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The Fragility of Freedom Freedoms, Fragility and Job Creation Bounds of Liberalism The Fragility of Freedom Freedom Under Fire Repression, Context and the Fragility of the Domestic Democratic Peace Tocqueville and American Civilization Political Debate and the Role of the Media Not by Reason Alone While Time Remains Freedom Papers Press Freedom and Communication in Africa A Mysterious Country Transitions Robustness and Fragility of Political Orders Freedom to Think Freedom Is an

Endless Meeting Tocqueville in Arabia Freedom Is an Endless Meeting BOX: Henry Brown Mails Himself to Freedom Politics, Economy, and Society The Fragility of Law Africa's Second Wave of Freedom Freedom's Progress? What Is at Stake Now Bread, Freedom, Social Justice FREEDOM Beyond the Cracks The Fragility of Things Fascism and Democracy 50 Politics Classics White Fragility From Self to Selfie Liberalism and the Free Society in 2021 Forgotten Freedom No More - Protecting

Religious Liberty in Australia  
Tales of a City by the Sea  
The Myth of White Fragility  
Bank Concentration and Fragility  
Prague Spring Human Dignity of the Vulnerable in the Age of Rights  
SIPRI Yearbook 2015 Paul Ricoeur and the Task of Political Philosophy

In *The Fragility of Things*, eminent theorist William E. Connolly focuses on several self-organizing ecologies that help to constitute our world. These interacting geological, biological, and climate systems, some of which harbor creative capacities, are depreciated by that brand of neoliberalism that confines self-organization to economic markets and equates the latter with impersonal rationality. Neoliberal practice thus fails to address the fragilities it exacerbates. Engaging a diverse range of thinkers, from Friedrich Hayek, Michel Foucault, Hesiod, and Immanuel Kant to Voltaire, Terrence Deacon, Friedrich Nietzsche, and Alfred North Whitehead, Connolly brings the

sense of fragility alive as he rethinks the idea of freedom. Urging the Left not to abandon the state but to reclaim it, he also explores scales of politics below and beyond the state. The contemporary response to fragility requires a militant pluralist assemblage composed of those sharing affinities of spirituality across differences of creed, class, gender, sexual orientation, and ethnicity. Abstract: system fragility and (ii) including these policy indicators does not change the results on. A Palestinian journalist writes poetry on the beach. A doctor must decide to stay or leave. Then come the missiles and the phosphorus showers. This is a furious and tender exploration of the fragility of freedom. The national collides with the personal as activism and reporting take to the stage. *Tales of a City by the Sea* uses poetry, tenderness and humour to explore the love between those who have choices, and those who do not. Language fails us when it comes to displacement and grief; yet Samah Sabawis

language cracks grief open and remains present, like the sea -- Provided by the publisher. The significance of press freedom in contemporary society and the attitudes of governments to freedom of expression and democratic practices have taken on a new garment since the end of the cold war. In Africa, a strong awareness of the advantages of a free press and the inalienable rights of the people, to unfettered communication has sparked an unstoppable demand for freedom of the press across the continent. The increase in the number of independent newspapers, radio and television stations on the one hand and the frequency of government censorship of press and arrests of journalists on the other hand are evidence of a continent at a crossroads. In this volume, twenty communications scholars examine, from a variety of perspectives, the past and present developments in Africa's quest for press freedom. The essays focus on the media in Anglophone, Arabic speaking, Francophone, and

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Lusophone Africa, capturing the inherent problems and benefits-where they exist- of colonial legacy and the fragility of press freedom in the fledgling post-colonial administrations bedeviled by underdevelopment and political instability. As the essays in this volume reveal, Africa's unquenchable thirst for freedom of expression continues to play a central part in the socio-political and economic spheres from Cape Town to Cairo and from Accra to Dar es Salaam. The authors' analytical approach to the subject matter provides to a fresh understanding of the historicity, complexities, difficulties of the mass media on a continent in search of "a free market place of ideas". Around 1785, a woman was taken from her home in Senegambia and sent to Saint-Domingue in the Caribbean. Those who enslaved her there named her Rosalie. Her later efforts to escape slavery were the beginning of a family's quest, across five generations and three continents, for lives of dignity and equality. Freedom Papers sets the saga of Rosalie and her

descendants against the background of three great antiracist struggles of the nineteenth century: the Haitian Revolution, the French Revolution of 1848, and the Civil War and Reconstruction in the United States. Freed during the Haitian Revolution, Rosalie and her daughter Elisabeth fled to Cuba in 1803. A few years later, Elisabeth departed for New Orleans, where she married a carpenter, Jacques Tinchant. In the 1830's, with tension rising against free persons of color, they left for France. Subsequent generations of Tinchants fought in the Union Army, argued for equal rights at Louisiana's state constitutional convention, and created a transatlantic tobacco network that turned their Creole past into a commercial asset. Yet the fragility of freedom and security became clear when, a century later, Rosalie's great-great-granddaughter Marie-José was arrested by Nazi forces occupying Belgium. *Freedom Papers* follows the Tinchants as each generation tries to use the power and legitimacy

of documents to help secure freedom and respect. The strategies they used to overcome the constraints of slavery, war, and colonialism suggest the contours of the lives of people of color across the Atlantic world during this turbulent epoch. This "excellent study of activist politics in the United States over the past century" challenges the conventional wisdom about participatory democracy (*Times Literary Supplement*). *Freedom Is an Endless Meeting* offers vivid portraits of American experiments in participatory democracy throughout the twentieth century. Drawing on meticulous research and more than one hundred interviews with activists, Francesca Polletta upends the notion that participatory democracy is worthy in purpose but unworkable in practice. Instead, she shows that social movements have often used bottom-up decision making as a powerful tool for political change. Polletta traces the history of democracy from early labor struggles and pre-World War II pacifism, through the civil rights,

