

# History Of Political Ideas Volume 7 The New Order And Last Orientation

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## History of Political Ideas, Volume 8

Reaching into our own time, *Crisis and the Apocalypse of Man* confronts the disintegration of traditional sources of meaning and the correlative attempt to generate new sources of order from within the self. Voegelin allows us to contemplate the crisis in its starkest terms as the apocalypse of man that now seeks to replace the apocalypse of God. The totalitarian upheaval that convulsed Voegelin's world, and whose aftermath still defines ours, is only the external manifestation of an inner spiritual turmoil. Its roots have been probed throughout the eight volumes of *History of Political Ideas*, but its emergence is marked by the age of Enlightenment. In our postmodern era, discussions of the collapse of the "enlightenment project" have become commonplace. Voegelin compels us to follow the great-souled individuals who sought to go from disintegration of the present toward evocations of order for the future. Such thinkers as Comte, Bakunin, and Marx suffered through the crisis and fully understood the need for a new outpouring of the spirit. They resolved to supply the deficiency themselves. As a consequence they launched us irrevocably on the path of the apocalypse of man. One of the great merits of Voegelin's analysis is his exposition of the pervasive character of this crisis. It is not confined to the megalomaniacal dreamers of a revolutionary apocalypse; rather, echoes of it are found in the more moderate Enlightenment preoccupation with progress to be attained through application of the scientific method. Faith in the capacity of instrumental reason to answer the ultimate questions of human existence defined men such as Voltaire, Helvétius, Diderot, D'Alembert, and Condorcet. It remains the authoritative faith of our world today, Voegelin argues, demonstrated by our continuing inability to step outside the parameters of the Enlightenment. Are we condemned, then, to oscillate between the rational incoherence of a science that never delivers on its promises and a now discredited revolutionary idealism that wreaks havoc in practice? This is the question toward which Voegelin's final volume points. While not direct, his response is evident everywhere. *Crisis and the Apocalypse of Man* could have been written only by a man who had reached his own resolution of the crisis.

## The Collected Works

Reaching from the decline of the Greek Polis to Saint Augustine, Voegelin demonstrates that the spiritual disintegration of the Hellenic world inaugurated a long process of transition in the self-understanding of Mediterranean and European man. At the heart of his interpretation is the powerful account of Apostolic Christianity's political implications and the work of the early church fathers. Voegelin's consideration of the political philosophy of Rome and his unique analysis of Greek and early Roman law are of particular interest. Annotation copyrighted by Book News, Inc., Portland, OR

### History of Political Ideas: The new order and last orientation

This book explores how taxation is related to the role of the state and its relationship with its constituents, the concept of private property rights, the concepts of societal fairness and justice, and the battle between the individual and the collective. This book appeals to students and scholars who want to know how philosophers in the past and present think about taxation, and how their thinking has developed through cross-influencing. There exists no comprehensive study providing such an overview. This book is a foundational study on the philosophical justification of taxation (qualitative aspect) and the normative qualifications required of tax law to constitute tax that is just and fair (distributive or quantitative aspect). The latter includes evaluation of what type of tax is morally correct or acceptable to realize distributive justice. This book covers periods from the Enlightenment era until the present. The philosophers are grouped together in schools of thought and each chapter except for chapter 1 and chapter 13, are dedicated to a specific philosophical school. Moreover, this book aims to provide an overview of each school of thinking and the individual philosophers, including placing them in the context of their times. The book has particular importance as the study of taxation is an underdeveloped area of political and legal philosophy.

### History of Political Ideas: The New Order and Last Orientation

The authors in this volume demonstrate that Voegelin's erudition on topics such as revolutionary change, ideological fervor, industrialization, globalism, and the place for reason and how it may be cultivated in complex time's remains as meaningful today as it was in the 1950s.

