

Friedrich Nietzsche On Rhetoric And Language Book

This work introduces a much needed vision of Nietzschean thought and the relevance of interdisciplinary studies that combine philosophy with literary studies and psychology with religious and visual/media studies to our present circumstance, where a dangerous visual culture, through its support of the limitlessness of money, is harming our relationship with nature and with one another.

A landmark work of western philosophy, "On the Genealogy of Morality" is a dazzling and brilliantly incisive attack on European "morality". Combining philosophical acuity with psychological insight in prose of remarkable rhetorical power, Nietzsche takes up the task of offering us reasons to engage in a re-evaluation of our values. In this book, David Owen offers a reflective and insightful analysis of Nietzsche's text. He provides an account of how Nietzsche comes to the project of the re-evaluation of values; he shows how the development of Nietzsche's understanding of the requirements of this project lead him to acknowledge the need for the kind of investigation of "morality" that he terms "genealogy"; he elucidates the general structure and substantive arguments of Nietzsche's text, accounting for the rhetorical form of these arguments, and he debates the character of genealogy (as exemplified by Nietzsche's "Genealogy") as a form of critical enquiry. Owen argues that there is a specific development of Nietzsche's work from his earlier "Daybreak" (1881) and that in "Genealogy of Morality", Nietzsche is developing a critique of modes of agency and that this constitutes the most fundamental aspect of his demand for a reevaluation of values. The book is a distinctive and significant contribution to our understanding of Nietzsche's great text.

New readings and perspectives on Nietzsche's work are brought together in this collection of essays by prominent scholars from North America and Europe. They question whether Nietzsche's work and the conventional interpretation of it is rhetorical and nihilistic.

This book explores Friedrich Nietzsche's understanding of modern political culture and his position in the history of modern political thought. Surveying Nietzsche's entire intellectual career from his years as a student in Bonn and Leipzig during the 1860s to his genealogical project of the 1880s, Christian Emden contributes to a historically informed discussion of Nietzsche's response to the political predicaments of modernity, and sheds new light on the intellectual and political culture in Germany as the ideals of the Enlightenment gave way to the demands of the modern nation state. This is a distinguished addition to the series of Ideas in Context, and a major reassessment of a philosopher and aphorist whose stature among post-enlightenment European thinkers is now almost unrivalled.

One of the most remarkable trends in the humanities and social sciences in recent decades has been the resurgence of interest in the history, theory, and practice of rhetoric: in an age of global media networks and viral communication, rhetoric is once again "contagious" and "communicable" (Friedrich Nietzsche). Featuring sixty commissioned chapters by eminent scholars of rhetoric from twelve countries, The Oxford Handbook of Rhetorical Studies offers students and teachers an engaging and sophisticated introduction to the multidisciplinary field of rhetorical studies. The Handbook traces the history of Western rhetoric from ancient Greece and Rome to the present and surveys the role of rhetoric in more than thirty academic disciplines and fields of social practice. This combination of historical and topical approaches allows readers to chart the metamorphoses of rhetoric over the centuries while mapping the connections between rhetoric and law, politics, science, education, literature, feminism, poetry, composition, philosophy, drama, criticism, digital media, art, semiotics, architecture, and other fields. Chapters provide the information expected of a handbook-discussion of key concepts, texts, authors, problems, and critical debates-while also posing challenging questions and advancing new arguments. In addition to offering an accessible and comprehensive introduction to rhetoric in the European and North American context, the Handbook includes a timeline of major works of rhetorical theory, translations of all Greek and Latin passages, extensive cross-referencing between chapters, and a glossary of more than three hundred rhetorical terms. These features will make this volume a valuable scholarly resource for students and teachers in rhetoric, English, classics, comparative literature, media studies, communication, and adjacent fields. As a whole, the Handbook demonstrates that rhetoric is not merely a form of stylish communication but a pragmatic, inventive, and critical art that operates in myriad social contexts and academic disciplines.

Janaway presents a full commentary on Nietzsche's most studied work, 'On the Genealogy of Morality', and combines close reading of key passages with an exploration of Nietzsche's wider aims. The book will be essential reading for historians of moral philosophy.

