

## Julien Benda Treason Of The Intellectuals

Does philosophical critique have a future? What are its possibilities, limits and presuppositions? This collection by outstanding scholars from various traditions, responds to these questions by examining the forms of philosophical critique that have shaped continental thought from Spinoza and Kant to Marx, Foucault, Derrida and Rancière.

If you're an actress or a coed just trying to do a man-size job, a yes-man who turns a deaf ear to some sob sister, an heiress aboard her yacht, or a bookworm enjoying a boy's night out, Diane Ravitch's internationally acclaimed *The Language Police* has bad news for you: Erase those words from your vocabulary! Textbook publishers and state education agencies have sought to root out racist, sexist, and elitist language in classroom and library materials. But according to Diane Ravitch, a leading historian of education, what began with the best of intentions has veered toward bizarre extremes. At a time when we celebrate and encourage diversity, young readers are fed bowdlerized texts, devoid of the references that give these works their meaning and vitality. With forceful arguments and sensible solutions for rescuing American education from the pressure groups that have made classrooms bland and uninspiring, *The Language Police* offers a powerful corrective to a cultural scandal.

This book examines the nature of unmasking in social theory, in revolutionary movements and in popular culture. Unmasking is not the same as scientific refutation or principled disagreement. When people unmask, they claim to rip off a disguise, revealing the true beneath the feigned. The author distinguishes two basic types of unmasking. The first, aimed at persons or groups, exposes hypocrisy and enmity, and is a staple of revolutionary movements. The second, aimed at ideas, exposes illusions and ideologies, and is characteristic of radical social theory since the eighteenth-century Enlightenment. *The Unmasking Style in Social Theory* charts the intellectual origins of unmasking, its shifting priorities, and its specific techniques in social theory. It also explores sociology's relationship to the concept of unmasking through an analysis of writers who embrace, adapt or reshape its meaning. Such sociologists include Vilfredo Pareto, Karl Mannheim, Raymond Aron, Peter Berger, Pierre Bourdieu, Luc Boltanski and Christian Smith. Finally, taking conspiracy theories, accusations of social phobia and new concepts such as micro-aggression as examples of unmasking techniques, the author shows how unmasking contributes to the polarization and bitterness of much public discussion. Demonstrating how unmasking is baked into modern culture, yet arguing that alternatives to it are still possible, this book is, in sum, a compelling study of unmasking and its impact upon modern political life and social theory.

In these six essays--delivered on the BBC as the prestigious Reith Lectures--Edward Said addresses the ways in which the intellectual can best serve society in the light of a heavily compromised media and of special interest groups who are protected at the cost of larger community concerns. Said suggests a recasting of the intellectual's vision to resist the lures of power, money, and specialization. In these pieces, Said eloquently illustrates his arguments by drawing on such writers as Antonio Gramsci, Jean-Paul Sartre, Régis Debray, Julien Benda, and Theodore Adorno, and by discussing current events and celebrated figures in the world of science and politics: Robert Oppenheimer, Henry Kissinger, Dan Quayle, Vietnam and the Gulf War. Said sees the modern intellectual as an editor, journalist, academic, or political adviser--in other words, a highly specialized professional--who has moved from a position of independence to an alliance with powerful corporate, institutional, or governmental organizations. He concludes that it is the exile-immigrant, the expatriate, and the amateur who must uphold the traditional role of the intellectual as the voice of integrity and courage, able to speak out against those in power. I first met Peter in December, 1932, when George Shuster, then editor of *The Commonweal*, later president of Hunter College, urged him to get into contact with me because our ideas were so similar, both our criticism of the social order and our sense of personal responsibility in doing something about it. It was not that "the world was too much with us" as we felt that God did not intend things to be as bad as they were. We believed that "in the Cross was joy of Spirit." We knew that due to original sin, "all nature travaillet and groaneth even until now," but also believed, as Juliana of Norwich said, that "the worst had already happened," i.e., the Fall, and that Christ had repaired that "happy fault." In other words, we both accepted the paradox which is Christianity . . . Peter's teaching was simple, so simple, as one can see from these phrased paragraphs, these Easy Essays, as we have come to call them, that many disregarded them. It was the sanctity of the man that made them dynamic. Although he synopsized hundreds of books for all of us who were his students, and that meant thousands of pages of phrased paragraphs, these essays were his only original writings, and even during his prime we used them in the paper just as he did in speaking, over and over again. He believed in repeating, in driving his point home by constant repetition, like the dropping of water on the stones which were our hearts. -- Dorothy Day "From an award-winning journalist, a provocative, deeply reported expose of the history and present crisis of anti-Semitism in France--and its dire consequences for the rest of Europe. *Hate* explores the alarming history and present predicament of anti-Semitism in France. By examining the issue at local, international, and personal levels--interviewing everyday French men and women as well as powerful leaders such as National Front president Marine Le Pen--Weitzmann attempts to understand how nine Jews have been murdered by French citizens in the last eight years, and how France has become the number one country from which Western jihadists flee to join ISIS and other extremist Middle Eastern organizations. How do contemporary French Jews grapple with these troubling facts, and with the historical legacies of the French Revolution, the Holocaust, and the Gaullist "Arab-French policy"? While internationally minded consumers of the news may have some knowledge of the events Weitzmann describes--including the 2013 "Day of Anger" and the rise of France's popular, and famously anti-Semitic, comedian Dieudonné M'bala M'bala--these controversies are largely unknown in the States, and utterly shocking in the unity Weitzmann gives them here. In his hands, these events are not just the story of French anti-Semitism, but that of the breakdown of a major Western power, of the dark side of our global age"--