### History of Political Ideas

Political philosophy is nothing other than looking at things political under the aspect of eternity. This book invites us to look philosophically at political things in J.R.R. Tolkien's legendarium, demonstrating that Tolkien's potent mythology can be brought into rich, fruitful dialogue with works of political philosophy and political theology as different as Plato's *Timaeus*, Aquinas' *De Regno*, Hobbes's *Leviathan*, and Erik Peterson's "Monotheism as a Political Problem." It concludes that a political reading of Tolkien's work is most luminous when conducted by the harmonious lights of *fides et ratio* as found in the thought of Thomas Aquinas. A broad study of Tolkien and the political is especially pertinent in that the legendarium operates on two levels. As a popular mythology it is, in the author's own words "a really long story that would hold the attention of readers, amuse them, delight them, and at times maybe excite them or deeply move them." But the stories of *The Silmarillion* and *The Lord of the Rings* contain deeper teachings that can only be drawn out when read philosophically. Written from the vantage of a mind that is deeply Christian, Tolkien's stories grant us a revelatory gaze into the major political problems of modernity—from individualism to totalitarianism, sovereignty to surveillance, terror to technocracy. As an "outsider" in modernity, Tolkien invites us to question the modern in a manner that moves beyond reaction into a vivid and compelling vision of the common good.

### History of Political Ideas: The new order and last orientation

This book reconstructs and brings together the work of a number of social and political theorists in order to gain new insight on the emergence and character of modern Western society. It examines the intersection point of social theory and historical sociology in a new theoretical approach called "reflexive historical sociology". There is analysis of the works of Max Weber, Michel Foucault, Norbert Elias, Eric Voegelin and a number of others. The book is divided into three parts. Part 1 examines the works of Eric Voegelin, Norbert Elias, Lewis Mumford and Franz Borkenau. Part 2 is concerned with the major conceptual tools such as experience, liminality, process, symbolisation, figuration, order, dramatisation and reflexivity, and themes such as the history of forms of thought, subjectivity, knowledge and closed

space and regulated time. Finally, the book examines the most important insights of the thinkers discussed, concerning the historical processes that led to modernity.

### History of Political Ideas

A collection of essays by social theorists, historical sociologists and area specialists in classical, biblical and Asian studies. The contributions deal with cultural transformations in major civilizational centres during the "Axial Age," the middle centuries of the last millennium BCE, and their long-term consequences.

### The New Order and Last Orientation

The Modern Philosophical Revolution breaks new ground by demonstrating the continuity of European philosophy from Kant to Derrida. Much of the literature on European philosophy has emphasised the breaks that have occurred in the course of two centuries of thinking. But as David Walsh argues, such a reading overlooks the extent to which Kant, Hegel, and Schelling were already engaged in the turn toward existence as the only viable mode of philosophising. Where many similar studies summarise individual thinkers, this book provides a framework for understanding the relationships between them. Walsh thus dispels much of the confusion that assails readers when they are only exposed to the bewildering range of positions taken by the philosophers he examines. His book serves as an indispensable guide to a philosophical tradition that continues to have resonance in the post-modern world.

### Political Philosophy and Taxation

"This volume of The Collected Works contains essays published by Eric Voegelin between 1929 and 1933, the period between the publication of his first book, *On the Form of the American Mind*, and Hitler's rise to power, as well as Voegelin's two books analyzing the explosive race issues posed by National Socialism. The essays herein reflect the intellectual and political tumult of the period and their author's maturing grasp of political reality as he moved away from positivism and Kelsen's "Pure Theory of Law" toward a more refined and open philosophical stance. The heart of this shift is signaled by his emphasis on philosophical anthropology and on the decisive importance of the moral substance basic to political communities." "The topics of the essays are grouped around major themes in sociological theory, political science, and the theory of law. They illuminate the theoretical and practical impact of Voegelin's experiences in America as he increasingly engages European theories of state, especially the social theories of leading French and German scholars. In content, these essays include such pragmatic concerns as American theories of property, economic transactions, due process of law, and Austrian constitutional reforms." --Book Jacket.

