

milton and the post secular present ethics politics terrorism cultural memory in the present

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Explore the enduring relevance of Milton's work in understanding the complex dynamics of the post-secular present. This deep dive examines critical intersections of ethics, politics, and the specter of terrorism, analyzing how cultural memory shapes our comprehension and response to these contemporary challenges.

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Milton and the Post-Secular Present

Milton and the Post-Secular Present defines and critiques the term 'post-secular' as it appears in current thought, bringing its implications into sharp relief by comparison to the pre-secular works of John Milton.

Trauma and Memory

This book explores different dimensions of trauma, both its relationship to the social sphere and to group identity, in order to open up new approaches to trauma from a healing perspective. It reflects the ways in which, over the last several decades, a growing interest in the social and cultural contexts of law and medicine has transformed the study of both these professions. The authors provide new readings of social and political phenomena - such as immigration, public health, gender discrimination, and transitional justice - in terms of trauma.

Human Rights as a Way of Life

The work of Henri Bergson, the foremost French philosopher of the early twentieth century, is not usually explored for its political dimensions. Indeed, Bergson is best known for his writings on time, evolution, and creativity. This book concentrates instead on his political philosophy—and especially on his late masterpiece, *The Two Sources of Morality and Religion*—from which Alexandre Lefebvre develops an original approach to human rights. We tend to think of human rights as the urgent international project of protecting all people everywhere from harm. Bergson shows us that human rights can also serve as a medium of personal transformation and self-care. For Bergson, the main purpose of human rights is to initiate all human beings into love. Forging connections between human rights scholarship and philosophy as self-care, Lefebvre uses human rights to channel the whole of Bergson's philosophy.

Outlaw Justice

This book offers a close reading of Romans that treats Paul as a radical political thinker by showing the relationship between Paul's perspective and that of secular political theorists. Turning to both ancient political philosophers (Plato, Aristotle, and Cicero) and contemporary post-Marxists (Agamben, Badiou, Derrida, and Žižek), Jennings presents Romans as a sustained argument for a new sort of political thinking concerned with the possibility and constitution of just socialities. Reading Romans as an essay on messianic politics in conversation with ancient and postmodern political theory challenges the stereotype of Paul as a reactionary theologian who "invented" Christianity and demonstrates his importance for all, regardless of religious affiliation or academic guild, who dream and work for a society based on respect, rather than domination, division, and death. In the current context of unjust global empires constituted by avarice, arrogance, and violence, Jennings finds in Paul a stunning vision for creating just societies outside the law.

Philosophy and Melancholy

This book traces the concept of melancholy in Walter Benjamin's early writings. Rather than focusing on the overtly melancholic subject matter of Benjamin's work or the unhappy circumstances of his own fate, Ferber considers the concept's implications for his philosophy. Informed by Heidegger's discussion of moods and their importance for philosophical thought, she contends that a melancholic mood is the organizing principle or structure of Benjamin's early metaphysics and ontology. Her novel analysis of Benjamin's arguments about theater and language features a discussion of the *Trauerspiel* book that is amongst the first in English to scrutinize the baroque plays themselves. *Philosophy and Melancholy* also contributes to the history of philosophy by establishing a strong relationship between Benjamin and other philosophers, including Leibniz, Kant, Husserl, and Heidegger.

The Mark of the Sacred

This study of religion and violence "forces us to reexamine some of our most cherished self-images of modern liberal democratic societies" (Charles Taylor). Jean-Pierre Dupuy, prophet of what he calls "enlightened doomsaying," has long warned that modern society is on a path to self-destruction. In this book, he pleads for a subversion of this crisis from within, arguing that it is our lopsided view of religion and reason that has set us on this course. In denial of our sacred origins and hubristically convinced of the powers of human reason, we cease to know our own limits: our disenchanted world leaves us defenseless against a headlong rush into the abyss of global warming, nuclear holocaust, and the other catastrophes that loom on our horizon. Reviving the religious anthropology of Max Weber, Emile Durkheim, and Marcel Mauss and in dialogue with the work of René Girard, Dupuy shows that we must remember the world's sacredness in order to keep human violence in check. A metaphysical and theological detective, he tracks the sacred in the very fields where human reason considers itself most free from everything it judges irrational: science, technology, economics, political and strategic thought. In making such claims, *The Mark of the Sacred* takes on religion bashers, secularists, and fundamentalists at once. Written by one of the deepest and most versatile thinkers of our time, it militates for a world where reason is no longer an enemy of faith. "The Mark of the Sacred is one of those rare books . . . which, in an enlightened well-organized state, should be printed and freely distributed in all schools!" —Slavoj Žižek

