thought to—the pressing challenges of exile. In confronting his own state of exile, Strauss enlisted prominent Jewish thinkers such as Moses Maimonides and Baruch Spinoza who earlier addressed the problem of reconciling their competing loyalties as philosophers and Jews. This is the first study to frame Strauss's political philosophy around his critique of liberalism and the problem of the modern European diaspora from Europe to the United States, a journey of the Jewish philosopher's new struggles 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 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 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 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 reject and claim Strauss's legacy.

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 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 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 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 judged. As well as canonical Southern writers, it examines American Southern literature, Latin/a/o literature, Asian American literature, Caribbean studies, sexuality studies, the relationship of literature to film, and a number of other topics which are relatively new to the field.

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Dietrich Bonhoeffer

Straussophobia

An Intellectual Biography

Thought and Fiction in America, 1933-1973

Sources and Criticisms of Modern Nihilism

New Lefts

The United States, the Soviet Union and the Geopolitical Implications of the Origins of the Cold War

Published to coincide with the 150th anniversary of the original publication ofThe Communist Manifesto 1848, and including theManifesto'scomplete text,The Communist Manifesto: New Interpretationsis 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 groups, and the relevance oftheManifesto today, this one-of-a-kind anthology provides a historical background to the writing of theManifesto, highlights the main political and philosophical issues raised in the 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 Manifesto: New Interpretationsis a well-timed contribution to ongoing discussions about theManifestoand Marxism.

"This book's essays question the conventional wisdom that the 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 counterterrorism strategies to define a shared Western security policy, they offer an alternative to neoconservative and liberal viewpoints"—Provided by publisher.

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work.As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

"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 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 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"

Fascism

Destiny and Decision

The Specter of the Absurd

Prelude to Professionalism

The Course of a Crusade

The Politics of Cultural Despair

Leo Strauss and the Politics of Exile

The works of Hannah Arendt and Albert Camus--two of the most compelling political thinkers of the "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 intellectuals who grappled with the possibilities of political radicalism in a world by being complicit in the rise of totalitarianism. According to Isaac, self-styled postmodern writers who proclaim the death of grand ideologies often fail to recognize that such thinkers as Camus and Arendt had already noted this. But unlike many postmodernists, these two sought to preserve what was worthy in modern humanism--the idea of a common human condition and a commitment to writers advanced the idea of a democratic civil 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 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 of great relevance to our current dilemmas and to the transformations taking place in Europe and the states of the former Soviet Union.

"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 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 the origins of the Cold War should not be seen from regarded as a process by which the superpowers 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 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 the spheres of influence of a stable international order. It postulates that the element of conflict 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 States and the Soviet Union were primarily interested in establishing the conditions for the accomplishment of their vital geostrategic interests. This requires of influence, a factor that provided certainty to the spectrum of interstate relations after the period of turmoil that culminated with the onset of World War Two.

American philosopher Tom Rockmore boldly refutes suggestions that German philosopher Martin Heidegger's political stance was accidental or adopted under coercion. Rockmore argues that Heidegger's thought and his Nazism are inseparably intertwined. Combining extensive documentation with philosophical and historical analysis, this book raises profound questions about the social and political Nazism remains an enigma. Historians do not know whether to slot Nazism as a phenomenon of the political "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, culture wars, and even Hitler's obsession with cars, highways, and city planning. Thus, no first grasping the nature of eugenics. Eugenics did not 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 eugenics state, working backward down the timeline, tracing from leaf down to the root. We investigate this 100-year trajectory from its beginning to its origins, from the inner-workings of a scientific era, uncovering previously unpublished manuscripts, professional correspondence, and conveniently forgotten publications. With the century 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. Clarity and transparency would deprive the victims of justice, or rob the living of a future. www.RaceOfMasters.com ? 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 Anthology seven-book series that is currently being completed by A.E. Samaan. Hardbound versions of the book are available in paperback and hardcover. Albert Camus

The Polemics of Resentment

On Heidegger's Nazism and Philosophy

Talcott Parsons

Lessons and Legacies

Barth, Bonhoeffer, and Modern Politics

The Holocaust

A conservative take on the antifascist movement. Antifascism argues that current self-described 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 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 to its American manifestation in the present. The pivotal development for defining the present political spectrum, he suggests, has been the replacement of a 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 the Western world. Gottfried discusses the major changes undergone by antifascist ideology since the 1960s, fascist and antifascist models of the state and assumptions about human nature, nationalism versus globalism, the antifascism of the American conservative establishment, and Antifa in the United States. Also 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 serves the interests of the powerful—in particular, those in positions of political, journalistic, and educational power who want to bully and isolate 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 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 between Marxists and anti-Marxists.

