

Revolt Against The Modern World Julius Evola

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Leo Strauss, Max Weber, and the Scientific Study of Politics Simon and Schuster

A "smart and fascinating" reassessment of postwar American culture and the politics of the 1960s from the author of *From Counterculture to Cyberculture* (Reason Magazine). We tend to think of the sixties as an explosion of creative energy and freedom that arose in direct revolt against the social restraint and authoritarian hierarchy of the early Cold War years. Yet, as Fred Turner reveals in *The Democratic Surround*, the decades that brought us the Korean War and communist witch hunts also witnessed an extraordinary turn toward explicitly democratic, open, and inclusive ideas of communication—and with them new, flexible models of social order. Surprisingly, he shows that it was this turn that brought us the revolutionary multimedia and wild-eyed individualism of the 1960s counterculture. In this prequel to his celebrated book *From Counterculture to Cyberculture*, Turner rewrites the history of postwar America, showing how in the 1940s and '50s American liberalism offered a far more radical social vision than we now remember. He tracks the influential mid-century entwining of Bauhaus aesthetics with American social science and psychology. From the Museum of Modern Art in New York to the New Bauhaus in Chicago and Black Mountain College in North Carolina, Turner shows how some of the best-known artists and intellectuals of the forties developed new models of media, new theories of interpersonal and international collaboration, and new visions of an open, tolerant, and democratic self in direct contrast to the repression and conformity associated with the fascist and communist movements. He then shows how their work shaped some of the most significant media events of the Cold War, including Edward Steichen's Family of Man exhibition, the multimedia performances of John Cage, and, ultimately, the psychedelic Be-Ins of the sixties. Turner demonstrates that by the end of the 1950s this vision of the democratic self and the media built to promote it would actually become part of the mainstream, even shaping American propaganda efforts in Europe. Overturning common misconceptions of these transformational years, *The Democratic Surround* shows just how much the artistic and social radicalism of the sixties owed to the liberal ideals of Cold War America, a democratic vision that still underlies our hopes for digital media today. "Brilliant . . . [an] excellent and thought-provoking book." —Topics of Meta

Revolt Against the Modern World Simon and Schuster

Julius Evola's final major work, which examines the prototype of the human being who can give absolute meaning to his or her life in a world of dissolution • Presents a powerful criticism of the idols, structures, theories, and illusions of our modern age • Reveals how to transform destructive processes into inner liberation The organizations and institutions that, in a traditional civilization and society, would have allowed an individual to realize himself completely, to defend the principal values he recognizes as his own, and to structure his life in a clear and unambiguous way, no longer exist in the contemporary world. Everything that has come to predominate in the modern world is the direct antithesis of the world of Tradition, in which a society is ruled by principles that transcend the merely human and transitory. *Ride the Tiger* presents an implacable criticism of the idols, structures, theories, and illusions of our dissolute age examined in the light of the inner teachings of indestructible Tradition. Evola identifies the type of human capable of "riding the tiger," who may transform destructive processes into inner liberation. He offers hope for those who wish to reembrace Traditionalism.

Metaphysics of War Cambridge University Press

When *The Awakening* was first published in 1899 it was an extraordinarily controversial book. One of the first American novels to concern itself with themes of adultery and divorce, it was widely attacked as 'vulgar' and 'unhealthy'. In her introduction to this collection, Wendy Martin discusses the historical background of the novel and analyses the heroine's evolution from a role of traditional femininity to one of autonomous individualism. The essays that follow explore other central themes of the novel, as well as locating Chopin in the tradition of American women novelists and discussing her status as a pre-modernist writer.

Revolt Against the Sun Simon and Schuster

A SUNDAY TIMES BOOK OF THE YEAR A crucial new guide to one of the most urgent political phenomena of our time: the rise

of national populism Across the West, there is a rising tide of people who feel excluded, alienated from mainstream politics, and increasingly hostile towards minorities, immigrants and neo-liberal economics. Many of these voters are turning to national populist movements, which have begun to change the face of Western liberal democracy, from the United States to France, Austria to the UK. This radical turn, we are told, is a last howl of rage from an aging electorate on the verge of extinction. Their leaders are fascistic and their politics anti-democratic; their existence a side-show to liberal democracy. But this version of events, as Roger Eatwell and Matthew Goodwin show, could not be further from the truth. Written by two of the foremost experts on fascism and the rise of national populism, this lucid and deeply-researched book is a vital guide to our transformed political landscape. Challenging conventional wisdoms, Eatwell and Goodwin make a compelling case for serious, respectful engagement with the supporters and ideas of national populism – not least because it is a tide that won't be stemmed anytime soon.