The Future and Its Enemies

Humans may be the only creatures conscious of having a future, but all too often we would rather not think about it. Likewise, our societies, unable to deal with radical uncertainty, do not make policies with a view to the long term. Instead, we suffer from a sense of powerlessness, collective irrationality, and perennial political discontent. In *The Future and Its Enemies*, Spanish philosopher Daniel Innerarity makes a plea for a new social contract that would commit us to moral and political responsibility with respect to future generations. He urges us to become advocates for the future in the face of enemies who, oblivious to the costs of modernization, press for endless and unproductive acceleration. His accessible book proposes a new way of confronting the unknown—one grounded in the calculation of risk. Declaring the classical right-left divide to be redundant, Innerarity presents his hopes for a renewed democracy and a politics that would find convincing ways to mediate between the priorities of the present, the heritage of the past, and the challenges that lie ahead.

Living Thought

The work of contemporary Italian thinkers, what Roberto Esposito refers to as Italian Theory, is attracting increasing attention around the world. This book explores the reasons for its growing popularity, its distinguishing traits, and why people are turning to these authors for answers to real-world issues and problems. The approach he takes, in line with the keen historical consciousness of Italian thinkers themselves, is a historical one. He offers insights into the great "unphilosophical" philosophers of life—poets, painters, politicians and revolutionaries, film-makers and literary critics—who have made Italian thought, from its beginnings, an "impure" thought. People like Machiavelli, Croce, Gentile, and Gramsci were all compelled to fulfill important political roles in the societies of their times. No wonder they felt that the abstract vocabulary and concepts of pure philosophy were inadequate to express themselves. Similarly, artists such as Dante, Leonardo Da Vinci, Leopardi, or Pasolini all had to turn to other disciplines outside philosophy in order to discuss and grapple with the messy, constantly changing realities of their lives. For this very reason, says Esposito, because Italian thinkers have always been deeply engaged with the concrete reality of life (rather than closed up in the introspective pursuits of traditional continental philosophy) and because they have looked for the answers of today in the origins of their own historical roots, Italian theory is a "living thought." Hence the relevance or actuality that it holds for us today. Continuing in this tradition, the work of Roberto Esposito is distinguished by its interdisciplinary breadth. In this book, he passes effortlessly from literary criticism to art history, through political history and philosophy, in an expository style that welcomes non-philosophers to engage in the most pressing problems of our times. As in all his works, Esposito is inclusive rather than exclusive; in being so, he celebrates the affirmative potency of life.

Political Memory and the Aesthetics of Care

With this nuanced and interdisciplinary work, political theorist Mihaela Mihai tackles several interrelated questions: How do societies remember histories of systemic violence? Who is excluded from such histories' cast of characters? And what are the political costs of selective remembering in the present? Building on insights from political theory, social epistemology, and feminist and critical race theory, Mihai argues that a double erasure often structures hegemonic narratives of complex violence: of widespread, heterogeneous complicity and of "impure" resistances, not easily subsumed to exceptionalist heroic models. In dialogue with care ethicists and philosophers of art, she then suggests that such narrative reductionism can be disrupted aesthetically through practices of "mnemonic care," that is, through the hermeneutical labor that critical artists deliver—thematically and formally—within communities' space of meaning. Empirically, the book examines both consecrated and marginalized artists who tackled the memory of Vichy France, communist Romania, and apartheid South Africa. Despite their specificities, these contexts present us with an opportunity to analyze similar mnemonic dynamics and to recognize the political impact of dissenting artistic production. Crossing disciplinary boundaries, the book intervenes in debates over collective responsibility, historical injustice, and the aesthetics of violence within political theory, memory studies, social epistemology, and transitional justice.