Why do artists, poets, philosophers, writers, and others who are usually classified as intellectuals leave the ivory tower to "dirty their hands" in the political arena? In an effort to illuminate the intellectual's struggle to come to grips with the issues raised by political involvement, David Schalk examines the life and thought of five intellectuals engagés in France during the period between 1920 and 1945. From communist to fascist, these figures—Paul Nizan, Jean-Paul Sartre, Emmanuel Mounier, Julien Benda, and Robert Brasillach—cover the full political spectrum, and Professor Schalk studies their diverse reactions to the social, political, and economic tensions of the interwar period. Broadly defining "engagement" as political involvement that is voluntary, conscious, and freely chosen, usually by intellectuals, the author poses the intellectual's dilemma in the following terms: "When we are engagé," he writes, "we fear that we are debasing our highest values; when we are not, we worry that we have become, in Paul Nizan's trenchant phrase, mere chiens de garde [watchdogs]." He then investigates the origins and the popularization of the concept of engagement in the early 1930s, the arguments used to denounce it and to defend it, its different manifestations, and finally its effects on the socio-political actuality of the world. Originally published in 1979. 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.

*The Defeat of the Mind* examines the opposition to Enlightenment thought from the eighteenth century to the present. Finkelkraut asserts that the ostensibly progressive cast of third world anticolonial and anti-Western sentiment, paradoxically, has its antecedent in Eurocentric sources - chiefly the German romantic concept of the *Volksgeist*, or spirit of the people. Straightforward and succinct, Finkelkraut

draws a line between the idea of culture as an expression of the life of the mind and culture as an expression of national spirit. He deplores the appropriation of the concept of the *Volksgeist* by ethnic nationalists, who employ the notion in justification of such horrors as the Final Solution in Nazi Germany and the current waves of "ethnic cleansing." Equally worrying, he claims, are the seemingly harmless infusions of the *Volksgeist* into campaigns for ethnic diversity espoused by some social scientists and third world intellectuals. The *Defeat of the Mind* questions notions of cultural relativism espoused by such intellectual and political leaders as Claude Levi-Strauss and Frantz Fanon. Finkelkraut points to the United Nations and UNESCO - founded to propagate the universalist ideals of Enlightenment Europe, these organizations have co-opted the notion of cultural relativism to a fault, now speaking on behalf of every ethnic prejudice. "The objective remained the same," Finkelkraut maintains of this shift in ideology, "but to achieve its goal, it was no longer a matter of opening others to reason, but of opening ourselves to the reason of others." Defending values that seem absent from many contemporary frames of reference, the book concludes with a chapter challenging post-modernist thought, for Finkelkraut claims that it equates the value of novels by Flaubert with television movies and lacks concern for the survival of culture and reason.