The Rebel Diamond Pocket Books Pvt Ltd

Arriving in New York to pursue a creative career in the raucous 1970s art scene, Reno joins a group of dreamers and raconteurs before falling in love with the estranged son of an Italian motorcycle scion and succumbing to a radical social movement in 1977 Italy.

National Populism Vintage

Eric Voegelin and Leo Strauss are two of the most provocative and durable political philosophers of this century. Ted McAllister's superbly written study provides the first comprehensive comparison of their thought and its profound influence on contemporary American conservatism. Since the appearance in the 1950s of Strauss's *Natural Right and History* and Voegelin's *Order and History*, conservatives like Russell Kirk, Irving Kristol, and Allan Bloom have increasingly turned to these thinkers to support their attacks on liberalism and the modernist mindset. Like so many conservatives, Strauss and Voegelin rebelled against modernity's amorality-personified by Machiavelli, Hobbes, Rousseau, Kant, Hegel, and Nietzsche—and its promotion of individualism and materialism over communal and spiritual responsibility. While both disdained the reductionist "conservative" label, conservatives nevertheless appropriated their philosophy, in part because it restored theology and classical tradition to the moral core of civil society. For both men, modernity's debilitating disorder revealed surprising and disturbing relations among liberal, communist, and Nazi ideologies. In their eyes, modernity's insidious virus, so apparent in the Nazi and communist regimes, lies incubating within liberal democracy itself. McAllister's thorough reevaluation of Strauss and Voegelin expands our understanding of their thought and restores balance to a literature that has been dominated by political theorists and disciples of Strauss and Voegelin. Neither reverential nor dismissive, he reveals the social, historical, political, and philosophical foundations of their work and effectively decodes their frequently opaque or esoteric thinking. Well written and persuasively argued, McAllister's study will appeal to anyone engaged in the volatile debates over liberalism's demise and conservatism's rise.

The Democratic Surround Reaktion Books

With unflinching gaze and uncompromising intensity Julius Evola analyzes the spiritual and cultural malaise at the heart of Western civilization and all that passes for progress in the modern world. As a gadfly, Evola spares no one and nothing in his survey of what we have lost and where we are headed. At turns prophetic and provocative, *Revolt against the Modern World* outlines a profound metaphysics of history and demonstrates how and why we have lost contact with the transcendent dimension of being. The revolt advocated by Evola does not resemble the familiar protests of either liberals or conservatives. His criticisms are not limited to exposing the mindless nature of consumerism, the march of progress, the rise of technocracy, or the dominance of unalloyed individualism, although these and other subjects come under his scrutiny. Rather, he attempts to trace in space and time the remote causes and processes that have exercised corrosive influence on what he considers to be the higher values, ideals, beliefs, and codes of conduct--the world of Tradition--that are at the foundation of Western civilization and described in the myths and sacred literature of the Indo Europeans. Agreeing with the Hindu philosophers that history is the movement of huge cycles and that we are now in the Kali Yuga, the age of dissolution and decadence, Evola finds revolt to be

the only logical response for those who oppose the materialism and ritualized meaninglessness of life in the twentieth century. Through a sweeping study of the structures, myths, beliefs, and spiritual traditions of the major Western civilizations, the author compares the characteristics of the modern world with those of traditional societies. The domains explored include politics, law, the rise and fall of empires, the history of the Church, the doctrine of the two natures, life and death, social institutions and the caste system, the limits of racial theories, capitalism and communism, relations between the sexes, and the meaning of warriorhood. At every turn Evola challenges the reader's most cherished assumptions about fundamental aspects of modern life. A controversial scholar, philosopher, and social thinker, JULIUS EVOLA (1898-1974) has only recently become known to more than a handful of English speaking readers. An authority on the world's esoteric traditions, Evola wrote extensively on ancient civilizations and the world of Tradition in both East and West. Other books by Evola published by Inner Traditions include *Eros and the Mysteries of Love*, *The Yoga of Power*, *The Hermetic Tradition*, and *The Doctrine of Awakening*.

