

## Cultural Hegemony In Charles Ens S A Tale Of Two Cities

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1 Charles I and Public Opinion on the Eve of the English Civil ... attribute this tendency either to the peculiarities of English political culture, or to the lingering Aristotelianism of the long ...

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has released a report on the U.S. Navy ' s surface combatant fleet culture. The think tank and analysis community, and the foreign policy establishment more broadly, tend to avoid these sorts of ...

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With “ The other contemporary art ” , Benjamin Olivennes castigates the state culture

The uproar over the proposed Fudan campus, since withdrawn in the face of public pressure, is just the latest skirmish in Hungary ' s culture wars, which combine proxy competition between the ...

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The culture war comes to Hungary

HONOLULU (AP) — In a decision citing American Samoa cultural traditions ... This to me is a form of inter-territorial hegemony. ” This version corrects that the ruling was issued on Tuesday ...

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The Fox News host ' s claims that Joe Biden will destroy the suburbs reveal the true nature of working-class conservatism.

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Most of the coins found so far date from the rule of Louis the Pious, Charlemagne ' s son, with only one minted under his grandson Charles the Bald, who ruled the western part of the Carolingian ...

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### Medieval French Coins Unearthed in Poland? A Mystery Begins

Sanon, who arrived in June, "came with the intention to take over as president of the republic," said Police Chief Leon Charles at a press ... The overall culture has changed to be pro-censorship ...

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### Haitian Assassination Suspect Had Been DEA Informant

Even in those days, Eco diagnosed an underlying quality of American culture: an assumption that ... No provocateur has gone wrong challenging the hegemony of the “ elites ” —even when the ...

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### Tucker Carlson ' s Manufactured America

WASHINGTON, DC, June 30, 2021 (ENS) – President Joe Biden signed into ... producing area in Texas and New Mexico, 2021 (Photo by Charles Henry) The President wants to carry methane limitation ...

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### Biden, Dems Crack Down on Methane Emissions to Benefit Climate

(AP Photo/David Briscoe, File) HONOLULU (AP) — In a decision citing American Samoa cultural traditions ... This to me is a form of inter-territorial hegemony. ” This version corrects that ...

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A landmark work from the author of *Orientalism* that explores the long-overlooked connections between the Western imperial endeavor and the culture that both reflected and reinforced it. In the nineteenth and early twentieth centuries, as the Western powers built empires that stretched from Australia to the West Indies, Western artists created masterpieces ranging from *Mansfield Park* to *Heart of Darkness* and *Aida*. Yet most cultural critics continue to see these phenomena as separate. Edward Said looks at these works alongside those of such writers as W. B. Yeats, Chinua Achebe, and Salman Rushdie to show how subject peoples produced their own vigorous cultures of opposition and resistance. Vast in scope and stunning in its erudition, *Culture and Imperialism* reopens the dialogue between literature and the life of its time.

Shortly after it was founded in 1947, the CIA launched a secret effort to win the Cold War allegiance of the British left. Hugh Wilford traces the story of this campaign from its origins in Washington DC to its impact on Labour Party politicians, trade unionists, and Bloomsbury intellectuals

The *Racial Contract* puts classic Western social contract theory, deadpan, to extraordinary radical use. With a sweeping look at the European expansionism and racism of the last five hundred years, Charles W. Mills demonstrates how this peculiar and unacknowledged "contract" has shaped a system of global European domination: how it brings into existence "whites" and "non-whites," full persons and sub-persons, how it influences white moral theory and moral psychology; and how this system is imposed on non-whites through ideological conditioning and violence. The *Racial Contract* argues that the society we live in is a continuing white supremacist state. As this 25th anniversary edition—featuring a foreword by Tommy Shelbie and a new preface by the author—makes clear, the still-urgent *The Racial Contract* continues to inspire, provoke, and influence thinking about the intersection of the racist underpinnings of political philosophy.

*Resentment and the Right: French Intellectual Identity Reimagined, 1898-2000* examines a century-long struggle between cultural spokesmen on the extreme right and left to dominate and define the concept of "the intellectual." This struggle began with the introduction of the "intellectual" during the Dreyfus Affair of 1898 and continues even today among the intellectuals of the *Nouvelle Droite*. This struggle to monopolize the public perception of intellectual identity, and the status of moral and political guide the title conferred, consumed the intellectual leaders of the extreme right and left and saturated their engagement in political affairs. Because the left was the first to claim the title of intellectual in 1898, they defined the concept according to their own values and experiences. Hereafter, when intellectuals of the extreme right felt called to engage in public affairs, they portrayed their struggle for recognition as one of an oppressed and ostracized minority against a hegemonic left. Their resentment of this perceived repression became integral to their linguistic tropes, professional trajectories, cultural practices, and their self-conceptualization as intellectuals. The book is organized around the argument that at each perceived national crisis throughout the century, when intellectuals felt called to engage, the right-wing struggle to define true intellectual identity for the public followed a similar cycle: self-identification as intellectuals, perception of exclusion by the intellectual left, resentment of this ostracism and development of linguistic tropes of left-wing hegemony and right-wing repression, differentiation, revaluation, and reappropriation of cultural values, self-imposed segregation of social networks and

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professional trajectories, internalization and revaluation of their perceived role as intellectual pariahs, and eventual isolation, alienation, and radicalization from the mainstream intellectual and political world. All together this has resulted in a very different experience of intellectual life and a distinctive understanding of what it means to be an intellectual over the century.