About Europe

The concept of the universal was born in the lands we now call Europe, yet it is precisely the universal that is Europe's undoing. All European politics is caught in a tension: to assert a European identity is to be open to multiplicity, but this very openness could dissolve Europe as such. This book reflects on Europe and its changing boundaries over the span of twenty centuries. A work of philosophy, it consistently draws on concrete events. From ancient Greece and Rome, to Christianity, to the Reformation, to the national revolutions of the twentieth century, what we today call "Europe" has been a succession of projects in the name of ecclesia or community. Empire, Church, and EU: all have been constructed in contrast to an Oriental "other." The stakes of Europe, then, are as much metaphysical as political. Redefining a series of key concepts such as world, place, transportation, and the common, this book sheds light on Europe as process by engaging with the most significant philosophical debates on the subject, including the work of Marx, Husserl, Heidegger, Pato ka, and Nancy.

Theory of Society, Volume 1

This first volume of Niklas Luhmann's two-part final work was initially published in German in 1997. The culmination of his thirty-year theoretical project to reconceptualize sociology, it offers a comprehensive description of modern society on a scale not attempted since Talcott Parsons. Beginning with an account of the fluidity of meaning and the accordingly high improbability of successful communication, Luhmann analyzes a range of communicative media, including language, writing, the printing press,

and electronic media as well as "success media," such as money, power, truth, and love, all of which structure this fluidity and make communication possible. An investigation into the ways in which social systems produce and reproduce themselves, the book asks what gives rise to functionally differentiated social systems, how they evolve, and how social movements, organizations, and patterns of interaction emerge. The advent of the computer and its networks, which trigger potentially far-reaching processes of restructuring, receive particular attention. A concluding chapter on the semantics of modern society's self-description bids farewell to the outdated theoretical approaches of "old Europe," that is, to ontological, holistic, ethical, and critical interpretations of society, and argues that concepts such as "the nation," "the subject," and "postmodernity" are vastly overrated. In their stead, "society"—long considered a suspicious term by sociologists, one open to all kinds of reification—is defined in purely operational terms. It is the always uncertain answer to the question of what comes next in all areas of communication.

The Game of Probability

There exist literary histories of probability and scientific histories of probability, but it has generally been thought that the two did not meet. Campe begs to differ. Mathematical probability, he argues, took over the role of the old probability of poets, orators, and logicians, albeit in scientific terms. Indeed, mathematical probability would not even have been possible without the other probability, whose roots lay in classical antiquity. *The Game of Probability* revisits the seventeenth and eighteenth-century "probabilistic revolution," providing a history of the relations between mathematical and rhetorical techniques, between the scientific and the aesthetic. This was a revolution that overthrew the "order of things," notably the way that science and art positioned themselves with respect to reality, and its participants included a wide variety of people from as many walks of life. Campe devotes chapters to them in turn. Focusing on the interpretation of games of chance as the model for probability and on the reinterpretation of aesthetic form as verisimilitude (a critical question for theoreticians of that new literary genre, the novel), the scope alone of Campe's book argues for probability's crucial role in the constitution of modernity.

In the Self's Place

In the Self's Place is an original phenomenological reading of Augustine that considers his engagement with notions of identity in *Confessions*. Using the Augustinian experience of *confessio*, Jean-Luc Marion develops a model of selfhood that examines this experience in light of the whole of the Augustinian corpus. Towards this end, Marion engages with noteworthy modern and postmodern analyses of Augustine's most "experiential" work, including the critical commentaries of Jacques Derrida, Martin Heidegger, and Ludwig Wittgenstein. Marion ultimately concludes that Augustine has preceded postmodernity in exploring an excess of the self over and beyond itself, and in using this alterity of the self to itself, as a driving force for creative relations with God, the world, and others. This reading establishes striking connections between accounts of selfhood across the fields of contemporary philosophy, literary studies, and Augustine's early Christianity.

The Neuro-Image

Arguing that today's viewers move through a character's brain instead of looking through his or her eyes or mental landscape, this book approaches twenty-first-century globalized cinema through the concept of the "neuro-image." Pisters explains why this concept has emerged now, and she elaborates its threefold nature through research from three domains—Deleuzian (schizoanalytic) philosophy, digital networked screen culture, and neuroscientific research. These domains return in the book's tripartite structure. Part One, on the brain as "neuroscreen," suggests rich connections between film theory, mental illness, and cognitive neuroscience. Part Two explores neuro-images from a philosophical perspective, paying close attention to their ontological, epistemological, and aesthetic dimensions. Political and ethical aspects of the neuro-image are discussed in Part Three. Topics covered along the way include the omnipresence of surveillance, the blurring of the false and the real and the affective powers of the neo-baroque, and the use of neuro-images in politics, historical memory, and war.