The Doctrine of Awakening Simon and Schuster

Toussaint L' Ouverture was the leader of the Haitian Revolution in the late eighteenth century, in which slaves rebelled against their masters and established the first black republic. In this collection of his writings and speeches, former Haitian politician Jean-Bertrand Aristide demonstrates L' Ouverture's profound contribution to the struggle for equality.

Revolt in the Netherlands Arktos

Julius Evola's masterful overview of the political and social manifestations of our time, the "age of decline" known to the Hindus as the Kali Yuga. • Reveals the occult war that underlies the crises that have become a prevailing feature of modern life. • Includes H. T. Hansen's definitive essay on Evola's political life and theory. *Men Among the Ruins* is Evola's frontal assault on the predominant materialism of our time and the mirage of progress. For Evola and other proponents of Traditionalism, we are now living in an age of increasing strife and chaos: the Kali Yuga of the Hindus or the Germanic Ragnarok. In such a time, social decadence is so widespread that it appears as a natural component of all political institutions. Evola argues that the crises that dominate the daily lives of our societies are part of a secret occult war to remove the support of spiritual and traditional values in order to turn man into a passive instrument of the powerful. Evola is often regarded as the godfather of contemporary Italian fascism and right-wing radical politics, but attentive examination of the historical record--as provided by H. T. Hanson's definitive introduction--reveals Evola to be a much more complex figure. Though he held extreme right-wing views, he was a fearless critic of the Fascist regime and preferred a caste system based on spirituality and intellect to the biological racism championed by the Nazis. Ultimately, he viewed the forces of history as comprised by two factions: "history's demolition squad" enslaved by blind faith in the future and those individuals whose watchword is Tradition. These latter stand in this world of ruins at a higher level and are capable of letting go of what needs to be abandoned in order that what is truly essential not be compromised.

Men Among the Ruins University of Chicago Press

Julia Kristeva, herself a product of the famous May '68 Paris student uprising, has long been fascinated by the concept of rebellion and revolution. Psychoanalysts believe that rebellion guarantees our independence and creative capacities, but is revolution still possible? Confronted with the culture of entertainment, can we build and nurture a culture of revolt, in the etymological and Proustian sense of the word: an unveiling, a return, a displacement, a reconstruction of the past, of memory, of meaning? In the first part of the book, Kristeva examines the manner in which three of the most unsettling modern writers--Aragon, Sartre, and Barthes--affirm their personal rebellion. In the second part of the book, Kristeva ponders the future of rebellion. She maintains that the "new world order" is not favorable to revolt. "What can we revolt against if power is vacant and values corrupt?" she asks. Not only is political revolt mired in compromise among parties whose differences are less and less obvious, but an essential component of European culture--a culture of doubt and criticism--is losing its moral and aesthetic impact.

Revolt Bloomsbury Publishing

The Metaphysics of War is a collection of sixteen essays by Evola, published in various periodicals in the years 1935-1950.

Revolt. She Said. Revolt Again. Cambridge University Press

By one of the most profoundly influential thinkers of our century, *The Rebel* is a classic essay on revolution that resonates as an ardent, eloquent, and supremely rational voice of conscience for our tumultuous times. For Albert Camus, the urge to revolt is one of the "essential dimensions" of human nature, manifested in man's timeless Promethean struggle against the conditions of his existence, as well as the popular uprisings against established orders throughout history. And yet, with an eye toward the French Revolution and its regicides and deicides, he shows how inevitably the course of revolution leads to tyranny. Translated from the French by Anthony Bower.

The Haitian Revolution Everest Media LLC

Innocence Abroad explores the encounter between the Netherlands and the New World in the sixteenth and seventeenth centuries.

The Hermetic Tradition Univ. Press of Mississippi

This book examines the impact and implications of the relationship between risk and criminal justice in advanced liberal democracies, in the context of the ‘ revolt against uncertainty ’ which has underpinned the rise of populist politics across these societies in recent years. It asks what impact the demands for more certainty and security, and the insistence that national identity be reasserted, will have on criminal law and penal policy. Drawing upon contributions made at a symposium held at Victoria University of Wellington, New Zealand in November 2018, this edited collection also discusses the way in which risk has come to inform sentencing practices, broader criminal justice processes and the critical issues associated with this. It also examines the growth and making of new ‘ risky populations ’ and the harnessing of risk-prevention logics, techniques and mechanisms which have inflated the influence of risk on criminal justice.

