

## The Nietzsche Legacy In Germany 1890 1990 Weimar And Now German Cultural Criticism New Edition By Aschheim Steven E 1994 Paperback

Since the dawn of Romanticism, artists and intellectuals in Germany have maintained an abiding interest in the gods and myths of antiquity while calling for a new mythology suitable to the modern age. In this study, George S. Williamson examines the factors that gave rise to this distinct and profound longing for myth. In doing so, he demonstrates the entanglement of aesthetic and philosophical ambitions in Germany with some of the major religious conflicts of the nineteenth century. Through readings of key intellectuals ranging from Herder and Schelling to Wagner and Nietzsche, Williamson highlights three crucial factors in the emergence of the German engagement with myth: the tradition of Philhellenist neohumanism, a critique of contemporary aesthetic and public life as dominated by private interests, and a rejection of the Bible by many Protestant scholars as the product of a foreign, "Oriental" culture. According to Williamson, the discourse on myth in Germany remained bound up with problems of Protestant theology and confessional conflict through the nineteenth century and beyond. A compelling adventure in intellectual history, this study uncovers the foundations of Germany's fascination with myth and its enduring cultural legacy.

For many Germans the essentiality of 1922 to 1923 was one of the most decisive experiences of the twentieth century. In his original and authoritative study, Bernd Widdig investigates the effects of that inflation on German culture during the Weimar Republic. He argues that inflation, with its dynamics of massification, devaluation, and the rapid circulation of money, is an integral part of modern culture and intensifies and condenses the experience of modernity in a traumatic way.

Widdig presents a study of the pessimism that dominated German philosophy in the second half of the nineteenth century. Pessimism was essentially the theory that life is not worth living. This theory was introduced into German philosophy by Schopenhauer, whose philosophy became very fashionable in the 1860s. Frederick C. Beiser examines the intense and long controversy that arose from Schopenhauer's pessimism, which changed the agenda of philosophy in Germany away from the logic of the sciences and toward an examination of the value of life. He examines the major defenders of pessimism (Philipp Mainländer, Eduard von Hartmann and Julius Bahnsen) and its chief critics, especially Eugen Dühring and the neo-Kantians. The pessimism dispute of the second half of the century has been largely ignored in secondary literature and this book is a first attempt since 1890s to re-examine it and to analyze the important philosophical issues raised by it. The dispute concerned the most fundamental philosophical issue of them all: whether life is worth living.

Scholem, Arendt, Klemperer Intimate Chronicles In Turbulent Times Steven E. Aschheim The way three prominent German-Jewish intellectuals confronted Nazism, as revealed by their intimate writings. Through an examination of the remarkable diaries and letters of three extraordinary and distinctive German-Jewish thinkers -- Gershom Scholem, Hannah Arendt, and Victor Klemperer -- Steven E. Aschheim illuminates what these intimate writings reveal about their evolving identities and world views as they wrestled with the meaning of being both German and Jewish in Hitler's Third Reich. In recounting how their personal and private selves responded to the public experiences these writers faced, their letters and diaries provide a striking composite portrait. Scholem, a scholar of Jewish mysticism and the spiritual traditions of Judaism; Arendt, a political and social philosopher, and Klemperer, a professor of literature and philology, were all highly articulate German-Jewish intellectuals, shrewd observers, and acute analysts of the pathologies and special contours of their times. From their intimate writings Aschheim constructs a revealing "history from within" that sheds new light on the complexity and drama of the 20th-century European and Jewish experience. Steven E. Aschheim holds the Vigevani Chair of European Studies and teaches in the Department of History at the Hebrew University, Jerusalem. He is author of *Brothers and Strangers: The East European Jew in German and German-Jewish Consciousness, 1800–1923*; *The Nietzsche Legacy in Germany, 1890–1990*; and *Culture and Catastrophe: German and Jewish Confrontations with National Socialism and Other Crises*. Published in association with Hebrew Union College--Jewish Institute of Religion, Cincinnati May 2001 120 pages, 5 1/2 x 8 1/2, index cloth 0-253-33891-3 \$19.95 s / £15.50

