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Under imperialism, the class base of national

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chauvinism and racism is not only in the bourgeoisie, but also the labor aristocracy. This is because its class interests and viewpoint as a small stratum of privileged and bourgeoisified workers is dependent upon and integrally bound up with the fate of U.S. imperialism and imperialist national oppression.

~~Racism, Nationalism and Race Theory~~

Social Darwinism was a sociological theory popular in late nineteenth-century Europe and the United States. It merged Charles Darwin's theory of natural selection and Herbert Spencer's sociological theories to justify imperialism, racism, and laissez-faire (i.e. conservative) social and economic policies. Social Darwinists argued that individuals and groups, just like plants and animals, competed with one another for success in life.

~~Social Darwinism Emerges and Is Used to Justify ...~~

Drawing from Hornborg ' s theories of “ ecologically unequal exchange ” (Hornborg 1998) and Moore ' s theory of the “ Capitalocene ” (Moore 2017), this section demonstrates how contemporary neo-imperial relations within the global political economy – as embedded in the existing structures of global finance and investment, international trade, and official development assistance (ODA ...

A damning exploration of the many ways in which the effects and logic of anti-black colonialism continue to

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inform our modern world. Colonialism and imperialism are often thought to be distant memories, whether they're glorified in Britain's collective nostalgia or taught as a sin of the past in history classes. This idea is bolstered by the emergence of India, China, Argentina and other non-western nations as leading world powers. Multiculturalism, immigration and globalization have led traditionalists to fear that the west is in decline and that white people are rapidly being left behind; progressives and reactionaries alike espouse the belief that we live in a post-racial society. But imperialism, as Kehinde Andrews argues, is alive and well. It's just taken a new form: one in which the U.S. and not Europe is at the center of Western dominion, and imperial power looks more like racial capitalism than the expansion of colonial holdings. The International Monetary Fund, World Bank, World Trade Organization and even the United Nations are only some of these modern mechanisms of Western imperialism. Yet these imperialist logics and tactics are not limited to just the west or to white people, as in the neocolonial relationship between China and Africa. Diving deep into the concepts of racial capitalism and racial patriarchy, Andrews adds nuance and context to these often over-simplified narratives, challenging the right and the left in equal measure. Andrews takes the reader from genocide to slavery to colonialism, deftly explaining the histories of these phenomena, how their justifications are linked, and how they continue to shape our world to this day. The New Age of Empire is a damning indictment of white-centered ideologies from Marxism to neoliberalism, and a reminder that our histories are never really over.

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Of all mankind's vices, racism is one of the most pervasive and stubborn. Success in overcoming racism has been achieved from time to time, but victories have been limited thus far because mankind has focused on personal economic gain or power grabs ignoring generosity of the soul. This bibliography brings together the literature providing access by subject groupings as well as author and subject indexes. Contents: Racial Attitudes; Racism and Poverty; Hate Groups; Racial Justice; Racism and Politics; Race Discrimination; Racial Identity; Racism Around the World.

Conspiracy theories are no longer just a curiosity for aficionados but a politically salient theme in the age of Trump, Brexit and "fake news". One of the countries that has been entrapped in conspiratorial visions is Turkey, and this book is the first comprehensive survey in English of the Turkish conspiratorial mindset. It provides a nuanced overview of the discourses of Turkish conspiracy theorists and examines how these theorists argue for and legitimize their worldview. The author discusses a broad range of conspiracy theories, including some influenced by Kemalist and Islamist perspectives as well as those of the ruling Justice and Development Party. The most influential authors, books, references and images within the conspiracist milieu are all examined in detail. This book will be an important source for scholars interested in extremism in Turkey and the societal and political impact of conspiracy theories.

Taking a global and interdisciplinary approach, the Routledge Handbook of Conspiracy Theories provides a

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comprehensive overview of conspiracy theories as an important social, cultural and political phenomenon in contemporary life. This handbook provides the most complete analysis of the phenomenon to date. It analyses conspiracy theories from a variety of perspectives, using both qualitative and quantitative methods. It maps out the key debates, and includes chapters on the historical origins of conspiracy theories, as well as their political significance in a broad range of countries and regions. Other chapters consider the psychology and the sociology of conspiracy beliefs, in addition to their changing cultural forms, functions and modes of transmission. This handbook examines where conspiracy theories come from, who believes in them and what their consequences are. This book presents an important resource for students and scholars from a range of disciplines interested in the societal and political impact of conspiracy theories, including Area Studies, Anthropology, History, Media and Cultural Studies, Political Science, Psychology and Sociology.