The *Company of Critics* provides a fascinating survey of the terrain of social criticism in the last century. Organizing the book as a series of eleven intellectual biographies, Michael Walzer tells not just the dramatic story of the cultural and political radical but also the more personal story of the meaning of criticism to the critic. By looking at the life and work of Julien Benda, Randolph Bourne, Martin Buber, Antonio Gramsci, Ignazio Silone, George Orwell, Albert Camus, Simone de Beauvoir, Herbert Marcuse, Michel Foucault, and Breyten Breytenbach, Walzer explains the role of the public intellectual in the context of what he identifies as "the triumphs and catastrophes of our time: the two world wars, the struggles of the working class, national liberation, feminism, totalitarian politics." The new edition, featuring a new preface, contains Walzer's thoughts on his own role as a public intellectual and, most important, the challenges that lie ahead for the engaged social critic. With its unique emphasis on life as a proving ground for thought, *The Company of Critics* is a necessary addition to the literature of social and political engagement both within and outside of the academy.

In 1788, Great Britain founded a colony in Australia to swallow up its criminals. And swallow them it did – more than 160,000 men and women were transported to the Australian colonies over eight decades. Remarkably, these colonies swiftly developed into robust and innovative democracies. The 1856 Victorian election was the first in the world where voters took a government-printed ballot paper, took it into a private voting booth to fill it out, then put it in a ballot box. And Australians have kept this democratic model ever since. *A House of Commons for a Den of Thieves* is the story of how the citizens of these colonies threw off the stigma of their criminal origins and asserted their rights. Not only against imperial authorities in London but also those wealthy and powerful men in the colonies themselves who distrusted the idea of mass democracy. And through their success, they created a lasting democratic tradition that their descendants have expanded and built on up until the present day.

The book discusses the role of intellectuals in the modern world. Bauman connects this with current analyses of modernity and post-modernity. The theme of the book is that the tasks of intellectuals change from being 'legislators' to 'interpreters' with the transition from modernity to post-modernity. The book discusses the role of intellectuals in the modern world. Bauman connects this with current analyses of modernity and post-modernity. The theme of the book is that the tasks of intellectuals change from being 'legislators' to 'interpreters' with the transition from modernity to post-modernity.

The influence of intellectuals is not only greater than in previous eras but also takes a very different form from that envisioned by those like Machiavelli and others who have wanted to directly influence rulers. It has not been by shaping the opinions or directing the actions of the holders of power that modern intellectuals have most influenced the course of events, but by shaping public opinion in ways that affect the actions of power holders in democratic societies, whether or not those power holders accept the general vision or the particular policies favored by intellectuals. Even government leaders with disdain or contempt for intellectuals have had to bend to the climate of opinion shaped by those intellectuals. *Intellectuals and Society* not only examines the track record of intellectuals in the things they have advocated but also analyzes the incentives and constraints under which their views and visions have emerged. One of the most surprising aspects of this study is how often intellectuals have been proved not only wrong, but grossly and disastrously wrong in their prescriptions for the ills of society -- and how little their views have changed in response to empirical evidence of the disasters entailed by those views. "A paean to cognitive agility and the elasticity of the imagination... Convincingly, *Framers* is a plea for diversity in all its forms. It argues for the importance of 'frame pluralism', in which ideas can compete vigorously yet still share space." —*The Economist* The essential tool that will enable humanity to find the best way through a forest of looming problems is defined in *Framers* by internationally renowned authors Kenneth Cukier, Viktor Mayer-Schönberger and Francis de Véricourt. From pandemics to populism, AI to ISIS, wealth inequity to climate change, humanity faces unprecedented challenges that threaten our very existence. To frame is to make a mental model that enables us to see patterns, predict how things will unfold, and make sense of new situations. Frames guide the decisions we make and the results we attain. People have long focused on traits like memory and reasoning leaving framing all but ignored. But with computers becoming better at some of those cognitive tasks, framing stands out as a critical function—and only humans can do it. This book is the first guide to mastering this innate human ability. Illustrating their case with compelling examples and the latest research, authors Cukier, Mayer-Schönberger and de Véricourt examine:

- Why advice to "think outside the box" is useless.
- How Spotify beat Apple by reframing music as an experience.
- What the historic 1976 Israeli commando raid on Entebbe that rescued over 100 hostages can tell us about how to frame.
- How the #MeToo twitter hashtag reframed the perception of sexual assault.
- The disaster of framing Covid-19 as equivalent to seasonal flu, and how framing it akin to SARS delivered New Zealand from the pandemic.

*Framers* shows how framing is not just a way to improve how we make decisions in the era of algorithms—but why it will be a matter of survival for humanity in a time of societal upheaval and machine prosperity.

