

Christian Thys

Nazisme et philosophie

1935-1987

PHILOSOPHIE

Nazisme Et Philosophie Nbsp

Jean-François Lessard



Nazisme Et Philosophie Nbsp:

Le mythe nazi Philippe Lacoue-Labarthe, Jean-Luc Nancy, 1991 "Nazi Fantasy" Amos Morris-Reich, 2025 This book brings together Vil m Flusser and intellectual Jewish history of the second half of the twentieth century Flusser is viewed today by many scholars as the most original theoretician of media and photography in the second half of the twentieth century and yet this is the first monograph about him in English Combining elements of Flusser s biography with a rigorous study of his writing this book shows that concepts of virtuality medium and embodiment underpin not only Flusser s understanding of technological media such as photography but also his understanding of evolution and of real or imaginary biological organisms This book argues that Flusser contended with Nazism in his writings on these biological and ecological themes Two threads and their relationship are explored the first bears on Nazism as undergirded by a biological perspective an attempt to eradicate a population taken to be parasitic in the second Nazism is simply viewed as stupid Such a line of inquiry necessarily leads to and includes our dealing with the Nazi fantasy because fantasy was fused into Nazism s own vision This book will not only be an ideal resource for students and scholars of intellectual Jewish history but will interest anyone seeking an introduction to Flusser and the philosophy of science within the context of Nazism *La philosophie à l'épreuve d'Auschwitz* Jean-François Bossy, 2014-09-16 Cet essai se donne comme une tentative pour approcher au plus pr s l onde de choc totalitaire enregistr e par les r cits et t moignages sur les camps nazis Il explore les zones de repli ou de recul de la pens e devant l indicible les embarras de la posture savante quand elle doit rendre compte de la froide organisation de la terreur la compromission de nos soci t s de la d mocratie restaur e avec la catastrophe du si cle qui s est teint Quelques leitmotivs inusables se trouvent ici consign s et soumis la critique le couplage contre nature entre civilisation et barbarie la fonction centrale de l espace camp sur le territoire de la modernit les capacit s de r sistance de l homme aux situations de l extr me la banalit du mal ou l indiff rence des bourreaux la figure du survivant La pens e postnazie Michel Onfray, 2018-03-21 Une grande partie de l histoire de la pens e occidentale s est effondr e lors de l ouverture des camps d extermination nazis en 1945 La Raison occidentale semblait progresser depuis sa premi re formulation grecque en passant par la Raison renaissante la Raison cart sienne la Raison pure kantienne la Raison des Lumi res Comment a t elle pu d boucher sur l embrasement de l Europe par le national socialisme Hannah Arendt a pens ce ph nom ne avec ses analyses sur le totalitarisme dont le projet est de cr er des hommes superflus Cette jeune femme juive qui fut l l ve de Heidegger dont le nazisme fut incontestable a galement t sa ma tresse Le totalitarisme ne pouvait donc rester une nigme pour elle qui en fit l analyse Au del du XX si cle elle a galement pens la R volution fran aise galitaire matrice des totalitarismes qu elle oppose la r volution am ricaine libertaire et productrice de d mocratie Elle a galement examin ce qui accompagnait la crise de la culture l infantilisation des adultes la science sans conscience la crise de l ducation Hans Jonas a lui aussi pens le monde postnazi en constatant que la plan te tait en danger que les biotechnologies mettaient l humain en p ril qu il fallait activer un militantisme

appuy sur la peur pour conscientiser les masses au nom d'un principe d'espérance. La culture lui doit beaucoup. Gunther Anders enfin un temps le mari d'Hannah Arendt a pensé la bombe atomique le jazz la télévision la photographie les machines la propagande la radio les médias la pollution la technologie appliquée au corps l'idologie mortifère répandue par le capitalisme avant de conclure l'obsolescence programmée de l'homme. Tous trois ont pensé le nihilisme qui a suivi le nazisme. Leur judaïsme a lié l'apocalypse au principe d'espérance non sans imaginer que la violence ne saurait être vaine.

L'enfer de la rédemption nazie Christian Thys, 2019 Goebbels c'est du pus s'exclame son complice Rosenberg l'adresse de celui que l'Observatoire romano appellera le cannibale sanguinaire. Christian Thys suit le parcours intellectuel des deux complices d'une tragédie mondiale par le détournement de la tradition populaire des philosophes des médecins des juristes et des anthropologues pour se forger une foi inbranlable en une rédemption de l'Allemagne au prix du reste du monde.

From Weimar to Jerusalem Thomas Mertens, 2010-03-15 This book is unique in providing an accessible contextualized overview of the relationship between law and philosophy in Nazi Germany. It examines the intellectual history of the period tracing the interweaving of law and philosophy throughout the Nazi era with an emphasis on law and legal cases including the fall of the Weimar Republic and the Eichmann case.

Le nazisme et nous Jean-François Lessard, 2010 L'Holocauste et le nazisme sont derrière nous proclame-t-on avec assurance. De plus ils se sont produits en Allemagne. Cette double vérité se veut rassurante en particulier hors de ce pays. Elle permet de repousser le phénomène ailleurs et dans le passé et de réduire son incidence réelle sur le présent. Elle soutient gatement la position morale fort pratique de pouvoir dénoncer les protagonistes qui ont commis les abominations. Toutes les époques connaissent des formes d'aveuglement. La nazi n'échappe pas cette règle. L'expérience nazie est associée dans les esprits au passé et une réalité étrangère. La nazi Les événements tant survenus au moment du IIIe Reich ils doivent s'expliquer l'intérieur du cadre national où ils se sont produits. Au mieux cette conception relève d'une illusion collective au pis d'une imposture. Le régime nazi et la solution finale ne peuvent être réduits à une explication nationale. Nous soutiendrons pour notre part que le nazisme constitue une clé importante pour comprendre la modernité. Loin d'être en opposition avec les forces du progrès et les grandes dynamiques de la civilisation dans laquelle nous nous situons le nazisme est un aboutissement de la modernité elle-même. L'inclure dans l'étude de la modernité ne peut dès lors que être bénéfique non seulement pour la compréhension du passé mais gatement pour la lumière que cela jette sur cette période qui est encore la nôtre.