The Jew in the Modern World Cornell University Press

Recipient of the 2021 Honorary Mention for the Haiti Book Prize from the Haitian Studies Association In *Slave Revolt on Screen: The Haitian Revolution in Film and Video Games* author Alyssa Goldstein Sepinwall analyzes how films and video games from around the world have depicted slave revolt, focusing on the Haitian Revolution (1791 – 1804). This event, the first successful revolution by enslaved people in modern history, sent shock waves throughout the Atlantic World. Regardless of its historical significance however, this revolution has become less well-known—and appears less often on screen—than most other revolutions; its story, involving enslaved Africans liberating themselves through violence, does not match the suffering-slaves-waiting-for-a-white-hero genre that pervades Hollywood treatments of Black history. Despite Hollywood’s near-silence on this event, some films on the Revolution do exist—from directors in Haiti, the US, France, and elsewhere. *Slave Revolt on Screen* offers the first-ever comprehensive analysis of Haitian Revolution cinema, including completed films and planned projects that were never made. In addition to studying cinema, this book also breaks ground in examining video games, a pop-culture form long neglected by historians. Sepinwall scrutinizes video game depictions of Haitian slave revolt that appear in games like the *Assassin’s Creed* series that have reached millions more players than comparable films. In analyzing films and games on the revolution, *Slave Revolt on Screen* calls attention to the ways that economic legacies of slavery and colonialism warp pop-culture portrayals of the past and leave audiences with distorted understandings.

Revolt Against Modernity Simon and Schuster

A defining analysis of religious fundamentalism. For sale in the U.S., its dependencies, & Canada only .

Revolt Against the Modern World Verso Books

Can politics be studied scientifically, and if so, how? Assuming it is impossible to justify values by human reason alone, social science has come to consider an unreflective relativism the only viable basis, not only for its own operations, but for liberal societies more generally. Although the experience of the sixties has made social scientists more sensitive to the importance of values, it has not led to a fundamental reexamination of value relativism, which remains the basis of contemporary social science. Almost three decades after Leo Strauss’s death, Nasser Behnegar offers the first sustained exposition of what Strauss was best known for: his radical critique of contemporary social science, and particularly of political science. Behnegar’s impressive book argues that Strauss was not against the scientific study of politics, but he did reject the idea that it could be built upon political science’s unexamined assumption of the distinction between facts and values. Max Weber was, for Strauss, the most profound exponent of values relativism in social science, and Behnegar’s explication artfully illuminates Strauss’s critique of Weber’s belief in the ultimate insolubility of all value conflicts. Strauss’s polemic against contemporary political science was meant to make clear the contradiction between its claim of value-free premises and its commitment to democratic principles. As Behnegar ultimately shows, values—the ethical component lacking in a contemporary social science—are essential to Strauss’s project of constructing a genuinely scientific study of politics.

We University Press of Kansas

We is a dystopian novel written by Russian writer Yevgeny Zamyatin. Originally drafted in Russian, the book could be published only abroad. It was translated into English in 1924. Even as the book won a wide readership overseas, the author’s satiric depiction led to his banishment under Joseph Stalin’s regime in the then USSR. The book’s depiction of life under a totalitarian state influenced the other novels of the 20th century. Like Aldous Huxley’s *Brave New World* and George Orwell’s *Nineteen Eighty-four*, *We* describes a future socialist society that has turned out to be not perfect but inhuman. Orwell claimed that *Brave New World* must be partly derived from *We*, but Huxley denied this. The novel is set in the future. D-503, a spacecraft engineer, lives in the One State which assists mass surveillance. Here life is scientifically managed. There is no way of referring to people except by their given numbers. The society is run strictly by reason as the primary justification for the construct of the society. By way of formulae and equations outlined by the One State, the individual’s behaviour is based on logic.

The Tyranny of Merit Inner Traditions

The Victorian period, viewed in the West as a time of self-confident progress, was experienced by Asians as a catastrophe. As the British gunned down the last heirs to the Mughal Empire, burned down the Summer Palace in Beijing, or humiliated the bankrupt rulers of the Ottoman Empire, it was clear that for Asia to recover a vast intellectual effort would be required. Pankaj Mishra’s fascinating, highly entertaining new book tells the story of a remarkable group

of men from across the continent who met the challenge of the West.

