

Demon In Democracy Totalitarian Temptations In Fr

Thinking in Dark Times Roger Berkowitz, Jeffrey Katz, Thomas Keenan. 2010 Hannah Arendt is one of the most important political theorists of the 20th century. This book focuses on how, against the professionalized discourses of theory, Arendt insists on the greater political importance of the ordinary activity of thinking.

The Politics of Heaven and Hell James V. Schall. 2020-10-27 The Politics of Heaven and Hell makes an invaluable contribution to the understanding of classical, medieval, and modern political philosophy, while explaining the profound problem with modernity. Christianity freed men from the overwhelming burden of ever thinking that their salvation will ultimately come from the political order, writes Fr. James Schall, S.J. Modernity, on the other hand, is a perversion of Christianity, which tries to achieve man's salvation in this world. It does this by politicizing everything, which results in the absolute state: The distance from the City of God to the Leviathan is not at all far once the City of God is relocated on earth. The best defense against this tyranny is the adequate description of the highest things, of what is beyond politics. Both reason and revelation are needed for this work, and they are eloquently and ably set forth in this book.

Demonic Ann Coulter. 2012-08-07 The demon is a mob, and the mob is demonic. The Democratic Party activates mobs, depends on mobs, coddles mobs, publicizes and celebrates mobs—it is the mob. Sweeping in its scope and relentless in its argument, *Demonic* explains the peculiarities of liberals as standard groupthink behavior. To understand mobs is to understand liberals. In her most provocative book to date, Ann Coulter argues that liberals exhibit all the psychological characteristics of a mob, for instance: Liberal Groupthink: “The same mob mentality that leads otherwise law-abiding people to hurl rocks at cops also leads otherwise intelligent people to refuse to believe anything they haven’t heard on NPR.” Liberal Schemes: “No matter how mad the plan is—Fraternité, the ‘New Soviet Man,’ the Master Race, the Great Leap Forward, the Cultural Revolution, Building a New Society, ObamaCare—a mob will believe it.” Liberal Enemies: “Instead of ‘counterrevolutionaries,’ liberals’ opponents are called ‘haters,’ ‘those who seek to divide us,’ ‘tea baggers,’ and ‘right-wing hate groups.’ Meanwhile, conservatives call liberals ‘liberals’—and that makes them testy.” Liberal Justice: “In the world of the liberal, as in the world of Robespierre, there are no crimes, only criminals.” Liberal Violence: “If Charles Manson’s followers hadn’t killed Roman Polanski’s wife, Sharon Tate, Clinton would have pardoned him, too, and he’d probably be teaching at Northwestern University.” Citing the father of mob psychology, Gustave Le Bon, Coulter catalogs the Left’s mob behaviors: the creation of messiahs, the fear of scientific innovation, the mythmaking, the preference for images over words, the lack of morals, and the casual embrace of contradictory ideas. Coulter traces the history of the liberal mob to the French Revolution and Robespierre’s revolutionaries (delineating a clear distinction from America’s founding fathers), who simply proclaimed that they were exercising the “general will” before slaughtering their fellow citizens “for the good of mankind.” Similarly, as Coulter demonstrates, liberal mobs, from student radicals to white-trash racists to anti-war and pro-ObamaCare fanatics today, have consistently used violence to implement their idea of the “general will.” This is not the American tradition; it is the tradition of Stalin, of Hitler, of the guillotine—and the tradition of the American Left. As the heirs of the French Revolution, Democrats have a history that consists of pandering to mobs, time and again, while Republicans, heirs to the American Revolution, have regularly stood for peaceable order. Hoping to muddy this horrifying truth, liberals slanderously accuse conservatives of their own crimes—assassination plots, conspiracy theorizing, political violence, embrace of the Ku Klux Klan. Coulter shows that the truth is the opposite: Political violence—mob violence—is always a Democratic affair. Surveying two centuries of mob movements, Coulter demonstrates that the mob is

always destructive. And yet, she argues, beginning with the civil rights movement in the sixties, Americans have lost their natural, inherited aversion to mobs. Indeed, most Americans have no idea what they are even dealing with. Only by recognizing the mobs and their demonic nature can America begin to defend itself.

The Totalitarian Temptation Jean-François Revel.1978

Man of Letters Thomas Sowell.2007-04-25 A Man of Letters traces the life, career, and commentaries on controversial issues of Thomas Sowell over a period of more than four decades through his letters to and from family, friends, and public figures ranging from Milton Friedman to Clarence Thomas, David Riesman, Arthur Ashe, William Proxmire, Vernon Jordan, Charles Murray, Shelby Steele, and Condoleezza Rice. These letters begin with Sowell as a graduate student at the University of Chicago in 1960 and conclude with a reflective letter to his fellow economist and longtime friend Walter Williams in 2005.

Democracy Incorporated Sheldon S. Wolin.2017-08-29 Democracy is struggling in America--by now this statement is almost cliché. But what if the country is no longer a democracy at all? In *Democracy Incorporated*, Sheldon Wolin considers the unthinkable: has America unwittingly morphed into a new and strange kind of political hybrid, one where economic and state powers are conjoined and virtually unbridled? Can the nation check its descent into what the author terms inverted totalitarianism? Wolin portrays a country where citizens are politically uninterested and submissive--and where elites are eager to keep them that way. At best the nation has become a managed democracy where the public is shepherded, not sovereign. At worst it is a place where corporate power no longer answers to state controls. Wolin makes clear that today's America is in no way morally or politically comparable to totalitarian states like Nazi Germany, yet he warns that unchecked economic power risks verging on total power and has its own unnerving pathologies. Wolin examines the myths and mythmaking that justify today's politics, the quest for an ever-expanding economy, and the perverse attractions of an endless war on terror. He argues passionately that democracy's best hope lies in citizens themselves learning anew to exercise power at the local level. *Democracy Incorporated* is one of the most worrying diagnoses of America's political ills to emerge in decades. It is sure to be a lightning rod for political debate for years to come. Now with a new introduction by Pulitzer Prize-winning journalist Chris Hedges, *Democracy Incorporated* remains an essential work for understanding the state of democracy in America.

