

**Chapter 1 : The Control of Parties and the Rise and Fall of Ideologies | Ian Welsh**

*His second book, *The Rise of Ideology in America*, is expected from Rowman and Littlefield in early He is an advisor to Project Vote Smart and his analysis and commentary have been featured in the Washington Post, the Baltimore Sun, Public Radio/Television, ABC and Fox News as well as Al Jazeera America and CTV.*

This is a study in the pathology of cultural criticism. By analyzing the thought and influence of three leading critics of modern Germany, this study will demonstrate the dangers and dilemmas of a particular type of cultural despair. Unable to endure the ills which they diagnosed and which they had experienced in their own lives, they sought to become prophets who would point the way to a national rebirth. Hence, they propounded all manner of reforms, ruthless and idealistic, nationalistic and utopian. It was this leap from despair to utopia across all existing reality that gave their thought its fantastic quality. I am always interested into more insights into the rise of National Socialism in Germany. Some may include more nuance: What this book contributes is the idea of the mood of nostalgia for a mythic past and the cultural despair in the face of modernity secularization, urbanization, and industrialization in Germany in century leading up to World War II, while not necessarily the only cause, certainly created the conditions for a Hitler to arise: These three critics witnessed the gradual destruction of the old Germany and the emergence of a new, urban, secular country. They hated the temper and the institutions of this new Germany and decried the conditions of modernity. Their protests, as we have seen, were not unique. Others were dismayed as well: These groups and their spokesmen had a stake in the past or a tangible goal for the future Our critics were simultaneously proud and resentful of their alienation. They were proud of the perspicacity which their "untimeliness" had granted them, but their deepest longing was for a new Germanic community in which they and all their countrymen would at last find the peace of complete unity. Because of this longing they made the leap from cultural criticism to politics, assuming that cultural evil could be dissolved by the establishment of the right kind of faith and community. The stark title critiques the two articles of faith of liberalism: Liberalism has failed because liberalism has succeeded. As it becomes fully itself, it generates endemic pathologies more rapidly and pervasively than it is able to produce Band-aids and veils to cover them. The conservative reactionaries in pre-war Germany also longed for a community, expressed as *das Volk*, and fought against liberalism as an artifice imported from the West. Collectivism has nothing to put in their place, and in so far as it already has destroyed then it has left a void filled by nothing but the demand for obedience and the compulsion of the individual to what is collectively decided to be good. While the socialists like to pretend that National Socialism had nothing to do at all with socialism: This book is a good start for those looking to add a little nuance to the discussion. I would think that the warnings against cultural despair and irrationalism in politics are very relevant to our day, when most political discussions are carried out in the form of Twitter rants.

### Chapter 2 : Zombie Picnic – “ Rise of a New Ideology” | The PROG Mind

*Financial meltdown, environmental disaster and even the rise of Donald Trump - neoliberalism has played its part in them all. Why has the left failed to come up with an alternative?*

Zombie Picnic is a little bit of both. Zombie Picnic hails from Ireland. Their musical style is instrumental and somewhat mixed in genre. The album features electronic and ambient portions, mainly in the first and last tracks, and then the middle tracks tend to be more straightforward progressive rock and post rock with what I consider a classic rock vibe on the guitars. Their blaring bass gives a bit of a math feel to it, but the complexity is definitely lower than that. The album itself has a pace that is quite pensive, and there are lots of voice overs speaking of various political or social issues, mainly global warming and that sort of thing. The music is more straightforward than that, and it is rarely emotional enough to convey the feelings of the political stance of the album. Performance-wise, the album is great. For an album that is so political, I feel the need to comment. The album seems to think that scientists are treated as heretics and iconoclasts, and there is definitely some of that in the world today. But there are also those that worship scientists as if they are the beacon of all modern truth. I feel that perhaps if we were to present real scientists instead of hacks like Neil Degrasse Tyson or non-scientists like Bill Nye, we might actually get somewhere. Instead, we are running in place because money and propaganda and fudged facts are the name of the game. So, in some sense I agree with the album, but I also feel like it is only presenting one side of the problem. The first and last tracks are the strongest, both in message and music. I feel like the middle four tracks on the album get a little lost in purpose, while still being good rock songs. They are, however, nothing more than that. This album gives promise of potential for this band, but I feel like going a little further outside the box would definitely help them stand out and make waves. Many of their ideas are really interesting, but I feel like these ideas only appear in limited form. Its introspective word of caution is felt both in the voice overs and in the soulful music, and may be the one song where the voice overs match the music, though that could have more to do with the sound effects of rain and thunder than the music itself. I love the fragile ending. I feel like meshing the music with the message could have elevated this album even more, and I feel the band could explore their more eccentric side further in order to stand out as a band. If you love post rock, you will like this, and if you want some good solid rocking tracks, this will be right up your alley. If you are looking for a total package that will leave you trembling, this is one step in that direction, but not quite there.

**Chapter 3 : What is the role of ideology in political theory?**

*Nationalism is an ideology that emphasizes loyalty, devotion, or allegiance to a nation or nation-state and holds that such obligations outweigh other individual or group interests.*