### Eric Voegelin Today

Between 1933 & 1938, Eric Voegelin published four books that expressly stated his opposition to the increasingly powerful Hitler regime. As a result, he was forced to leave his homeland in 1938. Twenty years later, he returned to Germany as a professor of political science at Ludwig-Maximilian University. Voegelin's homecoming allowed him the opportunity to voice once again his opinions on the Nazi regime & its aftermath. In 1964 at the University of Munich, Voegelin gave a series of memorable lectures on what he considered "the central German experiential problem" of his time: Adolf Hitler's rise to power, the reasons for it, & its consequences for post-Nazi Germany. For Voegelin, these questions demanded a scrutiny of the mentality of individual Germans & of the order of German society during & after the Nazi period. *Hitler & the Germans*, published here for the first time, offers Voegelin's most extensive & detailed critique of the Hitler era. Voegelin interprets this era in terms of the basic diagnostic tools provided by the philosophy of Plato & Aristotle, Judeo-Christian culture, & contemporary German-language writers like Heimito von Doderer, Karl Kraus, Thomas Mann, & Robert Musil. His inquiry uncovers a historiography that was substantially unhistoric: a German Evangelical Church that misinterpreted the Gospel, a German Catholic Church that denied universal humanity, & a legal process enmeshed in criminal homicide. *Hitler & the Germans* provides a profound alternative approach to the topic of the individual German's entanglement in the Hitler regime & its continuing implications. This comprehensive reading of the Nazi period has yet to be matched.

### Order and History

Annotation Contains some of Voegelin's most provocative and interesting work, including his first publications after he fled Vienna; a summary of the two volumes on the growth of the race idea first published in 1933; his analysis of the diplomatic correspondence conducted between the Western powers, the papacy, and the Great Khans; a study of the grounds of much of modern philosophy and of all modern political ideologies; surveys of the state of political theory in the late 40s; studies of utopian thought; and a concluding essay that explores the intricacies of "Gnostic Politics." Edited by Sandoz, director of the Eric Voegelin Institute for American Renaissance Studies at Louisiana State University. Annotation c. Book News, Inc., Portland, OR (booknews.com).

### Middle-earth and the Return of the Common Good

Published in Vienna in 1936, *The Authoritarian State* by Eric Voegelin has remained virtually unknown to the public until now. Sales of the German edition were halted following the Nazi invasion of Austria in 1938, & the entire printing was later destroyed by wartime bombing. In this volume, Voegelin offers a critical examination of the most prominent European theories of state & constitutional law of the period while providing a political & historical analysis of the Austrian situation. He discusses the dismissal of Parliament in 1933, the civil war, the murder of Federal Chancellor Dollfuss, the adoption of the "Authoritarian Constitution" of 1934, & the predicament of being sandwiched between Hitler & Mussolini. A radical critique of Hans Kelsen's pure theory of law lies at the heart of this work, marking Voegelin's definitive departure from Neo-Kantian epistemology. For the first time, Voegelin elaborates on the important distinction between theoretical concepts & political symbols as a basis for explaining the nontheoretical & speculative character of ideologies, both left & right. He shows that total & authoritarian are symbols of ideological self-interpretation that have no theoretical value, a distinction basic to his later work in *The New Science of Politics*. Available for the first time in English, *The Authoritarian State* is a valuable addition to the Voegelin canon & to the field of intellectual history in general.

