

Capitalism As Religion Walter Benjamin Heathwood Press

A wide-ranging and provocative collection engaging with Rudolf J. Siebert's dialectical religiology.

Analyzes theological and philosophical understandings of debt and its role in contemporary capitalism. Max Weber's account of the rise of capitalism focused on his concept of a Protestant ethic, valuing diligence in earning and saving money but restraint in spending it. However, such individual restraint is foreign to contemporary understandings of finance, which treat ever-increasing consumption and debt as natural, almost essential, for maintaining the economic cycle of buying and selling. In *The Debt of the Living*, Elettra Stimilli returns to this idea of restraint as asceticism, by analyzing theological and philosophical understandings of debt drawn from a range of figures, including Saint Paul, Schmitt and Agamben, Benjamin and Marx, Nietzsche and Freud, and Foucault. Central to this analysis is the logic of "profit for profit's sake"—an aspect of Weber's work that Stimilli believes has been given insufficient attention. Following Foucault, she identifies this as the original mechanism of a capitalist dispositif that feeds not on a goal-directed rationality, but on the self-determining character of human agency. Asceticism is fundamental not because it is characterized by renunciation, but because the self-discipline it imposes converts the properly human quality of action without a predetermined goal into a lack, a fault, or a state of guilt: a debt that cannot be settled. Stimilli argues that this lack, which is impossible to fill, should be seen as the basis of the economy of hedonism and consumption that has governed global economies in recent years and as the premise of the current economy of debt.

In this landmark work, Ernst Troeltsch offers a history of Christian ethics. This expansive volume relates Christian ethical ideas to the changing structures of church and society from the period of early Christianity to the end of the eighteenth century. Troeltsch's classic work, first published in 1931, continues to speak to the present condition of the church and culture. The Library of Theological Ethics series focuses on what it means to think theologically and ethically. It presents a selection of important and otherwise unavailable texts in easily accessible form. Volumes in this series will enable sustained dialogue with predecessors through reflection on classic works in the field.

While there is a tacit appreciation that freedom from violence will lead to more prosperous relations among peoples, violence continues to be deployed for various political and social ends. Yet the problem of violence still defies neat description, subject to many competing interpretations. *Histories of Violence* offers an accessible yet compelling examination of the problem of violence as it appears in the corpus of canonical figures – from Hannah Arendt to Frantz Fanon, Michel Foucault to Slavoj Žižek – who continue to influence and inform contemporary political, philosophical, sociological, cultural, and anthropological study. Written by a team of internationally renowned experts, this is an essential interrogation of post-war critical thought as it relates to violence.

In the study of Judaism, the Zohar has captivated the minds of interpreters for over seven centuries, and continues to entrance readers in contemporary times. Yet despite these centuries of study, very little attention has been devoted to the literary dimensions of the text, or to formal appreciation of its status as one of the great works of religious literature. *The Art of Mystical Narrative* offers a critical approach to the zoharic story, seeking to explore the interplay between fictional discourse and mystical exegesis. Eitan Fishbane argues that the narrative must be understood first and foremost as a work of the fictional imagination, a representation of a world and reality invented by the thirteenth-century authors of the text. He claims that the text functions as a kind of dramatic literature, one in which the power of revealing mystical secrets is demonstrated and performed for the reading audience. *The Art of Mystical Narrative* offers a fresh, interdisciplinary perspective on the Zohar and on the intersections of literary and religious studies.

