

Alexandre Kojève And The Outcome Of Modern Thought

Ever since its first publication in 1992, *The End of History and the Last Man* has provoked controversy and debate. Francis Fukuyama's prescient analysis of religious fundamentalism, politics, scientific progress, ethical codes, and war is as essential for a world fighting fundamentalist terrorists as it was for the end of the Cold War. Now updated with a new afterword, *The End of History and the Last Man* is a modern classic.

This book is the first English-language collection of essays by leading Camus scholars around the world to focus on Albert Camus' place and status as a philosopher amongst philosophers, engaging with leading Western thinkers, and considering themes of enduring interest.

In *The Notion of Authority*, written in the 1940s in Nazi-occupied France, Alexandre Kojève uncovers the conceptual premises of four primary models of authority, examining the practical application of their derivative variations from the Enlightenment to Vichy France. This foundational text, translated here into English for the first time, is the missing piece in any discussion of sovereignty and political authority, worthy of a place alongside the work of Weber, Arendt, Schmitt, Agamben or Duménil. *The Notion of Authority* is a short and sophisticated introduction to Kojève's philosophy of right. It captures its author's intellectual interests at a time when he was retiring from the career of a professional philosopher and was about to become one of the pioneers of the Common Market and the idea of the European Union.

Whether its ultimate resting-place is deemed to be Fukuyama's liberal democracy or Baudrillard's hyperreality, history, according to a number of pundits, has reached the end of the line. In the inflated debates that have ensued, it is precisely history which has been ignored, for the conception of *posthistoire* is far from new. Here, Lutz Niethammer, Germany's leading practitioner of 'history from below', explores in fascinating detail the forms the conception has taken in the twentieth century and assembles what amounts to an intellectual history of disillusion and resignation. In his survey of thinkers as diverse as Kojève, Heidegger and Junger, he finds adherents to the idea of the end of history on the Right and Left. But whether they pinned all their hopes on the nation or the proletariat, in different ways they have all conflated the apparent collapse of a particular historical project with the collapse of history itself.

Like many political revolutions, the sexual revolution of the 1960s began with a euphoric feeling of liberation. But when utopian programs clash with dissenters-and with reality itself-the result is chaos, which revolutionaries seek to quash with repression and terror. In *Sexual Utopia in Power*, F. Roger Devlin explores today's sexual dystopia, with its loose morals and confused sexual roles; its soaring rates of divorce, celibacy, and childlessness; and the increasingly arbitrary and punitive attempts to regulate and police it. Devlin shows that the breakdown of monogamy results in promiscuity for the

few, loneliness for the majority, and unhappiness for all. Every revolution gives rise to a reaction. Devlin, however, is very critical of mainstream conservative responses to the sexual revolution, which often eerily echo feminist complaints about innocent women being preyed upon by wicked men who must be scolded and punished. The most controversial aspect of Devlin's work is his argument that today's sexual dystopia is rooted just as much in women's nature as men's, exploring such taboo topics as female hypergamy (mating up), narcissism, infidelity, deceptiveness, and masochism. By showing their biological basis, F. Roger Devlin offers a non-traditional defense of traditional sexual morals and institutions and shows us the way out of today's sexual dystopia. F. ROGER DEVLIN, Ph.D. is an independent scholar. He is the author of *Alexandre Kojve and the Outcome of Modern Thought* (Lanham, Maryland: University Press of America, 2004) and many essays and reviews in such publications as *The Occidental Quarterly*, *American Renaissance*, *Counter-Currents/North American New Right*, *VDare*, *Modern Age*, *The Social Contract*, *Alternative Right*, and *The Last Ditch*. A bibliography of his work is available online at <http://devliniana.wordpress.com/>.