Essays on the Theory in Practice

Weltschmerz

Psychoanalysis and Culture in Weimar Republic Germany and Beyond

Nietzsche's Great Politics

Scholem, Arendt, Klemperer

Politics and International Relations in the Thought of Friedrich Nietzsche

The Oxford Handbook of German Philosophy in the Nineteenth Century

This is a collection of essays that grew out of a conference at the University of Colorado, where international scholars met to assess the post-war transformation of German Studies from 1945-1995. In the first section, scholars address the intersecting problems of nationalism and anti-Semitism in modern and contemporary Germany. The second section raises issues concerning the German 'Other', providing innovative views on the hybrid state of German cultural production. The third section offers unique insight into the apparently 'forbidden' areas of artistic creation after Adorno's initial anti-graven image dictum in the face of Shoah atrocities. In the final section, the authors explore German literature and literary studies as international vehicles for reflection on the holocaust and for the ongoing renewal of national identities.

The setting is 1920s Berlin, cultural heart of Europe and the era's only serious cinematic rival to Hollywood. In his engaging study, Thomas Saunders explores an outstanding example of one of the most important cultural developments of this century: global Americanization through the motion picture. The invasion of Germany by American films, which began in 1921 with overlapping waves of sensationalist serials, slapstick shorts, society pictures, and historical epics, initiated a decade of cultural collision and accommodation. On the one hand it fueled an impassioned debate about the properties of cinema and the specter of wholesale Americanization. On the other hand it spawned unprecedented levels of cooperation and exchange. In Berlin, American motion pictures not only entertained all social classes and film tastes but also served as a vehicle for American values and a source of sharp economic and cultural interchange in this century. At the same time, the book successfully embeds Weimar cinema in its contemporary international setting.

Two eminent French philosophers discuss German philosophy—including the legacy of Kant, Hegel, Nietzsche, Adorno, Fichte, Marx, and Heidegger—from a French perspective. In this book, Alain Badiou and Jean-Luc Nancy, the two most important living philosophers in France, discuss German philosophy from a French perspective. Written in the form of a dialogue, and revised and expanded from a 2016 conversation between the two philosophers at the Universität der Klarinste Berlin, the book offers not only Badiou's and Nancy's reinterpretations of German philosophy and philosophical concepts, but also an accessible introduction to the greatest thinkers of German philosophy. Badiou and Nancy discuss and debate such topics as the legacies of Kant, Hegel, and Marx, as well as Nietzsche, Adorno, Fichte, Schelling, and the unavoidable problem of Heidegger and Nazism. The dialogue is contentious, friendly, and often quotable, with strong-at times passionate—positions taken by both Badiou and Nancy, who find themselves disagreeing over Kant, for example, and in unexpected agreement on Marx, for another. What does it mean, then, to conduct a dialogue on German philosophy from a French perspective? As volume editor Jan Völker observes, "German philosophy" and "French philosophy" describe complex constellations that, despite the reference to nation-states and languages, above all encompass shared concepts and problems—although these take a range of forms. Perhaps they can reveal their essential import only in translation.

The Oxford Handbook of German Philosophy in the Nineteenth Century is the first collective critical study of this important period in intellectual history. The volume is divided into four parts. The first part explores individual philosophers, including Fichte, Hegel, Schopenhauer, Marx, and Nietzsche, amongst other great thinkers of the period. The second addresses key philosophical movements: Idealism, Romanticism, Neo-Kantianism, and Idealism. The third part engages with different areas of philosophy that received particular attention at this time, including philosophy of nature, philosophy of mind, philosophy of language, philosophy of history, and hermeneutics. Finally, the contributors turn to discuss central philosophical topics, from skepticism to mat-erialism, from dialectics to ideas of historical and cultural Otherness, and from the reception of antiquity to atheism. Written by a team of leading experts, this Handbook will be an essential resource for anyone working in the area and will lead the direction of future research.

I Am Dynamite!