What is the role of ideology in political theory? Ideology denotes a belief system. In its political connotation, it refers to a set of comprehensive belief about politics that seek to condemn or justify in existing system. Generally, it is action oriented. Hagopian in his "Regimes, Movements and Ideologies" characterises it as "a programmatic and rhetorical application of some grandiose philosophical system, which arose men to political action and may provide strategic guidance for that action. Importance of Ideology Although, the importance of Ideology has always been cause of crucial concern in the realm of political theory but the Russian Revolution and rise of Fascism in Europe led to renewed interest in study of political Ideology. Different Views on Ideology: Equated Ideology with "false consciousness". In his analysis of the capitalist mode of production, he came to the conclusion that every dominant class at a given stage of production makes its use to maintain itself in power. Saw it in neutral terms. He grasps its practicality and held that even proletariat can have an ideology. Labelled Marxism itself as an ideology. Contrasted ideology with Utopia, while the former is concerned with conservation, the latter is associated with change. He also labelled Marxism to be an ideology. Talked about the ideological hegemony of the bourgeoisie and explained the continuance of capitalist system in west. Its linkage with a grand philosophical system. Its programme content derived from its philosophy. Its strategy of achieving the programmatic goal. The coverage of its following What groups or how much of the population subscribes to it. Functions of Ideology 1. Provides tools to action. Helps in securing legitimacy of political regimes. Evaluates and influence the political systems. Helps in exercising controlling political process. Help in channeling collective will. Helps in mobilizing masses towards collective goal. End of Ideology Most of ideologies, according to Alan R. Ball "are mainly consequences of interactions to the French Revolution of and the industrial revolutions that dominated the nineteenth century". A series of work followed this is conference and all of them emphasized on unidimensional approach to political issues. Most noteworthy was the association of some of the erstwhile Marxists and sharing their views. End of Ideology Ralph Dahrendorf: The New Industrial State W. The Stages of Economic Growth: A Non-communist the views outlined by these writers include: Daniel Bell argued that ideologies are exhausted and we have reached a post industrial society. They are prone to similar developments. Whatever differences and problems exist between them are purely of technical nature and do not require remedies in the doses of ideologies. Ralph Dahrendorf advocated a conception of post-capitalist society where the class structure has substantially undergone modification. Lipset described the division between ideologies of right and left. The problems are not so profound in western democracies that they can require existence of ideology. Instead, problems are such that they can be better dealt with administrative and technical innovations. Galbraith located a bureaucratic and technocratic organization in the structures of power. They are not capitalists. However these themes received reversal at the hands of C. It has also been alleged that it was aimed at marking triumph of liberalism over revolutionary politics of Marxism. In recent times, Francis Fukayama in his work "The End of History and the last man" announced the triumph of liberal democratic state. For Hegel, history progresses with the contest of ideas reaching its termination in the establishment of nation state symbolized as the "march of god on earth". In his opinion, the demise of communist Russia and liberal market economy in China has led to the universalisation of western liberal democracy as the final epoch of human government. Mac Carney in his "Shaping Ends: Reflections on Fukayama" serious doubts his case.

**Chapter 4 : The Politics of Cultural Despair: A Study in the Rise of the Germanic Ideology by Fritz Stern**

*The Rise of an English Ideology and the Joys of Reading 'The Spectator' Gerry Hassan. Scottish Review, September 8th I have long been an admirer of 'The Spectator'.*

The Enlightenment was cosmopolitan in its effort to spread the light of reason, but from the very beginning of the age there were nationalistic tendencies to be seen in varying shades. Although Rousseau himself was generally concerned with universal man in such works as *Identification of state and people* Nationalism, translated into world politics, implies the identification of the state or nation with the people—or at least the desirability of determining the extent of the state according to ethnographic principles. In the age of nationalism, but only in the age of nationalism, the principle was generally recognized that each nationality should form a state—its state—and that the state should include all members of that nationality. Formerly states, or territories under one administration, were not delineated by nationality. Men did not give their loyalty to the nation-state but to other, different forms of political organization: The nation-state was nonexistent during the greater part of history, and for a very long time it was not even regarded as an ideal. In the first 15 centuries of the Christian Era, the ideal was the universal world-state, not loyalty to any separate political entity. As political allegiance, before the age of nationalism, was not determined by nationality, so civilization was not thought of as nationally determined. Later, in the periods of the Renaissance and of Classicism, it was the ancient Greek and Roman civilizations that became a universal norm, valid for all peoples and all times. Still later, French civilization was accepted throughout Europe as the valid civilization for educated people of all nationalities. It was only at the end of the 18th century that, for the first time, civilization was considered to be determined by nationality. It was then that the principle was put forward that a man could be educated only in his own mother tongue, not in languages of other civilizations and other times, whether they were classical languages or the literary creations of other peoples who had reached a high degree of civilization. Cultural nationalism From the end of the 18th century on, the nationalization of education and public life went hand in hand with the nationalization of states and political loyalties. Poets and scholars began to emphasize cultural nationalism first. They reformed the mother tongue, elevated it to the rank of a literary language, and delved deep into the national past. Thus they prepared the foundations for the political claims for national statehood soon to be raised by the people in whom they had kindled the spirit. Before the 18th century there had been evidences of national feeling among certain groups at certain periods, especially in times of stress and conflict. The rise of national feeling to major political importance was encouraged by a number of complex developments: This large, unified territorial state, with its political and economic centralization, became imbued in the 18th century with a new spirit—an emotional fervour similar to that of religious movements in earlier periods. Under the influence of the new theories of the sovereignty of the people and the rights of man, the people replaced the king as the centre of the nation. State became identified with nation, as civilization became identified with national civilization. That development ran counter to the conceptions that had dominated political thought for the preceding 2, years. Hitherto man had commonly stressed the general and the universal and had regarded unity as the desirable goal. Nationalism stressed the particular and parochial, the differences, and the national individualities. Those tendencies became more pronounced as nationalism developed. Its less attractive characteristics were not at first apparent. In the 17th and 18th centuries the common standards of Western civilization, the regard for the universally human, the faith in reason one and the same everywhere as well as in common sense, the survival of Christian and Stoic traditions—all of these were still too strong to allow nationalism to develop fully and to disrupt society. Thus nationalism in its beginning was thought to be compatible with cosmopolitan convictions and with a general love of mankind, especially in western Europe and North America. European nationalism English Puritanism and nationalism The first full manifestation of modern nationalism occurred in 17th-century England, in the Puritan revolution. England had become the leading nation in scientific spirit, in commercial enterprise, in political thought and activity. Swelled by an immense confidence in the new age, the English people felt upon their shoulders the mission of history, a sense that they were at a great turning

