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Generally, Old World refers to a part of the world that was known to its citizens before it came into contact with the Americans. On the other hand, the New Page 16/59

World refers to the Americas and it is inclusive of North America, South America, and Central America. The Old World contrasts with the New World.

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The term "New World Order" pertained to an ideal world which was allegedly to Page 27/59

develop on the ashes of the Old Order after no powerful monarchs ruled in Europe. The American Revolution was a relatively benign manifestation of a revolutionary movement against that Old Order.

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knowledge alive and relevant.

The New Old World looks at the history of the European Union, the core continental countries within it, and the issue of its further expansion into Asia. It opens with a consideration of the origins and outcomes of European integration since Page 38/59

the Second World War, and how today's EU has been theorized across a range of contemporary disciplines. It then moves to more detailed accounts of political and cultural developments in the three principal states of the original Common Market—France, Germany and Italy. A third section explores the interrelated Page 39/59

histories of Cyprus and Turkey that pose a leading geopolitical challenge to the Community. The book ends by tracing ideas of European unity from the Enlightenment to the present, and their bearing on the future of the Union. The New Old World offers a critical portrait of a continent now increasingly hailed as a Page 40/59

moral and political example to the world at large.

At the beginning of the twentieth century, industrialization both dramatically altered everyday experiences and shaped debates

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about the effects of immigration, empire, and urbanization. In American Abyss, Daniel E. Bender examines an array of sources—eugenics theories, scientific studies of climate, socialist theory, and even popular novels about cavemen—to show how intellectuals and activists came to understand industrialization in racial Page 42/59

and gendered terms as the product of evolution and as the highest expression of civilization. Their discussions, he notes. are echoed today by the use of such terms as the "developed" and "developing" worlds. American industry was contrasted with the supposed savagery and primitivism discovered in tropical Page 43/59

colonies, but observers who made those claims worried that industrialization, by encouraging immigration, child and women's labor, and large families, was reversing natural selection. Factories appeared to favor the most unfit. There was a disturbing tendency for such expressions of fear to favor eugenicist Page 44/59

"remedies." Bender delves deeply into the culture and politics of the age of industry. Linking urban slum tourism and imperial science with immigrant better-baby contests and hoboes, American Abyss uncovers the complex interactions of turnof-the-century ideas about race, class, gender, and ethnicity. Moreover, at a time Page 45/59

when immigration again lies at the center of American economy and society, this book offers an alarming and pointed historical perspective on contemporary fears of immigrant laborers.

No history of the European imagination, and no understanding of America's

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meaning, would be complete without a record of the ideas, fantasies, and misconceptions the Old World has formed about the New. Europe's fascination with America forms a contradictory pattern of hopes and fears, dreams and nightmares, yearnings and forebodings. America and Americans--according to one of their more Page 47/59

indulgent European critics--have long been considered "a fairlyland of happy lunatics and lovable monsters "In The Old World's New World, award-winning historian C. Vann Woodward has written a brilliant study of how Europeans have seen and discussed America over the last two centuries. Woodward shows how the Page 48/59

character and the image of America in European writings often depended more upon Old World politics and ideology than upon New World realities. America has been seen both as human happiness resulting from the elimination of monarchy, aristocracy, and priesthood, and as social chaos and human misery Page 49/59

caused by their removal. It was proof that democracy was the best form of government, or that mankind was incapable of self government. America was regularly used both as an inspiration for revolutionaries and as a stern warning against radicals of all kinds. Americans have been seen as uniformly materialistic, Page 50/59

hot in pursuit of dollars: "Such unity of purpose," wrote Mrs. Trollope, "can, I believe, be found nowhere else except, perhaps, in an ants' nest." And they have been admired for their industry--one young Russian Communist visited New York in 1925 and wrote that America is "where the 'future,' at least in terms of Page 51/59

industrialization, is being realized." Decade after decade. America has been hailed for its youth, and lambasted for its immaturity. It has been looked to as a model of liberty, and attacked for maintaining the tyranny of the majority. But always it has been a metaphor for the possibilities of human Page 52/59

society--possibilities both bright and foreboding. After a year of heady talk of a "New World Order," of American victory in the Cold War, of a new American Century, The Old World's New World provides a thoughtful and sobering perspective on how America has been seen in centuries past. C. Vann Woodward is Page 53/59

one of America's foremost living historians. His books have won every major history award--including the Pulitzer, Bancroft, and Parkman prizes--and he has served as president of the American Historical Association as well as the Organization of American Historians and the Southern Historical Page 54/59

Association. With this new book, he further enhances his reputation while making his vast learning accessible to a general audience.

Popular historian Thaddeus Russell offers a highly provocative and absorbing new perspective on America's history that will Page 55/59

turn convention on its head and is sure to elicit as much controversy as it does support. Russell shows that drunkards, laggards, prostitutes, and pirates were the real heroes of the American Revolution. Slaves worked less and had more fun than free men. Prostitutes, not feminists, won women's liberation. White people lost their Page 56/59

rhythm when they became good Americans. Without organized crime, we might not have Hollywood, Las Vegas, labour unions, legal alcohol, birth control, or gay rights. Zoot-suiters and rock-androllers, not Ronald Reagan or the peace movement, brought down the Soviet Union. And Britney Spears will win the Page 57/59

war on terror. The more that 'bad' people existed, resisted, and won, the greater was our common good. In A RENEGADE HISTORY OF THE UNITED STATES, Russell introduces us to the origins of America's identity as we have never seen it before.

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