### Reflexive Historical Sociology

The period covered by the material published in this volume marks the transition in Eric Voegelin's career from Louisiana to Munich. After twenty years in the United States, in 1958 Voegelin accepted an invitation to fill the political science chair at Ludwig Maximilian University, a position left vacant throughout the Nazi period and last occupied by the famous Max Weber, who had died in 1920. The themes most prominent in the fourteen items reprinted here reflect the concerns of a transition, not only in a scholar's career, and in the momentous shifts in world politics taking place around him, but also in the development of his understanding of the stratification of reality and the attendant demands for a science of human affairs adequate to the challenges posed by the persistent crisis of the West in its latest configurations and by contemporary philosophy. Several of the items herein originated as talks to a specific organization on problems facing German democratization and the development of a market economy amid the ruins of a fragmented culture and infrastructure in a society without historically evolved institutional supports for a satisfactory social and political order. Accordingly, pragmatic matters occupy a central place in a number of these pieces, especially the overriding question of how Germany could move from an illiberal and ideological political order into a modern liberal democratic one. Those accustomed to the theoretical profundity of Voegelin's writings may find welcome relief in the down-to-earth, commonsensical drift of this material addressed, often, to laymen and businessmen. But, of course, the philosophical subject matter lurks everywhere. It finds full expression in several instances as the controlling context of even the least pretentious presentations. One of the attractions of these essays is what the author brings forward as serviceable elementary guideposts under adverse conditions of intellectual disarray, social decay, and turmoil.

### Axial Civilizations And World History

This first of two volumes of Voegelin's miscellaneous papers brings together crucial writings, published for the first time, from the early, formative period of this scholar's thought. The book begins with Voegelin's dissertation on sociological method, completed under the direction of Othmar Spann and Hans Kelsen at the University of Vienna in 1922. It reveals an intimate knowledge of the writings of Georg Simmel and a skillful use of insights gained from Edmund Husserl's *Logical Investigations* and *Ideas*. The dissertation, and other smaller pieces written at this time, addresses problems that remained of great importance to Voegelin throughout his life: the relation of insight to language, the structure of the human being, and the human's spiritual center. They disclose both Voegelin's theoretical

reference points during these early years, including the thought of Henri Bergson, Othmar Spann, Georg Simmel, and Edmund Husserl, as well the young scholar's remarkably independent approach to theoretical problems. Moreover, this volume includes a work that is fundamental to an understanding of Voegelin's theoretical development: his extended study on the "theory of governance," written between 1930 and 1932. It follows the issues that confront political society to their roots in the soul and in the soul's relationship to the ground of being. The *Theory of Governance and Other Miscellaneous Papers* presents a meditative-exegetic study of texts from Augustine, Descartes, and Husserl, early examples of the meditations that became central to Voegelin's later work. Other essays included in this volume such as "Theory of Law" and "Political Theory as Human Science" develop these theoretical insights and refine Voegelin's methodological tools. This volume will be of interest to all scholars of the work of Eric Voegelin and of the refoundation of political philosophy in the twentieth century in general.

### Disturbing Revelation: Leo Strauss, Eric Voegelin, and the Bible

In 1924, not quite two years after receiving his doctorate from the University of Vienna, Eric Voegelin was named a Laura Spelman Rockefeller Memorial Fellow and thus given the opportunity to pursue postdoctoral studies in the United States. For the next twenty-four months, Voegelin worked with some of the most creative scholars in America and at several of the country's great universities, an experience that undoubtedly influenced his scholarly and personal perspectives throughout his life. A more immediate result was the publication in 1928 of *On the Form of the American Mind*, the young philosopher's first major work, in which his acute perceptions and analyses combine with a conceptual vocabulary struggling to find its own coherence and form. Voegelin begins his inquiry into the form of the American mind with a complex discussion of the concepts of time and existence in European and American philosophy and continues with an extended interpretation of George Santayana, a study of the Puritan mystic Jonathan Edwards, a presentation on Anglo-American jurisprudence, and a consideration of the historian, economist, and political scientist John R. Commons (Voegelin was particularly interested in Commons' views on the mental, political, social, and economic aspects of democracy in modern urban and industrial America). Although admitting that this diversity of themes seems only loosely connected," Voegelin demonstrates the actual overall unity of these various subjects: each concerns linguistic expressions of a theoretical nature. Analysis of *On the Form of the American Mind* indicates that Voegelin integrated the approaches of *Lebensphilosophie* into what Georg Misch called the "philosophical combination of anthropology and history," which characterized contemporary trends within the discourse of the *Geisteswissenschaften* and finally resulted in a theoretical paradigm of philosophical anthropology. Jürgen Gebhardt and Barry Cooper provide access to this brilliant study with their two-part introduction. The first part considers *On the Form of the American Mind* in the context of methodological debates ongoing in Germany at the time Voegelin was writing the book; the second describes Voegelin's American experience and compares his work with similar studies written during the post-World War I period.