point from which a new true reformation and a new liberty would start. In the English revolution an optimistic humanism merged with Calvinist ethics; the influence of the Old Testament gave form to the new nationalism by identifying the English people with ancient Israel. Surrounded by congregated multitudes, I now imagine that I beheld the nations of the earth recovering that liberty which they so long had lost; and that the people of this island are disseminating the blessings of civilization and freedom among cities, kingdoms and nations. English nationalism, then, was thus much nearer to its religious matrix than later nationalisms that rose after secularization had made greater progress. The nationalism of the 18th century shared with it, however, its enthusiasm for liberty, its humanitarian character, its emphasis upon the individual and his rights and upon the human community as above all national divisions. The rise of English nationalism coincided with the rise of the English trading middle classes. American nationalism was a typical product of the 18th century. British settlers in North America were influenced partly by the traditions of the Puritan revolution and the ideas of Locke and partly by the new rational interpretation given to English liberty by contemporary French philosophers. American settlers became a nation engaged in a fight for liberty and individual rights. They based that fight on current political thought, especially as expressed by Thomas Jefferson and Thomas Paine. It was a liberal and humanitarian nationalism that regarded America as in the vanguard of mankind on its march to greater liberty, equality, and happiness for all. The ideas of the 18th century found their first political realization in the Declaration of Independence and in the birth of the American nation. Their deep influence was felt in the French Revolution. French nationalism Jean-Jacques Rousseau had prepared the soil for the growth of French nationalism by his stress on popular sovereignty and the general cooperation of all in forming the national will, and also by his regard for the common people as the true depository of civilization. The nationalism of the French Revolution was more than that: Individual liberty, human equality, fraternity of all peoples: Under their inspiration new rituals were developed that partly took the place of the old religious feast days, rites, and ceremonies: In the most varied forms, nationalism permeated all manifestations of life. As in America, the rise of French nationalism produced a new phenomenon in the art of warfare: In America and in France, citizen armies, untrained but filled with a new fervour, proved superior to highly trained professional armies that fought without the incentive of nationalism. The revolutionary French nationalism stressed free individual decision in the formation of nations. Nations were constituted by an act of self-determination of their members. The plebiscite became the instrument whereby the will of the nation was expressed. In America as well as in revolutionary France, nationalism meant the adherence to a universal progressive idea, looking toward a common future of freedom and equality, not toward a past characterized by authoritarianism and inequality. In Germany the struggle was led by writers and intellectuals, who rejected all the principles upon which the American and the French revolutions had been based as well as the liberal and humanitarian aspects of nationalism. The revolutionary wave German nationalism began to stress instinct against reason; the power of historical tradition against rational attempts at progress and a more just order; the historical differences between nations rather than their common aspirations. The French Revolution, liberalism, and equality were regarded as a brief aberration, against which the eternal foundations of societal order would prevail. That German interpretation was shown to be false by the developments of the 19th century. Liberal nationalism reasserted itself and affected more and more people: Though his immediate hopes were disappointed, the 12 years from 1815 to 1848 brought the unification of Italy and Romania, both with the help of Napoleon III, and of Germany; at the same time the 19th century saw great progress in liberalism, even in Russia and Spain. The victorious trend of liberal nationalism, however, was reversed in Germany by Bismarck. He unified Germany on a conservative and authoritarian basis and defeated German liberalism. The German annexation of Alsace-Lorraine against the will of the inhabitants was contrary to the idea of nationalism as based upon the free will of man. The people of Alsace-Lorraine were held to be German by objective factors, by race, independent of their will or of their allegiance to any nationality of their choice. Courtesy of the Museo del Risorgimento, Milan In the second half of the 19th century, nationalism disintegrated the supranational states of the Habsburgs and the Ottoman sultans, both of which were based upon prenational loyalties. In Russia, the penetration of nationalism produced two opposing schools of thought. Some nationalists proposed a westernized Russia, associated with the progressive, liberal forces of the rest of Europe. Others stressed the

distinctive character of Russia and Russianism, its independent and different destiny based upon its autocratic and orthodox past. These Slavophiles, similar to and influenced by German romantic thinkers, saw Russia as a future saviour of a West undermined by liberalism and the heritage of the American and French revolutions. One of the consequences of World War I was the triumph of nationalism in central and eastern Europe. Those states in turn, however, were to be strained and ravaged by their own internal nationality conflicts and by nationalistic disputes over territory with their neighbours. But the Bolsheviks also claimed the leadership of the world Communist movement, which was to become an instrument of the national policies of the Russians. After the war he found nationalism one of the strongest obstacles to the expansion of Soviet power in eastern Europe. National communism, as it was called, became a divisive force in the Soviet bloc. In Tito, the Communist leader of Yugoslavia, was denounced by Moscow as a nationalist and a renegade; nationalism was a strong factor in the rebellious movements in Poland and Hungary in the fall of ; and subsequently its influence was also felt in Romania and Czechoslovakia and again in Poland in . Yet Britain may have shown a gift for accommodation with the new forces by helping to create an independent Egypt ; completely, and Iraq and displayed a similar spirit in India, where the Indian National Congress, founded in to promote a liberal nationalism inspired by the British model, became more radical after . Japan, influenced by Germany, used modern industrial techniques in the service of a more authoritarian nationalism. The Treaty of Versailles, which provided for the constitution of the League of Nations, also reduced the empires of the defeated Central Powers, mainly Germany and Turkey. By , 35 years after its founding, the United Nations had added more than member nations, most of them Asian and African. Whereas Asian and African nations had never totalled even one-third of the membership in the League, they came to represent more than one-half of the membership of the United Nations. Of these new Asian and African nations, several had been created, entirely or in part, from mandated territories. Communism recruited supporters from within the ranks of the new nationalist movements in Asia and Africa, first by helping them in their struggles against Western capitalist powers, and later, after independence was achieved, by competing with Western capitalism in extending financial and technical aid. But Chinese Communism soon began to drift away from supranational Communism, as the European Communist countries had earlier. By the late s Russian and Chinese mutual recriminations revealed a Chinese nationalism in which Mao Tse-tung had risen to share the place of honour with Lenin. As Chinese Communism turned further and further inward, its influence on new Asian and African nations waned. Political and religious differences Ambitions among new Asian and African nations clashed. The complex politics of the United Nations illustrated the problems of the new nationalism. The struggle with Dutch colonialism that brought the establishment of Indonesia continued with the UN mediation of the dispute over West Irian Irian Jaya. Continuing troubles in the Middle East, beginning with the establishment of Israel and including inter-Arab state disputes brought on by the establishment of the United Arab Republic, concerned the UN. Other crises involving the UN included: Many new nations, all sharing the same pride in independence, faced difficulties. As a result of inadequate preparation for self-rule, the first five years of independence in the Congo passed with no semblance of a stable government. The problem of widely different peoples and languages was exemplified in Nigeria, where an uncouth population included an uncouth number of tribes at least, with three major divisions that used an uncouth number of languages more than language and dialect clusters. The question of whether the predominantly Muslim state of Jammu and Kashmir should go with Muslim Pakistan or Hindu India lasted for more than 20 years after the India Independence Act became effective in . Desperate economic competition caused trouble, as in Israel where the much-needed waters of the Jordan River kept it in constant dispute with its water-hungry Arab neighbours. But the policies pursued by France under Pres. Charles de Gaulle and the problem of a divided Germany showed that the appeal of the nation-state was still very much alive. Charles de Gaulle,

**Chapter 5 : ISIS's Ideology and Vision, and their Implementation**

*The Rise of an Ideology. M ARK N EAL. In recent years, there has been a huge increase in concerns about the risks involved in industrial products and processes (see Beck ).*