Why do well-educated antiwar activists call the president of the United States "the new Hitler" and argue that the U.S. government orchestrated the September 11 attacks? Why does Al Gore believe that cars pose "a mortal threat to the security of every nation"? Why does the Princeton professor known as the father of the animal rights movement object to humans eating animals but not to humans having sex with them—and why does PETA defend that position? In other words, why do smart people fall for stupid ideas? The answer, Daniel J. Flynn reveals in *Intellectual Morons*, is ideology. Flynn, the author of *Why the Left Hates America*, shows how people can be so blinded to reality by the causes they serve that they espouse bizarre, sometimes ridiculous, and often dangerous positions. The most influential social movements have spawned ideologues who do not care whether an idea is good or bad, true or false, but only whether it can serve their cause. It is startling how many Americans—and particularly how many media, academic, and political elites—fall for bad ideas. The trouble is, their lies become institutionalized as truth, and we all suffer as a result. In *Intellectual Morons*, Flynn reveals:

- How rabid anti-Americans simply parrot the delusional claims of a few gurus
- How the environmental movement, spawned by a "scientist" whose doomsday predictions are almost always wrong, has bred fanaticism, stupidity, and dishonesty
- How the hero of the animal rights crowd is a crank who promotes infanticide and euthanasia
- How a scientific fraud—and pervert—launched the sexual revolution
- How abortion rights activists ignore (or cover up) the fact that their matron saint advocated eugenics and concentration camps
- How our universities have become hothouses of leftist ideology
- How historians and journalists have airbrushed history to turn a racial separatist into a civil rights icon

Filled with jaw-dropping lapses in common sense from even our most celebrated opinion leaders, *Intellectual Morons* is a welcome reality check for the glaring excesses of today's political and cultural debates. "This is a sophisticated pile driver of a book, guiding us through the wiles of great luminaries of the netherworld. And such liveliness in the writing, and such erudition. I was quite fascinated by *Intellectual Morons*."—William F. Buckley, Jr. "*Intellectual Morons* is exceptionally aptly named. The thought of all that brainpower

going down the intellectual drain is sad, but Daniel Flynn's description of it is hilariously on point. This is must reading."—G. Gordon Liddy "Intellectual Morons is a delight—a wonderful intellectual history of the past hundred years. Flynn ably describes the purveyors of the bad ideas that have undermined our free society."—Burton W. Folsom, Jr., professor of history, Hillsdale College "A famous bit of folk wisdom says, 'You've got to stand for something or you'll fall for anything.' Some of the crackpot notions now fashionable in academic circles, as here documented by Daniel Flynn, suggest that saying is an understatement. If you want to know how crazy, and scary, intellectual morons can get, you have to read this book."—M. Stanton Evans, author of *The Theme Is Freedom*, contributing editor to *Human Events*

The Treason of the Intellectuals Transaction Publishers

Julien Benda's classic study of 1920s Europe resonates today. The "treason of the intellectuals" is a phrase that evokes much but is inherently ambiguous. The book bearing this title is well known but little understood. This edition is introduced by Roger Kimball. From the time of the pre-Socratics, intellectuals were a breed apart. They were non-materialistic knowledge-seekers who believed in a universal humanism and represented a cornerstone of civilized society. According to Benda, this all began to change in the early twentieth century. In Europe in the 1920s, intellectuals began abandoning their attachment to traditional philosophical and scholarly ideals, and instead glorified particularisms and moral relativism. The "treason" of which Benda writes is the betrayal by the intellectuals of their unique vocation. He criticizes European intellectuals for allowing political commitment to insinuate itself into their understanding of the intellectual vocation, ushering the world into "the age of the intellectual organization of political hatreds." From the savage flowering of ethnic and religious hatreds in the Middle East and throughout Europe today to the mendacious demand for political correctness and multiculturalism on college campuses everywhere in the West, the treason of the intellectuals continues to play out its unedifying drama.

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 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. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Kimball takes educators and institutions to task for what he sees as their complicity in today's educational disarray and their desire to expand the canon of literature to include a wider cultural array

Provides an analysis of the evolution of the western intellectual class since the seventeenth century

"Steve Fuller's book dissects what it means to be an intellectual. What distinguishes them from philosophers, scientists, politicians or entrepreneurs? Why are they happy to be insulted as long as they are not ignored? Why do they thrive on conflict? And why is Batman the intellectual's favourite superhero?" "As well as a history of the intellectual from Ancient Greece to post-9/11, Steve Fuller also provides an essential guide to the species. Think you would recognise an intellectual when you saw one? Entertain hopes of intellectualism yourself? Meet exemplars from the past - Voltaire, Sartre, Norman Mailer or Bertrand Russell - alongside many living examples in this original road-map to the intellectual life."--BOOK JACKET.