### The Modern Philosophical Revolution

*The Politics of Imagination* offers a multidisciplinary perspective on the contemporary relationship between politics and the imagination. What role does our capacity to form images play in politics? And can we define politics as a struggle for people's imagination? As a result of the increasingly central place of the media in our lives, the political role of imagination has undergone a massive quantitative and a qualitative change. As such, there has been a revival of interest in the concept of imagination, as the intimate connections between our capacity to form images and politics becomes more and more evident. Bringing together scholars from different disciplines and theoretical outlooks, *The Politics of Imagination* examines how the power of imagination reverberates in the various ambits of social and political life: in law, history, art, gender, economy, religion and the natural sciences. And it will be of considerable interest to those with contemporary interests in philosophy, political philosophy, political science, legal theory, gender studies, sociology, nationalism, identity studies, cultural studies, and media studies.

### Selected Book Reviews

Voegelin's Munich years, while not without controversy, can be seen as the most successful time in his life, as well as his most creative and prolific as a political philosopher. During that time, Voegelin worked on volume IV of *Order and History*, and the letters written to successive directors of the Louisiana State University Press, as well as to friends and colleagues, give a vivid account of the changing nature of this

seminal project. Voegelin's letters written between 1969 and 1984 provide compelling evidence of the intellectual vigor that characterized his work throughout his life and continued virtually undiminished until the last weeks before his death. Voegelin's realism, his sharp wit, and his superbly developed sense of irony remain evident in the correspondence throughout all these years.

#### The Collected Works of Eric Voegelin: Modernity without restraint

This volume contains selected correspondence written by Eric Voegelin during the period 1924 to 1949. The Editorial Board of the Collected Works of Eric Voegelin agreed from the beginning that a representative number of Voegelin's letters should complete the edition in an attempt to provide the reader with insights into Voegelin's intellectual life and into the fundamental experiences that went into shaping the growth of his personality. It was the board's aim to select material in accordance with the guidelines that Voegelin himself laid down as fundamental to a hermeneutical understanding of spiritual reality. Voegelin wrote that, in studying a thinker, one must try to elucidate the biographical "radices of philosophizing." He said that one must penetrate to the "experiences that impel [him] toward reflection, and do so because they have excited consciousness to the 'awe' of existence." Voegelin made these remarks on the occasion of conducting anamnestic experiments, which reveal the motivational center of his own life. At the core of Voegelin's concept of political science is a noetic interpretation of man, society, and history that confronts the conception of order prevalent in the surrounding society with the criteria of the critical knowledge of order. From the 1930s onward, Voegelin labored to find a satisfactory self-reflexive explication of the principles of a contemplative understanding of human reality, one grounded in the spiritual experience of reason. Naturally, it is the published word that determines a thinker's scholarly stature. But Voegelin's letters also grant insight into the development of his thought; document the author's struggle with himself, the telos of his scholarship; and reveal an often involuntary conflict with his life-world. These letters shed light on an ongoing and open-ended thought process from which a multifaceted, sometimes apparently contradictory, work emerged. Because of the enormous number of letters that Voegelin wrote in his later years--now published in the second volume of the Selected Correspondence (Volume 30 of the Collected Works)--the editors agreed that these books would contain only letters from Eric Voegelin. While such a selection of letters cannot provide the completeness that the publication of both dialogue partners would provide, nevertheless they reveal Voegelin's ongoing reflection on human affairs. They reveal patterns of thought and their development in the atmosphere of intimate communication that personal and intellectual "elective affinities" produce, and they also disclose the silences that accompany such discourse. This volume is certain to interest all readers concerned with political theory and with better understanding of Voegelin's intellectual pilgrimage from his earliest academic years to his emergence as one of the most significant philosophers of our time.