Euthanasia and Eugenics with respect to "Racial Hygiene" Anti-Marxism, Anti-Communism, Anti-Bolshevism The rejection of democracy, with as a consequence the ending the existence of political parties, labour unions, and free press. Strong show of local culture. Thus, to understand values of Nazism, it is necessary to explore this connection, without trivializing the movement as it was in its peak years in the s and dismissing it as a little more than racism. Many historiographers say that the anti-Semitic element, which does not exist in the sister fascism movement in Italy and Spain, was adopted by Hitler to gain popularity for the movement. Anti-Semitic prejudice was very common among the masses in German Empire. It is claimed that mass acceptance required anti-Semitism, as well as flattery of the wounded pride of German people after the defeat of WWI. Many see strong connections to the values of Nazism and the irrationalist tradition of the romantic movement of the early 19th century. German romanticism in particular expressed these values. For instance, the Nazis identified closely with the music of Richard Wagner a noted anti-Semite, author of *Das Judentum in der Musik*, and idol to the young Hitler. Many of his operas express the ideals of the strong dominating the weak, and a celebration of traditional Norse Aryan folklore and values. The style of his music is often very militaristic. The idealisation of tradition, folklore, classical thought, the leadership of Frederick the Great, their rejection of the liberalism of the Weimar Republic and the decision to call the German state the Third Reich which harkens back to the medieval First Reich and the pre Weimar Second Reich has led many to regard the Nazis as reactionary. Ideological competition Nazism and Communism emerged as two serious contenders for power in Germany after the First World War, particularly as the Weimar Republic became increasingly unstable. What became the Nazi movement arose out of resistance to the Bolshevik-inspired insurgencies that occurred in Germany in the aftermath of the First World War. The Russian Revolution of caused a great deal of excitement and interest in the Leninist version of Marxism and caused many socialists to adopt revolutionary principles. The Munich Soviet and the Spartacist uprising in Berlin were both manifestations of this. Capitalists and conservatives in Germany feared that a takeover by the Communists was inevitable and did not trust the democratic parties of the Weimar Republic to be able to resist a communist revolution. Increasing numbers of capitalists began looking to the nationalist movements as a bulwark against Bolshevism. Fascist parties formed in numerous European countries. Many historians such as Ian Kershaw and Joachim Fest argue that Hitler and the Nazis were one of numerous nationalist and increasingly fascist groups that existed in Germany and contended for leadership of the anti-Communist movement and, eventually, of the German state. Further, they assert that fascism and its German variant National Socialism became the successful challengers to Communism because they were able to both appeal to the establishment as a bulwark against Bolshevism and appeal to the working class base, particularly the growing underclass of unemployed and unemployable and growingly impoverished middle class elements who were becoming declassed the lumpenproletariat. Support of anti-Communists for Fascism and Nazism Various right-wing politicians and political parties in Europe welcomed the rise of fascism and the Nazis out of an intense aversion towards Communism. According to them, Hitler was the savior of Western civilization and of capitalism against Bolshevism. Among these supporters in the s and early s was the Conservative Party in Britain. During the later s and s, the Nazis were supported by the Falange movement in Spain, and by political and military figures who would form the government of Vichy France. The British Conservative party and the right-wing parties in France appeased the Nazi regime in the mid- and lates, even though they had begun to criticise its totalitarianism. Some contemporary commentators suggested that these parties did in fact still support the Nazis. Racist theories were developed by British intellectuals in the 19th century to control the Indian people and other "savages. Similarly, in his early years Hitler also greatly admired the United States of America. In *Mein Kampf*, he praised the United States for its race-based anti-immigration laws. According to Hitler, America was a successful nation because it kept itself "pure" of "lesser races.

## Chapter 6 : Nazi Ideological Theory

*Adolph Hitler, German politician, leader of the Nazi Party, and by near-universal accounts the most monstrous and terrifying leader in the twentieth century, led his nation into a disastrous war and triggered the extermination of millions of his own citizens due to his anti-Semitic ideology.*

Rex Features Imagine if the people of the Soviet Union had never heard of communism. The ideology that dominates our lives has, for most of us, no name. Even if your listeners have heard the term before, they will struggle to define it. Its anonymity is both a symptom and cause of its power. It has played a major role in a remarkable variety of crises: But we respond to these crises as if they emerge in isolation, apparently unaware that they have all been either catalysed or exacerbated by the same coherent philosophy; a philosophy that has " or had " a name. What greater power can there be than to operate namelessly? Inequality is recast as virtuous. The market ensures that everyone gets what they deserve. So pervasive has neoliberalism become that we seldom even recognise it as an ideology. But the philosophy arose as a conscious attempt to reshape human life and shift the locus of power. Neoliberalism sees competition as the defining characteristic of human relations. It redefines citizens as consumers, whose democratic choices are best exercised by buying and selling, a process that rewards merit and punishes inefficiency. Attempts to limit competition are treated as inimical to liberty. Tax and regulation should be minimised, public services should be privatised. The organisation of labour and collective bargaining by trade unions are portrayed as market distortions that impede the formation of a natural hierarchy of winners and losers. Inequality is recast as virtuous: Efforts to create a more equal society are both counterproductive and morally corrosive. We internalise and reproduce its creeds. The rich persuade themselves that they acquired their wealth through merit, ignoring the advantages " such as education, inheritance and class " that may have helped to secure it. The poor begin to blame themselves for their failures, even when they can do little to change their circumstances. Never mind structural unemployment: Never mind the impossible costs of housing: Never mind that your children no longer have a school playing field: In a world governed by competition, those who fall behind become defined and self-defined as losers. We are all neoliberals now. Among the delegates were two men who came to define the ideology, Ludwig von Mises and Friedrich Hayek. In *The Road to Serfdom*, published in , Hayek argued that government planning, by crushing individualism, would lead inexorably to totalitarian control. It came to the attention of some very wealthy people, who saw in the philosophy an opportunity to free themselves from regulation and tax. When, in , Hayek founded the first organisation that would spread the doctrine of neoliberalism " the Mont Pelerin Society " it was supported financially by millionaires and their foundations. They also financed academic positions and departments, particularly at the universities of Chicago and Virginia. As it evolved, neoliberalism became more strident. Something else happened during this transition: In , Friedman was happy to describe himself as a neoliberal. But soon after that, the term began to disappear. Stranger still, even as the ideology became crisper and the movement more coherent, the lost name was not replaced by any common alternative. At first, despite its lavish funding, neoliberalism remained at the margins. The postwar consensus was almost universal: But in the s, when Keynesian policies began to fall apart and economic crises struck on both sides of the Atlantic, neoliberal ideas began to enter the mainstream. Through the IMF, the World Bank, the Maastricht treaty and the World Trade Organisation, neoliberal policies were imposed " often without democratic consent " on much of the world. Most remarkable was its adoption among parties that once belonged to the left: Labour and the Democrats, for example. The freedom that neoliberalism offers, which sounds so beguiling when expressed in general terms, turns out to mean freedom for the pike, not for the minnows. Freedom from trade unions and collective bargaining means the freedom to suppress wages. Freedom from regulation means the freedom to poison rivers , endanger workers, charge iniquitous rates of interest and design exotic financial instruments. Freedom from tax means freedom from the distribution of wealth that lifts people out of poverty.