The latest volume of *Culture and Civilization* gathers contemporary exponents of critical theory, specifically those based in the Frankfurt School of social thinking. Collectively, this volume demonstrates the continuing intellectual viability of critical theory, which challenges the limits of positivism and materialism. We may question how the theoretical framework of Marxism fails to coordinate with the conditions that defined labor forces, as did Max Horkheimer and Theodor Adorno, or deliberate on the conditions that justify the claims we make through public discourse, as did Jürgen Habermas. Or, like Axel Honneth, we may reflect on recognition theory as a means of addressing social problems. Whatever our objective, the focus of critical theory continues to be the consciousness of established "positive" interests that, without debate, may sustain injustices or conditions which the public may not have chosen to impose. Throughout the hardship of punitive dismissal and exile in the 1930s and 40s, and the shock of the New Left in the 1960s and 70s, and finally the later linguistic and pragmatic turn, the Frankfurt School has sustained the idea that people escape disaffection and alienation when their knowledge of the social and political world is dialectically mediated through creative interaction. This new volume in the *Culture and Civilization* series continues the tradition of critical thought.

A grand and startling work of American history America was founded, we're taught in school, by the Pilgrims and other Puritans escaping religious persecution in Europe—an austere and pious lot who established a culture that remained pure and uncorrupted until the Industrial Revolution got in the way. In *The Money Cult*, Chris Lehmann reveals that we have it backward: American capitalism has always been entangled with religion, and so today's megapastors, for example, aren't an aberration—they're as American as Benjamin Franklin. Tracing American Christianity from John Winthrop to the rise of the Mormon Church and on to the triumph of Joel Osteen, *The Money Cult* is an ambitious work of history from a widely admired journalist. Examining nearly four hundred years of American history, Lehmann reveals how America's religious leaders became less worried about sin and the afterlife and more concerned with the material world, until the social gospel was overtaken by the gospel of wealth. Showing how American Christianity came to accommodate—and eventually embrace—the pursuit of profit, as well as the inescapability of economic inequality, *The Money Cult* is a wide-ranging and revelatory book that will make you rethink what you know about the form of American capitalism so dominant in the world today, as well as the core tenets of America itself.

A beautifully written exploration of religion's role in a secular, modern politics, by an accomplished scholar of critical theory *Migrants in the Profane* takes its title from an intriguing remark by Theodor W. Adorno, in which he summarized the meaning of Walter Benjamin's image of a celebrated mechanical chess-playing Turk and its hidden religious animus: "Nothing of theological content will persist without being transformed; every content will have to put itself to the test of migrating in the realm of the secular, the profane." In this masterful book, Peter Gordon reflects

on Adorno's statement and asks an urgent question: Can religion offer any normative resources for modern political life, or does the appeal to religious concepts stand in conflict with the idea of modern politics as a domain free from religion's influence? In answering this question, he explores the work of three of the Frankfurt School's most esteemed thinkers: Walter Benjamin, Max Horkheimer, and Theodor W. Adorno. His illuminating analysis offers a highly original account of the intertwined histories of religion and secular modernity.

These 12 essays give you new perspectives on how Agamben's work is increasingly relevant to economy and political action: the two ideas that frame the most pressing problems of global politics. New analyses of Agamben's recent work on government and his relationship to the revolutionary tradition opening up new ways of thinking about politics and critical theory in the post-financial crisis world. Contributors: Daniel McLoughlin Giorgio Agamben Jason E. Smith Jessica Whyte Justin Clemens Mathew Abbott Miguel Vatter Nicholas Heron Sergei Prozorov Simone Bignall Steven DeCaroli

Romantic Anti-capitalism and Nature examines the deep connections between the romantic rebellion against modernity and ecological concern with modern threats to nature. The chapters deal with expressions of romantic culture from a wide variety of different areas: travel writing, painting, utopian vision, cultural studies, political philosophy, and activist socio-political writing. The authors discuss a highly diverse group of figures - William Bartram, Thomas Cole, William Morris, Walter Benjamin, Raymond Williams, and Naomi Klein - from the late eighteenth to the early twenty-first century. They are rooted individually in English, American, and German cultures, but share a common perspective: the romantic protest against modern bourgeois civilisation and its destruction of the natural environment. Although a rich ecocritical literature has developed since the 1990s, particularly in the United States and Britain, that addresses many aspects of ecology and its intersection with romanticism, they almost exclusively focus on literature, and define romanticism as a limited literary period of the late eighteenth and early nineteenth centuries. This study is one of the first to suggest a much broader view of the romantic relation to ecological discourse and representation, covering a range of cultural creations and viewing romanticism as a cultural critique, or protest against capitalist-industrialist modernity in the name of past, pre-modern, or pre-capitalist values. This book will be of great interest to students and scholars of ecology, romanticism, and the history of capitalism.