Neoliberalism's Demons Adam Kotsko.2018-09-04 "Adam Kotsko's premise—that the devil and the neoliberal subject can only ever choose their own damnation—is as original as it is breathtaking." —James Martel, author of *Anarchist Prophets* By both its supporters and detractors, neoliberalism is usually considered an economic policy agenda. *Neoliberalism's Demons* argues that it is much more than that: a complete worldview, neoliberalism presents the competitive marketplace as the model for true human flourishing. And it has enjoyed great success: from the struggle for "global competitiveness" on the world stage down to our individual practices of self-branding and social networking, neoliberalism has transformed every aspect of our shared social life. The book explores the sources of neoliberalism's remarkable success and the roots of its current decline.

Neoliberalism's appeal is its promise of freedom in the form of unfettered free choice. But that freedom is a trap: we have just enough freedom to be accountable for our failings, but not enough to create genuine change. If we choose rightly, we ratify our own exploitation. And if we choose wrongly, we are consigned to the outer darkness—and then demonized as the cause of social ills. By tracing the political and theological roots of the neoliberal concept of freedom, Adam Kotsko offers a fresh perspective, one that emphasizes the dynamics of race, gender, and sexuality. More than that, he accounts for the rise of right-wing populism, arguing that, far from breaking with the neoliberal model, it actually doubles down on neoliberalism's most destructive features. "One of the most compelling critical analyses of neoliberalism I've yet encountered, understood holistically as an economic agenda, a moral vision, and a state mission." —Peter Hallward, author of *Badiou*

Who Killed Civil Society? Howard A. Husock.2019-09-10 Billions of American tax dollars go into a vast array of programs targeting various social issues: the opioid epidemic, criminal violence,

chronic unemployment, and so on. Yet the problems persist and even grow. Howard Husock argues that we have lost sight of a more powerful strategy—a preventive strategy, based on positive social norms. In the past, individuals and institutions of civil society actively promoted what may be called “bourgeois norms,” to nurture healthy habits so that social problems wouldn’t emerge in the first place. It was a formative effort. Today, a massive social service state instead takes a reformatory approach to problems that have already become vexing. It offers counseling along with material support, but struggling communities have been more harmed than helped by government’s embrace. And social service agencies have a vested interest in the continuance of problems. Government can provide a financial safety net for citizens, but it cannot effectively create or promote healthy norms. Nor should it try. That formative work is best done by civil society. This book focuses on six key figures in the history of social welfare to illuminate how a norm-promoting culture was built, then lost, and how it can be revived. We read about Charles Loring Brace, founder of the Children’s Aid Society; Jane Addams, founder of Hull House; Mary Richmond, a social work pioneer; Grace Abbott of the federal Children’s Bureau; Wilbur Cohen of the Department of Health, Education and Welfare; and Geoffrey Canada, founder of the Harlem Children’s Zone—a model for bringing real benefit to a poor community through positive social norms. We need more like it.

From the Underground Church to Freedom Tomáš Halík. 2019-10-31 International best-selling author and theologian Tomáš Halík shares for the first time the dramatic story of his life as a secretly ordained priest in Communist Czechoslovakia. Inspired by Augustine’s candid presentation of his own life, Halík writes about his spiritual journey within a framework of philosophical theology; his work has been compared to that of C. S. Lewis, Thomas Merton, and Henri Nouwen. Born in Prague in 1948, Halík spent his childhood under Stalinism. He describes his conversion to Christianity during the time of communist persecution of the church, his secret study of theology, and secret priesthood ordination in East Germany (even his mother was not allowed to know that her son was a priest). Halík speaks candidly of his doubts and crises of faith as well as of his conflicts within the church. He worked as a psychotherapist for over a decade and, at the same time, was active in the underground church and in the dissident movement with the legendary Cardinal Tomášek and Václav Havel, who proposed Halík as his successor to the Czech presidency. Since the fall of the regime, Halík has served as general secretary to the Czech Conference of Bishops and was an advisor to John Paul II and Václav Havel. Woven throughout Halík’s story is the turbulent history of the church and society in the heart of Europe: the 1968 Prague Spring, the occupation of Czechoslovakia, the self-immolation of his classmate Jan Palach, the “flying university,” the 1989 Velvet Revolution, and the difficult transition from totalitarian communist regime to democracy. Tomáš Halík was a direct witness to many of these events, and he provides valuable testimony about the backdrop of political events and personal memories of the key figures of that time. This volume is a must-read for anyone interested in Halík and the church as it was behind the Iron Curtain, as well as in where the church as a whole is headed today.