#### Hitler and the Germans

A biographical and bibliographical guide to current writers in all fields including poetry, fiction and nonfiction, journalism, drama, television and movies. Information is provided by the authors themselves or drawn from published interviews, feature stories, book reviews and other materials provided by the authors/publishers.

#### Published Essays

Analyzing the relationship between religion and politics throughout the Middle East, Africa, and the United States, as well as classical and medieval political philosophical sources, *Challenging Theocracy* critiques the contemporary formation of theocracy and the persistence of theocratic ideas around the world.

#### The Authoritarian State

Recent events have focused attention on the perceived differences and tensions between the Muslim world and the modern West. As a major strand of Western public discourse has it, Islam appears resistant to internal development and remains inherently pre-modern. However Muslim societies have experienced most of the same structural changes that have impacted upon all societies: massive urbanisation, mass education, dramatically increased communication, the emergence of new types of institutions and associations, some measure of political mobilisation, and major transformations of the economy. These developments are accompanied by a wide range of social movements and by complex and varied religious and ideological debates. This textbook is a pioneering study providing

an introduction to and overview of the debates and questions that have emerged regarding Islam and modernity. Key issues are selected to give readers an understanding of the complexity of the phenomenon from a variety of disciplinary perspectives. The various manifestations of modernity in Muslim life discussed include social change and the transformation of political and religious institutions, gender politics, changing legal regimes, devotional practices and forms of religious association, shifts in religious authority, and modern developments in Muslim religious thought.

#### Published Essays, 1953-1965

This book analyzes the effect of John Locke's political thought on American political culture today. By analyzing nearly the entirety of Locke's political and philosophical writings, this book shows that Locke's thought has helped to cultivate the incivility seen in recent years in American politics.

#### The Theory of Governance and Other Miscellaneous Papers, 1921-1938

Unlike regionalism in architecture, which has been widely discussed in recent years, nationalism in architecture has not been so well explored and understood. However, the most powerful collective representation of a nation is through its architecture and how that architecture engages the global arena by expressing, defining and sometimes negating a sense of nation in order to participate in the international world. Bringing together case studies from Europe, North and South America, the Middle East, Africa, Asia and Australia, this book provides a truly global exploration of the relationship between architecture and nationalism, via the themes of regionalism and representation, various national building projects, ethnic and trans-national expression, national identities and histories of nationalist architecture and the philosophies and sociological studies of nationalism. It argues that nationalism needs to be trans-national as a notion to be critically understood and the geographical scope of the proposed volume reflects the continuing relevance of the topic within current architectural scholarship as an overarching notion. The interdisciplinary essays are coherently grouped together in three thematic sections: Revisiting Nationalism, Interpreting Nationalism and Questioning Nationalism. These chapters, offer vignettes of the protean appearances of nationalism across nations, and offer a basis of developing wider knowledge and critically situated understanding of the question, beyond a singular nation's limited bounds.

#### On the Form of the American Mind

The first English translation of the first of three versions of this unfinished work by Schelling. In 1810, after establishing a reputation as Europe's most prolific philosopher, F. W. J. Schelling embarked on his most ambitious project, *The Ages of the World*. For over a decade he produced multiple drafts of the work before finally conceding its failure, a "failure" in which Heidegger, Jaspers, Voegelin, and many others have discerned a pivotal moment in the history of philosophy. Slavoj Žižek calls this text the "vanishing mediator," the project that, even while withheld and concealed from view, connects the epoch of classical metaphysics that stretches from Plato to Hegel with the post-metaphysical thinking that began with Marx and Kierkegaard. Although drafts of the second and third versions from 1813 and 1815 have long been available in English, this translation by Joseph P. Lawrence is the first of the initial 1811 text. In his introductory essay, Lawrence argues for the importance of this first version of the work as the one that reveals the full sweep of Schelling's intended project, and he explains its significance for concerns in modern science, history, and religion.