Alexandre Kojve (1902-1968) was Hegel's most famous interpreter, reading Hegel through the eyes of Marx and Heidegger simultaneously. The result was a wild if not hypnotic mangle of ideas. In this book, Drury reveals the nature of Kojve's Hegelianism and the extraordinary influence it has had on French postmodernists on the left (Raymond Queneau, Georges Bataille, and Michel Foucault) and American postmodernists on the right (Leo Strauss, Allan Bloom, and Francis Fukuyama). According to Drury, Kojve followed Hegel in thinking that reason has triumphed in the course of history, but it is a cold, soulless, instrumental, and uninspired rationalism that has conquered and disenchanting the world. Drury maintains that Kojve's conception of modernity as the fateful triumph of this arid rationality is the cornerstone of postmodern thought. Kojve's picture of the world gives birth to a dark romanticism that manifests itself in a profound nostalgia for what reason has banished - myth, madness, disorder, spontaneity, instinct, passion, and virility. In Drury's view, these ideas romanticize the gratuitous violence and irrationalism that characterize the postmodern world.

Louis Althusser is remembered today as the scourge of humanist Marxism, but that was his later incarnation, an identity formed by years grappling with the intellectual inheritance of Hegel and Catholicism. *The Spectre of Hegel* collects the writings of the young Althusser, before his final epistemological break with the philosopher's work in 1953. Including his famed essay 'Ideology and Ideological State Apparatuses', *The Spectre of Hegel* gives a unique insight into Althusser's engagement with a philosophy he would later renounce.

This book offers an alternative analysis of Hegel's famous 'end of history', detailing an alternative reading of Hegel on history.

" George Grant (1918-1988) is the most engaging and provocative writer to have dealt with Canadian politics in the last fifty years.

His *Lament for a Nation* (1965) is an undisputed classic of our nation's political literature. An instant best-seller on account of its practical political argument, it has endured as an interpretation of Canadian history and a justification for nationalism in this country. Along with Grant's other books, it has also helped to clarify what is meant by the malaise of modernity said to characterize our time, and thus has served to introduce more than a generation of students to the basic questions of political philosophy. This study aims to guide the reader toward a clearer understanding of Grant's thought. Focusing on his six short books and some of his most revealing articles and addresses, it serves as both an introduction to and an overview of George Grant's career and his many contributions to the fields of political science, philosophy, religion, and Canadian studies. Hugh Donald Forbes relates Grant's work to that of three disparate and controversial European thinkers: Martin Heidegger, Leo Strauss, and Simone Weil, exploring Grant outside of the strictly Canadian framework in which he is normally situated. This volume offers a fresh perspective on the work of an important political philosopher. It will prove invaluable reading for students new to the subject as well as for those interested in a comprehensive study of an outstanding Canadian thinker. "

On Tyranny is Leo Strauss's classic reading of Xenophon's dialogue, *Hiero or Tyrannicus*, in which the tyrant Hiero and the poet Simonides discuss the advantages and disadvantages of exercising tyranny. This edition includes a translation of the dialogue, a critique of the commentary by the French philosopher Alexandre Kojève, Strauss's restatement of his position in light of Kojève's comments, and finally, the complete Strauss-Kojève correspondence. "Through [Strauss's] interpretation Xenophon appears to us as no longer the somewhat dull and flat author we know, but as a brilliant and subtle writer, an original and profound thinker. What is more, in interpreting this forgotten dialogue, Strauss lays bare great moral and political problems that are still ours." —Alexandre Kojève, *Critique* "On Tyranny is a complex and stimulating book with its 'parallel dialogue' made all the more striking since both participants take such unusual, highly provocative positions, and so force readers to face substantial problems in what are often wholly unfamiliar, even shocking ways." —Robert Pippin, *History and Theory* "Every political scientist who tries to disentangle himself from the contemporary confusion over the problems of tyranny will be much indebted to this study and inevitably use it as a starting point." —Eric Voegelin, *The Review of Politics* Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor of Political Science at the University of Chicago.

Like many political revolutions, the sexual revolution of the 1960s began with a euphoric feeling of liberation. But when utopian programs clash with dissenters--and with reality itself--the result is chaos, which revolutionaries seek to quash with repression and terror. In *Sexual Utopia in Power*, F. Roger Devlin explores today's sexual dystopia, with its loose morals and confused sexual roles; its soaring rates of divorce, celibacy, and childlessness; and the increasingly arbitrary and punitive attempts to regulate and police it. Devlin shows that the breakdown of monogamy results in promiscuity for the few, loneliness for the majority, and unhappiness for all. Every revolution gives rise to a reaction. Devlin, however, is very critical of mainstream conservative responses to the sexual revolution, which often eerily echo feminist complaints about innocent women being preyed upon by wicked men who must be scolded and punished. The most controversial aspect of Devlin's work is his argument that today's

sexual dystopia is rooted just as much in women's nature as men's, exploring such taboo topics as female hypergamy (mating up), narcissism, infidelity, deceptiveness, and masochism. By showing their biological basis, F. Roger Devlin offers a non-traditional defense of traditional sexual morals and institutions and shows us the way out of today's sexual dystopia.

