Political Movement Beliefs Of Joseph Stalin File Type

Encyclopedia of Religion and Society
Gaulism: the Rise and Fall of a Political Movement
Culture, Religion and Conflict in Muslim Southeast Asia
From Benito Mussolini to Hugo Chavez
Social Movements in Britain
Religion and Environmentalism: Exploring the Issues
Essays in Anarchism and Religion: Volume I
Political Movements in Urban England, 1832-1914
Judaism and the Gentile Faiths
Power and Progress
Southern Africa liberation movements.
The political culture of the South West Africa People's Organisation
Politics in Theology
Rhetoric, Religion and the Civil Rights Movement, 1954-1965
Race and Religion in American Buddhism
Militar Culture and Popular Patriotism in Late Imperial Austria
Religion and Nationalism in Southeast Asia
Modernist and Avant-Garde Performance
Morals Not Knowledge
Politics and the Intellectual
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Right historically -- what is its relationship today with earlier manifestations? How have its organizational structures and strategies changed over time? Sociologically -- what are the current opportunities for Christian Right inroads within African-American, Catholic, and Jewish communities?; and politically -- what accounts for the affinity between many evangelical Protestants and the Christian Right within the American political context, while such an affinity appears to be lacking in other political contexts? All of those interested in religion’s role in politics and history will find this book valuable. Examines the historic development of Jewish religions thought in the cross-cultural context of the world’s major faiths. The law, ethics, and mysticism of Judaism are compared with their counterparts in Confucianism, Hinduism, Buddhism, Islam, Christianity, and the secular formulations of religion in modern times. This book explores the roots of reverence and admiration expressed by many distinguished Western intellectuals for ruthless dictators. Academics have long claimed that the relationship between religion and science concerns knowledge of the physical world, and that conflict ensues because religion has one way of knowing and science another. For example, it is claimed that to find the age of the Earth religious people look to holy scripture and scientists look at the age of rocks. This book shows that this is indeed true among the elites who focus on this debate. However, contrary to the assumptions of elites and public discourse in general, that same relationship does not exist between religious citizens and science. This book shows that regular religious people in the U.S. are at most in conflict over a few fact claims with science, and that this limited conflict does not lead to conflict with scientific claims writ large. More importantly, American religion has changed since the 1960s, de-emphasizing knowledge claims about the physical world, and becoming more focused on social relationships and thus morality. This book shows that any religion and science debate in the public is not about scientific claims about nature, such as the age of the Earth, but rather about morality - and opposition to the morality implicitly promoted by scientists."--Provided by publisher. Presented here is a compilation of Irving Howe’s interviews during the last fifteen years of his life that could be viewed as the sequel to his intellectual autobiography, A Margin of Hope. Many of these interviews were never published. Others were originally published in such venues as The New York Times, The Jerusalem Post, and the PBS documentary Arguing the World. Howe never organized his thoughts about the great renown of the last fifteen years of his life, during which he had resounding success with World of Our Fathers, received a MacArthur Fellowship, and became widely regarded as the leading left-liberal intellectual in the United States and, arguably, the leading literary critic in America. During this time, Howe also struggled to redefine the American Left in an environment that discounted and marginalized it. These interviews may have particular significance today, a period of new opportunities for the liberal Left, yet one in which it struggles to construct some coherent identity and program. First Published in 2004. Routledge is an imprint of Taylor & Francis, an informa company. This book explores recent calls to increase instruction of the Bible in American public schools. The work develops a distinctive philosophical and trans-Atlantic assessment of these proposals by critiquing European approaches to religious education and by reviewing the role of religion in contemporary democracies. The work will spark debate among political scientists, policy experts, Religious Education instructors, theologians, and social and educational theorists. ""Ignorance of the Bible cuts us off from our history and our cultural heritage. Yet state religious education carries dangers, not least for religion itself. This superb book, by two authors well-versed in these problems on both sides of the Atlantic, points a way forward."" --Roger Trigg, Ian Ramsey Centre, University of Oxford ""This book represents a sober and objective analysis of the movement to adopt Bible courses in the