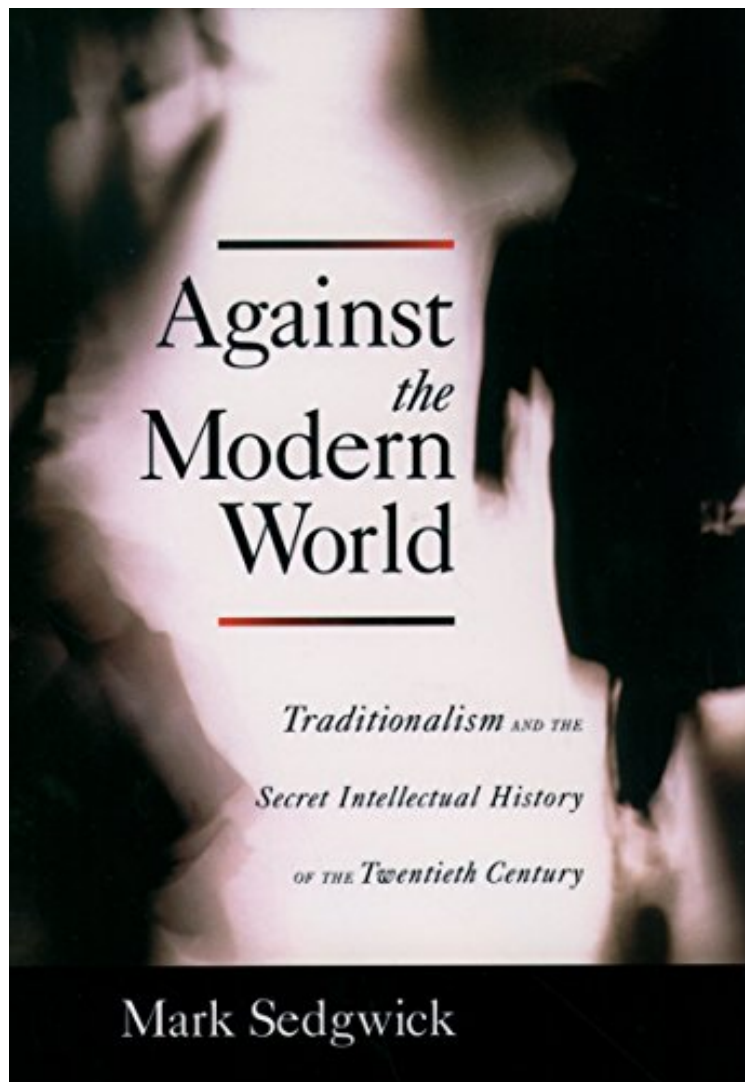


(Ebook free) Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century

Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century

Von Mark Sedgwick

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Von Mark Sedgwick : Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century before purchasing it in order to gage whether or not it would be worth my time, and all praised Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century:

KundenrezensionenHilfreichste Kundenrezensionen2 von 3 Kunden fanden die folgende Rezension hilfreich. Seminal account of "Traditionalism"Von Andreas UmlandThe secretive 20th-century intellectual movement that became