Creation and the giving of orders are closely entwined in Western culture, where God commands the world into existence and later issues the injunctions known as the Ten Commandments. The arche, or origin, is always also a command, and a beginning is always the first principle that governs and decrees. This is as true for theology, where God not only creates the world but governs and continues to govern through continuous creation, as it is for the philosophical and political tradition according to which beginning and creation, command and will, together form a strategic apparatus without which our society would fall apart. The five essays collected here aim to deactivate this apparatus through a patient archaeological inquiry into the concepts of work, creation, and command. Giorgio Agamben explores every nuance of the arche in search of an an-archic exit strategy. By the book's final chapter, anarchy appears as the secret center of power, brought to light so as to make possible a philosophical thought that might overthrow both the principle and its command.

Active at the time when the social sciences were founded, Max Weber's social theory contributed significantly to a wide range of fields and disciplines. Considering his prominence, it makes sense to take stock of the Weberian heritage and to explore the ways in which Weber's work and ideas have contributed to our understanding of the modern world. Using his work as a point of departure, *The Oxford Handbook of Max Weber* investigates the Weberian legacy today, identifying the enduring problems and themes associated with his thought that have contemporary significance: the nature of modern capitalism, neo-liberal global economic policy, nationalism, religion and secularization, threats to legality, the culture of modernity, bureaucratic rule and leadership, politics and ethics, the value of science, power and inequality. These problems are global in scope, and the Weberian approach has been used to address them in very different societies. Thus, the Handbook also features chapters on Europe, Turkey, Islam, Judaism, China, India, and international politics. The Handbook emphasizes the use and application of Weber's ideas. It offers a journey through the intellectual terrain that scholars continue to explore using the tools and perspectives of Weberian analysis. The essays explore how Weber's concepts, hypotheses, and perspectives have been applied in practice, and how they can be applied in the future in social inquiry, not only in Europe and North America, but globally. The volume is divided into six parts exploring, in turn: Capitalism in a Globalized World, Society and Social Structure, Politics and the State, Religion, Culture, and Science and Knowledge.

In this forceful study, Helen C. Scott situates *The Tempest* within Marxist analyses of the 'primitive accumulation' of capital, which she suggests help explain the play's continued and particular resonance. The 'storm' of the title refers both to Shakespeare's *Tempest* hurtling through time, and to Walter Benjamin's concept of history as a succession of violent catastrophes. Scott begins with an account of the global processes of dispossession—of the peasantry and indigenous populations—accompanying the emergence of capitalism, which generated new class relationships, new understandings of human subjectivity, and new forms of oppression around race, gender, and disability. Developing a detailed reading of the play at its moment of production in the business of theatre in 1611, Scott then moves gracefully through the global reception history, showing how its central thematic concerns and figurative patterns bespeak the upheavals and dispossessions of successive stages of capitalist development. Paying particular attention to moments of social crisis, and unearthing a radical political tradition, Scott follows the play from its hostile takeover in the Restoration, through its revival by the Romantics, and consolidation and contestation in the nineteenth century. In the twentieth century transatlantic modernism generated an acutely dystopic *Tempest*, then during the global transformations of the 1960s postcolonial writers permanently associated it with decolonization. At century's end the play became a vehicle for exploring intersectional oppression, and the remarkable 'Sycorax school' featured iconoclastic readings by writers such as Abena Busia, May Joseph, and Sylvia Wynter. Turning to both popular

culture and high-profile stage productions in the twenty-first century, Scott explores the ramifications and figurative potential of Shakespeare's *Tempest* for global social and ecological crises today. Sensitive to the play's original concerns and informed by recent scholarship on performance and reception history as well as disability studies, Scott's moving analysis impels readers towards a fresh understanding of sea-change and metamorphosis as potent symbols for the literal and figurative tempests of capitalism's old age now threatening 'the great globe itself.'