Testing the Limit

In exploring the nature of excess relative to a phenomenology of the limit, *Testing the Limit* claims that phenomenology itself is an exploration of excess. What does it mean that "the self" is "given"? Should we see it as originary; or rather, in what way is the self engendered from textual practices

that transgress—or hover around and therefore within—the threshold of phenomenological discourse? This is the first book to include Michel Henry in a triangulation with Derrida and Levinas and the first to critique Levinas on the basis of his interpolation of philosophy and religion. Sebbah claims that the textual origins of phenomenology determine, in their temporal rhythms, the nature of the subjectivation on which they focus. He situates these considerations within the broader picture of the state of contemporary French phenomenology (chiefly the legacy of Merleau-Ponty), in order to show that these three thinkers share a certain "family resemblance," the identification of which reveals something about the traces of other phenomenological families. It is by testing the limit within the context of traditional phenomenological concerns about the appearance of subjectivity and ipseity that Derrida, Henry, and Levinas radically reconsider phenomenology and that French phenomenology assumes its present form.

Barbarism and Its Discontents

Barbarism and civilization form one of the oldest and most rigid oppositions in Western history. According to this dichotomy, barbarism functions as the negative standard through which "civilization" fosters its self-definition and superiority by labeling others "barbarians." Since the 1990s, and especially since 9/11, these terms have become increasingly popular in Western political and cultural rhetoric—a rhetoric that divides the world into forces of good and evil. This study intervenes in this recent trend and interrogates contemporary and historical uses of barbarism, arguing that barbarism also has a disruptive, insurgent potential. Boletsi recasts barbarism as a productive concept, finding that it is a common thread in works of literature, art, and theory. By dislodging barbarism from its conventional contexts, this book reclaims barbarism's edge and proposes it as a useful theoretical tool.

Religion in Public

John Locke's theory of toleration is generally seen as advocating the privatization of religion. This interpretation has become conventional wisdom: secularization is widely understood as entailing the privatization of religion, and the separation of religion from power. This book turns that conventional wisdom on its head and argues that Locke secularizes religion, that is, makes it worldly, public, and political. In the name of diverse citizenship, Locke reconstructs religion as persuasion, speech, and fashion. He insists on a consensus that human rights are sacred insofar as humans are the creatures, and thus, the property of God. Drawing on a range of sources beyond Locke's own writings, Pritchard portrays the secular not as religion's separation from power, but rather as its affiliation with subtler, and sometimes insidious, forms of power. As a result, she captures the range of anxieties and conflicts attending religion's secularization: denunciations of promiscuous bodies freed from patriarchal religious and political formations, correlations between secular religion and colonialist education and conversion efforts, and more recently, condemnations of the coercive and injurious force of unrestricted religious speech.

Warped Mourning

"[A] superb study of Russian cultural memory makes all too clear, ghosts of the unburied dead affect literature, art, public life and mental health too." —The Economist After Stalin's death in 1953, the Soviet Union dismantled the enormous system of terror and torture that he had created. But there has never been any Russian ban on former party functionaries, nor any external authority to dispense justice. Memorials to the Soviet victims are inadequate, and their families have received no significant compensation. This book's premise is that late Soviet and post-Soviet culture, haunted by its past, has produced a unique set of memorial practices. More than twenty years after the collapse of the Soviet Union, Russia remains "the land of the unburied": the events of the mid-twentieth century are still very much alive, and still contentious. Alexander Etkind shows how post-Soviet Russia has turned the painful process of mastering the past into an important part of its political present. "Every page contains fresh, striking insights, not only in the intrinsic value of art itself, but more significantly in the process of mourning. . . . This brilliant book will be indispensable for scholars of mourning theories." —Choice "There is undoubtedly much that is new and exciting in this study of the impact of state violence on the form and content of art and scholarship in post-Stalin Russia." —Russian Review "A fascinating and haunting study of how successive Kremlin leaders and the intelligentsia have explained the Gulag and Stalin's crimes" —Strategic Europe