public schools. Those who are interested in the movement and church/state issues will find the work essential reading, as providing an invaluable source of information about the situation in America and Europe and a compelling argument that demands attention and some compromise from both sides of the debate in the present cultural war.""); --Stephen Strehle, Professor, Christopher Newport University, VA ""The use of the 'no establishment' clause of the Constitution to expel Bible education from state schools threatens to leave Americans without the most important spiritual anchor that has been provided to them. In this strongly argued book Liam Gearon and Joseph Prud’homme mount a persuasive case not only against the misreading of the Constitution by secularist fanatics, but also in favor of the Bible, as the true foundation of America’s secular culture."" --Sir Roger Scruton, acclaimed philosopher, author of over 40 books in aesthetics, philosophy, and political thought. Joseph Prud’homme is Director of the Institute for Religion, Politics, and Culture, Associate Professor of Political Science, and Instructor in Religion at Washington College in Chestertown, MD. Liam Francis Gearon is an Associate Professor in the Department of Education and a Senior Research Fellow at Harris Manchester College, University of Oxford. He is the author and/or editor of over thirty books in politics, literature, education, and the study of religion. Since the dawn of Romanticism, artists and intellectuals in Germany have maintained an abiding interest in the gods and myths of antiquity while calling for a new mythology suitable to the modern age. In this study, George S. Williamson examines the factors that gave rise to this distinct and profound longing for myth. In doing so, he demonstrates the entanglement of aesthetic and philosophical ambitions in Germany with some of the major religious conflicts of the nineteenth century. Through readings of key intellectuals ranging from Herder and Schelling to Wagner and Nietzsche, Williamson highlights three crucial factors in the emergence of the German
engagement with myth: the tradition of Philhellenist neohumanism, a critique of contemporary aesthetic and public life as dominated by private interests, and a rejection of the Bible by many Protestant scholars as the product of a foreign, "Oriental" culture. According to Williamson, the discourse on myth in Germany remained bound up with problems of Protestant theology and confessional conflict through the nineteenth century and beyond. A compelling adventure in intellectual history, this study uncovers the foundations of Germany's fascination with myth and its enduring cultural legacy. In Power and Progress, Paul T. McCartney presents a provocative case study of the Spanish-American War, exposing newfound dimensions to the relationship between American nationalism and U.S. foreign policy. Two significant but distinct foreign-policy issues are at the center of McCartney's analysis: the declaration of war against Spain in 1898 and the annexation of the Philippine Islands as part of the war's peace treaty. According to McCartney, Americans were very explicitly and self-consciously expanding their nation's sense of mission in making these two foreign-policy decisions. They drew upon a cultural identity forged from racist, religious, and liberal-democratic characteristics to guide the United States into the uncharted waters of international prominence. What America did abroad they emphatically framed in terms of what they believed America to be. Foreign policy, McCartney argues, provided a concrete focus for this sense of mission on the world stage and played a marked role in shaping the contours and substance of American nationalism itself. Power and Progress provides the first intensive look at how the idea of American mission has influenced the conduct of U.S. foreign policy, lending fresh insight into a transformative moment in the development of both U.S. foreign policy and national identity. It contributes measurably to our understanding of the cultural sources of American foreign policy and thus serves as a partial corrective to studies that overemphasize economic motives. A mix of thematic essays, reference entries, and primary source documents covering the role of religion in American history and life from the colonial era to the present. Often controversial, religion has been an important force in shaping American culture. Religious convictions strongly influenced colonial and state governments as well as the United States as a new republic. Religious teachings, values, and practices deeply affected political structures and policies, economic ideology and practice, educational institutions and instruction, social norms and customs, marriage, and family life. By analyzing religion's interaction with American culture and prominent religious leaders and ideologies, this reference helps readers to better understand many fascinating, often controversial, religious leaders, ideas, events, and topics. The work is organized in three volumes devoted to particular periods. Volume one includes a chronology highlighting key events related to religion in American history and an introduction that overviews