Throughout history, some books have changed the world. They have transformed the way we see ourselves—and each other. They have inspired debate, dissent, war and revolution. They have enlightened, outraged, provoked and comforted. They have enriched lives—and destroyed them. Now, Penguin brings you the works of the great thinkers, pioneers, radicals and visionaries whose ideas shook civilization, and helped make us who we are. Penguin's Great Ideas series features twelve groundbreaking works by some of history's most prodigious thinkers, and each volume is beautifully packaged with a unique type-drive design that highlights the bookmaker's art. Offering great literature in great packages at great prices, this series is ideal for those readers who want to explore and savor the Great Ideas that have shaped the world. One of the most iconoclastic thinkers of all time, Friedrich Nietzsche continues to challenge the boundaries of conventional religion and morality with his subversive theories of the 'superman', the individual will, the death of God and the triumph of an all-powerful human life force.

Anas Karzai's timely book emphasizes how modern progressive sociological and political thought including the work of Weber, Adorno, and Foucault, is based on an often unacknowledged debt to Nietzsche. Karzai's book highlights how Nietzsche's observation of the human condition in modernity is to be read as an affirmative critique.

Beyond Good and Evil, one of Nietzsche's four "late period" works, is a philosophical treatise organized into nine parts and 296 short individual sections. In it he explores the concept of morality as taken for granted by contemporary philosophers, and whether "good" and "evil" should be considered just two sides of the same coin. This book is part of the Standard Ebooks project, which produces free public domain ebooks.

In his first book, The Birth of Tragedy, Nietzsche observes that Greek tragedy gathered people together as a community in the sight of their gods, and argues that modernity can be rescued from 'nihilism' only through the revival of such a festival. This is commonly thought to be a view which did not survive the termination of Nietzsche's early Wagnerianism, but Julian Young argues, on the basis of an examination of all of Nietzsche's published works, that his religious communitarianism in fact persists through all his writings. What follows, it is argued, is that the mature Nietzsche is neither an 'atheist', an 'individualist', nor an 'immoralist': he is a German philosopher belonging to a German tradition of conservative communitarianism - though to claim him as a proto-Nazi is radically mistaken. This important reassessment will be of interest to all Nietzsche scholars and to a wide range of readers in German philosophy.

Friedrich Nietzsche is among the most controversial and broadly interpreted figures in the history of contemporary theory. His work is remarkable for the manner in which it resists and disrupts the Western philosophical tradition, illuminating the ways that language creates, defines, and deforms our perspective of being in the world. Focusing on Nietzsche's masterful use of diverse rhetorical strategies and techniques, this book shows how coming to terms with Nietzsche's style is central to understanding his thought. What Nietzsche demands of his readers, Thomas proposes, is an interaction with his texts that goes beyond any surface level of meaning to the level of feeling, mood, and emotion. Examining a range of Nietzsche's writings, and culminating in a reading of THE BIRTH OF TRAGEDY, the book explores

how Nietzsche's provocative and playful use of language enables him not only to challenge accepted metaphysical truths, but also to reinvigorate rhetoric itself as an alternative means of generating meaning and value.

It has become increasingly difficult to ignore the ways that the centrality of new media and technologies — from the global networking of information systems and social media to new possibilities for altering human genetics — seem to make obsolete our traditional ways of thinking about ethics and persuasive communication inherited from earlier humanist paradigms. This book argues that rather than devoting our critical energies towards critiquing humanist touchstones, we should instead examine the ways in which media and technologies have always worked as crucial cultural forces in shaping ethics and rhetoric. Pruchnic combines this historical itinerary with critical interrogations of diverse cultural and technological sites — the logic of video games and artificial intelligence, the ethics of life extension in contemporary medicine, the transition to computer-automated trading in world stock markets, the state of critical theory in the contemporary humanities — along with innovative analyses of the works of such figures as the Greek Sophists, Kenneth Burke, Martin Heidegger, Michel Foucault, Friedrich Nietzsche, and Gilles Deleuze. This book argues that our best strategies for crafting persuasive communication and producing ethical relations between individuals will be those that creatively replicate and appropriate, rather than resist, the logics of dominant forms of media and technology.