#### Published Essays, 1929-1933

From Kant to Kierkegaard, from Hegel to Heidegger, continental philosophers have indelibly shaped the trajectory of Western thought since the eighteenth century. Although much has been written about these monumental thinkers, students and scholars lack a definitive guide to the entire scope of the continental tradition. The most comprehensive reference work to date, this eight-volume *History of Continental Philosophy* will both encapsulate the subject and reorient our understanding of it. Beginning with an overview of Kant's philosophy and its initial reception, the *History* traces the evolution of continental philosophy through major figures as well as movements such as existentialism, phenomenology, hermeneutics, and poststructuralism. The final volume outlines the current state of the field, bringing the work of both historical and modern thinkers to bear on such contemporary topics as feminism, globalization, and the environment. Throughout, the volumes examine important philosophical figures and developments in their historical, political, and cultural contexts. The first reference of its kind, *A History of Continental Philosophy* has been written and edited by internationally recognized experts

with a commitment to explaining complex thinkers, texts, and movements in rigorous yet jargon-free essays suitable for both undergraduates and seasoned specialists. These volumes also elucidate ongoing debates about the nature of continental and analytic philosophy, surveying the distinctive, sometimes overlapping characteristics and approaches of each tradition. Featuring helpful overviews of major topics and plotting road maps to their underlying contexts, *A History of Continental Philosophy* is destined to be the resource of first and last resort for students and scholars alike.

#### The Drama of Humanity and Other Miscellaneous Papers, 1939-1985

*Secularizing Islamists?* provides an in-depth analysis of two Islamist parties in Pakistan, the highly influential Jama'at-e-Islami and the more militant Jama'at-ud-Da'wa, widely blamed for the November 2008 terrorist attack in Mumbai, India. Basing her findings on thirteen months of ethnographic work with the two parties in Lahore, Humeira Iqtidar proposes that these Islamists are involuntarily facilitating secularization within Muslim societies, even as they vehemently oppose secularism. This book offers a fine-grained account of the workings of both parties that challenges received ideas about the relationship between the ideology of secularism and the processes of secularization. Iqtidar particularly illuminates the impact of women on Pakistani Islamism, while arguing that these Islamist groups are inadvertently supporting secularization by forcing a critical engagement with the place of religion in public and private life. She highlights the role that competition among Islamists and the focus on the state as the center of their activity plays in assisting secularization. The result is a significant contribution to our understanding of emerging trends in Muslim politics.

#### The Politics of Imagination

*The Social Pathologies of Contemporary Civilization* explores the nature of contemporary malaises, diseases, illnesses and psychosomatic syndromes, examining the manner in which they are related to cultural pathologies of the social body. Multi-disciplinary in approach, the book is concerned with questions of how these conditions are not only manifest at the level of individual patients' bodies, but also how the social 'bodies politic' are related to the hegemony of reductive biomedical and individual-psychologistic perspectives. Rejecting a reductive, biomedical and individualistic diagnosis of contemporary problems of health and well-being, *The Social Pathologies of Contemporary Civilization* contends that many such problems are to be understood in the light of radical changes in social structures and institutions, extending to deep crises in our civilization as a whole. Rather than considering such conditions in isolation - both from one another and from broader contexts - this book argues that health and well-being are not just located at the level of the individual body, the integral human person, or even collective social bodies; rather, they encompass the health of humanity as a whole and our relationship with Nature. A ground-breaking analysis of social malaise and the health of civilization, this book will be of interest to scholars of sociology, social theory, social psychology, philosophy and anthropology.

#### Selected Correspondence 1950-1984

Essays exploring a rich intersection between phenomenology and idealism with contemporary relevance. Toward the end of his life, Maurice Merleau-Ponty made a striking retrieval of F. W. J. Schelling's philosophy of nature. *The Barbarian Principle* explores the relationship between these two thinkers on this topic, opening up a dialogue with contemporary philosophical and ecological significance that will be of special interest to philosophers working in phenomenology and German idealism.

#### Selected Correspondence, 1924-1949

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