La Révolution culturelle nazie Johann Chapoutot, 2017-01-19T00:00:00+01:00 Pour les nazis la culture était l'origine la simple transcription de la nature. On vivait les arbres et les cours d'eau on s'accouplait se nourrissait et se battait comme tous les autres animaux. On défendait sa horde et elle seule. La dénaturation est intervenue quand les Semites se sont installés en Grèce quand l'vangélisation a introduit le judéo-christianisme puis quand la Révolution française a parachevé ces constructions idéologiques absurdes. Galit compassion abstraction du droit. Pour sauver la race nordique germanique il fallait opérer une révolution culturelle retrouver le mode de vie des Anciens et faire nouveau coïncider culture et nature. C'est en

refondant ainsi le droit et la morale que l'homme germanique a cru pouvoir agir conformément ce que commandait sa survie. Grâce à la recriture du droit et de la morale il devenait légal et moral de frapper et de tuer. Avec ce recueil d'études Johann Chapoutot parachève et relie le projet de deux de ses livres précédents *Le National socialisme et l'Antiquité* 2008 et *La Loi du sang* penser et agir en nazi 2014. En approfondissant des points particuliers comme la lecture du stoïcisme et de Platon sous le III^e Reich, l'usage de Kant et de son impératif catégorique ou la réception en Allemagne du droit romain, il montre comment s'est opérée la recriture de l'histoire de l'Occident et par quels canaux de telles idées sont parvenues aux acteurs des crimes nazis.

Le national-socialisme et l'Antiquité Johann Chapoutot, 2008. Nous n'avons pas de passé affirme Hitler qui déplore que les archéologues SS s'obstinent à fouiller les bois de Germanie pour n'y exhumer que des mauvaises cruches. Le passé de la race, celui qui doit remplir de fierté les Allemands, se trouve en Grèce et Rome. Une recriture de l'Histoire qui annexe la Méditerranée à la race nordique investit l'espace public, les discours du Führer, l'architecture néo-romaine, les nus néo-grecs, le cinéma et la presse diffusent un message qui ne reste pas circonscrit aux bibliothèques. Les peuples aryens de l'Antiquité peuvent dès lors servir d'inspiration et de modèle, quoi de mieux que Sparte pour construire une société et un homme nouveaux. Quel meilleur exemple que Rome pour édifier un Empire. Quel meilleur avertissement enfin que les guerres médiques et puniques qui opposent la race nordique aux assauts asiatiques et sémitiques. Socrate fut le social-démocrate de l'Antiquité et Saint Paul un commissaire politique. Le Reich a succédé Athènes et Rome dans ce combat racial millénaire où il fait face aux mêmes ennemis et au même péril, celui de l'extinction. Une fois la tâche faite, acquise, l'Antiquité grecque et romaine enseigne comment se perpétuer dans une mémoire monumentale et héroïque, celle du mythe. Cet ouvrage qui restitue une autre histoire de l'Antiquité fait pénétrer au cœur du projet totalitaire nazi, il s'agit de dominer non seulement le présent et l'avenir mais aussi un passé recrit et instrumentalisé.

La récupération de la philosophie nietzschéenne par le nazisme Dany Lavigne, 2005. Ce mémoire démontre que contrairement à ce qu'avancent certains commentateurs, le philosophe Friedrich Nietzsche n'a pas à être tenu responsable de l'avènement du nazisme. C'est tort que les idéologues du national socialisme se sont réclamés de sa pensée afin de l'utiliser des fins de propagande. Ceux-ci ont poursuivi l'entreprise de falsification amorcée par la sœur du philosophe Elisabeth Förster Nietzsche de manière à le faire passer pour un nationaliste allemand, raciste et militariste. Or, comme l'ont démontré des auteurs tels que Georges Bataille et Martin Heidegger, Nietzsche n'avait rien de tout cela. L'auteur d'*Ainsi parlait Zarathoustra* ne peut être associé au nazisme essentiellement pour deux raisons. Tout d'abord, il dénonçait les antisémites avec virulence et admirait le peuple juif. Ensuite, il critiquait le nationalisme allemand en lequel il voyait un frein à l'unification de l'Europe.

Le nazisme et l'Antiquité Johann Chapoutot, 2012-10-19. Nous n'avons pas de passé affirme Hitler qui déplore que les archéologues SS s'obstinent à fouiller les bois de Germanie pour n'y exhumer que des mauvaises cruches. Le passé de la race, celui qui doit remplir de fierté les Allemands, se trouve en Grèce et Rome. Quoi de mieux que Sparte pour construire une société et un homme nouveaux. Quel meilleur exemple que Rome pour édifier un Empire. Quel meilleur avertissement que les guerres qui opposent

la race nordique aux assauts de la Perse et de Carthage Le Reich a succ d Ath nes et Rome dans ce combat racial mill naire o il fait face aux m mes ennemis et au m me p ril Johann Chapoutot explore le coeur du projet totalitaire nazi dominer le pr sent et l avenir mais aussi un pass r crit instrumentalis

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