"This essay presents rhetoric as a profound and radical questioning as well as a re-vision of the nature of language itself, and consequently of all aspects of social and cultural life. Based on an elaboration of Nietzsche's thinking on rhetoric, it mainly addresses the rhetorical thinking of four critics Derrida, Foucault, de Man and Barthes who, in their common inheritance from and critique of Nietzsche's critical approach, have revealed a dual-nature of rhetoric which in turn sets a dual-task for critical thinking: an endless criticism (demystification) and self-criticism. Critical thinking thus turns out to be a "critique of criticism" and a reflection on the limit of critical thinking itself, i.e., a critique in the Kantian sense of the word of the (im)possibility of rational thinking."--P. [4] of cover.

"The Christian concept of a god-the god as the patron of the sick, the god as a spinner of cobwebs, the god as a spirit-is one of the most corrupt concepts that has ever been set up in the world... In him nothingness is deified, and the will to nothingness is made holy." See Sharp Press; Tuscon, AZ -from *The Anti-Christ*. He's one of the most debated thinkers of the 19th century: Nietzsche and his works have been by turns vilified, lauded, and subjected to numerous contradictory interpretations, and yet he remains a figure of profound import, and his works a necessary component of a well-rounded education. *The Anti-Christ*, first published in German in 1895, is absolutely vital to any meaningful understanding of Nietzsche the man and Nietzsche the philosopher. An insightful and entertaining indictment of Christianity, it has enraged and inspired generations of readers, and this 1920 translation, by H. L. Mencken, considered the best available, is almost as controversial as the work itself, highlighting the darkest side of Mencken's cynicism. Also available from Cosimo Classics: Nietzsche's *The Use and Abuse of History*.

AN NYRB Classics Original In 1869, at the age of twenty-four, the precociously brilliant Friedrich Nietzsche was appointed to a professorship of classical philology at the University of Basel. He seemed marked for a successful and conventional academic career. Then the philosophy of Schopenhauer and the music of Wagner transformed his ambitions. The genius of such thinkers and makers—the kind of genius that had emerged in ancient Greece—this alone was the touchstone for true understanding. But how was education to serve genius, especially in a modern society marked more and more by an unholy alliance between academic specialization, mass-market journalism, and the militarized state? Something more than sturdy scholarship was called for. A new way of teaching and questioning, a new philosophy . . . What that new way might be was the question Nietzsche broached in five vivid, popular public lectures in Basel in 1872. *Anti-Education* presents a provocative and timely reckoning with what remains one of the central challenges of the modern world.

In this groundbreaking work, the author effects the first extended rhetorical-philosophical reading of the historically problematic relationship between Jews and Germans, based on an analysis of texts from the Enlightenment through Modernism by Moses Mendelssohn, Friedrich and Dorothea Schlegel, Karl Marx, Richard Wagner, Friedrich Nietzsche, and Sigmund Freud. The theoretical underpinning of the work lies in the author's rereading, in terms of contemporary rhetorical theory, of the medieval tradition known as "figural representation," which defines the Jewish-Christian relation as that between the dead, prefigural letter and the living, fulfilled spirit. After arguing that the German Enlightenment ultimately plays out the historical phantasm of a necessary "Judaization" of Protestant rationality, the author shows that German Early Romanticism consists fundamentally in the attempt to solve the aporias raised by this impossible confrontation between Protestant spirit and Jewish letter. In readings of Dorothea Schlegel—Mendelssohn's daughter—and her husband Friedrich Schlegel, the author provides a new interpretation of the Neo-Catholic turn of later German Romanticism. Further, he situates the proleptic end and reversal of the project of Jewish emancipation in the two extreme versions of late-nineteenth-century anti-Judaism, those of Marx and Wagner, here viewed as binary concretizations of a specifically post-Romantic paganized Protestantism. Finally, the author argues that twentieth-century Modernism as represented by Nietzsche and Freud renews, if in a multiply ironic displacement, the secret "Judaizing" tendencies of the Enlightenment. Fascism and Communism both denigrate this Modernism, which affirms the letter of language as quasi-synonymous with the force of temporality—or anticipatory repetition—that disrupts all claims to the full presence of spirit. The book ends with a note on recent debates about Holocaust memory.

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Featuring roughly sixty specially commissioned essays by an international cast of leading rhetoric experts from North America, Europe, and Great Britain, the Handbook will offer readers a comprehensive topical and historical survey of the theory and practice of rhetoric from ancient Greece and Rome through the Middle Ages and Enlightenment up to the present day.