Spinoza Contra Phenomenology

Spinoza Contra Phenomenology fundamentally recasts the history of postwar French thought, typically presumed to have been driven by a critique of reason indebted to Nietzsche and Heidegger. Although the reception of phenomenology gave rise to many innovative developments in French philosophy, from existentialism to deconstruction, not everyone in France was pleased with this German import. This book recounts how a series of French philosophers used Spinoza to erect a bulwark against the nominally irrationalist tendencies of phenomenology. From its beginnings in the interwar years, this rationalism would prove foundational for Althusser's rethinking of Marxism and Deleuze's ambitious metaphysics. There has been a renewed enthusiasm for Spinozism of late by those who see his work as a kind of neo-vitalism or philosophy of life and affect. Peden counters this trend by tracking a decisive and neglected aspect of Spinoza's philosophy—his rationalism—in a body of thought too often presumed to have rejected reason. In the process, he demonstrates that the virtues of Spinoza's rationalism have yet to be exhausted.

The Far Reaches

"By restoring morality to phenomenology, and phenomenology to East European politics, Gubser has rewritten the intellectual history of the twentieth century." —Samuel Moyn, author of *Liberalism Against Itself* When future historians chronicle the twentieth century, they will see phenomenology as one of the preeminent social and ethical philosophies of its age. The phenomenological movement not only produced systematic reflection on common moral concerns such as distinguishing right from wrong and explaining the status of values; it also called on philosophy to renew European societies facing crisis, an aim that inspired thinkers in interwar Europe as well as later communist bloc dissidents. Despite this legacy, phenomenology continues to be largely discounted as esoteric and solipsistic, the last gasp of a Cartesian dream to base knowledge on the isolated rational mind. Intellectual histories tend to cite Husserl's epistemological influence on philosophies like existentialism and deconstruction without considering his social or ethical imprint. And while a few recent scholars have begun to note phenomenology's wider ethical resonance, especially in French social thought, its image as stubbornly academic continues to hold sway. *The Far Reaches* challenges that image by tracing the first history of phenomenological ethics and social thought in Central Europe, from its founders Franz Brentano and Edmund Husserl through its reception in East Central Europe by dissident thinkers such as Jan Patocka, Karol Wojtyła (Pope John Paul II), and Václav Havel. "In his fascinating and elegantly written book, Michael Gubser leads us away from intellectual history's traditional stomping grounds in France, Germany, and the United States, and focuses on the understudied Eastern bloc." —Edward Baring, *Modern Intellectual History*

What Is a Classic?

What Is a Classic? revisits the famous question posed by critics from Sainte-Beuve and T. S. Eliot to J. M. Coetzee to ask how classics emanate from postcolonial histories and societies. Exploring definitive trends in twentieth- and twenty-first century English and Anglophone literature, Ankhi Mukherjee demonstrates the relevance of the question of the classic for the global politics of identifying and perpetuating so-called core texts. Emergent canons are scrutinized in the context of the wider cultural phenomena of book prizes, the translation and distribution of world literatures, and multimedia adaptations of world classics. Throughout, Mukherjee attunes traditional literary critical concerns to the value contestations mobilizing postcolonial and world literature. The breadth of debates and topics she addresses, as well as the book's ambitious historical schema, which includes South Asia, Africa, the Middle East, the West Indies, Australia, New Zealand, Europe, and North America, set this study apart from related titles on the bookshelf today.

Faith as an Option

Many people these days regard religion as outdated and are unable to understand how believers can intellectually justify their faith. Nonbelievers have long assumed that progress in technology and the sciences renders religion irrelevant. Believers, in contrast, see religion as vital to society's spiritual and moral well-being. But does modernization lead to secularization? Does secularization lead to moral decay? Sociologist Hans Joas argues that these two supposed certainties have kept scholars from serious contemporary debate and that people must put these old arguments aside in order for debate to move forward. The emergence of a "secular option" does not mean that religion must decline, but that even believers must now define their faith as one option among many. In this book, Joas spells out some of the consequences of the abandonment of conventional assumptions for contemporary religion

and develops an alternative to the cliché of an inevitable conflict between Christianity and modernity. Arguing that secularization comes in waves and stressing the increasing contingency of our worlds, he calls upon faith to articulate contemporary experiences. Churches and religious communities must take into account religious diversity, but the modern world is not a threat to Christianity or to faith in general. On the contrary, Joas says, modernity and faith can be mutually enriching.