Julien Benda's classic study of 1920s Europe resonates today. The "treason of the intellectuals" is a phrase that evokes much but is inherently ambiguous. The book bearing this title is well known but little understood. This edition is introduced by Roger Kimball. From the time of the pre-Socratics, intellectuals were a breed apart. They were non-materialistic knowledge-seekers who believed in a universal humanism and represented a cornerstone of civilized society. According to Benda, this all began to change in the early twentieth century. In Europe in the 1920s, intellectuals began abandoning their attachment to traditional philosophical and scholarly ideals, and instead glorified particularisms and moral relativism. The "treason" of which Benda writes is the betrayal by the intellectuals of their unique vocation. He criticizes European intellectuals for allowing political commitment to insinuate itself into their understanding of the intellectual vocation, ushering the world into "the age of the intellectual organization of political hatreds." From the savage flowering of ethnic and religious hatreds in the Middle East and throughout Europe today to the mendacious demand for political correctness and multiculturalism on college campuses everywhere in the West, the treason of the intellectuals continues to play out its unedifying drama.

Essay from the year 2015 in the subject American Studies - Literature, , language: English, abstract: It is commonly observed that the intellectuals are increasingly withdrawing themselves from the world and retiring into the insular cells of academic exercise. But Edward Said feels that as intellectuals are the best brains of society, they should have a genuine interest in the order of things in society and the world. This article examines Said's arguments and stakes about the role and responsibility of the intellectual. The present paper seeks to engage with certain crucial aspects of the Saidian formulations of and about the intellectuals. As an Arab Palestinian working as a professor of literature in an elite American institution, Said was fighting injustice and discrimination at all levels all through. This struggle against his overarching surroundings of power and politics also gets reflected in his deliberations on the role of the intellectuals in an increasingly globalized and conformist world.

The university is under threat. For forty years this indispensable democratic institution has been systematically betrayed by governments and the political class, who have redirected it from its proper social and cultural functions through a relentless programme of financialisation. Taking his cue from Julien Benda's classic polemical essay of 1927, Thomas Docherty exposes the forces behind modern university 'reform'. He demonstrates that the sector has been politicised and now works explicitly to advance a market-fundamentalist ideology that drives an ever-widening wedge between ordinary citizens and the privileged and wealthy. Against this, the intellectual and the university have an urgent duty to extend democracy and social justice. Looking to the future, Docherty concludes the book with seven hypotheses towards a manifesto and calls on intellectuals

everywhere to assist in the survival of the species.

Named a BEST BOOK OF THE YEAR by The Washington Post and The Financial Times "How did our democracy go wrong? This extraordinary document . . . is Applebaum's answer." —Timothy Snyder, author of *On Tyranny* A Pulitzer Prize-winning historian explains, with electrifying clarity, why elites in democracies around the world are turning toward nationalism and authoritarianism. From the United States and Britain to continental Europe and beyond, liberal democracy is under siege, while authoritarianism is on the rise. In *Twilight of Democracy*, Anne Applebaum, an award-winning historian of Soviet atrocities who was one of the first American journalists to raise an alarm about antidemocratic trends in the West, explains the lure of nationalism and autocracy. In this captivating essay, she contends that political systems with radically simple beliefs are inherently appealing, especially when they benefit the loyal to the exclusion of everyone else. Elegantly written and urgently argued, *Twilight of Democracy* is a brilliant dissection of a world-shaking shift and a stirring glimpse of the road back to democratic values.

Thoroughly revised and fully updated, *An Introduction to Sociology* gives concise yet comprehensive coverage of all the topics specified by the GCSE examining boards. The second edition was described by the AQA's Chief Examiner for GCSE Sociology as establishing 'the standard for textbooks at this level' – this new edition builds on the book's existing achievements. New material is found throughout the book, including substantive new sections on gender, identity, citizenship, education, new social movements, poverty and the welfare state, religion, the mass media, work and leisure, and population. The book has been carefully designed to support and extend students' learning. Each chapter begins with a summary of the key issues to be covered, and goes on to highlight important terms, which are then explained in a clear glossary. Summaries at the end of each chapter, a lively range of new activities and discussion points, the use of websites, as well as helpful suggestions for coursework, all add to the book's value as a learning and teaching resource. Student-friendly cartoons, tables, diagrams, and photographs – and the re-designed internal lay-out – also enliven the text, making sociology seem exciting and relevant to students of all interests and abilities. The new edition of this highly successful textbook will prove invaluable to anyone taking an introductory sociology course, especially at GCSE and related levels. Students taking AS and A-level – as well as Access, nursing, and health and social care courses – will also find the book provides an easy and fun introduction to studying sociology.