This book provides a highly original approach to the writings of the twentieth-century German philosopher Walter Benjamin by one of his most distinguished readers. It develops the idea of 'working with' Benjamin, seeking both to read his corpus and to put it to work - to show how a reading of Benjamin can open up issues that may not themselves be immediately at stake in his texts. The defining elements in Benjamin's writings that Andrew Benjamin isolates - history, experience, translation, technical reproducibility and politics - are put to work; that is, their utility is established in engaging the works of others. The question is how utility is understood. As Andrew Benjamin argues, utility involves demonstrating the different ways in which Benjamin is a central thinker within the project of understanding the nature of modernity. This is best achieved by noting connections and points of differentiation between his work and the writings of Adorno and Heidegger. However, the more demanding project is that 'working with' Benjamin necessitates deploying the implicit assumptions within his writings as well as demanding of his formulations more than is provided by their initial presentation. What is at stake is not the application of Benjamin's thought. Rather what counts is its use. *Working with Benjamin* engages with the themes central to Benjamin's work with deftness, daring and critical insight while at the same time situating those themes within current academic and cultural debates.

Theology of Money is a philosophical inquiry into the nature and role of money in the contemporary world. Philip Goodchild reveals the significance of money as a dynamic social force by arguing that under its influence, moral evaluation is subordinated to economic valuation, which is essentially abstract and anarchic. His rigorous inquiry opens into a complex analysis of political economy, encompassing markets and capital, banks and the state, class divisions, accounting practices, and the ecological crisis awaiting capitalism. Engaging with Christian theology and the thought of Carl Schmitt, Georg Simmel, Karl Marx, Adam Smith, and many others, Goodchild develops a theology of money based on four contentions, which he elaborates in depth. First, money has no intrinsic value; it is a promise of value, a crystallization of future hopes. Second, money is the supreme value in contemporary society. Third, the value of assets measured by money is always future-oriented, dependent on expectations about how much might be obtained for those assets at a later date. Since this value, when realized, will again depend on future expectations, the future is forever deferred. Financial value is essentially a degree of hope, expectation, trust, or credit. Fourth, money is created as debt, which involves a social obligation to work or make profits to repay the loan. As a system of debts, money imposes an immense and irresistible system of social control on individuals, corporations, and governments, each of whom are threatened by economic failure if they refuse their obligations to the money system. This system of debt has progressively tightened its hold on all sectors and regions of global society. With *Theology of Money*, Goodchild aims to make conscious our collective faith and its dire implications.

This book provides a systematic commentary on the first two books of the Bible: *Genesis* and *Exodus*. Drawing on these two essential books, it subsequently offers new readings of several issues relevant for today's economic and social life. Western Humanism has its own founding cultural and symbolic codes. One of them is the Bible, which has for millennia provided a wealth of expressions on politics and love, death and economy, hope and doom. Biblical stories have been revived and reinterpreted by hundreds of generations, and have informed many of our most beautiful works of art, not to mention the dreams of children and adults alike. And they have given us hope during the many painful times of exile and oppression that we have gone through, and are going through still. Among the books of the Bible, in both the Jewish and Christian traditions, *Genesis* and *Exodus* represent the true foundation of biblical theology and anthropology, but in them we also find the roots of the culture of markets, money and commerce, which would go on to flourish during the Middle Ages and ultimately form the 'spirit of capitalism' (Max Weber) or the 'religion of capitalism' (Walter Benjamin) in the modern era. This book examines the Biblical foundations of our conception of social relations, and offers new insights on the present economic and social discourse.