religion in America during the period covered by the volume, and roughly 10 essays that explore significant themes. These essays are followed by approximately 120 alphabetically arranged reference entries providing objective, fundamental information about topics related to religion in America. Each volume presents nearly 50 primary source documents, each introduced by a contextualizing headnote. A selected, general bibliography closes volume three. Timelines in each volume highlight key events in American religious history Some 30 essays survey broad themes central to American religious history Roughly 360 reference entries provide fundamental information about specific topics related to religion in American history Excerpts from around 150 primary source documents provide first-hand accounts of how religion has shaped American history Entry bibliographies and a selected, general, end-of-work bibliography direct users to additional information resources As the new millennium approaches, the sacred and profane interface, conflict, and intermingle in novel ways. The Encyclopedia of Religion and Society provides a guide map for these developments. From succinct, brief notes to essay-length entries, it covers world religions, religious perspectives on political and social issues, and religious leaders and scholars -- present and past -- in the United States and the world. This comprehensive volume is an essential reference for studies in the anthropology, psychology, politics, and sociology of religion. Topics include: abortion, adolescence, African-American religious experience, anthropology of religion, Buddhism, commitment, conversion, definition of religion, ecology movement, Emile Durkheim, ethnicity, fundamentalism, Hinduism, Islam, Judaism, new religious movements, organization, parish, Talcott Parsons, racism, research methods, Roman Catholicism, sexism, Unification Church, Max Weber, and many others. This new volume examines the relationships between religion and politics from a historical perspective. Contributors address specific moments in which political governance intersects with religious ideals in dramatic ways. These moments question the relationship between religious sentiments and political solutions and threaten to reorder the geopolitical landscape. These essays discuss the tensions produced by secularism in an Islamic culture, the influence of Catholic theology in workers' political movements, and how Hinduism has been transformed by the political process. Also featured are essays that emphasize how civil religion coincides with constitutional order, and how the drama of religious tolerance and legitimization of the power of Christian hierarchy originated in the political power of the Roman emperor. This volume is an interdisciplinary effort from up-and-coming and cutting-edge scholars. Contents include: "Something as Yet Unfinished," Adam Stauffer; "Carl Schmitt, Leo Strauss, and the Necessity of Political Theology," Grant N. Havers; "Escape from Theology," Peter Grosvenor; "The Persistence of Civil Religion in Modern Canada," John von Heyking; "The Politicization of Hinduism and the Hinduization of Politics," Jeffery D. Long; "Ontology, Plurality, and Roman Catholic Social Teaching," Roland
Boer; "The Pseudo-Isidorian Decretals and Church-State Conflict," Mary Sommar; "Thomas Aquinas on Providence, Prudence, and Natural Law," Christopher S. Morrissey; "The Mystical Body of Christ and French Catholic Action, 1926-1949," W. Brian Newsome; and "Secularism in Turkey," Oya Dursun-Ozkanca. A critical introduction to the mass political movements that came of age in urban England between the Great Reform Act of 1832 and the start of World War One. Roberts provides a guide to the new approaches to topics such as Chartism, parliamentary reform, Gladstonian Liberalism, popular Conservatism and the independent Labour movement. The Biology of Belief examines how our less than perfectly adapted brains cope with today's world. Among the things considered are how our brain biology biases our perceptions, organizes ignorance into belief systems, predisposes us to believe in supernatural spirits and permits others to manipulate our beliefs. The human brain evolved over millions of years to cope with survival and reproduction in the rudimentary world of our primitive ancestors. Inasmuch as our brain biology formed to cope with this ancient world, it should be no surprise that it has a few problems in dealing with the complexities of modern life. The process by which we come to believe something new involves a labyrinth of thought-influencing biological and other factors. In attempting to understand this labyrinth and its effect on how we acquire beliefs, this work addresses a number of considerations including memes. Other elements considered are brain module interactions, neurotransmitters, inborn biological predispositions and the interdependence of belief and perception. Together with other factors, they collectively comprise the biology of belief. The book is a synthesis that explains biological evolution, memes and genetic algorithms (creatures that evolve in computer environments) as specific cases of the more general concept of self-organizing knowledge. While