The Nietzsche Legacy in Germany

Intimate Chronicles in Turbulent Times

A Dialogue

Nietzsche's Sister and The Will to Power

Hannah Arendt in Jerusalem

American Cinema and Weimar Germany

NEW YORK TIMES Editors' Choice ■ THE TIMES BIOGRAPHY OF THE YEAR ■ WINNER OF THE HAWTHORNDEN PRIZE A groundbreaking new biography of philosophy's greatest iconoclast Friedrich Nietzsche is one of the most enigmatic figures in philosophy, and his concepts—the Übermensch, the will to power, slave morality—have fundamentally reshaped our understanding of the human condition. But what do most people really know of Nietzsche?beyond the mustache, the scowl, and the lingering association with nihilism and fascism? Where do we place a thinker who was equally beloved by Albert Camus, Ayn Rand, Martin Buber, and Adolf Hitler? Nietzsche wrote that all philosophy is autobiographical, and in this vividly compelling, myth-shattering biography, Sue Prideaux brings readers into the world of this brilliant, eccentric, and deeply troubled man, illuminating the events and people that shaped his life and work. From his placid, devoutly Christian upbringing/overshadowed by the mysterious death of his father(through his teaching career, lonely philosophizing on high mountains, and heart-breaking descent into madness, Prideaux documents Nietzsche's intellectual and emotional life with a novelist's insight and sensitivity. She also produces unforgettable portraits of the people who were most important to him, including Richard and Cosima Wagner, Lou Salomé, the femme fatale who broke his heart; and his sister Elisabeth, a rabid German nationalist and anti-Semite who manipulated his texts and turned the Nietzsche archive into a destination for Nazi ideologues. I Am Dynamite! is the essential biography for anyone seeking to understand history's most misunderstood philosopher.

Nietzsche's world of culture, philosophy, and the arts is uncontented, but his political thought remains mired in controversy. By placing Nietzsche back in his late-nineteenth-century German context, Nietzsche's Great Politics moves away from the disputes surrounding Nietzsche's appropriation by the Nazis and challenges the use of the philosopher in postmodern democratic thought. Rather than starting with contemporary democratic theory or continental philosophy, Hugo Drochon argues that Nietzsche's political ideas must first be understood in light of Bismarck's policies, in particular his "Great Politics," which transformed the internal politics of the late nineteenth century. Nietzsche's Great Politics shows how Nietzsche made Bismarck's notion his own, enabling him to offer a vision of a unified European political order that was to serve as a counterbalance to both Britain and Russia. This order was to be led by a "good European" cultural elite whose goal would be to encourage the rebirth of Greek high culture. In relocating Nietzsche's politics to their own time, the book offers not only a novel reading of the philosopher but also a more accurate picture of why his political thought remains so relevant today.

Meskimom asks why women artists were left out of the canon of German modernism, tracing the reasons to the construction of a unified (male) history of art that in effect denied women a voice. The book is an effort to reconsider the period's art history and the perspective of the Weimar woman artist.

"Paul Betts first came to my attention through his pioneering article on the post-1945 Bauhaus myth as a joint German-American venture. This book is a landmark study of cultural continuities and ruptures, institutional realignments, and individual careers that introduces a breath of fresh air into a field of research long staled by received ideas. It demonstrates the rewards of approaching the years from 1930 to 1945 as a revealing window onto the subsequent history of West Germany."Wolfgang Schivelbusch "The Authority of Everyday Objects is a small gem of the new cultural history. This is a work of striking originality and insight that fits the development of industrial design in postwar Germany into the country's broader social, cultural and political history, constructing an analytical narrative that carries from the Third Reich into the Cold War. It illuminates not merely cultural transformation but the wider social history of twentieth-century Germany."Stanley G. Payne, author of A History of Fascism, 1914-1945 "The Authority of Everyday Objects is a refreshing, innovative, and convincing approach to post-World War II Western consumer society. Design! as a weapon in Cold War competition and as a vehicle for German redemption by revitalizing Bauhaus traditions thoroughly researched and wonderfully presented in Paul Betts' book. This well-illustrated work convinces the reader that design was a part of gluecklich Leben ("lucky life") and schoen wohnen ("beautiful living"), and a factor in the politicization of material culture."Ivan T. Berend, author of Decades of Crisis: Central and Eastern Europe before World War II and History Derailed: Central and Eastern Europe in the Long Nineteenth Century