This book reconstructs the lines of nihilism that Walter Benjamin took from Friedrich Nietzsche that define both his theory of art and the avant-garde, and his approach to political action. It retraces the eccentric route of Benjamin's philosophical discourse in the representation of the modern as a place of "permanent catastrophe", where he attempts to overcome the Nietzschean nihilism through messianic hope. Using conventions from literary criticism this book explores the many sources of Benjamin's thought, demonstrating that behind the materialism which Benjamin incorporates into his *Theses on the Concept of History* is hidden Nietzsche's nihilism. Mauro Ponzi analyses how Benjamin's *Arcades Project* uses figures such as Baudelaire, Marx, Aragon, Proust and Blanqui as allegories to explain many aspects of modernity. The author argues that Benjamin uses Baudelaire as a paradigm to emphasize the dark side of the modern era, offering us a key to the interpretation of communicative and cultural trends of today.

"[A] fascinating and accessible account . . . In his entertaining book, Mr. Eilenberger shows that his magicians' thoughts are still worth collecting, even if, with hindsight, we can see that some performed too many intellectual conjuring tricks." —Wall Street Journal A grand narrative of the intertwining lives of Walter Benjamin, Martin Heidegger, Ludwig Wittgenstein, and Ernst Cassirer, major philosophers whose ideas shaped the twentieth century The year is 1919. The horror of the First World War is fresh for the protagonists of *Time of the Magicians*, each of whom finds himself at a crucial juncture. Benjamin is trying to flee his overbearing father and floundering in his academic career, living hand to mouth as a critic. Wittgenstein, by contrast, has dramatically decided to divest himself of the monumental fortune he stands to inherit, in search of spiritual clarity. Meanwhile,

Heidegger, having managed to avoid combat in war by serving as a meteorologist, is carefully cultivating his career. Finally, Cassirer is working furiously on the margins of academia, applying himself to his writing and the possibility of a career at Hamburg University. The stage is set for a great intellectual drama, which will unfold across the next decade. The lives and ideas of this extraordinary philosophical quartet will converge as they become world historical figures. But as the Second World War looms on the horizon, their fates will be very different.

A classic of political economy that traces the influence of religious thought on capitalism In one of the true classics of twentieth-century political economy, R. H. Tawney investigates the way religion has moulded social and economic practice. He tracks the influence of religious thought on capitalist economy and ideology since the Middle Ages, shedding light on the question of why Christianity continues to exert a unique role in the marketplace. The book offers an incisive analysis of the morals and mores of contemporary Western culture. In tough, muscular, richly varied prose, Tawney tells an absorbing and meaningful story. Today, the dividing line between the spheres of religion and the secular is shifting, and Religion and the Rise of Capitalism is more pertinent than ever.

Profit and ProfanityWalter Benjamin's Capitalism as Religion RevisitedReligion and the Rise of CapitalismVerso Books

One of the most important texts of modern times, Herbert Marcuse's analysis and image of a one-dimensional man in a one-dimensional society has shaped many young radicals' way of seeing and experiencing life. Published in 1964, it fast became an ideological bible for the emergent New Left. As Douglas Kellner notes in his introduction, Marcuse's greatest work was a 'damning indictment of contemporary Western societies, capitalist and communist.' Yet it also expressed the hopes of a radical philosopher that human freedom and happiness could be greatly expanded beyond the regimented thought and behaviour prevalent in established society. For those who held the reigns of power Marcuse's call to arms threatened civilization to its very core. For many others however, it represented a freedom hitherto unimaginable.

Sometime in your business life you've looked up from the task or person in front of you, paused before your head explodes, and thought to yourself, "There's got to be a better way!" This book offers you that better way. Whether you're in school preparing for the world of work or have experienced multiple careers, whether you make decisions that affect others or are affected by others' decisions as their employee or customer, whether you're part of a multinational corporation or a small business or a ministry or a government, this book shows how you're affected by plantation economics. It then shows you the more profitable--beneficial--viewing, thinking, and living of capitalism through the framework of Partnership Economics. Better Capitalism adds value across the full landscape of capitalism and the bridged worlds of business and faith. Ready for that better way? Read on to unleash a more profitable and ethical capitalism.