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 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, 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 1984.

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

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The Age of the Crisis of Man

Deep Republicanism

Is There Still a West?

From a "Race of Masters" to a "Master Race": 1948 to 1848

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. Many studies of the origins of National Socialism claim that the volkisch 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. 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, 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 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, 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, "This book is essential for understanding modern Germany. It has a 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 work will be of interest to intellectual historians, as well as th

" Was Hitler a moral aberration or a man of his people? This topic has been hotly argued in recent years, and now Jay Gonen 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 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 from the general fabric of German culture in the years following World I. Basing his work in the role of ideologies in group psychology, Gonen exposes the psychological underpinnings of Nazi 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 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 action. Such a regimented state would become a war machine, designed to breed infantry soldiers brainwashed for sacrifice. To achieve that aim, he unleashed barbaric forces whose utopian features were the very aspects of the state that made it most cruel.

In the courtroom and the classroom, in popular media, 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 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 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 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 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 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-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 Humor as a Response to Nihilism

Notes on the Third Reich

Antifascism

The Scientific Origins of National Socialism

The German Stranger

Defending Leo Strauss and Straussians against Shadia Drury and Other Accusers

Its History and Dilemma in the Twentieth Century

Recent political events around the world have raised the spectre of an impending 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 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 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 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 relevant to the current crisis of modern democracy.

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

Reframing the Diplomat offers a unique perspective on the unofficial realm of Cold War transatlantic relations by analysing the diplomatic role of the Dutch Atlanticist Ernst van der Beugel both as a government official and as a private diplomat.

This book is our century's 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 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 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 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 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 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 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 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, 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, and adroitness of critical interpretation provide cumulatively a powerful, non-nihilistic reading of the philosophic tradition. The force of the argument derives from its comprehensive, cumulative character. Crosby distinguishes and relates five areas of nihilism: political, moral, epistemological, cosmic, and existential. Throughout the book, he 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 from so many domains. Donald A. Crosby is Professor of Philosophy at Colorado State University.

The Oxford Handbook of the Literature of the U.S. South

The Third Reich and the Jews

Germany's New Conservatism

Leo Strauss and National Socialism

The Making of a Radical Tradition

Arendt, Camus, and Modern Rebellion

Max Weber and the Dispute over Reason and Value

Leo Strauss and his students have long been accused of mendacity, elitism, and militarism, but the Iraq War has prompted unprecedented levels of caustic and inaccurate denunciations. Inappropriate criticisms have issued from artists (Tim Robbins), politicians (Ron Paul), journalists (Joe Klein), and even highly lauded scholars such as Arthur Schlesinger, Jr., Gordon Wood, Douglas Massey, Stephen Holmes, Anne Norton, Shadia Drury, Sheldon Wolin, John Pocock, John Yato, Nicholas Xenos, and Brian Leiter. In Straussophobia, Peter Minowitz provides a methodical and detailed critique of the major offenders, especially of Drury, who maintains that Strauss established a "covert tyranny" 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 the imaginative yet meticulous manner in which Strauss interpreted Thucydides, Plato, Xenophon, Farabi, Machiavelli, Hobbes, Locke, and Carl Schmitt. Straussophobia also provides both a comprehensive 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 the Iraq War (e.g., Paul Wolfowitz, Richard Perle, and Lewis Libby). The book likewise breaks new ground in employing diverse discourse to explain and combat the bigotry and buffoonery that pervade attacks against Strauss and Straussians and in drawing on Strauss to illuminate the distortions that mar some widely-used arguments for affirmative action.

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 internalising trauma in the form of a postponed and imaginary revenge, the concept of resentment is making a comeback in political discourse. Unlike resentment, the feeling of injustice, resentment is an intrinsically polemical notion. It 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 ideological contexts, offering an examination of the divergent senses in which the concept of resentment is used today.

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 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 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 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.

This clear, accessible survey treats the subject of fascism thematically and provides a conclusion that brings the discussion up-to-date. Mark Neocleous situates fascism between the social and political contradictions of modernity and capitalism. In many ways a reaction to the principal political project of the Enlightenment, fascism focuses on three central concepts - war, nature, and nation - in order to crush violently movements of ideologies of social emancipation such as Marxism and liberalism. The destruction of reason that fascism represents shatters Enlightenment universalism and transforms the desire for social liberation into an aggressive nationalism, with devastating effects on human life.