**Chapter 7 : The Rise of the West: Science and Ideology – The Evolution Institute**

*Communism, political and economic doctrine that aims to replace private property and a profit-based economy with public ownership and communal control of at least the major means of production (e.g., mines, mills, and factories) and the natural resources of a society.*

In cold fact, the new Russian government was not quite as new as many of its admirers and enemies believed. Tyranny—the oppressive government of brute force—was as old as civilization itself. Because private ownership of goods would corrupt their owners by encouraging selfishness, Plato argued, the guardians must live as a large family that shares common ownership not only of material goods but also of spouses and children. Other early visions of communism drew their inspiration from religion. The first Christians practiced a simple kind of communism—as described in Acts 4: Similar motives later inspired the formation of monastic orders in which monks took vows of poverty and promised to share their few worldly goods with each other and with the poor. The English humanist Sir Thomas More extended this monastic communism in *Utopia*, which describes an imaginary society in which money is abolished and people share meals, houses, and other goods in common. Other fictional communistic utopias followed, notably *City of the Sun*, by the Italian philosopher Tommaso Campanella, as did attempts to put communist ideas into practice. The vision was not shared by the Protectorate led by Oliver Cromwell, which harshly suppressed the Diggers. It was neither a religious upheaval nor a civil war but a technological and economic revolution—the Industrial Revolution of the late 18th and early 19th centuries—that provided the impetus and inspiration for modern communism. This revolution, which achieved great gains in economic productivity at the expense of an increasingly miserable working class, encouraged Marx to think that the class struggles that dominated history were leading inevitably to a society in which prosperity would be shared by all through common ownership of the means of production. Marxian communism Karl Marx was born in the German Rhineland to middle-class parents of Jewish descent who had abandoned their religion in an attempt to assimilate into an anti-Semitic society. The young Marx studied philosophy at the University of Berlin and received a doctorate from the University of Jena in 1841, but he was unable, because of his Jewish ancestry and his liberal political views, to secure a teaching position. He then turned to journalism, where his investigations disclosed what he perceived as systematic injustice and corruption at all levels of German society. Convinced that German and, more broadly, European society could not be reformed from within but instead had to be remade from the ground up, Marx became a political radical. His views soon brought him to the attention of the police, and, fearing arrest and imprisonment, he left for Paris. There he renewed an acquaintance with his countryman Friedrich Engels, who became his friend and coauthor in a collaboration that was to last nearly 40 years. Like Marx, Engels was deeply disturbed by what he regarded as the injustices of a society divided by class. Appalled by the poverty and squalor in which ordinary workers lived and worked, he described their misery in grisly detail in *The Condition of the English Working Class*. Marx and Engels maintained that the poverty, disease, and early death that afflicted the proletariat the industrial working class were endemic to capitalism: Under this alternative system, the major means of industrial production—such as mines, mills, factories, and railroads—would be publicly owned and operated for the benefit of all. Marx and Engels presented this critique of capitalism and a brief sketch of a possible future communist society in *Manifesto of the Communist Party*, which they wrote at the commission of a small group of radicals called the Communist League. Marx, meanwhile, had begun to lay the theoretical and he believed scientific foundations of communism, first in *The German Ideology* written in 1846, published and later in *Das Kapital*; *Capital*. His theory has three main aspects: Marx derived his views in part from the philosophy of G. According to Marx, material production requires two things: In primitive societies the material forces were few and simple—for example, grains and the stone tools used to grind them into flour. For example, iron miners once worked with pickaxes and shovels, which they owned, but the invention of the steam shovel changed the way they extracted iron ore. Since no miner could afford to buy a steam shovel, he had to work for someone who could. Marx held that human history had progressed through a series of stages, from ancient slave society through feudalism to