The global financial crisis of 2008 ushered in a system of informal decision-making in the grey zone between economics and politics. Legitimized by a rhetoric of emergency, ad hoc bodies have usurped democratically elected governments. In line with the neoliberal credo, the recent crisis has been used to realize the politically impossible and to re-align executive power with the interests of the finance industry. In this important book, Joseph Vogl offers a much longer perspective on these developments, showing how the dynamics of modern finance capitalism have always rested on a complex and constantly evolving relationship between private creditors and the state. Combining historical and theoretical analysis, Vogl argues that over the last three centuries, finance has become a "fourth estate," marked by the systematic interconnection of treasury and finance, of political and private economic interests. Against this historical background, Vogl explores the latest phase in the financialization of government, namely the dramatic transfer of power from states to markets in the latter half of the 20th century. From the liberalization of credit and capital markets to the privatization of social security, he shows how policy has actively enabled a restructuring of the economy around the financial sector. Political systems are "imprisoned" by the regime of finance, while the corporate model suffuses society, enclosing populations in the production of financial capital. The Ascendancy of Finance provides valuable and unsettling insight into the genesis of modern power and where it truly resides.

A trenchant analysis of sacrifice as the foundation of the modern, as well as the ancient, social order The modern conception of sacrifice is at once cast as a victory of self-discipline over desire and condescended to as destructive and archaic abnegation. But even in the Old Testament, the dual natures of sacrifice, embodying both ritual slaughter and moral rectitude, were at odds. In this analysis, Terry Eagleton makes a compelling argument that the idea of sacrifice has long been misunderstood. Pursuing the complex lineage of sacrifice in a lyrical discourse, Eagleton focuses on the Old and New Testaments, offering a virtuosic analysis of the crucifixion, while drawing together a host of philosophers, theologians, and texts--from Hegel, Nietzsche, and Derrida to the Aeneid and The Wings of the Dove. Brilliant meditations on death and eros, Shakespeare and St. Paul, irony and hybridity explore the meaning of sacrifice in modernity, casting off misperceptions of barbarity to reconnect the radical idea to politics and revolution.

The Italian philosopher Giorgio Agamben has always been an original reader of texts, understanding their many rich and multiple historical, aesthetic, and political meanings and effects. In Profanations, Agamben has assembled for the first time some of his most pivotal essays on photography, the novel, and film. A meditation on memory and oblivion, on what is lost and what remains, Profanations proves yet again that Agamben is one of the most provocative writers of our times. In ten essays, Agamben rethinks approaches to a series of literary and philosophical problems: the relation between genius, ego, and theories of subjectivity; the problem of messianic time as explicated in both images and lived experience; parody as a literary paradigm; the potential of magic to provide an ethical canon. The range of topics and themes addressed here attest to the very creativity of Agamben's singular mode of thought and his persistent pursuit to grasp the act of witnessing, sometimes futile, sometimes earth-shattering — the talking cricket in Pinocchio;

“helpers” in Kafka’s novels; pictorial representations of the Last Judgment, of anonymous female faces, and of Orson Wells’s infamous object of obsession Rosebud. “In Praise of Profanity,” the central essay of this small but dense book, confronts the question of profanity as the crucial political task of the moment. An act of resistance to every form of separation, the concept of profanation — as both the “return to common usage” and “sacrifice” — reorients perceptions of how power, consumption, and use interweave to produce an urgent political modality and desire: to profane the unprofanable. In short, Agamben provides not only a new and potent theoretical model but also a writerly style that itself forges inescapable links between literature, politics, and philosophy.

