



Intelligent Guide To Modern Culture

Roger Scruton

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Received by the British press with equal acclaim and indignation, this book sets out to define and defend high culture against the world of pop, corn, and popcorn. It shows just why culture matters in an age without faith, and gives an extended argument, drawing on philosophy, criticism, and anthropology, against the "post-modernist" world-view. Scruton offers a penetrating attack on deconstruction, on Foucault, on Nietzschean self-indulgence, and on the "culture of repudiation" which has infected the modern academy. But his book is not only negative. It is a celebration of the true heroes of modern culture and a call to the higher life. The American edition of this famous and notorious work has been revised to take account of the controversy which it has inspired, and contains new material specially directed to Americans.

Intelligent Guide To Modern Culture Details

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Philip says

Discussed in Green, Bradley G., The Gospel and the Mind.

Darek says

Scruton basically hates every aspect of modern culture and arts (music, dance, film, visual arts, the list goes on and on), he hates young people, all possible subcultures, European Union, liberals, homosexuals, feminists and fighters for animal rights. I enjoyed the first 20 or 30 pages thanks to Scrutons vivid writing style, but the rest was so filled with anger, malisciousness and frustration, that it was really hard to finish this book. I certainly do not recommend it. "Know your enemy" they say - this time the learning process was extremely boring and painful.

Petr Šrajér says

Ďasto zajímavé myšlenky i kontexty, i když k "moderní kultu?e" se Scruton dostane až v p?lce knihy. Škoda jen té nenávisti k populární hudb?.

Aelena says

un libro maravilloso cuyo título traducido en absoluto le hace justicia a lo que es un hermoso y breve tratado filosófico y antropológico sobre el hombre, la cultura occidental, el acervo tradicional y la religión entendida de una manera amplia, no de la forma reduccionista de un mentecato moderno. sin duda uno de los libros que más he disfrutado en cierto tiempo. aunque no es el aspecto central, es un placer leer la crítica que hace al vacuo relativismo moral, el vacío, de las teorías postmodernas, progremarxistas y demás "estudios culturales". no se puede evitar acabar su lectura con el sabor na desazón que nos acompaña durante parte de las páginas, pero Scruton tiene la compasión final de ofrecernos una esperanza a sus lectores.

Javier says

Chapa, chapa, chapa, chapaaaa!!

Casi lo acabo, pero es que era un suplicio. Si he seguido casi hasta el final es porque con un título así quedaba muy muy mal no acabarlo.

Pero bueno, ¿quién se va a enterar?, en el internete no hay mucha gente, ¿no? ;)

Edito: ¡Lo acabé!, lo ví ahí, con su título pedante y me dije que si algún libro horrible tenía que acabar, era

este.

Eso si, por supuesto, luego arrojado a las llamas.

Laurinmo19 says

Interesante, se presta para la reflexión. Algunas veces el autor puede pecar de ser un poco pedante, pero tanto su forma de escribir como algunos de los datos que aporta no tienen desperdicio. Buena impresión en general.

Katie says

My interest was piqued by this article.

Edmund says

It would be difficult for me to offer sufficient praise. Scruton's an impossibly brilliant man who has written an improbably excellent book. I count him as the preeminent scholar of culture and society working today, with a nuanced, well-fleshed analysis that may strike some as stuffy, but never thoughtless or poorly reasoned. Three cheers for Roger.

Jeff says

A marvel. Somewhat dry and pretty rigorous throughout. Don't embark if you're the type to whine when an author requires something of you.

Christopher Rush says

File this under "things we should have listen to 17 years ago, but it's also possibly not too late to listen to it now." Roger Scruton, in his Scrutonian fashion, has given us another fine intellectual array of comestibles both trenchant and pertinent. One potential drawback along the "pertinent" lines may be the advances in computer-photographic technology making some of his discussion on the photographic image outdated, and I admit some of it may feel even archaic at this point, but the philosophical and artistic differences between photography and painting are still relevant today. Another minor quibble is the loose connection of one chapter to another at times, since much of it is a rehashing of older essays and articles refashioned into a newer contribution - and some times the restitching is noticeable, yet this is a minor quibble. Focus on the important things: how the West became what it did through the Enlightenment and Modernist epochs of thought and anti-thought. Scruton's general overviews of major historical eras and their effects should be necessary for all people wanting to comment on today's state of politics, education, art - which seems to be every single person over the age of seven, thanks to technology. Christians may be somewhat put off by his seeming preference of Confucius at the end over Jesus, but what religion is right is not his point. His point is

to awaken us to the detrimental consequences our intellectual world has embraced thanks to a collective erroneous devotion to what became of Modernism and Post-modernism. Still, while it may seem too late almost 20 years after this work, he still gives us hope rational, faithful people can override such erroneous devotion to irrationality (and whatever the equivalent word would be for emotion) still today. Learn about the past, people! Backwards-looking people are the only people who know how to rightly make decisions about living today and preparing for the future.

Additionally, his commentary-drive bibliography is worth the price of the book by itself. Roger Scruton is never afraid to tell us how it truly is, and these works he recommends (both reading and avoiding) should not be overlooked.

Robert Holm says

Since this is a pretentious, overwritten defence of "high culture" by a conservative art philosopher, it is exactly what you would expect - a curmudgeonly, harumphing, get-off-my-lawn lamentation over how everything is bad these days since nothing is based on faith and religion any more. The old "rites of passage" are gone, and nothing is sacred. Or at least that's what I think Scruton is trying to say, it is difficult to know for sure since the book is full of statements like the following (to take but one example): "The electric guitar owes much of its appeal to the fact that it is strapped on and brandished like a dildo."

I think no more needs to be said about this "intelligent person's" guide to modern culture.

(Except for Scruton's attacks on Foucault and Derrida in chapters 10-11, which is why this gets two stars instead of one. The annotated bibliography at the end is also not without some merit.)

Jovi Ene says

Roger Scruton defineşte cultura înalt? drept acea form? de cunoaştere specializat?, care nu poate fi dobândit? numai prin canalele comunic?rii populare. Miezul culturii (de orice fel), în opinia lui, e constituit din religie şi tradiţii.

Plecând de la aceste considerente, el face o apologie a culturii şi o analiz? istoric? a felului în care aceasta dispare, odat? ce religia dispare şi secularizarea, laicul, revolta tinerilor îi ia locul. Plecând de la iluminism, trecând prin romantism, modernism, avangard?, kitch, el nu vede totul decât în sens negativ: fiecare curent cultural a fost, în ordine, din ce în ce mai rău, culminând cu dictatura tinerilor de acum: el nu vede nimic, dar nimic bun în muzica modern?, de la Beatles şi Nirvana totul este un haos. Staturile pop-rock moderne (REM, U2 etc) sunt doar nişte "specii", iar cei mai onşti spectatori sunt hooligans.

Ciudat, pentru că dacă citeşti doar concluzia, Scruton pare om normal:D , dar face totul pentru conservatorism şi religie.

UM-Flint says

Bob says, "Insightful essays by one of the great contemporary commentators on modern culture. Keep an eye out for anything by Scruton."

Tony Seel says

Some interesting thoughts. He makes a good case for his viewpoint, but I think he ends up in the wrong place given that his argument is mostly based on a position pertaining to western civilization.
