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He suggests that we consider the ascetic as "the 'cultural' element in culture," and presents a close analysis of works by Athanasius, Augustine, Matthias, Grünewald, Nietzsche, Foucault, and other thinkers as proof of the extent of asceticism's resources.

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Book reviews Geoffrey Galt Harpham, The Ascetic Imperative in Culture and Criticism. Chicago: The University of Chicago Press, 1992. [First published 1987.] xviii + 326 pp. ISBN 0-226-31692-0. \$17.95. The study of asceticism in the West, still focused primarily upon Christian traditions, has come a rather long way in the last two decades.

Geoffrey Galt Harpham, The Ascetic Imperative in Culture ...

Book Review: Geoffrey Galt Harpham, The Ascetic Imperative in Culture and Criticism. Vincent L. Wimbush, Claremont Graduate University. First published in Method & Theory in the Study of Religion, vol. 8, no. 4 (1996), by Walter de Gruyter. Abstract

Book Review: Geoffrey Galt Harpham, The Ascetic Imperative ...

Peter Sloterdijk's *The Aesthetic Imperative* is highly provocative, deeply learned, and extremely wide ranging. He attempts to recover and redefine aesthetics from the vantage points of the history of philosophy and broadly defined cultural appreciation. The author trots out his philosophical forebears and redefines many of their words and ...

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twentieth-century concerns in his new study, *The Ascetic Imperative in Cul-ture and Criticism* . Harpham's general claim is that the ascetic imperative- that is, the need to practice discipline or self-denial in the achievement of goals- is what characterizes all cultural formations from the earliest times to those in which we now live.

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The aesthetic imperative has spread new economy values beyond just knowledge workers. These days, dotcommers are searching for new jobs, but the entrepreneurial kids from shop class and ...

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He suggests that we consider the ascetic as the 'cultural' element in culture, and presents a close analysis of works by Athanasius, Augustine, Matthias, Grunewald, Nietzsche, Foucault, and other thinkers as proof of the extent of asceticism's resources.

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is a cultural category and that "culture" defines the nature of the human. But nature and culture are each definable only in negative terms, as the other's "other," so that it is a relation of resistance that brings the opposition into existence. In this way, the "ascetic imperative" appears as the origin, or at least

Book Reviews 213 Sally McConnell-Ginet The Ascetic ...

Ascetic Culture concludes by surveying the scholarly study of asceticism over the last one hundred and fifty years, arguing that previous generations of scholars have regarded asceticism either as a product of the inner dynamism of early Christianity or as a distortion of its earliest aims.

Ascetic Culture - Notre Dame University Press

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That Diogenes's famously rude dismissal of the powerful Alexander ("Get out of my sunshine!") owes something to the Buddhist legend of a king who leaves his palace to become an ascetic is a compelling thought, because it speaks to a transcultural impulse—what Geoffrey Galt Harpham called the "ascetic imperative"—that leads us to structure our idea of power in terms of dialectical absolutes.

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Geoffrey Galt Harpham, *The Ascetic Imperative in Culture and Criticism*. Chicago: The University of Chicago Press, 1992. [First published 1987.] xviii + 326 pp. ISBN 0-226-31692-0. \$17.95 in *Method & Theory in the Study of Religion*

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