Beyond Tragedy and Eternal Peace

Germany's New Conservatism

Empire of Ecstasy

Pessimism in German Philosophy, 1860-1900

Social Conservatism and the Middle Class in Germany, 1914-1933

Cool Conduct

Berlin Psychoanalytic

Nietzsche has often been considered a thinker independent of the philosophy of his time and radically opposed to the concerns and concepts of modern and contemporary philosophy. But there is an increasing awareness of his sophisticated engagements with his contemporaries and of his philosophy's rich potential for debates with modern and contemporary thinkers. Nietzsche's Engagements with Kant and the Kantian Legacy explores a significant field for such engagements, Kant and Kantianism. Bringing together an international team of established Nietzsche-scholars who have done extensive work in Kant, contributors include both senior scholars and young, upcoming researchers from a broad range of countries and traditions. Working from the basis that Nietzsche is better understood as thinking 'with and against' Kant and the Kantian legacy, they examine Nietzsche's explicit and implicit treatments of Kant, Kantians, and Kantian concepts, as well as the philosophical issues that they raise for both Nietzschean and Kantian philosophy. Divided into three volumes, the focus is on specific areas and texts of Kant's philosophy: Nietzsche, Kant and the Problem of Metaphysics; Nietzsche and Kantian Ethics; Nietzsche and Kant on Aesthetics and Anthropology . Each volume draws extensively on the flourishing recent literature from both analytic and continental traditions in English, German and other languages. By responding to scholarly interest in the critical relations between Nietzsche and Kant, this series of volumes presents the first systematic study of the pairing of two major European thinkers from the modern period.

Empire of Ecstasy offers a novel interpretation of the explosion of German body culture between the two wars: nudism and nude dancing, gymnastics and dance training, dance photography and criticism, and diverse genres of performance from solo dancing to mass movement choirs. Karl Töepfer presents this dynamic subject as a vital and historically unique construction of "modern identity," which stimulated often contradictory impulses, desires, and ambitions in participants and enthusiasts.

Through the presentation and analysis of unpublished archival material (including many little-known photographs) and the reclamation of forgotten discourses of fashion, gymnastics, nudism, and the visual arts, he investigates the process of constructing an "empire" of appropriative impulses toward ecstasy. Töepfer presents the work of well-known figures such as Rudolf Laban, Mary Wigman, and Oskar Schlemmer, as well as many obscure but equally fascinating practitioners of German body culture.

His book is a must-read for anyone interested in the history of dance, body culture, and modernism.

Friedrich Nietzsche is probably the most read philosopher of the last 100 years and probably the least understood. I'm one of the people who tried to read some of his books and, to say the least, I had a very difficult time of it. I have tried to create a one hour play based on his life and thought. One hour can really be merely a taste of Nietzsche. He is very complex and he never stopped thinking and writing. Lot of material and a lot of ideas. Most of the material written about Nietzsche is done by professional philosophers or academic researchers. I am not one of those. I am a writer and I have written here a short play about him and I used excerpts from his personal life and also some of his own writings. Nietzsche's legacy was abused by Nazi propagandists. They used his name because he was famous in Germany as the greatest intellect of his time, he was very little understood, he was dead, and his sister Elisabeth, who controlled his writings, was very pro-Nazi, and of course, anti-Semitic. For example, Nietzsche wrote about "Will to Power" referring to a person striving for a better life. Hitler quoted it from Nietzsche, but used it to propose militaristic expansion of the Third Reich and destruction of Judaism. Nietzsche had a lifelong incestuous relationship with Elisabeth and was true to her except for a period when he was involved with Lou Salome in a menage-a-trois along with his philosopher friend, Paul Ree. Another important figure in Friedrch's life was genius composer Richard Wagner. I hope the reader of this play, or hopefully someone watching it being presented, will get some appreciation of the life of this super intellectual. Here is a short introduction to Friedrich Nietzsche, one of the central figures in European philosophical thought.

Inhumanities is an unprecedented account of the ways Nazi Germany manipulated and mobilized European literature, philosophy, painting, sculpture and music in support of its ideological ends. David B. Dennis shows how, based on belief that the Third Reich represented the culmination of Western civilization, culture became a key propaganda tool in the regime's program of national renewal and its campaign against political, national and racial enemies. Focusing on the daily output of the Völkischer Beobachter, the party's official organ and the most widely circulating German newspaper of the day, he reveals how activists twisted history, biography and aesthetics to fit Nazism's authoritarian, militaristic and anti-Semitic world views. Ranging from National Socialist coverage of Germans such as Luther, Dürer, Goethe, Beethoven, Wagner and Nietzsche to 'great men of the Nordic West' such as Socrates, Leonardo and Michelangelo, Dennis reveals the true extent of the regime's ambitious attempt to reshape the 'German mind'.