Making Dystopia James Stevens Curl. 2018-08-23 In *Making Dystopia*, distinguished architectural historian James Stevens Curl tells the story of the advent of architectural Modernism in the aftermath of the First World War, its protagonists, and its astonishing, almost global acceptance after 1945. He argues forcefully that the triumph of architectural Modernism in the second half of the twentieth century led to massive destruction, the creation of alien urban landscapes, and a huge waste of resources. Moreover, the coming of Modernism was not an inevitable, seamless evolution, as many have insisted, but a massive, unparalleled disruption that demanded a clean slate and the elimination of all ornament, decoration, and choice. Tracing the effects of the Modernist revolution in architecture to the present, Stevens Curl argues that, with each passing year, so-called ‘iconic’ architecture by supposed ‘star’ architects has become more and more bizarre, unsettling, and expensive, ignoring established contexts and proving to be stratospherically remote from the aspirations and needs of humanity. In the elite world of contemporary architecture, form increasingly follows finance, and in a society in which the ‘haves’ have more and more, and the ‘have-nots’ are ever more marginalized, he warns that contemporary architecture continues to stack

up huge potential problems for the future, as housing costs spiral out of control, resources are squandered on architectural bling, and society fractures. This courageous, passionate, deeply researched, and profoundly argued book should be read by everyone concerned with what is around us. Its combative critique of the entire Modernist architectural project and its apologists will be highly controversial to many. But it contains salutary warnings that we ignore at our peril. And it asks awkward questions to which answers are long overdue.

Society as a Department Store Ryszard Legutko.2002 In *Society as a Department Store* Ryszard Legutko wrestles with the emancipatory ideology promulgated by postmodernists, libertarians, and liberal thinkers. Legutko argues that modern Western liberals have embraced a revolutionary ethic; they have turned their backs on their own cultural heritage, and used its political and ideological apparatus to destroy classical metaphysics and epistemology. The book considers the paradoxical implications of this state of affairs for Eastern European intellectuals arguing that, with the triumph of liberalism over communism, these intellectuals feel compelled to digest an ideology that shares many elements with the oppressive system from which they just liberated themselves. Based on hubris rather than genuine humane concerns, Legutko mourns not simply the loss of faith in classical Western culture, but the way in which that loss is becoming a central point of identity.

Japan 1941 Eri Hotta.2013-10-29 A groundbreaking history that considers the attack on Pearl Harbor from the Japanese perspective and is certain to revolutionize how we think of the war in the Pacific. When Japan launched hostilities against the United States in 1941, argues Eri Hotta, its leaders, in large part, understood they were entering a war they were almost certain to lose. Drawing on material little known to Western readers, and barely explored in depth in Japan itself, Hotta poses an essential question: Why did these men—military men, civilian politicians, diplomats, the emperor—put their country and its citizens so unnecessarily in harm’s way? Introducing us to the doubters, schemers, and would-be patriots who led their nation into this conflagration, Hotta brilliantly shows us a Japan rarely glimpsed—eager to avoid war but fraught with tensions with the West, blinded by reckless militarism couched in traditional notions of pride and honor, tempted by the gambler’s dream of scoring the biggest win against impossible odds and nearly escaping disaster before it finally proved inevitable. In an intimate account of the increasingly heated debates and doomed diplomatic overtures preceding Pearl Harbor, Hotta reveals just how divided Japan’s leaders were, right up to (and, in fact, beyond) their eleventh-hour decision to attack. We see a ruling cadre rich in regional ambition and hubris: many of the same leaders seeking to avoid war with the United States continued to adamantly advocate Asian expansionism, hoping to advance, or at least maintain, the occupation of China that began in 1931, unable to end the second Sino-Japanese War and unwilling to acknowledge Washington’s hardening disapproval of their continental incursions. Even as Japanese diplomats continued to negotiate with the Roosevelt administration, Matsuoka Yosuke, the egomaniacal foreign minister who relished paying court to both Stalin and Hitler, and his facile supporters cemented Japan’s place in the fascist alliance with Germany and Italy—unaware (or unconcerned) that in so doing they destroyed the nation’s bona fides with the West. We see a dysfunctional political system in which military leaders reported to both the civilian government and the emperor, creating a structure that facilitated intrigues and stoked a jingoistic rivalry between Japan’s army and navy. Roles are recast and blame reexamined as Hotta analyzes the actions and motivations of the hawks and skeptics among Japan’s elite. Emperor Hirohito and General Hideki Tojo are newly appraised as we discover how the two men fumbled for a way to avoid war before finally acceding to it. Hotta peels back seventy years of historical mythologizing—both Japanese and Western—to expose all-too-human Japanese leaders torn by doubt in the months preceding the attack, more concerned with saving face than saving lives, finally drawn into war as much by incompetence and lack of political will as by bellicosity. An essential book for any student of the Second World War, this compelling reassessment will forever change the way we remember those days of infamy.

How Propaganda Works Jason Stanley.2015-05-26 How propaganda undermines democracy and why we need to pay attention Our democracy today is fraught with political campaigns, lobbyists, liberal

media, and Fox News commentators, all using language to influence the way we think and reason about public issues. Even so, many of us believe that propaganda and manipulation aren't problems for us—not in the way they were for the totalitarian societies of the mid-twentieth century. In *How Propaganda Works*, Jason Stanley demonstrates that more attention needs to be paid. He examines how propaganda operates subtly, how it undermines democracy—particularly the ideals of democratic deliberation and equality—and how it has damaged democracies of the past. Focusing on the shortcomings of liberal democratic states, Stanley provides a historically grounded introduction to democratic political theory as a window into the misuse of democratic vocabulary for propaganda's selfish purposes. He lays out historical examples, such as the restructuring of the US public school system at the turn of the twentieth century, to explore how the language of democracy is sometimes used to mask an undemocratic reality. Drawing from a range of sources, including feminist theory, critical race theory, epistemology, formal semantics, educational theory, and social and cognitive psychology, he explains how the manipulative and hypocritical declaration of flawed beliefs and ideologies arises from and perpetuates inequalities in society, such as the racial injustices that commonly occur in the United States. *How Propaganda Works* shows that an understanding of propaganda and its mechanisms is essential for the preservation and protection of liberal democracies everywhere.