Incessantly travelling, questioning and agonising, they both hated the West and recognised that an Asian renaissance needed to be fuelled in part by engagement with the enemy. Through many setbacks and wrong turns, a powerful, contradictory and ultimately unstoppable series of ideas were created that now lie behind everything from the Chinese Communist Party to Al Qaeda, from Indian nationalism to the Muslim Brotherhood. Mishra allows the reader to see the events of two centuries anew, through the eyes of the journalists, poets, radicals and charismatics who criss-crossed Europe and Asia and created the ideas which lie behind the powerful Asian nations of the twenty-first century.

Return to Evola Doubleday Canada

No idea is as absurd as the idea of progress, which together with its corollary notion of the superiority of modern civilization, has created its own “ positive ” alibis by falsifying history, by insinuating harmful myths in people’s minds, and by proclaiming itself sovereign at the crossroads of the plebeian ideology from which it originated. In order to understand both the spirit of Tradition and its antithesis, modern civilization, it is necessary to begin with the fundamental doctrine of the two natures. According to this doctrine there is a physical order of things and a metaphysical one; there is a mortal nature and an immortal one; there is the superior realm of “ being ” and the inferior realm of “ becoming. ” Generally speaking, there is a visible and tangible dimension and, prior to and beyond it, an invisible and intangible dimension that is the support, the source, and the true life of the former. --from chapter one This present “ civilization ” . . . has brought to all strata of society and to all races the following “ gifts ” : restlessness, dissatisfaction, resentment, the need to go further and faster, and the inability to possess one’s life in simplicity, independence, and balance. Modern civilization has pushed man onward; it has generated in him the need for an increasingly greater number of things; it has made him more and more insufficient to himself and powerless. --from chapter thirty five Even though it may be destined to disappear, modern civilization is certainly not the first to become extinct, nor is it the one after which none will follow. In the life of what is conditioned by space and time, lights are continually being put out and kindled again; cycles end and new ones begin. As I have said, the doctrine of the cycles was known to traditional man, and only the ignorance of modern man has induced him to believe that his civilization, which is characterized by the deepest roots in the temporal and contingent element, will enjoy a different and privileged fate. --from the conclusion With unflinching gaze and uncompromising intensity Julius Evola analyzes the spiritual and cultural malaise at the heart of Western civilization and all that passes for progress in the modern world. As a gadfly, Evola spares no one and nothing in his survey of what we have lost and where we are headed. At turns prophetic and provocative, *Revolt against the Modern World* outlines a profound metaphysics of history and demonstrates how and why we have lost contact with the transcendent dimension of being. The revolt advocated by Evola does not resemble the familiar protests of either liberals or conservatives. His criticisms are not limited to exposing the mindless nature of consumerism, the march of progress, the rise of technocracy, or the dominance of unalloyed individualism, although these and other subjects come under his scrutiny. Rather, he attempts to trace in space and time the remote causes and processes that have exercised corrosive influence on what he considers to be the higher values, ideals, beliefs, and codes of conduct--the world of Tradition--that are at the foundation of Western civilization and described in the myths and sacred literature of the Indo Europeans. Agreeing with the Hindu philosophers that history is the movement of huge cycles and that we are now in the Kali Yuga, the age of dissolution and decadence, Evola finds revolt to be the only logical response for those who oppose the materialism and ritualized meaninglessness of life in the twentieth century. Through a sweeping study of the structures, myths, beliefs, and spiritual traditions of the major Western civilizations, the author compares the characteristics of the modern world with those of traditional societies. The domains explored include politics, law, the rise and fall of empires, the history of the Church, the doctrine of the two natures, life and death, social institutions and the caste system, the limits of racial theories, capitalism and communism, relations between the sexes, and the meaning of warriorhood. At every turn Evola challenges the reader’s most cherished assumptions about fundamental aspects of modern life. A controversial scholar, philosopher, and social thinker, JULIUS EVOLA (1898-1974) has only recently become known to more than a handful of English speaking readers. An authority on the world’s esoteric traditions, Evola wrote extensively on ancient civilizations and the world of Tradition in both East and West. Other books by Evola published by Inner Traditions include *Eros and the Mysteries of Love*, *The Yoga of Power*, *The Hermetic Tradition*, and *The Doctrine of Awakening*.