Nietzsche and the philosophy of language have been a well trafficked crossroads for a generation, but almost always as a checkpoint for post-modernism and its critics. This work takes a historical approach to Nietzsche's work on language, connecting it to his predecessors and contemporaries rather than his successors. Though Nietzsche invited identification with Zarathustra, the solitary wanderer ahead of his time, for most of his career he directly engaged the intellectual currents and scientific debates of his time. Emden situates Nietzsche's writings on language and rhetoric within their wider historical context. He demonstrates that Nietzsche is not as radical in his thinking as has been often supposed, and that a number of problems with Nietzsche disappear when Nietzsche's works are compared to works on the same subjects by writers of the 18th and 19th centuries. Further, the relevance of rhetoric and the history of rhetoric to philosophy and the history of philosophy is reasserted, in consonance with Nietzsche's own statements and practices. Important in this regard are the role of fictions, descriptions, and metaphor.

This important theoretical work by Paul de Man sets forth a mode of reading and interpretation based on exemplary texts by Rousseau, Nietzsche, Rilke, and Proust. The readings start from unresolved difficulties in the critical traditions engendered by these authors, and they return to the places in the text where those difficulties are most apparent or most incisively reflected upon.

The close reading leads to the elaboration of a more general model of textual understanding, in which de Man shows that the thematic aspects of the texts--their assertions of truth or falsehood as well as their assertions of values--are linked to specific modes of figuration that can be identified and described. The description of synchronic figures of substitution leads, by an inner logic embedded in the structure of all tropes, to extended, narrative figures or allegories. De Man poses the question whether such self-generating systems of figuration can account fully for the intricacies of meaning and of signification they produce. Throughout the book, issues in contemporary criticism are addressed analytically rather than polemically. Traditional oppositions are put in question by a rhetorical analysis which demonstrates why literary texts are such powerful sources of meaning yet epistemologically so unreliable. Since the structure which underlies this tension belongs to language in general and is not confined to literary texts, the book, starting out as practical and historical criticism or as the demonstration of a theory of literary reading, leads into larger questions pertaining to the philosophy of language. "Through elaborate and elegant close readings of poems by Rilke, Proust's Remembrance, Nietzsche's philosophical writings and the major works of Rousseau, de Man concludes that all writing concerns itself with its own activity as language, and language, he says, is always unreliable, slippery, impossible....Literary narrative, because it must rely on language, tells the story of its own inability to tell a story....De Man demonstrates, beautifully and convincingly, that language turns back on itself, that rhetoric is untrustworthy."--Julia Epstein, Washington Post Book World "The study follows out of the thinking of Nietzsche and Genette (among others), yet moves in strikingly new directions....De Man's text, almost certain to be endlessly provocative, is worthy of repeated re-reading."--Ralph Flores, Library Journal "Paul de Man continues his work in the tradition of 'deconstructionist criticism, '[... which] begins with the observation that all language is constructed; therefore the task of criticism is to deconstruct it and reveal what lies behind. The title of his new work reflects de Man's preoccupation with the unreliability of language. ... The contributions that the book makes, both in the initial theoretical chapters and in the detailed analyses (or deconstructions) of particular texts are undeniable."--Caroline D. Eckhardt, World Literature Today

For more than a century, Nietzsche's views about Jews and Judaism have been subject to countless polemics. The Nazis infamously fashioned the philosopher as their anti-Semitic precursor, while in the past thirty years the pendulum has swung in the opposite direction. The increasingly popular view today is that Nietzsche was not only completely free of racist tendencies but also was a principled adversary of anti-Jewish thought. Nietzsche's Jewish Problem offers a definitive reappraisal of the controversy, taking the full historical, intellectual, and biographical context into account. As Robert Holub shows, a careful consideration of all the evidence from Nietzsche's published and unpublished writings and letters reveals that he harbored anti-Jewish prejudices throughout his life. Nietzsche's Jewish Problem demonstrates how this is so despite the apparent paradox of the philosopher's well-documented opposition to the crude political anti-Semitism of the Germany of his day. As Holub explains, Nietzsche's "anti-anti-Semitism" was motivated more by distaste for vulgar nationalism than by any objection to anti-Jewish prejudice. A richly detailed account of a controversy that goes to the heart of Nietzsche's reputation and reception, Nietzsche's Jewish Problem will fascinate anyone interested in philosophy, intellectual history, or the history of anti-Semitism.