Globalizing Democracy and Human Rights Carol C. Gould.2004-08-02 In her new book Carol Gould addresses the fundamental issue of democratizing globalization, that is to say of finding ways to open transnational institutions and communities to democratic participation by those widely affected by their decisions. The book develops a framework for expanding participation in crossborder decisions, arguing for a broader understanding of human rights and introducing a new role for the ideas of care and solidarity at a distance. Accessibly written with a minimum of technical jargon this is a major new contribution to political philosophy.

The Death of Expertise Tom Nichols.2024 In the early 1990s, a small group of AIDS denialists, including a University of California professor named Peter Duesberg, argued against virtually the entire medical establishment's consensus that the human immunodeficiency virus (HIV) was the cause of Acquired Immune Deficiency Syndrome. Science thrives on such counterintuitive challenges, but there was no evidence for Duesberg's beliefs, which turned out to be baseless. Once researchers found HIV, doctors and public health officials were able to save countless lives through measures aimed at preventing its transmission--

The China Model Daniel A. Bell.2016-08-23 How China's political model could prove to be a viable alternative to Western democracy Westerners tend to divide the political world into good democracies and “bad” authoritarian regimes. But the Chinese political model does not fit neatly in either category. Over the past three decades, China has evolved a political system that can best be described as “political meritocracy.” The China Model seeks to understand the ideals and the reality of this unique political system. How do the ideals of political meritocracy set the standard for evaluating political progress (and regress) in China? How can China avoid the disadvantages of political meritocracy? And how can political meritocracy best be combined with democracy? Daniel Bell answers these questions and more. Opening with a critique of “one person, one vote” as a way of choosing top leaders, Bell argues that Chinese-style political meritocracy can help to remedy the key flaws of electoral democracy. He discusses the advantages and pitfalls of political meritocracy, distinguishes between different ways of combining meritocracy and democracy, and argues that China has evolved a model of democratic meritocracy that is morally desirable and politically stable. Bell summarizes and evaluates the “China model”—meritocracy at the top, experimentation in the middle, and democracy at the bottom—and its implications for the rest of the world. A timely and original book that will stir up interest and debate, *The China Model* looks at a political system that not only has had a long history in China, but could prove to be the most important political development of the twenty-first century.

The Demon in Democracy Ryszard Legutko.2018-06-26 Ryszard Legutko lived and suffered under communism for decades—and he fought with the Polish anti-communist movement to abolish it.

Having lived for two decades under a liberal democracy, however, he has discovered that these two political systems have a lot more in common than one might think. They both stem from the same historical roots in early modernity, and accept similar presuppositions about history, society, religion, politics, culture, and human nature. In *The Demon in Democracy*, Legutko explores the shared objectives between these two political systems, and explains how liberal democracy has over time lurched towards the same goals as communism, albeit without Soviet style brutality. Both systems, says Legutko, reduce human nature to that of the common man, who is led to believe himself liberated from the obligations of the past. Both the communist man and the liberal democratic man refuse to admit that there exists anything of value outside the political systems to which they pledged their loyalty. And both systems refuse to undertake any critical examination of their ideological prejudices.

Modernity and Its Discontents Steven B. Smith. 2016-01-01 11 Flaubert and the Aesthetics of the Antiburgeois -- 12 The Apocalyptic Imagination: Nietzsche, Sorel, Schmitt -- 13 The Tragic Liberalism of Isaiah Berlin -- 14 Leo Strauss on Philosophy as a Way of Life -- 15 The Political Teaching of Lampedusa's *The Leopard* -- 16 Mr. Sammler's Redemption -- Part Four: Conclusion -- 17 Modernity and Its Doubles -- Notes -- Index -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- Q -- R -- S -- T -- U -- V -- W -- X -- Y -- Z

Homo Americanus Zbigniew Janowski. 2021-03-26 What is the man who cannot be known apart from his socio-political environment? As Zbigniew Janowski asserts, one does not ask who this man is, for he does not even know himself. This man is suppressed and separated, and not by Fascism or Communism. In present-day America this has been accomplished by democracy. Only someone shortsighted, or someone who values equality more than freedom, would deny that today's citizens enjoy little or no freedom, particularly freedom of speech, and even less the ability to express openly or publicly the opinions that are not in conformity with what the majority considers acceptable at a given moment. It may sound paradoxical to contemporary ears, but a fight against totalitarianism must also mean a fight against the expansion of democracy. Janowski all at once brazen and out of bounds states what he calls the obvious and unthinkable truth: In the United States, we are already living in a totalitarian reality. The American citizen, the *Homo Americanus*, is an ideological being who is no longer good or bad, reasonable or irrational, proper or improper except when measured against the objectives of the dominating egalitarian mentality that American democracy has successfully incubated. American democracy has done what other despotic regimes have likewise achieved--namely, taken hold of the individual and forced him to renounce (or forget) his greatness, pursuit of virtue and his orientation toward history and Tradition. *Homo Americanus*, Janowski argues, has no mind or soul and he cannot tolerate diversity and indeed he now censors himself. Democracy is not benign, and we should fear its principles come by and applied ad hoc. It is deeply troublesome that in the way democracy moves today it gives critics no real insight into any trajectory of reason behind its motion, which is erratic and unmappable. The *Homo Americanus* is an ideological entity whose thought and even morality are forbidden from universal abstraction. Janowski mounts the offensive against what the American holds most sacred, and he does so in order to save him. After exposing the danger and the damage done, Janowski makes another startling proposal. It is a diseased collective mind that is the source of this ideology, the liberal anti-perspective that presses man into the image of the *Homo Americanus*, and its grip can only be broken through the recovery of instinct. *Homo Americanus* cannot be free again until he is himself again. That is, until the shadow that belongs only to him is restored, and he is thereby no longer alienated from others. Despite the condemnation Janowski seems to be levying on the citizen of the United States, he betrays a great hope and confidence that the means to shake ourselves awake from the bad dream are nevertheless in hand. Janowski's work is the next title in St. Augustine's Press Dissident American Thought Today Series. It occupies a controversial overlapping terrain between the philosophical descriptions of liberalism as a tradition, psychology and the fundamentally influential critiques of democracy offered by Thucydides, Jefferson, Franklin, Tocqueville, Mill, Burke and more. More anecdotal than analytical, Janowski offers the contemporary