The Specter of Capital

In his brilliant interdisciplinary analysis of the global financial crisis, Joseph Vogl aims to demystify finance capitalism—with its bewildering array of new instruments—by tracing the historical stages through which the financial market achieved its current autonomy. Classical and neoclassical economic theorists have played a decisive role here. Ignoring early warnings about the instability of speculative finance markets, they have persisted in their belief in the inherent equilibrium of the market, describing even major crises as mere aberrations or adjustments and rationalizing dubious financial practices that escalate risk while seeking to manage it. "The market knows best": this is a secular version of Adam Smith's faith in the market's "invisible hand," his economic interpretation of eighteenth-century providentialist theodicy, which subsequently hardened into an "oikodicy," an unquestioning belief in the self-regulating beneficence of market forces. Vogl shows that financial theory, assisted by mathematical modeling and digital technology, itself operates as a "hidden hand," pushing economic reality into unknown territory. He challenges economic theorists to move beyond the neoclassical paradigm to discern the true contours of the current epoch of financial convulsions.

Milton and the Politics of Public Speech

Using Hannah Arendt's account of the Greek polis to explain Milton's fascination with the idea of public speech, this study reveals what is distinctive about his conception of a godly, republican oratory and poetics. The book shows how Milton uses rhetorical theory - its ideas, techniques and image patterns - to dramatise the struggle between 'good' and 'bad' oratory, and to fashion his own model of divinely inspired public utterance. Connecting his polemical and imaginative writing in new ways, the book discusses the subliminal rhetoric at work in Milton's political prose and the systematic scrutiny of the power of oratory in his major poetry. By setting Milton in the context of other Civil War polemicists, of classical political theory and its early modern reinterpretations, and of Renaissance writing on rhetoric and poetic language, the book sheds new light on his work across several genres, culminating in an extended Arendtian reading of his 'Greek' drama *Samson Agonistes*.

Play Among Books

How does coding change the way we think about architecture? This question opens up an important research perspective. In this book, Miro Roman and his AI Alice_ch3n81 develop a playful scenario in which they propose coding as the new literacy of information. They convey knowledge in the form of a project model that links the fields of architecture and information through two interwoven narrative strands in an "infinite flow" of real books. Focusing on the intersection of information technology and architectural formulation, the authors create an evolving intellectual reflection on digital architecture and computer science.

Transcolonial Maghreb

Transcolonial Maghreb offers the first thorough analysis of the ways in which Moroccan, Algerian, and Tunisian writers have engaged with the Palestinian question and the Palestinian-Israeli conflict for the past fifty years. Arguing that Palestine has become the figure par excellence of the colonial in the purportedly postcolonial present, the book reframes the field of Maghrebi studies to account for transversal political and aesthetic exchanges across North Africa and the Middle East. Olivia C. Harrison examines and contextualizes writings by the likes of Abdellatif Laâbi, Kateb Yacine, Ahlam Mosteghanemi, Albert Memmi, Abdelkebir Khatibi, Jacques Derrida, and Edmond El Maleh, covering a wide range of materials that are, for the most part, unavailable in English translation: popular theater, literary magazines, television series, feminist texts, novels, essays, unpublished manuscripts, letters, and pamphlets written in the three main languages of the Maghreb—Arabic, French, and Berber. The result has wide implications for the study of transcolonial relations across the Global South.

The Story of Reason in Islam

In *The Story of Reason in Islam*, leading public intellectual and political activist Sari Nusseibeh narrates a sweeping intellectual history—a quest for knowledge inspired by the Qu'ran and its language, a quest that employed Reason in the service of Faith. Eschewing the conventional separation of Faith and Reason, he takes a fresh look at why and how Islamic reasoning evolved over time. He surveys the different Islamic schools of thought and how they dealt with major philosophical issues, showing that Reason pervaded all disciplines, from philosophy and science to language, poetry, and law. Along the way, the best known Muslim philosophers are introduced in a new light. Countering received chronologies, in this story Reason reaches its zenith in the early seventeenth century; it then trails off, its demise as sudden as its appearance. Thereafter, Reason loses out to passive belief, lifeless logic, and a self-contained legalism—in other words, to a less flexible Islam. Nusseibeh's speculations as to why this occurred focus on the fortunes and misfortunes of classical Arabic in the Islamic world. Change, he suggests, may only come from the revivification of language itself.