The Market has deified itself, according to Harvey Cox’s brilliant exegesis. And all of the world’s problems—widening inequality, a rapidly warming planet, the injustices of global poverty—are consequently harder to solve. Only by tracing how the Market reached its divine status can we hope to restore it to its proper place as servant of humanity. In this updated and completely revised second edition, Enzo Traverso carefully reconstructs the intellectual debate surrounding the 'Jewish Question' over a century of Marxist thought.

Barbarism revisited revisits well-known and obscure chapters in the genealogy of barbarism from Greek antiquity to the present. Through contemporary interdisciplinary perspectives, it recasts the conceptual history of barbarism as a task for literary scholars, art historians, and cultural analysts.

Eugene McCarragher challenges the conventional view of capitalism as a force for disenchantment. From Puritan and evangelical valorizations of profit to the heavenly Fordist city, the mystically animated corporation, and the deification of the market, capitalism has hijacked our intrinsic longing for divinity, laying hold to our souls.

Religion lies near the heart of the classical sociological tradition, yet it no longer occupies the same place within the contemporary sociological enterprise. This relative absence has left sociology under-prepared for thinking about religion’s continuing importance in new issues, movements, and events in the twenty-first century. This book seeks to address this lacunae by offering a variety of theoretical perspectives on the study of religion that bridge the gap between mainstream concerns of sociologists and the sociology of religion. Following an assessment of the current state of the field, the authors develop an emerging critical perspective within the sociology of religion with particular focus on the importance of historical background. Re-assessing the themes of aesthetics, listening and different degrees of spiritual self-discipline, the authors draw on ethnographic studies of religious involvement in Norway and the UK. They highlight the importance of power in the sociology of religion with help from Pierre Bourdieu, Marx and Critical Discourse Analysis. This book points to emerging currents in the field and offers a productive and lively way forward, not just for sociological theory of religion, but for the sociology of religion more generally.

In this spiritual Text, Philosopher Martin Hägglund offers a profoundly inspiring basis for transforming our lives, demonstrating that our commitment to freedom and democracy should lead us beyond both religion and capitalism. This Life argues that we need to cultivate not a religious faith in eternity but a secular faith devoted to our finite life together. Hägglund illustrates that spiritual questions of freedom are inseparable from economic and material conditions: what matters is how we treat one another in this life and what we do with our time. Engaging with great philosophers from Aristotle to Hegel and Marx, literary writers from Dante to Proust and Knausgaard, political economists from Mill to Keynes and Hayek, and religious thinkers from Augustine to Kierkegaard and Martin Luther King, Jr., Hägglund points the way to an emancipated life.

On The Concept of History is a politics & social sciences essay written by German philosopher and social science critic Walter Benjamin. On The Concept of History is one of Walter Benjamin's best known, and most controversial works. The politics & social sciences essay is composed of twenty numbered paragraphs in which Benjamin uses poetic and scientific analogies to present a critique of historicism. Walter Benjamin wrote the brief essay shortly before attempting to escape from Vichy France, where French collaborationist government officials were handing over Jewish refugees like Walter Benjamin to the Nazi Gestapo. Walter Benjamin completed On The Concept of History before fleeing to Spain where he unfortunately committed suicide. Benjamin's work is often required textbook reading in various subjects such as humanities, philosophy, and politics & social sciences.

