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Oswald Spengler (1880--1936) is best known for The Decline of the West, in which he propounded his pathbreaking philosophy of world history and penetrating diagnosis of the crisis of modernity. This monumental work launched a seminal attack on the idea of progress and supplanted the outmoded Page 10/63

Eurocentric understanding of history.

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History and Politicsis based not only on Spengler's published works but includes insights gleaned from the Spengler Archive in the Bayarian State Library in Munich, which reportedly CV includes documents. photographs, newspaper articles, private correspondence, and interview transcripts Page 17/63

about Spengler, as well as much of the philosopher's own notes and memos and manuscript fragments, including an unpublished autobiographical sketch.

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Spengler predicted that
money will destroy
democracy. It is
inevitable. Therefore,
everything is good, war
and chaos is coming ...
Page 19/63

this is where we whites shine out like bright stars. We will NOT be interested or concerned in VOTING ... we will vote with our bullets, shells and bombs. We will vote until we are the majority. Heil CV Hitler! 14/88

The Greatest Prediction ever made, the Greatest Prophet of ... Page 20/63

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Eurocentric understanding of history.

Prophet of Decline: Spengler on World History and Politics ... In Prophet of Decline, John Farrenkopf takes advantage of the historical perspective the end of the millennium provides to reassess this visionary Page 22/63

thinker and his challenging ideas on world history and politics and modern civilization. Farrenkopf's assessment ranges widely, placing Spengler's philosophy in its intellectual historical context and covering Spengler's ideas on democracy, capitalism, science and Page 23/63

technology, cities, Western art, social change, and human exploitation of the ...

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Prophet Of Decline Spengler On World History And Politics ... Page 26/63

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ble/Kindle] This monumental work launched a seminal attack on the idea of progress and supplanted the outmoded Eurocentric understanding of historyign Policy Series

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known for The Decline of the West, in which he propounded his pathbreaking philosophy of world history and penetrating diagnosis of the crisis of modernity. This monumental work launched a seminal attack on the idea of progress and supplanted the outmoded Eurocentric understanding of Page 29/63

history. His provocative pessimism seems to be confirmed in retrospect by the twentieth-century horrors of economic depression, totalitarianism, genocide, the dawn of the nuclear age, and the emerging global environmental crisis. In Prophet of Decline, John Farrenkopf takes advantage of the Page 30/63

historical perspective the end of the millennium provides to reassess this visionary thinker and his cs challenging ideas on world history and politics and modern civilization. Policy Farrenkopf's assessment ranges widely, placing Spengler's philosophy in its intellectual historical context and covering Page 31/63

Spengler's ideas on democracy, capitalism, science and technology, cities. Western art. social change, and human exploitation of the environment. He also illuminates the implications of Spengler's thought for contemplating from a fresh perspective the future of the United States, the leading Page 32/63

power of the West. Prophet of Decline is highly relevant today as many take the opportunity at the turn of the century to ponder again the direction in which humankind and our global community are moving and approach with concern the uncertain future amid globalization, hypercomplexity, and Page 33/63

accelerating change. An interdisciplinary book about an interdisciplinary thinker, it is a substantial contribution to the literature of historical philosophy, political science, international relations, and German studies.

This book provides insight into the work of Page 34/63

Oswald Spengler (1880-1936), one of the most prophetic minds of the 20th century, whose dire historical CS predictions - world wars, ecological disasters, gigantic cities with unrestrained urban sprawl, increasing race conflicts, failure of nerve among the ruling elites, and rapid decline of cultural norms - have Page 35/63

more than passed the test of time. Besides focusing on Spengler the prophet and the controversies which surrounded his name in the 1920s, this book also emphasizes Spengler's pioneering role in the development of a comparative study of cultures based on biological principles.

The late German historian considers all forms and movements of human affairs as he predicts the inevitable eclipse of Western civilization, in an abridged edition of the classic study, first CV published more than eighty years ago. Reprint.

# Read Book Prophet Of Decline

Since its publication in 1918, Oswald Spengler's The Decline of the West has been the object of academic controversy and opprobrium. In their efforts to dispose of it, scholars have resorted to a variety of tactics: bitter invective, icy scorn, urbane mockery, or simply pretending Page 38/63

that the book is not there. Yet generations of readers have refused to be warned off, finding in Spengler a prophetic voice and a source of profound intellectual excitement, H. Stuart Hughes's Oswald Spengler offers a judicious and objective reading of Spengler's works that admirably fills the gap between Page 39/63

hypercritical invective and naÃ-ve enthusiasm. This pioneering volume makes clear why Spengler's pessimistic reading of the fate of European civilization continues to resonate with contemporary V anxieties. Despite the author's self-imposed intellectual and social isolation, Spengler's work was as Hughes Page 40/63

demonstrates, a part of the enormous effort of intellectual reevaluation that has characterized the early twentieth century. Viewing Spengler in the broadest possible perspective, the author places his CV thought in its cultural relationship to that of such predecessors as Giambattista Vico, Friedrich Nietzsche, and Page 41/63