Architecture, Monuments, and the Legacy of the Third Reich

Nietzsche's Jewish Problem

In Times of Crisis

German Politics and Society

Between Anti-Semitism and Anti-Judaism

A Play

Nazi Interpretations of Western Culture

**Munich, notorious in recent history as the capital of the Nazi movement, is the site of Gavriel Rosenfeld's stimulating inquiry into the German collective memory of the Third Reich. Rosenfeld shows, with the aid of a wealth of photographs, how the city's urban form developed after 1945 in direct reflection of its inhabitants' evolving memory of the Second World War and the Nazi dictatorship. In the second half of the twentieth century, the German people's struggle to come to terms with the legacy of Nazism has dramatically shaped nearly all dimensions of their political, social, and cultural life. The area of urban development and the built environment, little explored until now, offers visible evidence of the struggle. By examining the ways in which the people of Munich reconstructed the ruins of their historic buildings, created new works of architecture, dealt with surviving Nazi buildings, and erected new monuments to commemorate the horrors of the recent past, Rosenfeld identifies a spectrum of competing memories of the Nazi experience. Munich's postwar development was the subject of constant controversy, pitting representatives of contending aesthetic and mnemonic positions against one another in the heated battle to shape the city's urban form. Examining the debates between traditionalists, modernists, postmodernists, and critical preservationists, Rosenfeld shows that the memory of Nazism in Munich has never been "repressed" but has rather been defined by constant dissension and evolution. On balance, however, he concludes that Munich came to embody in its urban form a conservative view of the past that was inclined to diminish local responsibility for the Third Reich.**

Each chapter examines the correspondence of a particular psycho-analyst with a particular author.

"Lethen brilliantly interprets New Objectivity as a tactical response to the need for a 'code of conduct' in an age of anxiety about values and normative judgments. Moving effortlessly between analysis of philosophical texts and literary works, he charts an increasingly popular field of cultural studies: how cultural discourses shape behavior. One of the most original and daring contributions to Weimar scholarship and to the study of modernity in general in a decade."—Anton Kaes, University of California, Berkeley "Lethen is probably the most original and outstanding scholar writing in German today about Weimar literature and culture. He traces the figure of the 'cold persona' as part of a broader discourse of anthropological, ethical, and aesthetic dimensions. The book is written in a personal voice, witty, lucid, and unpretentious."—Miriam Hansen, University of Chicago

This is at once a chapter in the history of ideas and, by reason of its focus on the Weimar Republic, a case study. The author first offers a stimulating approach to a definition of that much abused word, conservatism. He then discusses the new conservatism's roots in such men as Burckhardt and Nietzsche, the various elements of the movement itself, and three major expressions of it—Moeller van den Bruck, Spengler, and Ernst Junger. Finally, he considers the complex relationship between neo-conservatism and Nazism. Originally published in 1957. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

The Imperialist Imagination

A Cultural History of West German Industrial Design

A Life of Nietzsche

Munich and Memory

German Studies in the Post-Holocaust Age

Nudity and Movement in German Body Culture, 1910-1935

The German-Jewish Legacy Abroad

An penetrating study of the sister who betrayed and endangered her famous brother's legacy in 1901, a year after her brother Friedrich's death, Elisabeth Förster-Nietzsche published The Will to Power, a hasty compilation of writings he had never intended for print. In Nietzsche's Sister and the Will to Power, Carol Diethe contends that Förster-Nietzsche's own will to power and her desire to place herself—not her brother—at the center of cultural life in Germany are centrally responsible for Nietzsche's reputation as a belligerent and proto-Fascist thinker. Offering a new look at Nietzsche's sister from a feminist perspective, this spirited and erudite biography examines why Elisabeth Förster-Nietzsche recklessly consorted with anti-Semites, from her own husband to Hitler himself, out of convenience and a desire for revenge against a brother whose love for her waned after she caused the collapse of his friendship with Lou Salomé. The book also examines their family dynamics, Nietzsche's dismissal of his sister's early writing career, and the effects of limited education on intelligent women. Diethe concludes by detailing Förster-Nietzsche's brief marriage and her subsequent colonial venture in Paraguay, maintaining that her sporadic anti-Semitism was, like most things in her life, an expedient tool for cultivating personal success and status. A volume in the series International Nietzsche Studies, edited by Richard Schacht

