

# THE HALL DIE

TAKING LIBERTIES WITH TOCQUEVILLE, MARX, AND ARENDT

MARK REINHARDT

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**Alain de Benoist** 

The Art of Being Free Mark Reinhardt, 1997 Reinhardt treats the writings of Alexis de Tocqueville Karl Marx and Hannah Arendt as exemplary sources for an expansion of political possibility These writers indicate where and how the new spaces can be brought into being and they reveal acts of making space as some of the prime moments of politics Reinhardt s extended readings of these writers who have never previously been treated together are quite unlike the familiar understandings of their thought Taking liberties he brings the literary and political sensibility usually associated with postmodernism to a sympathetic if critical encounter with eminently modern thinkers The result is a strong and idiosyncratic book accessible and stylish which mixes acute readings of canonical thinkers with more practical applications and illustrations Reinhardt combines attention to textual detail and nuance with concern for contemporary politics discussing in an unusually inventive example the AIDS activist group ACT UP The Art of Being Free Mark Reinhardt, 2019-06-30 The art of being free is an essential part of democracy It involves Mark Reinhardt believes bringing into being the multiple spaces in and practices through which individuals and groups help to constitute their lives their selves their worlds Americans are presently witnessing a contraction of officially sanctioned spaces for citizen action It is now crucial Reinhardt arques to identify ways of opening new spaces for the direct practice of democratic politics Reinhardt treats the writings of Alexis de Tocqueville Karl Marx and Hannah Arendt as exemplary sources for an expansion of political possibility These writers indicate where and how the new spaces can be brought into being and they reveal acts of making space as some of the prime moments of politics Reinhardt's extended readings of these writers never previously treated together are quite unlike the familiar understandings of their thought Taking liberties he brings the literary and political sensibility usually associated with postmodernism to a sympathetic if critical encounter with eminently modern thinkers. The result is a strong and idiosyncratic book accessible and stylish that mixes acute readings of canonical thinkers with more practical applications and illustrations Reinhardt combines attention to textual detail and nuance with concern for contemporary politics discussing as an unusually inventive example the AIDS activist group ACT UP The Self at Liberty Duncan Ivison, 1997 Duncan Ivison sets out to map a subtle but significant addition to the political discourse on liberty Using the political theories of Niccolo Machiavelli John Locke John Rawls and Michel Foucault Ivison contests one of the most famous distinctions in contemporary political philosophy Isaiah Berlin's distinction between negative and positive liberty Ivison explores a gradual shift of focus from the individual acting in accordance with authentic desires and beliefs to the actions of a self at liberty One indication of this shift is an increasing tendency in the early modern period to ally liberty closely with ideas of security and stability Liberal conceptions of government assume that the free choices of individuals are necessary to maintain a liberal political order with efficient markets and an effective rule of law But free choices and actions along with their intended and unintended effects risk undermining some of the conditions that make such an order possible Being free stands in contrast classically to being

constrained by the intentional actions of other people Ivison presses the relation between intentions and constraints a bit further and investigates what happens to our conceptions of liberty when attention shifts from negative constraints to various enabling conditions A Conceptual Guide to the Political Present Khristina Hamilton Haddad, 2003 Subject Guide to Books in Print ,1991 Living Ethically, Acting Politically Melissa A. Orlie, 2018-09-05 How can we conceive of freedom and responsibility when our power is limited and we are subject to the forces of society Melissa A Odie asks what it means to live responsibly amid historical harm and wrongdoing in the wake of slavery and genocide or in the face of severe resource asymmetries By connecting resistance to evil with reflections on the nature of power and political action Odie reveals the daily ways people commonly exercise power inflict harm and show themselves capable of actions that transform both selves and the world Viewed in this context truly ethical political action may appear miraculous but could happen at any time Odie asks what it means to live freely when advantages are distributed disproportionately according to race gender class culture and religion What do freedom and responsibility entail when for example creating a home for oneself implies social and economic commitments that render others homeless To address these questions Orlie links diverse intellectual concerns and constituencies in the social sciences and humanities offering original interpretations of Hannah Arendt Michel Foucault and Thomas Hobbes She compares their thinking to that of the seventeenth century Quakers who found political possibilities in the powers they called spirit in the world and in themselves **Ibss: Political Science: 1997** British Library of Political and Economic Science, 1999-01-14 Provides an unrivalled overview of intellectual development in political science

Worldly Ethics ella Myers,2013-02-26 What is the spirit that animates collective action What is the ethos of democracy Worldly Ethics offers a powerful and original response to these questions arguing that associative democratic politics in which citizens join together and struggle to shape shared conditions requires a world centered ethos. This distinctive ethos Ella Myers shows involves care for worldly things which are the common and contentious objects of concern around which democratic actors mobilize. In articulating the meaning of worldly ethics she reveals the limits of previous modes of ethics including Michel Foucault's therapeutic model based on a care of the self and Emmanuel Levinas's charitable model based on care for the Other Myers contends that these approaches occlude the worldly character of political life and are therefore unlikely to inspire and support collective democratic activity. The alternative ethics she proposes is informed by Hannah Arendt's notion of amor mundi or love of the world and it focuses on the ways democratic actors align around issues goals or things in the world practicing collaborative care for them Myers sees worldly ethics as a resource that can inspire and motivate ordinary citizens to participate in democratic politics and the book highlights civic organizations that already embody its principles.