Nikolai Danilevsky and contemporaries including Benedetto Croce, Henri Bergson, and Vilfredo Pareto. A chapter of Hughes's book is devoted to Spengler's influence on later cyclical thinkers such as Arnold Toynbee and Pitirim Sorokin. Another chapter clarifies the essentially antagonistic relationship Page 42/63

between his thought and Nazi ideology. Throughout, Hughes is carefully attuned to the complex and often bewildering shifts of Spengler's ideas and manner, providing a unified picture of the sober historian; the lofty seer; the cool, detached observer; and the impassioned participant. In his introduction to Page 43/63

this new edition. Hughes comments on the timeliness of Spengler's message with respect to technology and environmental issues and draws some unexpected and fascinating parallels \( \) between Spengler's thought and that of Ludwig Wittgenstein. Oswald Spengler offers an illuminating view of Page 44/63

the achievements and limitations of one of the most influential and representative figures of the twentieth century. It will be of concern to intellectual historians, philosophers, political scientists, and olicy sociologists.

2020 Reprint of the 1932 Edition. Man and Technics: A Page 45/63

Contribution to a Philosophy of Life is a short book by Oswald Spengler, in which the author presents a harsh critique of technology and industrialism, especially in Western Society during Spengler's era. The principal idea in the work is that many of the Western world's great achievements may soon Page 46/63

become spectacles for our descendants to marvel at, as we do with the pyramids of Egypt or the baths of Rome. In Spengler's view, western culture will be destroyed from within by materialism, and V destroyed by others through economic competition and warfare. Spengler's views are very Page 47/63

controversial and many of his conclusions might seem extreme to a modern reader. 1019 Nevertheless, he continues to be read to this day and remains an important, if extreme, critic of modern | CV "progress."

In this collection of Page 48/63

essays, lectures and articles, some rendered in English probably for the first time, Spengler is shown as a key figure in the so-called "German Conservative Revolution," who energetically promoted his views to a wide public, with particular appeals to youth.

Since the Page 49/63

Enlightenment, the idea of progress has spanned right- and left-wing politics, secular and spiritual philosophy, and most every school of art or culture. The belief that humans are capable of making lasting impro vements—intellectual. scientific, material, moral, and cultural—continues to be a commonplace of our Page 50/63

age. However, events of the preceding century, including but not limited to two world wars, conflicts in Korea and Vietnam, the spread of communism across Eastern Europe and parts of Asia, violent nationalism in the Balkans, and genocides in Cambodia and Rwanda, have called into question this faith Page 51/63

in the continued advancement of humankind. In A Road to Nowhere, Matthew W. Slaboch argues that political theorists should entertain the possibility that long-term, continued progress may be more fiction than reality. He examines the work of German philosophers Arthur Schopenhauer and Page 52/63

Oswald Spengler, Russian novelists Leo Tolstoy and Aleksandr Solzhenitsyn, and American historians Henry Adams and Christopher Lasch—rare skeptics of the idea of progress who have much to engage political theory, a field dominated by historical optimists. Looking at the figures of Page 53/63

Schopenhauer, Tolstoy, and Adams, Slaboch considers the ways in which they defined progress and their reasons for doubting that their cultures, or the world, were progressing. He compares Germany, Russia, and the United States to illustrate how these nineteenth-century critics of the idea of Page 54/63

progress contributed to or helped forestall the emergence of forms of government that came to be associated with each country: fascism, communism, and democratic capitalism, respectively. Turning to Spengler, Solzhenitsyn, and Lasch, Slaboch explores the contemporary relevance of the critique of Page 55/63

progress and the arguments for and against political engagement in the face of uncertain tics improvement, one-way inevitable decline, or unending cycles of advancement and decay. A Road to Nowhere concludes that these notable naysayers were not mere defeatists and presents their varied Page 56/63

prescriptions for individual and social action.

Written without notes in Ireland, and first published pseudonymously in 1948, Imperium is Francis Parker Yockey's masterpiece. It is a critique of 19thcentury rationalism and materialism, Page 57/63

synthesising Oswald Spengler, Carl Schmitt, and Klaus Haushofer's geopolitics. In 1019 particular, it rethinks the themes of Spengler's The Decline of the West in an effort to account for the United States' then recent involvement in World War II and for the task bequeathed to Europe's political soldiers in the struggle Page 58/63

to unite the Continent—heroically, rather than economically—in the realisation of the destiny implied in European High Culture. Yockey's radical attack on liberal thought, especially that embodied by Americanism (distinct from America or Americans), condemned his work to obscurity, its Page 59/63

appeal limited to the post-war fascist underground. Yet, Imperium transcents both the immediate postwar situation and its initial readership: it opened pathways to a deconstruction of CV liberalism, and introduced the concept of cultural vitalism-the organic conceptualisation of Page 60/63

culture, with all that attends to it. These contributions are even more relevant now than in their day, and provide us with a deeper understanding of, as well as tools to deal with, the situation in the West in current century. It is with this in mind that the present, 900-page, fullyannotated edition is Page 61/63

offered, complete with a major foreword by Dr Kerry Bolton, Julius Evola's review as an afterword (in a fresh new translation), a comprehensive index, a chronology of Yockey's life, and an appendix, revealing, for the first time, much previously unknown information about the author's genealogical Page 62/63

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