This book describes the myriad components of the Hindu Kush-Himalaya (HKH) region. The contributors elaborate on challenges, failures, and successes in efforts to conserve the HKH, its indigenous plants and animals, and the watershed that runs from the very roof of the planet via world-rivers to marine estuaries, supporting a human population of some two billion people. Readers will learn how the landforms, animal species and humans of this globally fascinating region are connected, and understand why runoff from snow and ice in the world’s tallest mountains is vital to inhabitants far downstream. The book comprises forty-five chapters organized in five parts. The first section, Landscapes, introduces the mountainous watersheds of the HKH, its weather systems, forests, and the 18 major rivers whose headwaters are here. The second part explores concepts, cultures, and religions, including ethnobiology and indigenous regimes, two thousand years of religious tradition, and the history of scientific and research expeditions. Part Three discusses policy, wildlife conservation management, habitat and biodiversity data, as well as the interaction of animals and humans. The fourth part examines the consequences of development and globalization, from hydrodams, to roads and railroads, to poaching and illegal wildlife trade. This section includes studies of animal species including river dolphins, woodpeckers and hornbills, langurs, snow leopards and more. The concluding section offers perspectives and templates for conservation, sustainability and stability in the HKH, including citizen-science projects and a future challenged by climate change, growing human population, and global conservation decay. A large assemblage of field and landscape photos, combined with eye-witness accounts, presents a 50-year local and wider perspective on the HKH. Also included are advanced digital topics: data sharing, open access, metadata, web portal databases, geographic information systems (GIS) software and machine learning, and data mining concepts all relevant to a modern scientific understanding and sustainable management of the Hindu Kush-Himalaya region. This work is written for scholars, landscape ecologists, naturalists and researchers alike, and it can be especially well-suited for those readers who want to learn in a more holistic fashion about the latest conservation issues.

This collection explores, in Adorno's description, 'philosophy directed against philosophy'. The essays cover all aspects of Benjamin's writings, from his early work in the philosophy of art and language,

through to the concept of history. The experience of time and the destruction of false continuity are identified as the key themes in Benjamin's understanding of history.

Tracking the postconceptual dimensions of contemporary art If, as Walter Benjamin claimed, "it is the function of artistic form ... to make historical content into a philosophical truth" then it is the function of criticism to recover and to complete that truth. Contemporary art makes this work more difficult than ever. Today's art is a point of condensation for a vast array of social and historical forces, economic and political forms, and technologies of image production. Contemporary art, Osborne maintains, expresses this condition through its distinctively postconceptual form. These essays—extending the scope and arguments of Osborne's *Anywhere or Not At All: Philosophy of Contemporary Art*—move from a philosophical consideration of the changing temporal conditions of capitalist modernity, via problems of formalism, the politics of art and the changing shape of art institutions, to interpretation and analysis of particular works by Akram Zaatari, Xavier Le Roy and Ilya Kabakov, and the postconceptual situation of a crisis-ridden New Music.

Capitalism and Christianity, American Style is William E. Connolly's stirring call for the democratic left to counter the conservative stranglehold over American religious and economic culture in order to put egalitarianism and ecological integrity on the political agenda. An eminent political theorist known for his work on identity, secularism, and pluralism, Connolly charts the path of the "evangelical-capitalist resonance machine," source of a bellicose ethos reverberating through contemporary institutional life. He argues that the vengeful vision of the Second Coming motivating a segment of the evangelical right resonates with the ethos of greed animating the cowboy sector of American capitalism. The resulting evangelical-capitalist ethos finds expression in church pulpits, Fox News reports, the best-selling *Left Behind* novels, consumption practices, investment priorities, and state policies. These practices resonate together to diminish diversity, forestall responsibility to future generations, ignore urban poverty, and support a system of extensive economic inequality. Connolly describes how the evangelical-capitalist machine works, how its themes resound across class lines, and how it infiltrates numerous aspects of American life. Proposing changes in sensibility and strategy to challenge this machine, Connolly contends that the liberal distinction between secular public and religious private life must be reworked. Traditional notions of unity or solidarity must be translated into drives to forge provisional assemblages comprised of multiple constituencies and creeds. The left must also learn from the political right how power is infused into everyday institutions such as the media, schools, churches, consumption practices, corporations, and neighborhoods. Connolly explores the potential of a "tragic vision" to contest the current politics of existential resentment and political hubris, explores potential lines of connection between it and theistic faiths that break with the evangelical right, and charts the possibility of forging an "eco-egalitarian" economy. *Capitalism and Christianity, American Style* is William E. Connolly's most urgent work to date.

Islam in the Post-Secular Society offers an interpretation of the struggles that Muslims face within secular western society, and attempts to find a path for a future reconciliation.

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