academic and popular studies of Buddhism have often neglected race as a factor of analysis, the issues concerning race and racialization have remained not far below the surface of the wider discussion among ethnic Buddhists, converts, and sympathizers regarding representations of American Buddhism and adaptations of Buddhist practices to the American context. In Race and Religion in American Buddhism, Joseph Cheah provides a much-needed contribution to the field of religious studies by addressing the under-theorization of race in the study of American Buddhism. Through the lens of racial formation, Cheah demonstrates how adaptations of Buddhist practices by immigrants, converts and sympathizers have taken place within an environment already permeated with the logic and ideology of whiteness and white supremacy. In other words, race and religion (Buddhism) are so intimately bounded together in the United States that the ideology of white supremacy informs the differing ways in which convert Buddhists and sympathizers and Burmese ethnic Buddhists have adapted Buddhist religious practices to an American context. Cheah offers a complex view of how the Burmese American community must negotiate not only the religious and racial terrains of the United States but also the transnational reach of the Burmese junta. Race and Religion in American Buddhism marks an important contribution to the study of American Buddhism as well as to the larger fields of U.S. religions and Asian American studies. "Anarchism and religion have historically had an uneasy relationship. Indeed, representatives of both sides have regularly insisted on the fundamental incompatibility of anarchist and religious ideas and practices. Yet, ever since the emergence of anarchism as an intellectual and political movement, a considerable number of religious anarchists have insisted that their religious tradition necessarily implies an anarchist political stance. Their stories are finally gaining increasing public and scholarly attention. Reflecting both a rise of interest in anarchist ideas and activism on the one hand, and the revival of religious ideas and movements in the political sphere on the other, this book examines a range of examples of overlaps and contestations between the two from a diverse range of academic perspectives. The first pioneering volume of Essays in Anarchism & Religion comprises eight essays from leading international scholars on topics ranging from the anarchism of the historical Jesus to Zen Buddhism and the philosophies of Max Stirner and Pierre-Joseph Proudhon. In a world where political ideas increasingly matter more, and religion is an increasingly visible aspect of global political life, these essays offer scholarly analysis of overlooked activists, ideas and movements, and as such reveal the possibility of a powerful critique of contemporary global society. This book series is being funded via a crowdfunding campaign. For more information, or to make a donation for the next volume, please visit the funding page. This scheme ensures that the content will remain fully open access. https://www.indiegogo.com/projects/essays-in-anarchism-and-religion#Publisher Description The Civil Rights Movement succeeded in large measure because of rhetorical appeals grounded in the Judeo-Christian religion. While movement leaders often used America's founding documents and ideals to depict Jim Crow's contradictory ways, the language and lessons of both the Old and New Testaments were often brought to bear on many civil rights events and issues from local desegregation to national policy matters. This volume chronicles how national movement leaders and local activists moved a nation to live up to the biblical ideals it often professed but infrequently practiced. "Academic Paper from the year 2019 in the subject Politics - International Politics - Region: Africa, grade: A, language: English, abstract: This work discusses the South West Africa People's Organisation's (SWAPO) political culture since independence. It argues that SWAPO has inherited an authoritarian political culture from the colonial regime and continued to internalize this culture without much amendment. The work uses an observatory approach, empirical examples from reports and the day to day operations of the SWAPO party. It includes the elements of political culture of African
indirectly and liberation movements. The author concludes that SWAPO, despite seeming theoretically
democratic, continues to be dominated by an authoritarian political culture. Moreover, the progress of adopting
and following a democratic political culture is curtailed by the SWAPO party's entrapment in the past, its will to
maintain power and the absence of will on the part of its leaders to change its authoritarian culture. The article
suggests a parliamentary democratic system to change the political culture of the ruling party and help it
consolidate democracy in the country. The South West Africa People's Organisation (SWAPO) is one of the oldest
political parties in Namibia. It has ruled the country since independence from South Africa's Apartheid
government in 1990. SWAPO is seen as the liberation party because of its involvement in the liberation struggle.