The modern German-Jewish experience through the rise of Nazism in 1933 was characterized by an explosion of cultural and intellectual creativity. Yet well after that history has ended, the influence of Weimar German-Jewish intellectuals has become ever greater. Hannah Arendt, Gershom Scholem, Theodor Adorno, Walter Benjamin, Franz Rosenzweig, and Leo Strauss have become household names and possess a continuing resonance. Beyond the Border seeks to explain this phenomenon and analyze how the German-Jewish legacy has continuingly permeated wider modes of Western thought and sensibility, and why these émigrés occupy an increasingly iconic place in contemporary society. Steven Aschheim traces the odyssey of a fascinating group of German-speaking Zionists—among them Martin Buber and Hans Kohn—who recognized the moral dilemmas of Jewish settlement in pre-Israel Palestine and sought a binationalist solution to the Arab-Israeli conflict. He explores how German-Jewish émigré historians like Fritz Stern and George Mosse created a new kind of cultural history written against the background of their exile from Nazi Germany and in implicit tension with postwar German social historians. And finally, he examines the reasons behind the remarkable contemporary canonization of these Weimar intellectuals—from Arendt to Strauss—within Western academic and cultural life. Beyond the Border is about more than the physical act of departure. It also points to the pioneering ways these émigrés questioned normative cognitive boundaries and have continued to play a vital role in addressing the predicaments that engage and perplex us today.

The first anthology of essays to address colonial and postcolonial issues in German history, culture, and literature

Towards the end of the nineteenth century, Germany's bourgeois elites became enthralled by the civilization of Renaissance Italy. As their own country entered a phase of critical socioeconomic changes, German historians and writers reinvented the Italian Renaissance as the onset of a heroic modernity: a glorious dawn that ushered in an age of secular individualism, imbued with ruthless vitality and a neo-pagan zest for beauty. The Italian Renaissance in the German Historical Imagination is the first comprehensive account of the debates that shaped the German idea of the Renaissance in the seven decades following Jacob Burckhardt's seminal study of 1860. Based on a wealth of archival material and enhanced by more than one hundred illustrations, it provides a new perspective on the historical thought of Imperial and Weimar Germany, and the formation of a concept that is still with us today.

Inhumanities

Beyond the Border

The Culture of Distance in Weimar Germany

Historical Consciousness in Interwar German Thought

The Italian Renaissance in the German Historical Imagination, 1860-1930

The Politics of Memory, Identity, and Ethnicity

A Biography of Elisabeth Förster-Nietzsche

*For centuries the glories of ancient Greece were upheld as the embodiment of cultural and political greatness although by the later 19th century cultural pessimism and elitism had begun to infest classical research with investigations into the darker sides of the ancients. These revised papers from a conference held in Princeton in 1999 examine the transformations that took place in German classical scholarship during the 18th and 19th centuries and look in particular at three figures that held a pivotal role in major debates of the time - Burckhardt, Nietzsche and Wilamowitz. Together the contributors study the gradual erosion of the neohumanist, emancipatory legacy of philhellenism in the Wilhelmine era and the increasing susceptibility of classical scholars to illiberal, nationalist and - especially after World War I - racist beliefs".*
*"It is impressive to see an edited collection in which such a high intellectual standard is maintained throughout.... I learned things from almost every one of these chapters."—Craig Culhoun, author of Critical Social Theory*
*An instant is the shortest span in which time can be divided and experienced. In an instant, there is no duration: it is an interruption that happens in the blink of an eye. For the ancient Greeks, kairos, the time in which exceptional, unrepeatable events occurred, was opposed to chronos, measurable, quantitative, and uniform time. In The Moment of Rupture, Humberto Beck argues that during the years of the First World War, the Russian Revolution, and the rise of fascism in Germany, the nation of the instant migrated from philosophy and aesthetics into politics and became a conceptual framework for the interpretation of collective historical experience that, in turn, transforms the subjective perception of time. According to Beck, a significant juncture occurred in Germany between 1914 and 1940, when a modern tradition of reflection on the instant—spanning the poetry of Goethe, the historical self-understanding of the French Revolution, the aesthetics of early Romanticism, the philosophies of Søren Kierkegaard and Friedrich Nietzsche, and the artistic and literary practices of Charles Baudelaire and the avant gardes—interacted with a new experience of historical time based on rupture and abrupt discontinuity. Beck locates in this juncture three German thinkers—Ernst Jünger, Ernst Bloch, and Walter Benjamin—who fused the consciousness of war, crisis, catastrophe, and revolution with the literary and philosophical formulations of the instantaneous and the sudden in order to intellectually represent an era marked by the dissolution between the extraordinary and the everyday. The Moment of Rupture demonstrates how Jünger, Bloch, and Benjamin produced a constellation of figures of sudden temporality that contributed to the formation of what Beck calls a distinct "regime of historicity," a mode of experiencing time based on the notion of a discontinuous present.*