Homeward from Heaven is Boris Poplavsky's masterpiece, written just before his life was cut short by a drug overdose at the age of thirty-two. Set in Paris and on the French Riviera, it recounts the escapades, malaise, and love affairs of a bohemian group of Russian expatriates.

Provides a listing available of books, articles, and book reviews concerned with French literature since 1885. This work is a reference source in the study of modern French literature and culture. The bibliography is divided into three major divisions: general studies, author subjects (arranged alphabetically), and cinema.

European history of the past century is full of examples of philosophers, writers, and scholars who supported or excused the worst tyrannies of the age. How was this possible? How could intellectuals whose work depends on freedom defend those who would deny it? In profiles of six leading twentieth-century thinkers—Martin Heidegger, Carl Schmitt, Walter Benjamin, Alexandre Kojève, Michel Foucault, and Jacques Derrida—Mark Lilla explores the psychology of political commitment. As continental Europe gave birth to two great ideological systems in the twentieth century, communism and fascism, it also gave birth to a new social type, the phylotyrannical intellectual. Lilla shows how these thinkers were not only grappling with enduring philosophical questions, they were also writing out of their own experiences and passions. These profiles demonstrate how intellectuals can be driven into a political sphere they scarcely understand, with momentous results. In a new afterword, Lilla traces how the intellectual world has changed since the end of the cold war. The ideological passions of the past have been replaced in the West, he argues, by a dogma of individual autonomy and freedom that both obscures the historical forces at work in the present and sanctions ignorance about them, leaving us ill-equipped to understand those who are inflamed by the new global ideologies of our time.

Nichols examines the major writings of Alexandre Kojève, and clarifies the character and brings to light the importance of his political philosophy. While emphasizing the political dimension of Kojève's thought, Nichols treats all his major published writings and shows how the remarkably varied parts of Kojève's intellectual endeavor go together. This is an essential assessment of Kojève which considers the works that preceded his turn to Hegel, seeks to articulate the character of his Hegelianism, and reflects in detail on the two different meanings that the end of history had in two different periods of his thought.

The original text of this work was published in the French journal *Revue d'Histoire et de Philosophie Religieuses*. This English translation presents Kojève's attempt to unify the religious philosophy of Vladimir Solovyov into a metaphysical system that Solovyov strived for but was never able to fully articulate in his lifetime.

Post-war, post-industrialism, post-religion, post-truth, post-biological, post-human, post-modern. What succeeds the post- age? Mark C. Taylor returns here to some of his central philosophical preoccupations and asks: What comes after the end? Abiding Grace navigates the competing Hegelian and Kierkegaardian trajectories born out of the Reformation and finds Taylor arguing

from spaces in between, showing how both narratives have shaped recent philosophy and culture. For Hegel, Luther's internalization of faith anticipated the modern principle of autonomy, which reached its fullest expression in speculative philosophy. The closure of the Hegelian system still endures in the twenty-first century in consumer society, financial capitalism, and virtual culture. For Kierkegaard, by contrast, Luther's God remains radically transcendent, while finite human beings and their world remain fully dependent. From this insight, Heidegger and Derrida developed an alternative view of time in which a radically open future breaks into the present to transform the past, demonstrating that, far from autonomous, life is a gift from an Other that can never be known. Offering an alternative genealogy of deconstruction that traces its pedigree back to readings of Paul by way of Luther, *Abiding Grace* presents a thoroughgoing critique of modernity and postmodernity's will to power and mastery. In this new philosophical and theological vision, history is not over and the future remains endlessly open.

