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# History In Dispute The Red Scare After 1945 Hist

**M Lipman**



## **History In Dispute The Red Scare After 1945 Hist:**

The American Worker and the Absurd Truth about Marxism Alan Johnson,2023-03-20 In 1906 Werner Sombart famously quipped that the ship of American socialism had crashed on the reefs of roast beef and apple pie Why did socialism never take ground in the USA This volume opens with the first English translation of Karl Kautsky s 1906 long essay The American Worker an extended response published in Die Neue Zeit to Sombart s 1905 essay Why Is There No Socialism in the United States Other essays and reviews are each marked by an effort to come to terms with the fact that Friedrich Engels s optimism that History would take care of class consciousness in the USA has been proven misplaced Originally published as issue 4 of Volume 11 2003 of Brill s journal Historical Materialism For more details on this journal please click here

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**The Red Scare After 1945** Robbie Lieberman,2005 Each volume of the History in Dispute series has a thematic era or subject specific focus that coincides with the way history is studied at the academic level Each volume contains roughly 50 entries chosen by a board of historians and academics *Newsletter* Conference on Latin American History,2002 **Writings on American History** ,1989 **Writings on American History: a Subject Bibliography of Articles** ,1991 **The Party of Fear** David Harry Bennett,1988 David Bennett presents a ground breaking historical analysis of the forces shaping nativist and counter subversive activity in America from colonial times to the present He demonstrates that in this nation of immigrants the American Right did not emerge from postfeudal parties of privilege or from the social chaos that bred a Hitler

of Mussolini in Europe      **Mission Manifest** Matthew K. Shannon, 2024-06-15 In *Mission Manifest* Matthew Shannon argues that American evangelicals were central to American Iranian relations during the decades leading up to the 1979 revolution. These Presbyterian missionaries and other Americans with ideals worked with US government officials, nongovernmental organizations and their Iranian counterparts as cultural and political brokers, the living sinews of a binational relationship during the Second World War and early Cold War. As US global hegemony peaked between the 1940s and the 1960s, the religious authority of the Presbyterian Mission merged with the material power of the American state to infuse US foreign relations with the messianic ideals of Christian evangelicalism. In Tehran, the missions of American evangelicals became manifest in the realms of religion, development programs, international education and cultural associations. Americans who lived in Iran also returned to the United States to inform the growth of the national security state, higher education and evangelical culture. The literal and figurative missions of American evangelicals in late Pahlavi Iran had consequences for the binational relationship, the global evangelical movement and individual Americans and Iranians. *Mission Manifest* offers a history of living, breathing people who shared personal, professional and political aims in Iran at the height of American global power.

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