In an exciting new study of ideas accompanying the rise of the West, Thomas McCarthy analyzes the ideologies of race and empire that were integral to European-American expansion. He highlights the central role that conceptions of human development (civilization, progress, modernization, and the like) played in answering challenges to legitimacy through a hierarchical ordering of difference. Focusing on Kant and natural history in the eighteenth century, Mill and social Darwinism in the nineteenth, and theories of development and modernization in the twentieth, he proposes a critical theory of development which can

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counter contemporary neoracism and neoimperialism, and can accommodate the multiple modernities now taking shape. Offering an unusual perspective on the past and present of our globalizing world, this book will appeal to scholars and advanced students of philosophy, political theory, the history of ideas, racial and ethnic studies, social theory, and cultural studies.

There was racism in the ancient world, after all. This groundbreaking book refutes the common belief that the ancient Greeks and Romans harbored "ethnic and cultural," but not racial, prejudice. It does so by comprehensively tracing the intellectual origins of racism back to classical antiquity. Benjamin Isaac's systematic analysis of ancient social prejudices and stereotypes reveals that some of those represent prototypes of racism--or proto-racism--which in turn inspired the early modern authors who developed the more familiar racist ideas. He considers the literature from classical Greece to late antiquity in a quest for the various forms of the discriminatory stereotypes and social hatred that have played such an important role in recent history and continue to do so in modern society. Magisterial in scope and scholarship, and engagingly written, *The Invention of Racism in Classical Antiquity* further suggests that an understanding of ancient attitudes toward other peoples sheds light not only on Greco-Roman imperialism and the ideology of enslavement (and the concomitant integration or non-integration) of foreigners in those societies, but also on the disintegration of the Roman Empire and on more recent imperialism as well. The first part considers general themes in the history of discrimination; the second provides a detailed analysis of proto-racism and

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prejudices toward particular groups of foreigners in the Greco-Roman world. The last chapter concerns Jews in the ancient world, thus placing anti-Semitism in a broader context.

For Marxists, imperialism is the highest stage of capitalism. Critical analysis of imperialism has been a feature of Marxist thought throughout the twentieth century. The conceptualising and theorising of imperialism by Marxists has evolved over time in response to developments in the global capitalist economy and in international politics. Murray Noonan here provides the first complete analysis of Marxist theories of imperialism in over two decades. Presenting three phases of imperialist theories, he analyses and compares 'Classical', 'Neo' and 'Globalisation-era' Marxist theories of imperialism. The book moves chronologically, tracking the origins of imperialism theorised by J.A. Hobson at the beginning of the twentieth century up to the present day. He critically identifies and engages with a new 'Globalisation-era' phase of Marxist imperialism theory. Through a detailed scholarly analysis of the history and evolution of these theories, Noonan offers vital new perspectives on imperialist theory and its relevance and application in the twenty-first century.

The final years of the Ottoman Empire were catastrophic ones for its non-Turkish, non-Muslim minorities. From 1913 to 1923, its rulers deported, killed, or otherwise persecuted staggering numbers of citizens in an attempt to preserve “ Turkey for the Turks, ” setting a modern precedent for how a regime can commit genocide in pursuit of political ends while

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largely escaping accountability. While this brutal history is most widely known in the case of the Armenian genocide, few appreciate the extent to which the Empire ' s Assyrian and Greek subjects suffered and died under similar policies. This comprehensive volume is the first to broadly examine the genocides of the Armenians, Assyrians, and Greeks in comparative fashion, analyzing the similarities and differences among them and giving crucial context to present-day calls for recognition.

Throughout the nineteenth and early twentieth centuries, as Americans increasingly came into contact with the Islamic world, U.S. diplomatic, cultural, political, and religious beliefs about Islam began to shape their responses to world events. In *Sacred Interests*, Karine V. Walther excavates the deep history of American Islamophobia, showing how negative perceptions of Islam and Muslims shaped U.S. foreign relations from the Early Republic to the end of World War I. Beginning with the Greek War of Independence in 1821, Walther illuminates reactions to and involvement in the breakup of the Ottoman Empire, the efforts to protect Jews from Muslim authorities in Morocco, American colonial policies in the Philippines, and American attempts to aid Christians during the Armenian Genocide. Walther examines the American role in the peace negotiations after World War I, support for the Balfour Declaration, and the establishment of the mandate system in the Middle East. The result is a vital exploration of the crucial role the United States played in the Islamic world during the long nineteenth century--an interaction that shaped a historical legacy that remains with us today.

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