The former liberation fighters dominate all the highest political positions such as the army and the police. Social
Movements have become a central focus of political study in recent years. Paul Byrne's accessible account of
British Social movements introduces students to the relevant theories, and puts them into practice by examining
groups such as Greenpeace, Friends of the Earth, the Women's Movement and the Green Party. Byrne goes on to
look at how the British scene compares with what is happening in the rest of Europe and in America. More than
any other topic in social science, the study of social movements provides an opportunity to combine social theory
with political action. Such study is a key to understanding the motivations, successes, and failures of thousands
who aspire to high ideals of justice, but who sometimes aid in perpetuating inhumane political acts and systems.
Building upon the past twenty years' developments in theory and research, Social Movements combines original
theoretical and methodological approaches with penetrating analyses of contemporary movements from the sixties
to the present. Anthony Oberschall argues that social movements are central to contemporary politics in both
Western and Third World nations. They are not quaint stepchildren to public policy and social change that
disappear as nations modernize. Collective action by the citizenry, spilling beyond the boundaries of routine politics
is an integral part of the process of creative destruction that Joseph Schumpeter ascribed to modern capitalism and
all dynamic, modern societies. Among the subjects that Oberschall examines in Social Movements are the Civil
Rights movement, decline of the New Left, the feminist movement, the New Christian Right, the tobacco control
movement, collective violence in U.S. industrial relations, and some comparative historical movements, including
the Cultural Revolution in China, the abortive 1968 revolution in Czechoslovakia, political strife in postcolonial
Africa, and the sixteenth-century European witch craze. In looking beyond the immediate political circumstances
of these social movements, Oberschall points the way to achieving the next major task of social movement theory:
a more satisfactory understanding of the dynamics and course of social movements and counter movements and a
method of accounting for the outcomes of public controversies. Free of jargon and technical terminology, Social
Movements is written for sociologists, political scientists, historians, professionals dealing with the first detailed, student-focused introduction to modernist avant-garde performance. This textbook introduces the reader to modernist avant-garde theatre. It clearly explains the key terms as well as the major movements, including Expressionism, Dadaism, Futurism, Workers theatres, Constructivism and the Living Newspaper, and Mass Performance, using a case study approach. It introduces the important innovations of the modernist avant-garde, reassesses theatrical techniques, and provides examples of plays and performances from across Europe and America. There are also chapters on The Modernist Body and on Interdisciplinary Performance. The book approaches the modernist avant-garde both as an area of academic study and as potential raw material for contemporary performance. Key Features: The first introductory guide to the modernist theatrical avant-garde. Includes case studies, practical exercises at the end of each chapter, an annotated bibliography and a glossary of performance terms. Includes links to performance-based explorations of theatrical techniques. Provides a springboard for further independent