capitalism. In each stage a dominant class uses its control of the means of production to exploit the labour of a larger class of workers. Thus, the bourgeoisie overthrew the aristocracy and replaced feudalism with capitalism; so too, Marx predicted, will the proletariat overthrow the bourgeoisie and replace capitalism with communism. The problem, Marx believed, was that this wealth—and the political power and economic opportunities that went with it—was unfairly distributed. The capitalists reap the profits while paying the workers a pittance for long hours of hard labour. Under capitalism, Marx claimed, workers are not paid fully or fairly for their labour because the capitalists siphon off surplus value, which they call profit. Thus, the bourgeois owners of the means of production amass enormous wealth, while the proletariat falls further into poverty. This wealth also enables the bourgeoisie to control the government or state, which does the bidding of the wealthy and the powerful to the detriment of the poor and the powerless. The exploitation of one class by another remains hidden, however, by a set of ideas that Marx called ideology. In slave societies, for example, slavery was depicted as normal, natural, and just. In capitalist societies the free market is portrayed as operating efficiently, fairly, and for the benefit of all, while alternative economic arrangements such as socialism are derided or dismissed as false or fanciful. These ideas serve to justify or legitimize the unequal distribution of economic and political power. Revolution and communism Marx believed that capitalism is a volatile economic system that will suffer a series of ever-worsening crises—recessions and depressions—that will produce greater unemployment, lower wages, and increasing misery among the industrial proletariat. These crises will convince the proletariat that its interests as a class are implacably opposed to those of the ruling bourgeoisie. Once this threat disappears, however, the need for the state will also disappear. Thus, the interim state will wither away and be replaced by a classless communist society see classless society. Some features that he did describe, such as free education for all and a graduated income tax, are now commonplace. Among them was his friend and coauthor, Friedrich Engels. This emendation of Marxist theory provided the basis for the subsequent development of dialectical materialism in the Soviet Union. Friedrich Engels, detail of a portrait by H. The foremost revisionist was Eduard Bernstein, a leader of the Social Democratic Party of Germany, who fled his homeland in to avoid arrest and imprisonment under the antisocialist laws of Chancellor Otto von Bismarck. Bernstein spent most of his exile in Britain, where he befriended Engels and later served as executor of his will. Bernstein revised Marxian theory in four interrelated respects. This trend he traced not to the kindness of capitalists but to the growing power of unions and working-class political parties. Orthodox Marxists branded Bernstein a bourgeois and a counterrevolutionary traitor to the cause. Chief among his communist critics was Lenin, who had devoted his life to the revolutionary transformation of Russia. Its economy was primarily agricultural; its factories were few and inefficient; and its industrial proletariat was small. Most Russians were peasants who farmed land owned by wealthy nobles. Russia, in short, was nearer feudalism than capitalism. Lenin was the chief architect of this plan. The first, set out in *What Is to Be Done?* Secretive, tightly organized, and highly disciplined, the communist party would educate, guide, and direct the masses. This was necessary, Lenin claimed, because the masses, suffering from false consciousness and unable to discern their true interests, could not be trusted to govern themselves. Democracy was to be practiced only within the party, and even then it was to be constrained by the policy of democratic centralism. In short, the revolutionary dictatorship of the proletariat had to be a dictatorship of the communist party in the name of the proletariat. This, he argued, was because the most direct and brutal exploitation of workers had shifted to the colonies of imperialist nations such as Britain. Its immediate impetus was World War I, which was taking a heavy toll on Russian soldiers at the front and on peasants at home. Riots broke out in several Russian cities. When Tsar Nicholas II ordered soldiers to put them down, they refused. Nicholas abdicated, and his government was replaced by one led by Aleksandr Kerensky. Lenin returned to Russia from exile in Switzerland barely in time to lead the Bolsheviks in seizing state power in October November, New Style The Soviet government moved quickly to withdraw from the war in Europe and to nationalize private industry and agriculture. In the name of the people and under the banner of War Communism, it seized mines, mills, factories, and the estates of wealthy landowners, which it redistributed to peasants. The Russian Civil War ended in with the victory of the Reds, but the war in Europe and the war at home left the Soviet Union in shambles, its economic productivity meagre and its people

hungry and discontented. Desperate for room to maneuver, Lenin in announced the New Economic Policy NEP , whereby the state retained control of large industries but encouraged individual initiative , private enterprise , and the profit motive among farmers and owners of small businesses. The warning proved prophetic. In the late s, Stalin began to consolidate his power by intimidating and discrediting his rivals. In the mids, claiming to see spies and saboteurs everywhere, he purged the party and the general populace, exiling dissidents to Siberia or summarily executing them after staged show trials. Bukharin was convicted on trumped-up charges and was executed in As a variant of Marxism-Leninism, Stalinism had three key features. The first was its reliance on dialectical materialism as a way of justifying almost any course of action that Stalin wished to pursue. For example, in a report to the 16th Congress of the Communist Party in June , Stalin justified the rapid growth of centralized state power as follows: We stand for the withering away of the state. At the same time we stand for the strengthening of theâ€|strongest state power that has ever existed. Yes, it is contradictory. But Stalin omitted mentioning that Marx believed that contradictions were to be exposed and overcome, not accepted and embraced. A second feature of Stalinism was its cult of personality. Whereas Lenin had claimed that the workers suffered from false consciousness and therefore needed a vanguard party to guide them, Stalin maintained that the Communist Party itself suffered from false consciousness and from spies and traitors within its ranks and therefore needed an all-wise leaderâ€|Stalin himselfâ€|to guide it. This effectively ended intraparty democracy and democratic centralism. The resulting cult of personality portrayed Stalin as a universal genius in every subject, from linguistics to genetics. To this end, Stalin rescinded the NEP, began the collectivization of Soviet agriculture, and embarked on a national program of rapid, forced industrialization. Specifically, he insisted that the Soviet Union had to be quickly, and, if need be, brutally, transformed from a primarily agricultural nation to an advanced industrial power. During the collectivization, millions of kulaks , or prosperous peasants, were deprived of their farms and forced to labour on large collective farms; if they resisted or were even thought likely to do so , they were shot or sent to forced labour camps in Siberia to starve or freeze to death. In the food shortages that resulted, several million people the precise number remains unknown starved, and many more suffered from malnutrition and disease. In foreign policy , socialism in one country meant putting the interests of the Soviet Union ahead of the interests of the international communist movement. He also subordinated the interests and aspirations of communist parties there and elsewhere to the interests of the Communist Party of the Soviet Union CPSU. A few dissident leaders, notably Josip Broz Tito in Yugoslavia, were rather reluctant allies; but most were pliant, perhaps out of fear of Soviet military might. Khrushchev himself was deposed in , after which a succession of Soviet leaders stifled reform and attempted to impose a modified version of Stalinism. Yet the ghost of Stalin was not exorcized completely until the collapse of the Soviet Union and the effective demise of the CPSU in Mao envisioned the proletarian countries encircling the capitalist countries and waging wars of national liberation to cut off foreign sources of cheap labour and raw materials, thereby depriving the capitalist countries of the ever-expanding revenues that are the lifeblood of their economies.

*The bishops said they hoped for a 'renewed appreciation of the fundamental importance of sexual difference' The Bishops' Conference of England and Wales has said it is "deeply concerned."*