This is at once a chapter in the history of ideas and, by reason of its focus on the Weimar Republic, a case study. The author first offers a stimulating approach to a definition of that much abused word, conservatism. He then discusses the new conservatism's roots in such men as Burckhardt and Nietzsche, the various elements of the movement itself, and three major expressions of it—Moeller van den Bruck, Spengler, and Ernst Junger. Finally, he considers the complex relationship between neo-conservatism and Nazism. Originally published in 1957. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

*Classics and Politics in Germany in the Age of Burckhardt, Nietzsche and Wilamowitz*

*Religion and Aesthetic Culture from Romanticism to Nietzsche*

*The Authority of Everyday Objects*

*Women Artists and the Limits of German Modernism*

*Hollywood in Berlin*

*The Longing for Myth in Germany*

*Culture and Catastrophe*

For more than a century, Nietzsche's views about Jews and Judaism have been subject to countless polemics. The Nazis infamously fashioned the philosopher as their anti-Semitic precursor, while in the past thirty years the pendulum has swung in the opposite direction. The increasingly popular view today is that Nietzsche was not only completely free of racist tendencies but also was a principled adversary of anti-Jewish thought. Nietzsche's Jewish Problem offers a definitive reappraisal of the controversy, taking the full historical, intellectual, and biographic careful consideration of all the evidence from Nietzsche's published and unpublished writings and letters reveals that he harbored anti-Jewish prejudices throughout his life. Nietzsche's Jewish Problem demonstrates how this is so despite the apparent paradox of the philosopher's well-documented opposition to the crude political anti-Semitism of the Germany of his day. As Holub explains, Nietzsche's "anti-anti-Semitism" was motivated more by distaste for vulgar nationalism than by any objection to anti-Jewish prejudice. A richly detailed account of a controversial and reception, Nietzsche's Jewish Problem will fascinate anyone interested in philosophy, intellectual history, or the history of anti-Semitism.

As a German philologist, critic, composer, poet, philosopher, and scholar of Latin and Greek, Friedrich Wilhelm Nietzsche has exerted a profound influence on modern intellectual history. Beyond Tragedy and Eternal Peace provides an overview of his legacy, highlighting the synergy between his critique of metaphysics and his reflections on the politics and international relations of the late nineteenth century. Jean-François Drolet exposes and analyzes Nietzsche's account of the political processes, institutions, and dominant ideologies shaping public life in the nineteenth century. Nietzsche anticipated a new kind of politics, borne out of such events as the Franco-Prussian War, the unification of Germany under Bismarck, the advent of mass democracy, and the rise and transformation of European nationalism. Focusing on conflict and political violence, Drolet expertly reconstructs Nietzsche's fierce and continued critique of the nationalist, liberal, and socialist ideologies of his age, which the philosopher believed failed to grapple with the death of God and the crisis of European nihilism it engendered. As this reconstructive interpretation unfolds, it still greatly underappreciated reckoning with the changing political practices, norms, and agencies that led to the momentous collapse of the European society of states during the early twentieth century.

Brothers and Strangers traces the history of German Jewish attitudes, policies, and stereotypical images toward Eastern European Jews, demonstrating the ways in which the historic rupture between Eastern and Western Jewry developed as a function of modernism and its imperatives. By the 1880s, most German Jews had inherited and used such negative images to symbolize rejection of their own ghetto past and to emphasize the contrast between modern "enlightened" Jewry and its "half-Asian" counterpart. Moreover, stereotypes of the ghetto and the disposition of German anti-Semitism. Not everyone shared these negative preconceptions, however, and over the years a competing post-liberal image emerged of the Ostjude as cultural hero. Brothers and Strangers examines the genesis, development, and consequences of these changing forces in their often complex cultural, political, and intellectual contexts.