Argues that Nietzsche tried to create a specific literary character in his writings and discusses the paradoxes of his work

Ressentiment—the hateful desire for revenge—plays a pivotal role in Nietzsche's *On the Genealogy of Morals*. Ressentiment explains the formation of bad conscience, guilt, asceticism, and, most importantly, it motivates the "slave revolt" that gives rise to Western morality's values. Ressentiment, however, has not enjoyed a thorough treatment in the secondary literature. This book brings it sharply into focus and provides the first detailed examination of Nietzsche's psychology of resentment. Unlike other books on the *Genealogy*, it uses resentment as a key to the *Genealogy* and focuses on the intriguing relationship between resentment and justice. It shows how resentment, despite its blindness to justice, gives rise to moral justice—the central target of Nietzsche's critique. This critique notwithstanding, the *Genealogy* shows Nietzsche's enduring commitment to the virtue of non-moral justice: a commitment that grounds his provocative view that moral justice spells the 'end of justice'. The result provides a novel view of Nietzsche's moral psychology in the *Genealogy*, his critique of morality, and his views on justice.

This book questions the consensus about the meaning and importance of Nietzsche's philosophy that has developed in the United States and Britain during the last thirty years and reestablishes close reading as the ground of interpretation. Arguing that there is greater continuity in Nietzsche's thought than is usually recognized, Klein focuses particularly on the genesis and nature of Nietzsche's theory of language and rhetoric, exploring the relationship between his early theory of language, expressed in *The Birth of Tragedy*, and the canonical writings of the late 1880s. This book is united by the conviction that Nietzsche's understanding of language is an essential part of his thought, and that whatever their explicit themes, Nietzsche's texts constitute a sustained reflection on the nature of reading and writing, which forces the reader to put into question conventional views about how philosophical texts should be interpreted.

Nietzsche and Science explores the German philosopher's response to the extraordinary cultural impact of the natural sciences in the late nineteenth century. It argues that the science of his day exerted a powerful influence on his thought and provided an important framework within which he articulated his ideas. The first part of the book investigates Nietzsche's knowledge and understanding of specific disciplines and the influence of particular scientists on Nietzsche's thought. The second part examines how Nietzsche actually incorporated various scientific ideas, concepts and theories into his philosophy, the ways in which he exploited his reading to frame his writings, and the relationship between his understanding of science and other key themes of his thought, such as art, rhetoric and the nature of philosophy itself.

This book addresses the quite timely question of the place of Nietzsche's thought with respect to the Western tradition; the question whether Nietzsche defines or denies the very notion of philosophy as a tradition.

Presenting the entire German text of Nietzsche's lectures on rhetoric and language and his notes for them, as well as facing page English translations, this book fills an important gap in the philosopher's corpus. Until now unavailable or existing only in fragmentary form, the lectures represent a major portion of Nietzsche's achievement. Included are an extensive editors' introduction on the background of Nietzsche's understanding of rhetoric, and critical notes identifying his sources and independent contributions.

Through *Rhetoric and Power*, Nathan Crick dramatizes the history of rhetoric by explaining its origin and development in Classical Greece beginning the oral displays of Homeric eloquence in a time of kings following its ascent to power during the age of Pericles and the Sophists, and ending with its transformation into a rational discipline with Aristotle in a time of literacy and empire. Crick advances the thesis that rhetoric is primarily a medium and artistry of power, but that the relationship between rhetoric and power at any point in time is a product of historical conditions, not the least of which is the development and availability of communication media. With chapters in chronological order investigating major works by Homer, Heraclitus, Aeschylus, Protagoras, Gorgias, Thucydides, Aristophanes, Plato, Isocrates, and