The brilliant Hegelian philosopher, Alexandre Kojève, remains among the most enigmatic figures of twentieth-century philosophy. Although a highly systematic thinker, he left no systematic presentation of his thought. His most important book deceptively appears to be a mere secondary work on Hegel's *Phenomenology of the Spirit*. Most of his nine books and many essays have not even appeared in English. This brief yet lucid study takes the reader to the heart of Kojève's philosophical project. Author F. Roger Devlin brings him into dialogue with Plato, Aristotle, Hobbes and Hegel, incidentally helping elucidate their thought by comparison with Kojève's own. Kojève was not a commentator on Hegel whose success might be measured by fidelity to the master, but rather a philosopher who, starting from Hegelian premises, arrived at a system of thought that is the logical outcome of modern philosophy. This system, which Devlin names rational historicism, is the preeminently modern response to the basic question of philosophy since the time of Socrates: What is man?

The best introduction for the general reader to Georg Wilhelm Friedrich Hegel's *Phenomenology of Spirit*.

Alexandre Kojève offers a systematic discussion of key themes such as right, justice, law, equality, and autonomy in which he presages our contemporary world of economic globalization and international law. Edited and translated (with Robert Howse) by Bryan-Paul Frost, this is the authoritative English language translation of a monumental work in political philosophy.

The book argues that a universally widespread virility currently prevents humans from realizing their sexualities, which are originally the feminine and the masculine. This obstacle may be traced back to Renaissance humanism, whose core intention is to take control over the so-called 'nature.'

The humanistic/historicist Hegel -- American Hegelianism, 1830-1900 -- Dewey in Burlington and Baltimore, 1859-1884 -- Dewey in Michigan, 1884-1894 -- Dewey's transitional years, 1894-1904 -- From actualism to brutalism, 1904-1916.

The first comprehensive examination of the debate between Leo Strauss and Alexandre Kojève on the subject of philosophy and tyranny. *On Tyranny* remains a perennial favorite, possessing a timelessness that few philosophical or scholarly debates have ever achieved. On one hand, *On Tyranny* is the first book-length work in Leo Strauss's extended study of Xenophon, and his "Restatement" retains a vivacity and directness that is sometimes absent in his later works. On the other, "Tyranny and Wisdom"

is perhaps the most succinct yet fullest articulation of Alexandre Kojève's overall political thought, and it presents what may be the most uncompromising alternative to Strauss's position as a whole. This volume contains for the first time a comprehensive and critical examination of the debate from scholars well versed in the thought of Strauss, Kojève, Hegel, Heidegger, and the end of history thesis. Of particular interest will be the appendix, which offers for the first time Kojève's unabridged response to Strauss, a response previously available only from the Fonds Kojève at Le Bibliothèque Nationale de France. Accessible to students and scholars alike, this volume works equally well in the classroom and as a resource for more advanced research.

This book develops an account of the parent-child relationship in order to articulate the essential structure of intersubjectivity as fundamentally ethically-oriented, dialogical, and mutually dynamic. Drawing on the philosophical projects of Maurice Merleau-Ponty and Emmanuel Levinas, as well as recent research in cognitive neuroscience and child development research, this work will be of interest to those working in the fields of continental philosophy, embodied cognition, philosophy of childhood, psychoanalysis, psychology, philosophy for children (P4C), and education.

Alexandre Kojève and the Outcome of Modern Thought University Press of America

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Martin Heidegger's impact on contemporary thought is important and controversial. However in France, the influence of this German philosopher is such that contemporary French thought cannot be properly understood without reference to Heidegger and his extraordinary influence. Tom Rockmore examines the reception of Heidegger's thought in France. He argues that in the period after the Second World War, due to the peculiar nature of the humanist French Philosophical tradition, Heidegger became the master thinker of French philosophy. Perhaps most importantly, he contends that this reception - first as philosophical anthropology and later as postmetaphysical humanism - is systematically mistaken.