How and why did the Congolese elite turn from loyal intermediaries into opponents of the colonial state? This book seeks to enrich our understanding of the political and cultural processes culminating in the tumultuous decolonization of the Belgian Congo. Focusing on the making of an African bourgeoisie, the book illuminates the so-called évolués' social worlds, cultural self-representations, daily life and political struggles. <https://youtu.be/c8ybPCi80dc>

Globalization discourse now presumes that the " world space " is entirely at the mercy of market norms and forms promulgated by reactionary U.S. policies. An academic but accessible set of studies, this wide range of essays by noted scholars challenges this paradigm with diverse and strong arguments. Taking on topics that range from the medieval Mediterranean to contemporary Jamaican music, from Hong Kong martial arts cinema to Taiwanese politics, writers such as David Palumbo-Liu, Meaghan Morris, James Clifford, and others use innovative cultural studies to challenge the globalization narrative with a new and trenchant tactic called " worlding. " The book posits that world literature, cultural studies, and disciplinary practices must be " worlded " into expressions from disparate critical angles of vision, multiple frameworks, and field practices as yet emerging or unidentified. This opens up a major rethinking of historical " givens " from Rob Wilson ' s reinvention of " The White Surfer Dude " to Sharon Kinoshita ' s " Deprovincializing the Middle Ages. " Building on the work of cultural critics like Edward Said, Gayatri Spivak, and Kenneth Burke, The Worlding Project is an important manifesto that aims to redefine the aesthetics and politics of postcolonial globalization with alternative forms and frames of global becoming.

This book addresses some issues of theorization in linguistics having to do with the systems of representation used in linguistics and the relation between linguistics and cognition. The essays gathered in the first part question the very concept of metalanguage, comparing the metalanguage used in formalised languages and that of natural languages, or examining Chomsky ' s theory of mental representations in relation to semantic description and analysis. In the same line of thought, another contribution endeavours to show how the notational system of a linguistic theory is part and parcel of both conceptualisation and theorisation, in an analysis based on the early development of phonetics and phonology. The second part of the volume studies the relations between linguistics and cognition seen under different angles. The first study examines how the relation between cognitive linguistics and other disciplines is conducive to confusion and divergences in the interpretation of the terminology, and is followed by a discussion of the origins and development of prototype theory in psychology and its transfer in linguistics by cognitive semanticists. The last two chapters study how mental operations are expressed in language, analysing the cognitive processes of deductive vs. abductive inference on the one hand, and the metarepresentation of utterance acts by assertive shell-nouns on the other hand.

Everywhere we hear talk of decline, of a world that was better once, maybe fifty years ago, maybe centuries ago, but certainly before modernity drew us along its dubious path. While some lament the slide of Western culture into relativism and nihilism and others

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celebrate the trend as a liberating sort of progress, Charles Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges. "The great merit of Taylor's brief, non-technical, powerful book...is the vigor with which he restates the point which Hegel (and later Dewey) urged against Rousseau and Kant: that we are only individuals in so far as we are social... Being authentic, being faithful to ourselves, is being faithful to something which was produced in collaboration with a lot of other people... The core of Taylor's argument is a vigorous and entirely successful criticism of two intertwined bad ideas: that you are wonderful just because you are you, and that 'respect for difference' requires you to respect every human being, and every human culture--no matter how vicious or stupid." --Richard Rorty, London Review of Books

British Marxist Criticism provides selective but extensive annotated bibliographies, introductory essays, and important pieces of work from each of eight British critics who sought to explain literary production according to the principles of Marxism.

Any social and political arrangement depends on acceptance. If a substantial part of a people does not accept the authority of its rulers, then those can only remain in power by means of force, and even that use of force needs to be accepted to be effective. Gramsci called this acceptance of the socio-political status quo "hegemony." Every stable state relies primarily on hegemony as a source of control. Hegemony works through the dissemination of values and beliefs that create acceptance and that serve the interests of the state and/or the ruling elite (the "hegemonies"). Hegemony is most efficient if it remains invisible. A key hegemonic belief is the idea that there is no alternative to the current socio-political status quo or that the way things are is "natural." The current hegemony - that is, the set of values and beliefs that bolster the current socio-political status quo - is a hegemony of psychopathy: it promotes "cultural psychopathy" and destroys empathy and compassion, thus threatening everything that makes us human. The hegemony of psychopathy is responsible for massive human suffering. It must be fought and replaced with a counter-hegemonic set of values and beliefs that promote compassion and care. Fighting hegemony requires fighting the "pillars" that support it. Most important among these are the mass media and culture industry, and mainstream economics. The former is responsible for a continuous stream of hegemonic propaganda; the latter - among others - for providing a pseudo-scientific justification for the false belief that there is no alternative. The Hegemony of Psychopathy concludes with some considerations on tactics and strategy in the struggle against the hegemony of psychopathy, but does not - and cannot - offer any concrete advice. The Hegemony of Psychopathy is a publication of Brainstorm Books, a collaboration between Punctum Books and the Literature & the Mind specialization at the University of California, Santa Barbara.

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