proof that the reader is right to be scandalized by democracy and his or her own likeness of the Homo Americanus. Once upon a time it was the despicable Homo Sovieticus fruit of tyranny, but now we fear democratic society too might fall and all its citizens never be found again.

Post-Communist Mafia State B lint Magyar.2016-03-01 Having won a two-third majority in Parliament at the 2010 elections, the Hungarian political party Fidesz removed many of the institutional obstacles of exerting power. Just like the party, the state itself was placed under the control of a single individual, who since then has applied the techniques used within his party to enforce submission and obedience onto society as a whole. In a new approach the author characterizes the system as the 'organized over-world', the 'state employing mafia methods' and the 'adopted political family', applying these categories not as metaphors but elements of a coherent conceptual framework. The actions of the post-communist mafia state model are closely aligned with the interests of power and wealth concentrated in the hands of a small group of insiders. While the traditional mafia channeled wealth and economic players into its spheres of influence by means of direct coercion, the mafia state does the same by means of parliamentary legislation, legal prosecution, tax authority, police forces and secret service. The innovative conceptual framework of the book is important and timely not only for Hungary, but also for other post-communist countries subjected to autocratic rules. Ÿ

America's Revolutionary Mind C. Bradley Thompson.2019-11-05 America's Revolutionary Mind is the first major reinterpretation of the American Revolution since the publication of Bernard Bailyn's *The Ideological Origins of the American Revolution* and Gordon S. Wood's *The Creation of the American Republic*. The purpose of this book is twofold: first, to elucidate the logic, principles, and significance of the Declaration of Independence as the embodiment of the American mind; and, second, to shed light on what John Adams once called the real American Revolution; that is, the moral revolution that occurred in the minds of the people in the fifteen years before 1776. The Declaration is used here as an ideological road map by which to chart the intellectual and moral terrain traveled by American Revolutionaries as they searched for new moral principles to deal with the changed political circumstances of the 1760s and early 1770s. This volume identifies and analyzes the modes of reasoning, the patterns of thought, and the new moral and political principles that served American Revolutionaries first in their intellectual battle with Great Britain before 1776 and then in their attempt to create new Revolutionary societies after 1776. The book reconstructs what amounts to a near-unified system of thought—what Thomas Jefferson called an “American mind” or what I call “America’s Revolutionary mind.” This American mind was, I argue, united in its fealty to a common philosophy that was expressed in the Declaration and launched with the words, “We hold these truths to be self-evident.”

Communism and the Emergence of Democracy Harald Wydra.2007-02-08 Before democracy becomes an institutionalised form of political authority, the rupture with authoritarian forms of power causes deep uncertainty about power and outcomes. This book connects the study of democratisation in eastern Europe and Russia to the emergence and crisis of communism. Wydra argues that the communist past is not simply a legacy but needs to be seen as a social organism in gestation, where critical events produce new expectations, memories and symbols that influence meanings of democracy. By examining a series of pivotal historical events, he shows that democratisation is not just a matter of institutional design, but rather a matter of consciousness and leadership under conditions of extreme and traumatic incivility. Rather than adopting the opposition between non-democratic and democratic, Wydra argues that the communist experience must be central to the study of the emergence and nature of democracy in (post-) communist countries.

Liberalism and Transformation Dillon S. Tatum.2021-08-02 Liberalism and Transformation is the first scholarly work that explores the historical, philosophical, and intellectual development of global liberalism since the nineteenth century in the context of the deployment of violence, force, and intervention. Using an approach that includes interpretive and contextual analysis of texts from writers, philosophers, and policy-makers across nearly two centuries, as well as historiographical and historical analysis of archival documents (some of which have been recently declassified) and

other media, *Liberalism and Transformation* narrates the messy history of emancipatory liberalism and its engagement with issues of war and peace. The book contributes to both a rethinking of liberal democracy and its relationship to world politics, as well as the effects of liberal internationalism on global processes. Furthermore, *Liberalism and Transformation* invites readers to reflect on global ethics and transformation in world politics. In the first place, it shows how ethical imaginings of the world have direct effects on actions of transformative importance. In the second place, it suggests that discourses are fluid, changing, and complex.