'One is not born, but rather becomes, a woman' Simone de Beauvoir To what extent does our social existence determine who we are? What is the meaning of sexuality for human existence? What is the meaning of 'old age'? What is a woman? And what, for that matter, is a man? Stella Sandford explores the philosophical basis of Beauvoir's reflections on these and other questions, from her early moral period, through her post-war philosophical crisis, to the astounding polymathic studies of her mature thought. She demonstrates the persistence of the fundamental existential and ethical questions that drove Beauvoir's work and her constant revision of her own positions. With a central emphasis on Beauvoir's major work, *The Second Sex*, extracts are also taken from her first philosophical and political essays, as well as *The Mandarins*, *Old Age* and her essay on the Marquis de Sade.

This volume contains new translations of two dialogues of Plato, the *Protagoras* and the *Meno*, together with explanatory notes and substantial interpretive essays. Robert C. Bartlett's translations are as literal as is compatible with sound English style and take into account important textual variations. Because the interpretive essays both sketch the general outlines of the dialogues and take up specific theoretical or philosophic difficulties, they will be of interest not only to those reading the dialogues for the first time but also to those already familiar with them. The *Protagoras* and the *Meno* are linked by the attention each pays to the idea of virtue: the latter dialogue focuses on the fundamental Socratic question, What is virtue?; the former on the specific virtue of courage, especially in its relation to wisdom. An appendix contains a short extract from Xenophon's *Anabasis of Cyrus* that vividly portrays the figure of Meno.

Jean-Paul Sartre was one of the most important philosophers of the twentieth century. His influence extends beyond academic philosophy to areas as diverse as anti-colonial movements, youth culture, literary criticism, and artistic developments around the world. Beginning with an introduction and biography of Jean-Paul Sartre by Matthew C. Eshleman, 42 chapters by a team of international contributors cover all the major aspects of Sartre's thought in the following key areas: Sartre's philosophical and historical context Sartre and phenomenology Sartre, existentialism, and ontology Sartre and ethics Sartre and political theory Aesthetics, literature, and biography Sartre's engagements with other thinkers. The Sartrean Mind is the most comprehensive collection on Sartre published to date. It is essential reading for students and researchers in philosophy, as well as for those in related disciplines where Sartre's work has continuing importance, such as literature, French studies, and politics.

Philosophy and Politics at the Precipice maintains that political philosopher Alexandre Kojève (1901–68) has been both famously misunderstood and famous for being misunderstood. Kojève was famously understood by interpreters for seeing an "end of history" (an end that would display universal free democracies and even freer markets) as critical to his thought. He became famously misunderstood when interpreters, at the end of the twentieth century, placed such an end at the center of his thought. This book reads Kojève again – as a thinker of time, not its end. It presents Kojève as a philosopher and precisely as a time phenomenologist, rather than as a New Age guru. The book shows how Kojève's time is inherently political, and indeed tyrannical, for being about his understanding of human relation. However, Kojève's views on time and tyranny prove his undoing for making rule impossible because of what the book terms the "time-tyrant problem." Kojève's entire political corpus is best understood as an attempt to rectify this problem. So understood, Philosophy and Politics at the Precipice provides fresh perspective on the true nature of Kojévian irony, Kojève's aims in the Strauss–Kojève exchange, and how Kojève at his best captures a philosophical, phenomenological time, one that marks some of the most dynamic and unique events of the twentieth century. Headlines have largely erased the notion that history has ended. Philosophy and Politics at the Precipice, on the other hand, provides the philosophical justification for arguing that the end of the last millennium was not an end and that, for his view of time, Kojève remains a thinker for the times ahead.

Those who anticipated the demise of religion and the advent of a peaceful, secularized global village have seen the last two decades confound their predictions. René Girard's mimetic theory is a key to understanding the new challenges posed by our world of resurgent violence and pluralistic cultures and traditions. Girard sought to explain how the Judeo-Christian narrative exposes a founding murder at the origin of human civilization and demystifies the bloody sacrifices of archaic religions. Meanwhile, his book Sacrifice, a reading of conflict and sacrificial resolution in the Vedic Brahmanas, suggests that mimetic theory's insights also resonate with several non-Western religious and spiritual traditions. This volume collects engagements with Girard by scholars of Judaism, Christianity, Islam, Hinduism, and Buddhism and situates them within contemporary theology, philosophy, and religious studies.