Awakening to Race Jack Turner, 2012-09-20 The election of America's first black president has led many to believe that race is no longer a real obstacle to success and that remaining racial inequality stems largely from the failure of minority groups to take personal responsibility for seeking out opportunities Often this argument is made in the

name of the long tradition of self reliance and American individualism In Awakening to Race Jack Turner upends this view arguing that it expresses not a deep commitment to the values of individualism but a narrow understanding of them Drawing on the works of Ralph Waldo Emerson Henry David Thoreau Frederick Douglass Ralph Ellison and James Baldwin Turner offers an original reconstruction of democratic individualism in American thought All these thinkers he shows held that personal responsibility entails a refusal to be complicit in injustice and a duty to combat the conditions and structures that support it At a time when individualism is invoked as a reason for inaction Turner makes the individualist tradition the basis of a bold and impassioned case for race consciousness consciousness of the ways that race continues to constrain opportunity in America Turner's new individualism becomes the grounds for concerted public action against racial injustice **Acquisitions** Ohio State University. College of Law. Library, 1997 Arbeit und Subjektwerdung in der Moderne Thomas Geisen, 2011-09-24 Moderne Gesellschaften sind Arbeitsgesellschaften Menschliche Arbeit nimmt hier eine abstrakte Form an die Karl Marx als Arbeitskraft bezeichnet Entscheidend ist nicht mehr die T tigkeit an sich sondern die Frage in welchem Umfang menschliche Arbeitskraft verausgabt worden ist Dies ist die Voraussetzung daf r dass Arbeit in der modernen Gesellschaft zu einer Ware wie jede andere werden konnte Fr Hannah Arendt hat Marx mit dieser Charakterisierung von Arbeit als Arbeitskraft die moderne Gesellschaft auf den Begriff gebracht Ihre Kritik an Marx richtet sich vor allem auf seinen Versuch die F lle menschlicher T tigkeiten auf Arbeit zu reduzieren Im Gegensatz dazu unterscheidet Arendt das Arbeiten vom Herstellen und Handeln als verschiedene menschliche Grundt tigkeiten Diese folgen unterschiedlichen Prinzipien und f hren zu verschiedenen Resultaten Ausgehend vom Unterschied im jeweiligen Verst ndnis von Arbeit setzt dieses Buch zu einem dialogue imaginaire zwischen Karl Marx und Hannah Arendt an und fragt nach der Handlungsf higkeit von Menschen in einer auf Arbeit zentrierten Gesellschaft Bibliographie Internationale de Science Politique, 1997

Bibliographisch repertorium van de wijsbegeerte ,1998 Bibliografisch Repertorium Van de Wijsbegeerte ,1998 Bibliographie générale des droites françaises Alain de Benoist,2004 On aurait tort de s imaginer que les bibliographies ne servent qu aux chercheurs ou aux tudiants Elles sont faites au contraire pour tre utilis es et consult es par tout un chacun Comparables aux dictionnaires ou aux encyclop dies qu on trouve dans presque tous les foyers elles constituent comme ces derniers un outil de r f rence c est dire le compl ment naturel d une biblioth que les deux volumes qui viennent aujourd hui s ajouter a ceux que nous avions fait para tre en janvier 2004 ach vent une s rie qui sur pr s de 3 000 pages fournit la bibliographie de quelque trente cinq auteurs fran ais des XIXe et XXe si cles dont le seul point commun est d avoir t consid r s d une mani re ou d une autre une poque ou une autre comme des auteurs de droite Ces auteurs n ont videmment ni la m me importance ni la m me stature ni la m me actualit Leurs uvres sont elles m mes d une ampleur tr s in gale Certaines de nos bibliographies n occupent que quelques dizaines de pages alors que d autres sont normes comme celle

The British National Bibliography Arthur James Wells, 1998

American Book Publishing Record ,1997

de Renan plus d'un millier d'entr es ou d'Alexis de Tocqueville plus de 700 entr es sans oublier les centaines d'ditions diff rentes de La d'mocratie en Am rique Aucun de ces crivains ou de ces th'oriciens pourtant ne m'rite ne tomber dans l'oubli et ce quel que soit l'appriciation que l'on peut porter sur eux la sympathie ou l'antipathie qu'ils inspirent Parvenu au terme de ce long travail je m'estimerais pour ma part satisfait si ces bibliographies en suscitant quelques envies de lire ou de relire en veillant des curiosit s'nouvelles ou en ranimant quelques curiosit s'teintes pouvaient pr'cis ment emp cher que tombent dans l'oubli des noms qui appartiennent non seulement l'histoire de la droite mais tout simplement l'histoire des id es Toute uvre encore vivante est une oasis dans un d'sert qui cro t \*\*Jahresberichte für deutsche Geschichte ,1997\*\* Whitaker's Books in Print ,1998\*\* Bibliographie zur Geschichte der deutschen Arbeiterbewegung ,1998\*\*

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