Politics of Nature Bruno Latour. 2009-06-30 A major work by one of the more innovative thinkers of our time, *Politics of Nature* does nothing less than establish the conceptual context for political ecology--transplanting the terms of ecology into more fertile philosophical soil than its proponents have thus far envisioned. Bruno Latour announces his project dramatically: Political ecology has nothing whatsoever to do with nature, this jumble of Greek philosophy, French Cartesianism and American parks. Nature, he asserts, far from being an obvious domain of reality, is a way of assembling political order without due process. Thus, his book proposes an end to the old dichotomy between nature and society--and the constitution, in its place, of a collective, a community incorporating humans and nonhumans and building on the experiences of the sciences as they are actually practiced. In a critique of the distinction between fact and value, Latour suggests a redescription of the type of political philosophy implicated in such a commonsense division--which here reveals itself as distinctly uncommonsensical and in fact fatal to democracy and to a healthy development of the sciences. Moving beyond the modernist institutions of mononaturalism and multiculturalism, Latour develops the idea of multinaturalism, a complex collectivity determined not by outside experts claiming absolute reason but by diplomats who are flexible and open to experimentation. Table of Contents: Introduction: What Is to Be Done with Political Ecology? 1. Why Political Ecology Has to Let Go of Nature First, Get Out of the Cave Ecological Crisis or Crisis of Objectivity? The End of Nature The Pitfall of Social Representations of Nature The Fragile Aid of Comparative Anthropology What Successor for the Bicameral Collective? 2. How to Bring the Collective Together Difficulties in Convoking the Collective First Division: Learning to Be Circumspect with Spokespersons Second Division: Associations of Humans and Nonhumans Third Division between Humans and Nonhumans: Reality and Recalcitrance A More or Less Articulated Collective The Return to Civil Peace 3. A New Separation of Powers Some Disadvantages of the Concepts of Fact and Value The Power to Take into Account and the Power to Put in Order The Collective's Two Powers of Representation Verifying That the Essential Guarantees Have Been Maintained A New Exteriority 4. Skills for the Collective The Third Nature and the Quarrel between the Two Eco Sciences Contribution of the Professions to the Procedures of the Houses The Work of the Houses The Common Dwelling, the Oikos 5. Exploring Common Worlds Time's Two Arrows The Learning Curve The Third Power and the Question of the State The Exercise of Diplomacy War and Peace for the Sciences Conclusion: What Is to Be Done? Political Ecology! Summary of the Argument (for Readers in a Hurry...) Glossary Notes Bibliography Index From the book: What is to be done with political ecology? Nothing. What is to be done? Political ecology! All those who have hoped that the politics of nature would bring about a renewal of public life have asked the first question, while noting the stagnation of the so-called green movements. They would like very much to know why so promising an endeavor has so often come to naught. Appearances notwithstanding, everyone is bound to answer the second question the same way. We have no choice: politics does not fall neatly on one side of a divide and nature on the other. From the time the term politics was invented, every type of politics has been defined by its relation to nature, whose every feature, property, and function depends on the polemical will to limit, reform, establish, short-circuit, or enlighten public life. As a result, we cannot choose whether to engage in it surreptitiously, by distinguishing between questions of nature and questions of politics, or explicitly, by treating those two sets of questions as a single issue that arises for all collectives. While the ecology movements tell us that nature is rapidly invading politics, we shall have to imagine - most often aligning ourselves with these movements but sometimes against them - what a politics finally freed from the sword of Damocles

we call nature might be like.

Science, Faith and Society Michael Polanyi.2013-01-07 In its concern with science as an essentially human enterprise, *Science, Faith and Society* makes an original and challenging contribution to the philosophy of science. On its appearance in 1946 the book quickly became the focus of controversy. Polanyi aims to show that science must be understood as a community of inquirers held together by a common faith; science, he argues, is not the use of scientific method but rather consists in a discipline imposed by scientists on themselves in the interests of discovering an objective, impersonal truth. That such truth exists and can be found is part of the scientists' faith. Polanyi maintains that both authoritarianism and scepticism, attacking this faith, are attacking science itself.

The Cunning of Freedom Ryszard Legutko.2021-01-12 This book has two currents. The first is an analysis of the three concepts of freedom that are called, respectively, negative, positive, and inner. Negative freedom is defined as an absence of coercion, positive freedom as an ability to rule oneself and others, inner freedom as being oneself; that is, being the author of one's decisions. Each concept is analyzed both in terms of its development in the history of ideas and in terms of its internal logic. The major problem of negative freedom is to find widely accepted rules according to which this freedom can be distributed. Positive freedom's major difficulty is to define what constitutes a free person. The greatest dilemma with inner freedom is how to correlate it with the proper interpretation of the human self. The book advances the thesis, and this constitutes the other current of its narrative—that we have been witnessing the advent of a new form of despotism, much of it being the effect of liberalism's dominant position. Precisely because it took a reductionist position, liberalism has impoverished our view of freedom and, consequently, our notion of human nature with its political, moral, and metaphysical dimensions.