After a lifetime of writing and editing prose, Jacques Barzun has set down his view of the best ways to improve one's style. His discussions of diction, syntax, tone, meaning, composition, and revision guide the reader through the technique of making the written word clear and agreeable to read. Exercises, model passages both literary and casual, and hundreds of amusing examples of usage gone wrong show how to choose the right path to self-expression in forceful and distinctive words.

As a youth, the author, who had two Jewish grandparents, was defined as a Jew by Vichy France; his parents, however, refused to register the family as Jews. (In March 1944 Corcos and his brother fled to Spain and joined the Allied Forces in North Africa.) States that antisemites consider Jewishness to be inherited and to embody inferior, evil traits. This view is based on two false biological premises: that there are pure races of humans, and that some races are superior to others. Rejects these premises by considering modern biology and Jewish history. The latter indicates that the Jews cannot be a race, due to their lack of sexual isolation; diversity among Jews is a result of both intermarriage and proselytism. Sees the Spanish "limpieza de sangre" statutes and the Inquisition as precursors of Nazi racism. Observes that sometimes Jews have joined antisemites in accepting biological determinism. Intermarriage in countries such as China, India, and the USA has led to considerable biological diversity among Jews and to the reduction of diversity between Jews and non-Jews, if such diversity existed at all. Stresses that if antisemites have worried about "contamination" of their "race" by the Jews they have already missed the boat since Jews have mixed with non-Jews for many centuries.

Celebrating the fortieth anniversary of this seminal book, this new edition includes an illuminating foreword by Carlos Eire and Ronald K. Rittges The seeds of the swift and sweeping religious movement that reshaped European thought in the 1500s were sown in the late Middle Ages. In this book, Steven Ozment traces the growth and dissemination of dissenting intellectual trends through three centuries to their explosive burgeoning in the Reformations—both Protestant and Catholic—of the sixteenth century. He elucidates with great clarity the complex philosophical and theological issues that inspired antagonistic schools, traditions, and movements from Aquinas to Calvin. This masterly synthesis of the intellectual and religious history of the period illuminates the impact of late medieval ideas on early modern society. With a new foreword by Carlos Eire and Ronald K. Rittgers, this modern classic is ripe for rediscovery by a new generation of students and scholars.

*The Closing of the American Mind*, a publishing phenomenon in hardcover, is now a paperback literary event. In this acclaimed number one national best-seller, one of our country's most distinguished political philosophers argues that the social/political crisis of 20th-century America is really an intellectual crisis. Allan Bloom's sweeping analysis is essential to understanding America today. It has fired the imagination of a public ripe for change.

Michael Peppiatt's biography has long been viewed by Bacon scholars as the definitive life of a fascinatingly flawed figure. —Alex Larman, *The Guardian* (Praise for Francis Bacon: Anatomy of an Enigma) The best art memoir published in years. —Spectator Peppiatt offers a window into the experiences and emotional intelligence of this great artist. —New Statesman Fascinating and engaging. —Lynn Barber, *Sunday Times* (Praise for Francis Bacon in Your Blood) While working on 'Bacon–Giacometti', a major exhibition at the Fondation Beyeler in Basel in 2018, the curator, writer, and art historian Michael Peppiatt carried out extensive research on the relationship between the two artists. "At one point I felt I could almost hear the two of them talking", he revealed. For Peppiatt, the dialogue between Francis Bacon and Alberto Giacometti has been 'turning slowly' in his

mind ever since Bacon told him in detail about his encounters with the Swiss artist, while the latter was in London in 1965 to supervise the preparations for his major exhibition at the Tate. This book, written in the form of a play, is about an imagined encounter between the two men. On the evening imagined by Peppiatt, Bacon and Giacometti enjoy a lavish dinner at Wheeler's fish restaurant, then go on to the Colony Room—Bacon's favourite club in Soho—to pursue their freely flowing conversation about life, art, and their mutual friends. After a while, the club begins to empty out, but the two artists, sensing that they may never have another occasion to talk, order more champagne...