Exhibiting Atrocity

Today, nearly any group or nation with violence in its past has constructed or is planning a memorial museum as a mechanism for confronting past trauma, often together with truth commissions, trials, and/or other symbolic or material reparations. *Exhibiting Atrocity* documents the emergence of the memorial museum as a new cultural form of commemoration, and analyzes its use in efforts to come to terms with past political violence and to promote democracy and human rights. Through a global comparative approach, Amy Sodaro uses in-depth case studies of five exemplary memorial museums that commemorate a range of violent pasts and allow for a chronological and global examination of the trend: the U.S. Holocaust Memorial Museum in Washington, DC; the House of Terror in Budapest, Hungary; the Kigali Genocide Memorial Centre in Rwanda; the Museum of Memory and Human Rights in Santiago, Chile; and the National September 11 Memorial Museum in New York. Together, these case studies illustrate the historical emergence and global spread of the memorial museum and show how this new cultural form of commemoration is intended to be used in contemporary societies around the world.

Memory Politics in Contemporary Russia

This book examines the societal dynamics of memory politics in Russia. Since Vladimir Putin became president, the Russian central government has increasingly actively employed cultural memory to claim political legitimacy and discredit all forms of political opposition. The rhetorical use of the past has become a defining characteristic of Russian politics, creating a historical foundation for the regime's emphasis on a strong state and centralised leadership. Exploring memory politics, this book analyses a wide range of actors, from the central government and the Russian Orthodox Church, to filmmaker and cultural heavyweight Nikita Mikhalkov and radical thinkers such as Aleksandr Dugin. In addition, in view of the steady decline in media freedom since 2000, it critically examines the role of cinema and television in shaping and spreading these narratives. Thus, this book aims to gain a better understanding of the various means through which the Russian government practices its memory politics (e.g., the role of state media) and, on the other hand, to sufficiently value the existence of alternative and critical voices and criticism that existing studies tend to overlook. Contributing to current debates in the field of memory studies and of current affairs in Russia and Eastern Europe, this book will be of interest to scholars working in the fields of Russian Studies, Cultural Memory Studies, Nationalism and National Identity, Political Communication, Film, Television and Media Studies.

Culture and the Death of God

Offers new observations on the persistence of God in modern times, and considers how the war on terror and a post-9/11 society has impacted atheism.

Militant Islam

Militant Islam provides a sociological framework for understanding the rise and character of recent Islamic militancy. It takes a systematic approach to the phenomenon and includes analysis of cases from around the world, comparisons with militancy in other religions, and their causes and consequences. The sociological concepts and theories examined in the book include those associated with social closure, social movements, nationalism, risk, fear and 'de-civilising'. These are applied within three main themes; characteristics of militant Islam, multi-layered causes and the consequences of militancy, in particular Western reactions within the 'war on terror'. Interrelationships between religious

and secular behaviour, 'terrorism' and 'counter-terrorism', popular support and opposition are explored. Through the examination of examples from across Muslim societies and communities, the analysis challenges the popular tendency to concentrate upon 'al-Qa'ida' and the Middle East. This book will be of interest to students of Sociology, Political Science and International Relations, in particular those taking courses on Islam, religion, terrorism, political violence and related regional studies.

Age of Anger

How can we explain the origins of the great wave of paranoid hatreds that seem inescapable in our close-knit world - from American 'shooters' and ISIS to Trump, from a rise in vengeful nationalism across the world to racism and misogyny on social media? In *Age of Anger*, Pankaj Mishra answers our bewilderment by casting his gaze back to the eighteenth century, before leading us to the present. He shows that as the world became modern those who were unable to fulfil its promises - freedom, stability and prosperity - were increasingly susceptible to demagogues. The many who came late to this new world or were left, or pushed, behind, reacted in horrifyingly similar ways: intense hatred of invented enemies, attempts to re-create an imaginary golden age, and self-empowerment through spectacular violence. It was from among the ranks of the disaffected that the militants of the 19th century arose - angry young men who became cultural nationalists in Germany, messianic revolutionaries in Russia, bellicose chauvinists in Italy, and anarchist terrorists internationally. Today, just as then, the wider embrace of mass politics, technology, and the pursuit of wealth and individualism has cast many more billions adrift in a literally demoralized world, uprooted from tradition but still far from modernity - with the same terrible results. Making startling connections and comparisons, *Age of Anger* is a book of immense urgency and profound argument. It is a history of our present predicament unlike any other.