Aristotle, *Rhetoric and Power* tells the story of the rise and fall of classical Greece while simultaneously developing rhetorical theory from the close criticism of particular texts. As a form of rhetorical criticism, this volume offers challenging new readings to canonical works like Aeschylus's *Persians*, Gorgias's *Helen*, Aristophanes's *Birds*, and Isocrates's *Nicocles* by reading them as reflections of the political culture of their time. Through this theoretical inquiry, Crick uses these criticisms to articulate and define a plurality of rhetorical genres and concepts, such as heroic eloquence, tragicomedy, representative publicity, ideology, and the public sphere, and their relationships to different structures and ethics of power, such as monarchy, democracy, aristocracy, and empire. *Rhetoric and Power* thus provides the foundation for rhetorical history, criticism, and theory that draws on contemporary research to prove again the incredible richness of the classical tradition for contemporary rhetorical scholarship and practice. Attempts to elucidate the philosophy of Friedrich Nietzsche through the experience of his writings. After a chapter devoted to Nietzsche's style and the proper way to read the philosopher, chapters focus separately on his thoughts on knowledge and reality, morality and politics, and religion. Each chapter presents fairly lengthy selections from Nietzsche's works (in both German and English) and then proceeds to comment on the texts with the help of additional brief selections. Paper edition available (1-55753-157-9), \$24.95. Annotation copyrighted by Book News, Inc., Portland, OR.

The words 'grounding', 'rhetoric', and 'earth' represent the book's tripartite structure. Using a philological method Del Caro reveals the 'ecological' Nietzsche whose doctrines are strategies for responsible and creative partnership between humans and earth. The major doctrines are shown to be related to early writings linked to paganism, the quotidian, and the closest things of Human, *All Too Human*. Perspective is shifted from time to place in the eternal recurrence of the same, and from power to empowerment in the will to power. This book is the first to comprehensively address the issue of where Nietzsche stands in relation to environment, and it will contribute to the 'greening' of Nietzsche.

This book introduces readers to the ancient rhetorical tradition by investigating key questions about the origins, nature and importance of rhetoric. Explores the role of the orator, especially the two greatest figures of the tradition, Demosthenes and Cicero Investigates the place of rhetoric at the center of ancient education Considers the role of rhetoric since the end of antiquity. Includes a glossary of proper names and technical terms; a chronological table of political events, authors, orators, and rhetorical works; and suggestions for further reading.

Here is a rhetorical treatment of Karl Barth's early theology. Although scholars have long noted the rhetorical power of Barth's work, calling it volcanic and explosive, this book uses rhetoric to illuminate the peculiar nature of his prose. It displays a Barth whose prose is radically unstable and inseparable from his theological arguments. The author connects Barth's early theology to the Expressionism of the Weimar Republic. He develops an original theory of figures of speech, relying on the philosophies of Paul Ricoeur and Hayden White, to delve more deeply into the particular configurations of Barth's writings. Nietzsche's hyperbole and Kierkegaard's irony are examined as rhetorical precedents of Barth's style. The closing chapter surveys Barth's later, realistic theology and then suggests ways in which his earlier tropes, especially the figures of excess and self-negation, can serve to enable theology to speak today.

In der Reihe werden herausragende monographische Interpretationen von Nietzsches Werk im Ganzen oder von spezifischen Themen und Aspekten aus unterschiedlichen wissenschaftlichen Perspektiven veröffentlicht, vor allem aus philosophischer, literatur- und kommunikationswissenschaftlicher, soziologischer und historischer Sicht. Die Publikationen repräsentieren den aktuellen Stand. Jeder Band ist peer-reviewed.

Before the world knew of the thinker who "philosophizes with a hammer," there was a young, passionate thinker who was captivated by the two forces found within Greek art: Dionysus and Apollo. In this essay, which was the forerunner to his groundbreaking book *The Birth of Tragedy*, *The Dionysian Vision of the World* provides an unparalleled look into the philosophical mind of one of Europe's greatest and provocative intellects at the beginning of his philosophical interrogation on the subject of art. "While dreaming is the game man plays with reality as an individual, the visual artist (in the larger sense) plays a game with dreaming." This is the Dionysian vision of the world.

From his first readers to the present, Friedrich Nietzsche has found supporters and detractors on every point of the political spectrum. In the introduction to this volume, Tracy Strong analyzes the reasons for this diversity of reception. They are to be found, not only in modern social and political developments but, more importantly, in the purpose and style of Nietzsche's writing. The volume includes selections from all major interpretive schools, including some from the early part of the twentieth century, an appendix presenting a new translation of one of Nietzsche's most controversial writings, *The Greek State*, and a lengthy bibliography of writings on Nietzsche and politics. The essays gathered together in this volume are the work of the most seminal Nietzsche scholars and, taken together, provide a comprehensive study of Nietzsche's political thought.

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