Drawing on Julian Benda's famous *Treason of the Intellectuals*, this book exposes the damaging impact of market-driven ideology on the institution of the University, and calls for a reassertion of the values of knowledge-seeking, democracy and justice.

"Daniel W. Drezner's *The Ideas Industry* traces the trajectory of the public intellectual from the early 20th century to its present form of the "thought leader." It will reshape our understanding of contemporary public intellectual life in America and the West"--

In this elegant book, the Pulitzer Prize-winning writer explores the manifold ways in which the Civil War changed the United States forever. He confronts its costs, not only human (six hundred thousand men killed) and economic (beyond reckoning) but social and psychological. He touches on popular misconceptions, including some concerning Abraham Lincoln and the issue of slavery. The war in all its facets "grows in our consciousness," arousing complex emotions and leaving "a gallery of great human images for our contemplation."

Along with its much vaunted progress in scientific and economic realms, the twentieth century has witnessed the rise of the most brutal and oppressive regimes in the history of humankind. Even with the collapse of Marxism, current instances of "ethnic cleansing" remind us that tyranny persists in our own age and shows no sign of abating. Daniel Chirot offers an important and timely study of modern tyrants, both revealing the forces that allow them to come to power and helping us to predict where they may arise in the future.

Winner of the Independent Foreign Fiction Prize for the best translated novel of 2014, now a New Directions paperback Winner of the Independent Foreign Fiction Prize and the Hans Fallada Prize, *The End of Days*, by the acclaimed German writer Jenny Erpenbeck, consists essentially of five "books," each leading to a different death of the same unnamed female protagonist. How could it all have gone differently?—the narrator asks in the intermezzos. The first chapter begins with the death of a baby in the early twentieth-century Hapsburg Empire. In the next chapter, the same girl grows up in Vienna after World War I, but a pact she makes with a young man leads to a second death. In the next scenario, she survives adolescence and moves to Russia with her husband. Both are dedicated Communists, yet our heroine ends up in a labor camp. But her fate does not end there.... A novel of incredible breadth and amazing concision, *The End of Days* offers a unique overview of the twentieth century.

This intellectual portrait of Romain Rolland (1866-1944)--French novelist, musicologist, dramatist, and Nobel prizewinner in 1915--focuses on his experiments with political commitment against the backdrop of European history between the two world wars. Best known as a biographer of Beethoven and for his novel, *Jean-Christophe*, Rolland was one of those nonconforming writers who perceived a crisis of bourgeois society in Europe before the Great War, and who consciously worked to discredit and reshape that society in the interwar period. Analyzing Rolland's itinerary of engaged stands, David James Fisher clarifies aspects of European cultural history and helps decipher the ambiguities at the heart of all forms of intellectual engagement. Moving from text to context, Fisher organizes the book around a series of debates--Rolland's public and private collisions over specific committed stands--introducing the reader to the polemical style of French intellectual discourse and offering insight into what it means to be a responsible intellectual. Fisher presents Rolland's private ruminations, extensive research, and reexamination of the function and style of the French man of letters. He observes that Rolland experimented with five styles of commitment: oceanic mysticism linked to progressive, democratic politics; free thinking linked to antiwar dissent; pacifism and, ultimately, Gandhism; antifacism linked to anti-imperialism, antiracism, and all-out political resistance to fascism; and, most controversially, fellow traveling as a form of socialist humanism and the positive side of antifascism. Fisher views Rolland's engagement historically and critically, showing that engaged intellectuals of that time were neither naive propagandists nor dupes of political parties. David James Fisher makes a case for the committed writer and hopes to re-ignite the debate about commitment. For him, Romain Rolland sums up engagement in a striking, dialectical formula:

Due to factors such as income inequality and multiculturalism, liberal democracies have weakened considerably in the last quarter century. Democratic ideals have retreated in Venezuela, the Philippines, Hungary, Russia, and Poland. Many worry that they're on the decline in such bastions of democracy as western Europe and the United States, where fear and distrust of the status quo has opened the door to authoritarian leaders. Is there any hope of getting back to the prosperity and freedom of the mid-twentieth century? The viewpoints in this enlightening resource tackle this complex topic from a broad range of perspectives.

[Copyright: b9e022bbd832c2423c29d6bcd6c41cc4](https://www.industrydocuments.ucsf.edu/docs/b9e022)