Cultural Memory Studies

This handbook represents the interdisciplinary and international field of "cultural memory studies" for the first time in one volume. Articles by renowned international scholars offer readers a unique overview of the key concepts of cultural memory studies. The handbook not only documents current research in an unprecedented way; it also serves as a forum for bringing together approaches from areas as varied as sociology, political sciences, history, theology, literary studies, media studies, philosophy, psychology, and neurosciences. "Cultural memory studies" – as defined in this handbook – came into being at the beginning of the 20th century, with the works of Maurice Halbwachs on *mémoire collective*. In the course of the last two decades this area of research has witnessed a veritable boom in various countries and disciplines. As a consequence, the study of the relation of "culture" and "memory" has diversified into a wide range of approaches. This handbook is based on a broad understanding of "cultural memory" as the interplay of present and past in sociocultural contexts. It presents concepts for the study of individual remembering in a social context, group and family memory, national memory, the various media of memory, and finally the host of emerging transnational lieux de mémoire such as 9/11.

Post-Secular Society

Post-Secular Society argues for several characteristics of the secular: the experience of living in a secular age and the experience of living without religion as a normal condition. Religion in the West is often seen as marked by both innovation and disarray. In spite of differing approaches and perspectives of secularization, rational choice and de-secularization, many scholars agree that the West is experiencing a general "resurgence" of religion across most Western societies. *Post-Secular Society* discusses the changes in religion related to globalization and New Age forms of popular religion. The contributors review religion that is rooted in the globalized political economy and the relationship of post-secularism to popular consumer culture. Also reviewed is innovative discourse as a religious belief system, theories of the post-secular, religious, and spiritual well-being, and healing practices in Finland and environmentalism. This paperback edition includes a new preface by Peter Nynas.

Albion's Seed

This fascinating book is the first volume in a projected cultural history of the United States, from the earliest English settlements to our own time. It is a history of American folkways as they have changed through time, and it argues a thesis about the importance for the United States of having been British in its cultural origins. While most people in the United States today have no British ancestors, they have assimilated regional cultures which were created by British colonists, even while preserving ethnic

identities at the same time. In this sense, nearly all Americans are "Albion's Seed," no matter what their ethnicity may be. The concluding section of this remarkable book explores the ways that regional cultures have continued to dominate national politics from 1789 to 1988, and still help to shape attitudes toward education, government, gender, and violence, on which differences between American regions are greater than between European nations.

Utopia

Utopia is a work of fiction and socio-political satire by Thomas More published in 1516 in Latin. The book is a frame narrative primarily depicting a fictional island society and its religious, social and political customs. Many aspects of More's description of Utopia are reminiscent of life in monasteries.

Inventing the Future

A major new manifesto for the end of capitalism Neoliberalism isn't working. Austerity is forcing millions into poverty and many more into precarious work, while the left remains trapped in stagnant political practices that offer no respite. Inventing the Future is a bold new manifesto for life after capitalism. Against the confused understanding of our high-tech world by both the right and the left, this book claims that the emancipatory and future-oriented possibilities of our society can be reclaimed. Instead of running from a complex future, Nick Srnicek and Alex Williams demand a postcapitalist economy capable of advancing standards, liberating humanity from work and developing technologies that expand our freedoms. This new edition includes a new chapter where they respond to their various critics.

The Museum as a Political Instrument. Post-Soviet Memories and Conflicts

Martha Nussbaum proposes a kind of feminism that is genuinely international.

Women and Human Development

Byrd uses Critical Theory to reject the 'clash-of-civilizations' thesis, and compellingly argue for the compatibility of Islam and secularism.

Islam in a Post-Secular Society