study, both theoretical and practical. Claire Warden is Senior Lecturer in Drama at the University of Lincoln. Her research focuses primarily on constructing new, fluid narratives for modernist performance. She is the author of British Avant-Garde Theatre (Palgrave MacMillan 2012), and multiple journal articles and book chapters on modernism, interdisciplinary, theatre, art and cultural studies. Military Culture and Popular Patriotism in Late Imperial Austria examines the interplay between popular patriotism and military culture in late imperial Austria. Laurence Cole suggests that two main questions should be asked regarding the western half of the Habsburg Monarchy during the period from the mid-nineteenth century to the outbreak of war in 1914. Firstly, how far did imperial Austrian society experience a process of militarization comparable to that of other European countries? Secondly, how far did the military sphere foster popular patriotism in the multinational state? Various manifestations of military culture, including hero cults and, above all, military veterans associations, provide the main subject for analysis in this volume. After exploring the historical development of military culture in the Habsburg Monarchy, Cole explains how the long reign of Emperor Franz Joseph I constituted a decisive phase in the militarization of Austrian society, with the dynasty and state emphasizing the military's role as the locus of loyalty. Popular manifestations of military culture, such as the hero cult surrounding Field Marshal Radetzky and military veterans associations, complemented the official agenda in many respects. However, veterans associations in particular constituted a political mobilization of the lower middle and lower classes, who asserted their own interests and position in civil society, as is shown by case studies of regions of the Austrian state with significant
Italian-speaking populations (Trentino and the Littoral). State attempts to assert greater control of veterans activities led to national and political opposition at a time when tensions over ‘militarism’ and foreign policy increased. Military Culture and Popular Patriotism in Late Imperial Austria thus raises the question of whether the military was really a bulwark of the multinational state or rather a polarizing force in imperial Austrian society.★本世紀最危險的書,看了會崩潰,不看會後悔 ★政治大學教授葉浩老師萬字導讀! ★撼動現代社會的根基、挑戰你我的信仰 ★世上最宜居之處大多是民主的。為維繫民主,首先要反對它! 在這價值混亂、制度失衡,民主神話即將破滅的年代 人人都應該要有投下神聖一票的權利,錯了嗎? 民主其實很無能? 民主是現代社會最普遍的政治形式。我們相信,人人有同等的政治參與權,有權利參與選舉、投下神聖的一票。掌握參與政治的權利則讓每個人擁有權力,決定什麼法案是我們所需,什麼人物非我們所用,而這一再抉擇的過程,會讓公民更成熟、社會更建全,但本書《反民主:選票失能、理性失調,反思最神聖制度的狂亂與神話!》作者傑森‧布倫南卻說,我們都錯了! 布倫南指出,就現行實施民主政治的結果來看,這個制度顯然不夠好,而且人人有權參與、決定政治的結果,是社會被無知與非理性的選民牽著走,導致我們往往無法得到對社會來說最好的政治結果。民主,其實是效率低下的制度。‧你是無知的「哈比人」、意識形態主導的「政治流氓」,還是完美選民「瓦肯人」? 布倫南將選民依資訊掌握度的高低分為三類:哈比人──無知、資訊掌握量低,容易被煽動並選擇支持對自己並無好處的一方。 *例如:投票給政治承諾會發放高額補助,不知道此舉會拖垮縣預算,造成後續連串問題之人。政治流氓──資訊掌握量高於哈比人,但支持政策與候選人的根據為個人認同的道理,會罔顧事實與真相,支持與自己意識形態相合的一方。 *例如:舉著認同的道理大旗,四處遊說、參與社運、熱烈表達支持看法,往往看似公正、有憑有據地長篇大論,但選擇忽略不利於個人認同之道理的證據。瓦肯人──資訊掌握量高,深具社會科學知識,對政策的看法不受個人看法影響,而以客觀的方式選擇結果最良好的一方。*例如:選舉時仔細衡量各候選人政策,投票時不分黨派、不受候選人個人魅力影響、不計任何鄉里人情壓力,主動蒐集相關資訊,審慎而公正。 布倫南認為,瓦肯人為最理想、最不受情緒、意識認同影響的政治參與者,但現實的情況卻是無知的哈比人與偏頗的政治流氓當道,整體政治走向被民粹引向歪路。實際的社會科學研究更表明,政治參與以及審議制度會讓公民更加劣化、更無理性、偏見更加嚴重。 ‧反對民主,才有修正體制的可能? 面對發展至此陷入僵局的民主制度,布倫南提出一個遭可能萬人撻伐的解決方法:知識菁英制。他認為此時此刻,我們真正該思考的是新政治體制的可能,不能再毫無限制地讓人們自由參與政治。由知識淵博的理性菁英運行政府、做決策,才是現在我們應該認真考量、實驗是否可行的方法。民主的缺陷並不足以構成支持權威、走回頭路的理由,為了追求更建全的社會,我們有義務面對迫切待解的民主問題。布倫南指出了當前社會最重要的難題,來自民主政治的失調。在這樣的情況下,未來我們該何去何從?民主這看似現代社會最珍貴的價值,難道真的是過度吹噓的神話嗎? ※內外熱烈討論閱讀 傑森‧布倫南是個奇蹟:他在講道德之前仔細研究了現實情況。在《反民主》一書中,他優雅地導出結論,認為民主參與讓人類忘卻常識與公共行為準則。投票一事並未使我們變高尚;它檢驗的是最佳的美德,並帶出其它最糟的面相。 ──布萊恩‧卡普蘭,《理性選民的神話》作者 政治哲學的當中的巨大誘惑在於將政治神聖化,而我們迫切需要能教我們倖免於此的方法。在這本寶貴且強而有力的書中,作者挑戰待在舒適圈中的人們和一般人熟悉的政治生活神話,尤其是關於民主統治。相信大多數讀者會讀到許多自己不認同的觀點──我也是──但同時也會發現布倫南的論點難以抗拒,無法確實地反駁。 ──雅各‧T‧列維(Jacob T. Levy),邁吉爾大學(McGill University)教授 布倫南做了診斷,也開了處方,並要求我們立即切除普選制度的毒瘤。不過,畢竟茲事體大,是否該貿然以身試藥,也许還得再考慮一下…… ──葉浩,政治大學政治系副教授 本書同時適合自由民主的支持者與反對者來讀。對自由民主的支持者來說,本書的許多論點都是很好的練習題,我們可以去思考民主政治到底出了什麼問題,各種民主理論背後的假設和推論過程是否都應該再思量,以及更重要的,去思考該怎麼樣修正現狀下的問題。──陳方隅,《菜市場政治學》共同編輯、鳴人堂專欄作家 人人都該有投票權,過去黑人和女人不能投票,那是因為過去我們錯了。在現代,全民民主理所當然到你不會意識到它的存在。然而,在《反民主》裡,哲學家布倫南(Jason Brennan)主張這種看法才是錯的,而且它會讓民主更糟。你有理由看看布倫南的說法,因為如果他是對的,我們麻煩就大了。
Examining cases from Latin America, Africa, Europe, and Asia, this book addresses how violent political movements transform during and after conflict into new types of organisations using the collective political violence transformative (CPVT) model. The study uses a combination of pre-existing literature from the fields of sociology and political science, archival research, and interviews with movement members (former and active) conducted by the author. In studying the Provisional IRA and Sinn Féin, the Spear of the Nation (MK) and the African National Congress (ANC), the Abu Sayyaf Group and the Revolutionary Armed Forces of Colombia (FARC-EP), Transforming Violent Political Movements paints a picture of organisations that have to respond to their environments to survive. This book will be of much interest to students of political violence, terrorism, war and conflict studies, security studies and IR. Provides an explanation for the resurgence and persistent appeal of conservative religion. Fascism has traditionally been characterized as irrational and anti-intellectual, finding expression exclusively as a cluster of myths, emotions, instincts, and hatreds. This intellectual history of Italian Fascism—the product of four decades of work by one of the leading experts on the subject in the English-speaking world—provides an alternative account. A. James Gregor argues that Italian Fascism may have been a flawed system of belief, but it was neither more nor less irrational than other revolutionary ideologies of the twentieth century. Gregor makes this case by presenting for the first time a chronological account of the major intellectual figures of Italian Fascism, tracing how the movement’s ideas evolved in response to social and political developments inside and outside of Italy. Gregor follows Fascist thought from its beginnings in socialist ideology about the time of the First World War—when Mussolini himself was a leader of revolutionary socialism—through its evolution into a separate body of thought and to its destruction in the Second World War. Along the way, Gregor offers extended accounts of some of Italian Fascism’s major thinkers, including Sergio Panunzio and Ugo Spirito, Alfredo Rocco (Mussolini’s Minister of Justice), and Julius Evola, a bizarre and sinister figure who has inspired much contemporary “neofascism.” Gregor’s account reveals the flaws and tensions that dogged Fascist thought from the beginning, but shows that if we want to come to grips with one of the most important political movements of the twentieth century, we nevertheless need to understand that Fascism had serious intellectual as well as visceral roots. Examines the ways in which religion and nationalism have interacted to provide a powerful impetus for mobilization in Southeast Asia. Kalyvas also lays a foundation for a theory of the Christian Democratic phenomenon which would specify the conditions under which confessional parties succeed and would determine the impact of such parties, and the way they are formed, on politics and society.

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