The study is structured in nine sections, [1] which if read in conjunction with each other, draws a complete picture of ISIS. You can also download the study in PDF format here. The Salafist movement perceives the time of the Prophet Muhammad as ideal and the first Caliphs who succeeded him as role models the Arabic word Salaf means ancestor or first generation. The modern Salafist movement began in Egypt, a result of the desire to purify Islam of its flaws and return to what was perceived as the Golden Age of Islam. However, within the Salafi movement an extremist faction called Salafiyya Jihadiyya i. Thus Muslim must fight the enemies of Islam through violent and uncompromising military struggle. According to its vision, the Caliphate in Greater Syria will be the core of an extensive Islamic Caliphate. The Caliphate State with its present borders. The map was posted on jihadi forums on August 18, Alplatformmedia. The Islamic Caliphate State with its extensive borders. Only Islamic names appear on the map, not the names of the modern nation states Hanein. Various Islamic factions, entities and activists for example, Hizb ut-Tahrir, the Party of [Islamic] Liberation, founded in and Islamic thinkers championed the concept of reestablishing the Caliphate. The theocracy will be governed in accordance with the model of the Islamic Caliphate in its Golden Age, i. The Caliphate vision is inspired by the period following the death of Muhammad AD , when it was necessary to appoint his substitute a successor was not appointed because no mortal could not succeed him. They were the four Caliphs who established the first Islamic state, conducted the major conquests beyond its borders and laid the economic and administrative foundations for the Muslim Empire. Within a few generations, Muslim Arabs, who were unknown in the history of the world until then, established a huge empire on which they imposed the Arabic language and the religion of Islam. For those reasons the first four Caliphs have been greatly admired in Islam throughout the ages, and many Sunni Muslim movements perceive them as their spiritual fathers. The collective term for the first four Caliphs is Rashidun, i. They were replaced by Ottoman-Turkish Caliphs, who gave themselves the director title of Sultan. Shortly after the rise of the Abbasid rule AD , the institution of the Caliphate began to gradually decline. When the Abbasid Empire began to disintegrate at the end of the ninth century AD, local rulers declared themselves Caliphs to legitimize their rule, and the institution of the Caliphate was gradually emptied of content. Annulling the existence of the nation states in the Middle East Islam, from its inception until the end of the First World War, did not recognize national borders in the territorial areas that it ruled under various dynasties until the end of the Ottoman Dynasty. Nation states in the Middle East were created only from the beginning of the twentieth century after the First World War. ISIS does not recognize nation-state legitimacy or the national borders of the Middle East as outlined in the Sykes-Picot Agreement and formulated by the superpowers during and after the First World War. For example, in a video distributed by Abu Bakr al-Baghdadi in January , he objected to the political boundaries of the regional nation-states and stressed that ISIS intended to establish an Islamic state with no national boundaries. According to the video a single supranational Muslim state will be established, to be headed by a single Caliph, Abu Bakr al-Baghdadi, who always says he breaks down barriers. The video adds that with the help of Allah, they will break down the barriers in Iraq, Jordan, Lebanon and in all countries, until they reach Jerusalem, with the help of Allah Youtube. The source of their hostility to the United States is not only political. The depth of their hostility is reflected by a total rejection of American culture the ultimate expression of modernity and Western culture in general. This culture is perceived as a dangerous temptation threatening to poison the Islamic world. It is a temptation Muslims are liable to become addicted to and therefore is perceived as more dangerous. ISIS has made that clear in many publications directed at the Western countries and through its actions, especially after the start of the American campaign against it executing hostages and encouraging its supporters to carry out terrorist attacks against Western civilians worldwide. Allah sent his messenger, the Prophet Muhammad, and ordered him to carry out jihad to ultimately establish an Islamic Caliphate. The nation is in a state of ignorance jahiliyya, the period of

ignorance that preceded Islam , and that is its situation is so deplorable. Allah has taken the Arab tribes and turned them into an Islamic nation and the time has come to renew its glory. There are signs of victory in battle and it is therefore essential to establish the Caliphate now. The current residents of the Islamic State were the first called on to swear allegiance to al-Baghdadi. Al-Adnani warned Muslims against adopting Western ideologies such as democracy and nationalism, and called on all residents of the Islamic State to be united. That was reflected in the tape distributed by Abu Bakr al-Baghdadi shortly after the declaration of the Caliphate. The main points made by al-Baghdadi: Al-Baghdadi called on Muslims to help the Islamic nation through jihad for the sake of Allah. He said that the Muslims in those places were waiting for the Islamic State and jihad fighters to come and help them. He described the world as split into two camps: Praise for the Islamic Caliphate: Al-Baghdadi called on Muslims to support the Islamic Caliphate to save themselves from enslavement to foreigners. He noted that the Nation of Islam failed after the abolition of the Caliphate and was taken over by infidels. The infidels stole their resources, denied their rights, conquered their lands and appointed collaborators to rule over them by force. Is it not terrorism when the homes of Muslims in Palestine are destroyed, their land is stolen and their rights are violated? Is it not terrorism when mosques are burned in Egypt, the homes of Muslims are destroyed, their women are raped and the jihad fighters in Sinai and elsewhere are oppressed? Is it not terrorism when women are prevented from wearing the hijab in France? Al-Baghdadi rejected the concept of the modern nation states and called on Muslims to join the Islamic State he founded. He called on Muslim clerics, led by sharia judges, people with military, administrative and academic capabilities, as well as Muslim doctors and engineers in all fields, to join his self-declared Islamic State, arguing that it was a necessity due to the sorry state of Muslims worldwide. The vision “the Islamic takeover of the entire world: Al-Baghdadi concluded by saying that if Muslims adhered to Islam they would rule the entire world: His public appearance and the publication of his picture are unusual and are intended, in ITIC assessment, to dispel reports that appeared in the media at that time from Iraqi government sources about his having been injured in an air strike. In the video, Abu Bakr al-Baghdadi is called by a number of Islamic titles: The importance of implementing Islamic law and the establishment of the Caliphate: Allah has a book which guides the Faithful [i. The establishment of the Caliphate, which was lost for centuries [although formally it was in existence until ], is the duty of the Muslims. The importance of the path of jihad: Jihad should continue for the sake of Allah despite all the difficulties, in order to fight idol worshippers: That was noted by his arch rival, Hezbollah leader Hassan Nasrallah, when asked why al-Baghdadi had appeared in the media Al-Akhbar, Lebanon, August 15, When ISIS presented its Caliphate, a dispute arose in the Islamic world between Sunni clerics, namely, how can we swear allegiance to a man whose name we do not know, whose personality we do not know, about whom we have no information or data. For one cannot swear allegiance to an unknown person, we must swear allegiance to someone known. He had to appear in order to become known and pave the way for the swearing of allegiance. That was the consideration behind the move [“] Regarding his declaration that he is a member of the tribe of Quraysh “the Caliph must be a member of the tribe of Quraysh, while an Emir [ruler] of a country, like a king, prince or president, is not [considered] in the eyes [of his subjects] as a Caliph of the Muslims. The Caliph of the Muslims must be a member of the tribe of Quraysh. Initial responses to the declaration of the Islamic Caliphate The establishment of the Caliphate State evoked a significant positive reaction among Salafist-jihadi Islamist organizations and operatives and among population groups in the Arab-Muslim world. However, it also encountered resistance. The organization issued an audiotape in which its leader, Abu Muhammad al-Julani, said he did not intend to establish an Islamic Caliphate at the present time, although his organization was striving for its establishment. In due time, Al-Julani noted, they would announce the establishment of an emirate, but it would be done with the consent of the jihad fighters and Muslim clerics Longwarjournal. According to a Tweet that appeared on the Twitter account of the Islamic Front a coalition of Islamic rebel organizations in Syria on July 1, , the declaration of the Caliphate was null and void for the following reasons: Abu Muhammad al-Maqdisi, who is hostile to ISIS and opposes its actions, issued a statement on his Facebook page, stating that the declaration of the Caliphate threatened to divide the Muslims Alghad. According to Muslim tradition, the Prophet Muhammad adopted a silver seal containing three lines, with one word on each line: Muhammad, Messenger