Countless attempts have been made to appropriate the ideas of Friedrich Nietzsche for diverse cultural and political ends, but nowhere have these efforts been more sustained and of greater consequence than in Germany. Aschheim offers a magisterial chronicle of the philosopher's presence in German life and politics.

We Weren't Modern Enough

German and Jewish Confrontations With National Socialism and Other Crises

Culture and Inflation in Weimar Germany

1890 - 1990

The Moment of Rupture

Nietzsche

German Philosophy

*Our understandings of culture and of the catastrophe unleashed by National Socialism have always been regarded as interrelated. For all its brutality, Nazism always spoke in the name of the great German tradition, often using such high culture to justify atrocities committed. Were not such actions necessary for the defense of classical cultural values and ideal images against the polluted, degenerate groups who sought to sully and defile them? Ironically, some of National Socialism's victims confronted and interpreted their experiences precisely through this prism of culture and catastrophe. Many of these victims had traditionally regarded Germany as a major civilizing force. In fact, from the late eighteenth century on, German Jews had constructed themselves in German culture's image. Many of the German-speaking Jewish intellectuals who became victims of National Socialism had been raised and completely absorbed in the German humanistic tradition. Steven E. Aschheim here engages the multiple aspects of German and German-Jewish cultural history which touch upon the intricate interplay between culture and catastrophe, providing insights into the relationship between German culture and the origins, dispositions, and aftermath of National Socialism. He analyzes the designation of Nazism as part of the West's cultural code representing an absolute standard of evil, and sheds light on the problematics of current German, Jewish, and Israeli inscriptions of Nazism and its atrocities.*

"It is impressive to see an edited collection in which such a high intellectual standard is maintained throughout... I learned things from almost every one of these chapters."--Craig Calhoun, author of "Critical Social Theory"

From the bestselling author of *Agent Zigzag* and *Double Cross* the true story of Friedrich Nietzsche's bigoted, imperious sister who founded a 'racially pure' colony in Paraguay together with a band of blond-haired fellow Germans.

Uprooted by the war, exposed to the full brunt of economic dislocation, and fearful of losing status in face of the growing might of big business and organized labor, the middle classes in Weimar Germany longed for a solution to their plight that neither the capitalism nor the socialism of their day could offer. This work examines the attempts of a number of scholars and publicists—Sombart, Salin, Spann, Niekisch, Spengler, and Fried—to provide such a solution in the form of an ideology of social conservatism. Originally published in 1969. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

*Out of Arcadia*

*The Search for Elisabeth Nietzsche*

*German Colonialism and Its Legacy*

*Essays on European Culture, Germans, and Jews*

*Nietzsche's Engagements with Kant and the Kantian Legacy*

*German Marxist Critiques of Nietzsche, 1890-1900*

*Its History and Dilemma in the Twentieth Century*

The nineteenth- and twentieth-century relationship between European culture, German history, and the Jewish experience produced some of the West's most powerful and enduring intellectual creations—and, perhaps in subtly paradoxical and interrelated ways, our century's darkest genocidal moments. In *Times of Crisis* explores the flashpoints of this vexed relationship, mapping the coordinates of a complex triangular encounter of immense historical import. In essays that range from the question of Nietzsche's legacy to the controversy over Daniel Goldhagen's Hitler's Willing Executioners, the distinguished historian Steven E. Aschheim presents this encounter as an ongoing dialogue between two evolving cultural identities. He touches on past dimensions of this exchange (such as the politics of Weimar Germany) and on present dilemmas of grasping and representing it (such as the Israeli discourse on the Holocaust). His work inevitably traces the roots and ramifications of Nazism but at the same time brings into focus historical circumstances and contemporary issues often overshadowed or distorted by the Holocaust. These essays reveal the ubiquitous charged inscriptions of Nazi genocide within our own culture and illuminate the projects of some later thinkers and historians—from Hannah Arendt to George Mosse to Saul Friedländer—who have wrestled with its problematics and sought to capture its essence. From the broadly historical to the personal, from the politics of Weimar Germany to the experience of growing up German Jewish in South Africa, the essays expand our understanding of German Jewish history in particular, but also of historical processes in general.

The East European Jew in German and German Jewish Consciousness, 1800-1923

Forgotten Fatherland

Brothers and Strangers