Slavoj Žižek is one of the most interesting and important philosophers working today, known chiefly for his theoretical explorations of popular culture and contemporary politics. This book focuses on the generally neglected and often overshadowed philosophical core of Žižek's work—an essential component in any true appreciation of this unique thinker's accomplishment. His central concern, Žižek has proclaimed, is to use psychoanalysis (especially the teachings of Jacques Lacan) to redeploy the insights of late-modern German philosophy, in particular, the thought of Kant, Schelling, and Hegel. By taking this avowal seriously, Adrian

Johnston finally clarifies the philosophical project underlying Žižek's efforts. His book charts the interlinked ontology and theory of subjectivity constructed by Žižek at the intersection of German idealism and Lacanian theory. Johnston also uses Žižek's combination of philosophy and psychoanalysis to address two perennial philosophical problems: the relationship of mind and body, and the nature of human freedom. By bringing together the past two centuries of European philosophy, psychoanalytic metapsychology, and cutting-edge work in the natural sciences, Johnston develops a transcendental materialist theory of subjectivity—in short, an account of how more-than-material forms of subjectivity can emerge from a corporeal being. His work shows how an engagement with Žižek's philosophy can produce compelling answers to today's most vexing and urgent questions as inherited from the history of ideas.

This book is the most detailed commentary on Hegel's *Phenomenology of Spirit* available and develops an independent philosophical account of the general theory of knowledge, culture, and history contained in it. Written in a clear and straightforward style, the book reconstructs Hegel's theoretical philosophy and shows its connection to the ethical and political theory. Terry Pinkard sets the work in a historical context and reveals the contemporary relevance of Hegel's thought to European and Anglo-American philosophers.

In *Ecclesial Recognition*, Hegelian philosophy, group social psychology, and Axel Honneth's recognitional politics provide insights to facilitate the churches' progress to recognize each other as legitimate, true churches. Yves Congar's oeuvre confirms the intersubjective dynamics of ecclesial inclusion and exclusion.

Of the first six chapters of the *Phenomenology of the spirit* -- Summary of the course in 1937-1938 -- Philosophy and wisdom -- A note on eternity, time, and the concept -- Interpretation of the third part of chapter VIII -- A dialectic of the real and the phenomenological method in Hegel.

Leo Strauss was a political philosopher who died in 1973 but came to prominent attention in the United States and also Britain around the beginning of the War in Iraq. Charges began emerging that architects of the war such as Paul Wolfowitz and large numbers of staff in the US State and Defense Departments had studied with, or been influenced by, the academic work of Strauss and his followers. A vague, but powerful, idea was generated in the popular press that a group known as the Straussians had been instrumental in the long-range strategic planning of American foreign policy, both to advance American interests and to encourage democratic revolutions outside the West. This volume of essays opens up the topic of Leo Strauss and the Straussians to those outside the relatively narrow circles who have been concerned with him and his followers up to now.

Alexandre Kojève (1902–1968) was an important and provocative thinker. Born in Russia, he spent most of his life in France. His interpretation of Hegel and his notorious declaration that history had come to an end exerted great influence on French thinkers and writers such as Raymond Aron, Georges Bataille, Maurice Merleau-Ponty, Jacques Lacan, and Raymond Queneau. An unorthodox Marxist, he was a critic of Martin Heidegger and interlocutor of Leo Strauss who played a significant role in establishing the European Economic Community; a polyglot with many unusual interests, he wrote works, mostly unpublished in

his lifetime, on quantum physics, the problem of the infinite, Buddhism, atheism, and Vassily Kandinsky's paintings. In *The Black Circle*, Jeff Love reinterprets Kojève's works, showing him to be an essential thinker who challenged modern society and its valuation of individuality, self-interest, and freedom from death. Emphasizing Kojève's neglected Russian roots, *The Black Circle* puts him in the context of the late-nineteenth- and early-twentieth-century Russian debates over the proper ends of human life. Love explores notions of perfection, freedom, and finality in Kojève's account of Hegel and his neglected later works, clarifying Kojève's emancipatory thinking and the meaning of the oft-misinterpreted "end of history." Combining intellectual history, close textual analysis, and philosophy, *The Black Circle* reveals Kojève's thought as a profound critique of capitalist individualism and a timely meditation on human freedom.

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