[of] Allah. ISIS has turned its jihadi flag into a brand, which it has marketed successfully around the world, including in the West. Being aware of the importance of the battle for hearts and minds, ISIS has made extensive use of its flag by its military forces and by the institutions of government it has established; the ISIS flag has been hoisted in central locations in the cities it controls and at the executions it has carried out. That behavior, which characterizes the conduct of some of the Salafist-jihadi organizations including Al-Qaeda, has historical Islamic roots attributed to a statement by the Prophet Muhammad. Ibn Taymiyyah died in AD 728 was a senior Sunni Muslim cleric who vehemently opposed the worshipping of graves of individuals considered holy. Ibn Taymiyyah, who possessed a Salafist Islamic worldview, forbade such worship because he saw it as an expression of polytheism, which Islam forbids, in view of the fundamental and uncompromising belief in the oneness of Allah tawhid. In the modern era, graves began to be desecrated with the rise of Wahhabism in the Arabian Peninsula during the 18th century AD. He initiated an extensive campaign to desecrate holy gravesites in the Arabian Peninsula. Towards the end of the 18th century the Wahhabi Emirate was destroyed following a punitive campaign conducted by the son of the ruler of Egypt at the time, Muhammad Ali, as ordered by the Ottoman central government. However, it was reestablished in the early 20th century following the renewed alliance between the Wahhabis and Emir Abdul Aziz Ibn Saud who ruled from 1817 to 1818. The emir, who adopted the Wahhabi Islamic world view, was the actual founder of Saudi Arabia. After occupying most of the Arabian Peninsula, Ibn Saud began a holy gravesite cleansing campaign, primarily in the holy cities of Mecca and Medina. During the campaign the graves of family members and prominent friends of the Prophet Muhammad were also destroyed. In the past two decades, following the rise of Al-Qaeda and additional Salafist-jihadi organizations, graves have been desecrated and statues shattered in various locations around the world. Thus, for example, a huge statue of Buddha was destroyed by the Taliban in Bamiyan, Afghanistan, in 2001, it was restored only a decade later; in Timbuktu, Muslim cultural institutions were destroyed by Ansar Dine in Timbuktu, the capital of Mali in West Africa; and holy gravesites mainly of Sufis were desecrated by Islamist extremists in Libya in 2012, not far from the capital Tripoli and in Misrata. That was evident in its recent conquests in Iraq in the summer of 2014. In addition, ancient statues and cultural treasures in Iraq dating from the dawn of civilization were smashed: The destruction of ancient statues in Iraq, cultural treasures dating from the dawn of civilization Islamist-movements. The desecration of the grave of the Prophet Seth, the son of Adam, who is considered a prophet in Islam. The grave of the Prophet Seth after its desecration Room-alghadeer. The Roots of anti-Americanism, pp. He had no spiritual advantages or spiritual powers that ordinary Muslims did not have. Nevertheless, his position was cloaked in a religious aura, by its very creation. Thus, for example, he bore the title of Imam a title that was later used for Caliph as well, i. Uighur operatives have joined the ranks of jihadi organizations in Syria.

Chapter 9 : Islamism - Wikipedia

*The ideology had seen its rise during the 90s when the Muslim world experienced numerous geopolitical crisis, notably the Algerian Civil War (), Bosnian War (), and the First Chechen War ().*

He was born as a citizen of the Empire, and believed that ethnic and linguistic diversity had weakened it. Further, he saw democracy as a destabilizing force, because it placed power in the hands of ethnic minorities, who he claimed had incentives to further "weaken and destabilize" the Empire. The Nazi rationale was heavily invested in the militarist belief that great nations grow from military power, which in turn grows "naturally" from "rational, civilized cultures. Jews and communists became the ideal scapegoats for Germans deeply invested in a German Nationalist ideology. These nations developed cultures that naturally grew from races with "natural good health, and aggressive, intelligent, courageous traits. Worst of all were seen to be the parasitic Untermensch Subhumans , mainly Jews, but also Gypsies, homosexuals, disabled and so called anti-socials, all of whom were considered lebensunwertes Leben Lifeunworthy Life due to their perceived deficiency and inferiority. The role of homosexuals during the Holocaust are controversial among historians. Abrams in "The Pink Swastika: Homosexuality in the Nazi Party", defend the perspective that many homosexuals were involved in the inner circle of the Nazi party: This perspective is denounced as hateful propaganda by most homosexual associations and groups, stirring heated debates and accusations of censorship and "hate-speech" from both sides. According to Nazism, it is an obvious mistake to permit or encourage multilingualism and multiculturalism within a nation. Fundamental to the Nazi goal was the unification of all German-speaking peoples, "unjustly" divided into different Nation States. Hitler claimed that nations that could not defend their territory did not deserve it. Slave races, he thought of as less-worthy to exist than "master races. Hitler draws parallels between Lebensraum and the American ethnic cleansing and relocation policies towards the Native Americans, which he saw as key to the success of the US. A "master race" could therefore, according to the Nazi doctrine, easily strengthen itself by eliminating "parasitic races" from its homeland. Despite the popularity of Hitler and his living space doctrine, some Wehrmacht and Waffen-SS soldiers found the duty repugnant. Only a small fraction of them were actively involved in genocide. Hitler extended his rationalizations into religious doctrine, claiming that those who agreed with and taught his "truths," were "true" or "master" religions, because they would "create mastery" by avoiding comforting lies. Those that preach love and tolerance, "in contravention to the facts," were said to be "slave" or "false" religions. The man who recognizes these "truths," Hitler continued, was said to be a "natural leader," and those who deny it were said to be "natural slaves. Hitler was an avid reader and received ideas that were later to influence Nazism from traceable publications, such as those of the Germanenorden Germanic Order or the Thule society.