known as "Traditionalism" has, until recently, received little attention in scholarly literature. This state of affairs might not only have been caused by the difficulties that researchers encountered in obtaining reliable information on this elusive, international intelligentsia circle. A reason for mainstream scholarship's relative disregard for the numerous published books by Ren Guon and Julius Evola may have been also that one can not take seriously their various fantasies about humanity's history and future that often seem closer to Tolkien's novels than to serious research. Indeed, the alternative world view of perennial philosophy presented in these and other authors' writings has far more to do with faith, ideology and religion, than with science. However, in view of the influence that, for instance, Evola exerted on various political groups and thinkers outside the narrow circle of Guon's followers during the Cold War, the continued lack of attention to "Traditionalism" has been inappropriate within such disciplines as contemporary history, political science, and cultural studies. More recently a self-ascribed Russian "Traditionalist", Alexander Dugin, has, moreover, managed to gain influence on the Russian legislature, executive, mass media and higher education system. As a result of Dugin's multifarious activities, "Traditionalism" has become a major intellectual phenomenon in post-Soviet Russia, especially within the extreme right. Thus, a comprehensive study of "Traditionalism" was sorely needed. In 2004, Mark Sedgwick did not only deliver the definitive account on "Traditionalism." He has also provided a narrative that stands out for both, the density of its factual material and the quality of its style. I have rarely read an academic book with such ease and pleasure, and, at the same time, learnt so much novel and relevant information unavailable in mainstream Western research. Sedgwick covers more than a century of international history while, at the same time, delving deeply into the recent intellectual life of such different countries as France, Egypt, Iran or Russia. This might be one of the most fascinating books in the history of ideas published during the last years. One gets, moreover, the feeling that Sedgwick, an Assistant Professor at the American University of Cairo, has greatly benefited from the inspiration derived from the fact that he is living in the same city where Guon spent the last twenty years of his life.

Kurzbeschreibung The first history of Traditionalism, an important yet surprisingly little-known twentieth-century anti-modern movement. Comprising a number of often secret but sometimes very influential religious groups in the West and in the Islamic world, it affected mainstream and radical politics in Europe and the development of the field of religious studies in the United States. In the nineteenth century, at a time when progressive intellectuals had lost faith in Christianity's ability to deliver religious and spiritual truth, the West discovered non-Western religious writings. From these beginnings grew Traditionalism, emerging from the occultist milieu of late nineteenth-century France, and fed by the widespread loss of faith in progress that followed the First World War. Working first in Paris and then in Cairo, the French writer Ren Guon rejected modernity as a dark age, and sought to reconstruct the Perennial Philosophy-- the central religious truths behind all the major world religions --largely on the basis of his reading of Hindu religious texts. A number of disenchanted intellectuals responded to Guon's call with attempts to put theory into practice. Some attempted without success to guide Fascism and Nazism along Traditionalist lines; others later participated in political terror in Italy. Traditionalism finally provided the ideological cement for the alliance of anti-democratic forces in post-Soviet Russia, and at the end of the twentieth century began to enter the debate in the Islamic world about the desirable relationship between Islam and modernity. **Pressestimmen** Sedgwick's scholarship regarding Traditionalists themselves is exhaustive and admirable ... Sedgwick contributes an introduction and overview of an otherwise little-known, but important, moment in modern intellectual history. Colin Beech, *Journal of World History* ... a wealth of information on the lives of the Traditionalists ... This book is a valuable companion to their works, a comprehensive and neutrally presented archive of the personalities and authors, along with their political activities and personal lives. *Financial Times Magazine* - *Weekend Against the Modern World* is a valuable and comprehensive effort by a non-Traditionalist to chronicle this fascinating and often troubling movement in its entirety. *Financial Times Magazine* - *Weekend* **Kurzbeschreibung** The first history of Traditionalism, an important yet surprisingly little-known twentieth-century anti-modern movement. Comprising a number of often secret but sometimes very influential religious groups in the West and in the Islamic world, it affected mainstream and radical politics in Europe and the development of the field of religious studies in the United States. In the nineteenth century, at a time when progressive intellectuals had lost faith in Christianity's ability to deliver religious and spiritual truth, the West discovered non-Western religious writings. From these beginnings grew Traditionalism, emerging from the occultist milieu of late nineteenth-century France, and fed by the widespread loss of faith in progress that followed the First World War. Working first in Paris and then in Cairo, the French writer Ren Guon rejected modernity as a dark age, and sought to reconstruct the Perennial Philosophy-- the central religious truths behind all the major world religions --largely on the basis of his reading of Hindu religious texts. A number of disenchanted intellectuals responded to Guon's call with attempts to put theory into practice. Some attempted without success to guide Fascism and Nazism along Traditionalist lines; others later participated in political terror in Italy. Traditionalism finally provided the ideological cement for the alliance of anti-democratic forces in post-Soviet Russia, and at the end of the twentieth century began to enter the debate in the

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