Modernity At Large Arjun Appadurai.1996

Guns, Democracy, and the Insurrectionist Idea Joshua Horwitz, Casey Anderson.2018-05-09 The NRA steadfastly maintains that the 30,000 gun-related deaths and 300,000 assaults with firearms in the United States every year are a small price to pay to guarantee freedom. As former NRA President Charlton Heston put it, freedom isn't free. And when gun enthusiasts talk about Constitutional liberties guaranteed by the Second Amendment, they are referring to freedom in a general sense, but they also have something more specific in mind---freedom from government oppression. They argue that the only way to keep federal authority in check is to arm individual citizens who can, if necessary, defend themselves from an aggressive government. In the past decade, this view of the proper relationship between government and individual rights and the insistence on a role for private violence in a democracy has been co-opted by the conservative movement. As a result, it has spread beyond extreme militia groups to influence state and national policy. In *Guns, Democracy, and the Insurrectionist Idea*, Josh Horwitz and Casey Anderson reveal that the proponents of this view base their argument on a deliberate misreading of history. The Insurrectionist myth has been forged by twisting the facts of the American Revolution and the founding of the United States, the denial of civil rights to African-Americans after the Civil War, and the rise of the Third Reich under Adolf Hitler. Here, Horwitz and Anderson set the record straight. Then, challenging the proposition that more guns equal more freedom, they expose Insurrectionism--not government oppression---as the true threat to freedom in the U.S. today. Joshua Horwitz received a law degree from George Washington University and is currently a visiting scholar at the Johns Hopkins Bloomberg School of Public Health. He is Executive Director of the Coalition to Stop Gun Violence and the Educational Fund to Stop Gun Violence. He has spent nearly two decades working on gun violence prevention issues. He lives in Arlington, Virginia. Casey Anderson holds a law degree from Georgetown University and is currently a lawyer in private practice in Washington, D.C. He has served in senior staff positions with the U.S. Congress, the Coalition to Stop Gun Violence, and Americans for Gun Safety. He lives in Arlington, Virginia.

Suicide of the West James Burnham.2014-11-25 James Burnham's 1964 classic, *Suicide of the West*, remains a startling account on the nature of the modern era. It offers a profound, in depth

analysis of what is happening in the world today by putting into focus the intangible, often vague doctrine of American liberalism. It parallels the loosely defined liberal ideology rampant in American government and institutions, with the flow, ebb, growth, climax and the eventual decline and death of both ancient and modern civilizations. Its author maintains that western suicidal tendencies lie not so much in the lack of resources or military power, but through an erosion of intellectual, moral, and spiritual factors abundant in modern western society and the mainstay of liberal psychology. Devastating in its relentless dissection of the liberal syndrome, this book will lead many liberals to painful self-examination, buttress the thinking conservative's viewpoint, and incite others, no doubt, to infuriation. None can ignore it.

Social Origins of Dictatorship and Democracy Barrington Moore.2015-12-08 A landmark in comparative history and a challenge to scholars of all lands who are trying to learn how we arrived at where we are now. -New York Times Book Review

Fascism Paul Gottfried.2016-02-08

The New Vichy Syndrome Theodore Dalrymple.2011-11-01 Western Europe is in a strangely neurotic condition of being smug and terrified at the same time. On the one hand, Europeans believe they have at last created an ideal social and political system in which man can live comfortably. In many ways, things have never been better on the old continent. On the other hand, there is growing anxiety that Europe is quickly falling behind in an aggressive, globalized world. Europe is at the forefront of nothing, its demographics are rapidly transforming in unsettling ways, and the ancient threat of barbarian invasion has resurfaced in a fresh manifestation. In *The New Vichy Syndrome*, Theodore Dalrymple traces this malaise back to the great conflicts of the last century and their devastating effects upon the European psyche. From issues of religion, class, colonialism, and nationalism, Europeans hold a "miserabilist" view of their history, one that alternates between indifference and outright contempt of the past. Today's Europeans no longer believe in anything but personal economic security, an increased standard of living, shorter working hours, and long vacations in exotic locales. The result, Dalrymple asserts, is an unwillingness to preserve European achievements and the dismantling of western culture by Europeans themselves. As vapid hedonism and aggressive Islamism fill this cultural void, Europeans have no one else to blame for their plight.

Six Encounters with Lincoln Elizabeth Brown Pryor.2018-02-06 Winner of the Barondess/Lincoln Award from The Civil War Round Table of New York "Fascinating reading. . .this book eerily reflects some of today's key issues." - The New York Times Book Review From an award-winning historian, an engrossing look at how Abraham Lincoln grappled with the challenges of leadership in an unruly democracy An awkward first meeting with U.S. Army officers, on the eve of the Civil War. A conversation on the White House portico with a young cavalry sergeant who was a fiercely dedicated abolitionist. A tense exchange on a navy ship with a Confederate editor and businessman. In this eye-opening book, Elizabeth Brown Pryor examines six intriguing, mostly unknown encounters that Abraham Lincoln had with his constituents. Taken together, they reveal his character and opinions in unexpected ways, illustrating his difficulties in managing a republic and creating a presidency. Pryor probes both the political demons that Lincoln battled in his ambitious exercise of power and the demons that arose from the very nature of democracy itself: the clamorous diversity of the populace, with its outspoken demands. She explores the trouble Lincoln sometimes had in communicating and in juggling the multiple concerns that make up being a political leader; how conflicted he was over the problem of emancipation; and the misperceptions Lincoln and the South held about each other. Pryor also provides a fascinating discussion of Lincoln's fondness for storytelling and how he used his skills as a raconteur to enhance both his personal and political power. Based on scrupulous research that draws on hundreds of eyewitness letters, diaries, and newspaper excerpts, *Six Encounters with Lincoln* offers a fresh portrait of Lincoln as the beleaguered politician who was not especially popular with the people he needed to govern with, and who had to deal with the many critics, naysayers, and dilemmas he faced without always knowing the right answer. What it shows most clearly is that greatness was not simply laid on Lincoln's shoulders like a mantle, but was won in fits and starts.

The Specter of Democracy Dick Howard.2006-04-18 In this rethinking of Marxism and its blind spots, Dick Howard argues that the collapse of European communism in 1989 should not be identified with a victory for capitalism and makes possible a wholesale reevaluation of democratic politics in the U.S. and abroad. The author turns to the American and French Revolutions to uncover what was truly revolutionary about those events, arguing that two distinct styles of democratic life emerged, the implications of which were misinterpreted in light of the rise of communism. Howard uses a critical rereading of Marx as a theorist of democracy to offer his audience a new way to think about this political ideal. He argues that it is democracy, rather than Marxism, that is radical and revolutionary, and that Marx could have seen this but did not. In Part I, Howard explores the attraction Marxism held for intellectuals, particularly French intellectuals, and he demonstrates how the critique of totalitarianism from a Marxist viewpoint allowed these intellectuals to see the radical nature of democracy. Part II examines two hundred years of democratic political life—comparing America's experience as a democracy to that of France. Part III offers a rethinking of Marx's contribution to democratic politics. Howard concludes that Marx was attempting a philosophy by other means, and that paradoxically, just because he was such an astute philosopher, Marx was unable to see the radical political implications of his own analyses. The philosophically justified revolution turns out to be the basis of an anti-politics whose end was foreshadowed by the fall of European communism in 1989.

The Tyranny of Liberalism James Kalb.2014-04-29 When it comes to liberalism, the usual story in postwar America is one of decline, accompanied by the subplot of conservatism's ascendance. But take a longer view—look beyond and below politics—and it is the unchallenged triumph of liberalism and its philosophical assumptions that ought to command our attention. The triumph of liberalism means the tyranny of liberalism, explains James Kalb in this illuminating book, for liberalism is the extension into the sociopolitical realm of modern scientific thought and technological rationality. These modes of thinking are regarded by nearly everyone today as uniquely authoritative; those institutions and beliefs which do not conform are regarded at best as annoyances, and at worst as evil. Furthermore, Kalb shows how liberalism is an expression of the interests and outlook of commercial and managerial elites, who are suspicious of less rationalized and controllable forms of social organization like the family.

The Way Back F. H. Buckley.2016-04-26 The promise of America is that, with ambition and hard work, anyone can rise to the top. But now the promise has been broken, and we've become an aristocracy where rich parents raise rich kids and poor parents raise poor kids. We've been told that the changes are structural, that there's nothing we can do about this. But that doesn't explain why other First World countries are beating us hands down on the issue of mobility. What's different about America is our politics. An ostensibly progressive New Class of comfortably rich professionals, media leaders, and academics has shaped the contours of American politics and given us a country of fixed economic classes. It is supported by the poorest of Americans, who have little chance to rise, an alliance of both ends against the middle that recalls the Red Tories of parliamentary countries. Because they support an aristocracy, the members of the New Class are Tories, and because of their feigned concern for the poor, they are Red Tories. *The Way Back* explains the revolution in American politics, where political insurgents have challenged the complacent establishment of both parties, and shows how we can restore the promise of economic mobility and equality by pursuing socialist ends through capitalist means.

The Power of the Powerless: Citizens Against the State in Central Eastern Europe Vaclav Havel,John Keane.2016-09-16 Designed as an introduction to emergency management, this book includes pieces on: social, political, and fiscal aspects of risk management; land-use planning and building code enforcement regulations; insurance issues; emergency management systems; and managing natural and manmade disasters.

The Closing of the Liberal Mind Kim R. Holmes.2017-12-12 A former U.S. Assistant Secretary of State and currently Acting Senior Vice President for Research at The Heritage Foundation, Kim R. Holmes surveys the state of liberalism in America today and finds that it is becoming its

opposite—illiberalism—abandoning the precepts of open-mindedness and respect for individual rights, liberties, and the rule of law upon which the country was founded, and becoming instead an intolerant, rigidly dogmatic ideology that abhors dissent and stifles free speech. Tracing the new illiberalism historically to the radical Enlightenment, a movement that rejected the classic liberal ideas of the moderate Enlightenment that were prominent in the American Founding, Holmes argues that today's liberalism has forsaken its American roots, incorporating instead the authoritarian, anti-clerical, and anti-capitalist prejudices of the radical and largely European Left. The result is a closing of the American liberal mind. Where once freedom of speech and expression were sacrosanct, today liberalism employs speech codes, trigger warnings, boycotts, and shaming rituals to stifle freedom of thought, expression, and action. It is no longer appropriate to call it liberalism at all, but illiberalism—a set of ideas in politics, government, and popular culture that increasingly reflects authoritarian and even anti-democratic values, and which is devising new strategies of exclusiveness to eliminate certain ideas and people from the political process. Although illiberalism has always been a temptation for American liberals, lurking in the radical fringes of the Left, it is today the dominant ideology of progressive liberal circles. This makes it a new danger not only to the once venerable tradition of liberalism, but to the American nation itself, which needs a viable liberal tradition that pursues social and economic equality while respecting individual liberties.

Sustainable Democracy Adam Przeworski.1995-08-25 The joint report of twenty-one social scientists who collaborated over two years under the name of the Group on East-South Systems Transformations (ESST) identifies the principal political and economic choices confronting new democracies in Southern and Eastern Europe and South America.

Pedagogy of the Oppressed Paulo Freire.2018-03-22 First published in Portuguese in 1968, Pedagogy of the Oppressed was translated and published in English in 1970. Paulo Freire's work has helped to empower countless people throughout the world and has taken on special urgency in the United States and Western Europe, where the creation of a permanent underclass among the underprivileged and minorities in cities and urban centers is ongoing. This 50th anniversary edition includes an updated introduction by Donaldo Macedo, a new afterword by Ira Shor and interviews with Marina Aparicio Barberén, Noam Chomsky, Ramón Flecha, Gustavo Fischman, Ronald David Glass, Valerie Kinloch, Peter Mayo, Peter McLaren and Margo Okazawa-Rey to inspire a new generation of educators, students, and general readers for years to come.

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