new left, and women's liberation movements of the sixties and seventies, and into today's faith-based organizing and anti-corporate globalization campaigns. In the process, she uncovers neglected sources of democratic inspiration—such as Depression-era labor educators and Mississippi voting registration workers—as well as practical strategies of social protest. Polletta also highlights the obstacles that arise when activists model their democracies after nonpolitical relationships such as friendship, tutelage, and religious fellowship. She concludes with a call to forge new kinds of democratic relationships that balance trust with accountability, respect with openness to disagreement, and caring with inclusiveness. For anyone concerned about the prospects for democracy in America, *Freedom Is an Endless Meeting* will offer abundant historical, theoretical, and practical insights. Published on the centenary of Norman Mailer's birth, a timely and urgent call to preserve our democracy From

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his bestselling first novel, *The Naked and the Dead*, to his last work, *American Democracy* was a lifelong project for Norman Mailer. It was his grand theme. Nearly all of his books touched on the pros and cons, the strengths and weaknesses, the grace (to use his word) and fragility of the American experiment as well as the threats to it—from autocratic leaders and a complacent citizenry, from violent protest and radical conservative assaults on it, from “soft fascism” and the ills of racism and poverty. In the sharp and impassioned language of a political Cassandra and with the eye of a novelist and journalist, he explored the underlying psychological, social, and economic causes of the country's fragile polity and offered urgent prescriptions for its reinvigoration. *A Mysterious Country* is a carefully selected collection of Mailer's most incisive—and sometimes remarkably prophetic—commentary on American democracy and what must be done to safeguard it. The anthology draws on both

published and unpublished sources, from Mailer's great works of narrative nonfiction and novels as well as essays, interviews, letters, speeches, and talk show appearances. It includes pungent remarks on every president from FDR through George W. Bush, as well as correspondence with several. Throughout, what shines through is Mailer's passion for our democratic project—as well as the freedom that comes with it—and a keen awareness of its potential for failure, its virtues, and what is required of us to keep it intact. 'The feeling that the very concept of objective truth is fading out of the world ... this prospect frightens me much more than bombs' On the 70th anniversary of George Orwell's death, a new collection of his brilliant essays written during the Second World War *Fascism and Democracy* collects five brilliant examples of Orwell's writing during the darkest days of World War Two. Grappling with the principles of democracy and the potential of reform, the meaning of literature and free

speech in times of violence, and the sustainability of objective truth, Orwell offers a compelling portrayal of a nation where norms and ideals can no longer be taken for granted. Like the best of Orwell's writing, these essays also serve as timeless reminders of the fragility of freedom. *Freedom Is an Endless Meeting* offers vivid portraits of American experiments in participatory democracy throughout the twentieth century. Drawing on meticulous research and more than one hundred interviews with activists, Francesca Polletta challenges the conventional wisdom that participatory democracy is worthy in purpose but unworkable in practice. Instead, she shows that social movements have often used bottom-up decision making as a powerful tool for political change. Polletta traces the history of democracy in early labor struggles and pre-World War II pacifism, in the civil rights, new left, and women's liberation movements of the sixties and seventies, and in today's faith-based organizing and anti-corporate

globalization campaigns. In the process, she uncovers neglected sources of democratic inspiration—Depression-era labor educators and Mississippi voting registration workers, among them—as well as practical strategies of social protest. But *Freedom Is an Endless Meeting* also highlights the obstacles that arise when activists model their democracies after familiar nonpolitical relationships such as friendship, tutelage, and religious fellowship. Doing so has brought into their deliberations the trust, respect, and caring typical of those relationships. But it has also fostered values that run counter to democracy, such as exclusivity and an aversion to rules, and these have been the fault lines around which participatory democracies have often splintered. Indeed, Polletta attributes the fragility of the form less to its basic inefficiency or inequity than to the gaps between activists' democratic commitments and the cultural models on which they have depended to enact those commitments. The

challenge, she concludes, is to forge new kinds of democratic relationships, ones that balance trust with accountability, respect with openness to disagreement, and caring with inclusiveness. For anyone concerned about the prospects for democracy in America, *Freedom Is an Endless Meeting* will offer abundant historical, theoretical, and practical insights. "This is an excellent study of activist politics in the United States over the past century. . . . Assiduously researched, impressively informed by a great number of thoughtful interviews with key members of American social movements, and deeply engaged with its subject matter, the book is likely to become a key text in the study of grass-roots democracy in America."—Kate Fullbrook, *Times Literary Supplement* "Polletta's portrayal challenges the common assumption that morality and strategy are incompatible, that those who aim at winning must compromise principle while those who insist on morality are destined to be ineffective. . . . Rather than dwell

on trying to explain the decline of 60s movements, Polletta shows how participatory democracy has become the guiding framework for many of today's activists."—Richard Flacks, Los Angeles Times Book Review "In Freedom Is an Endless Meeting, Francesca Polletta has produced a remarkable work of historical sociology. . . . She provides the fullest theoretical work of historical sociology. . . . She provides the fullest theoretical picture of participatory democracy, rich with nuance, ambiguity, and irony, that this reviewer has yet seen. . . . This wise book should be studied closely by both academics and by social change activists."—Stewart Burns, Journal of American History This book argues that inequality of basic freedoms—economic, political, sociocultural—is a central cause of fragility and challenge to job creation in fragile geopolitical situations. It is based on extensive official data and stakeholder interactions in the conflict-ridden Indian border state of Jammu and Kashmir, and involves a case

study research methodology. This is the first book which invokes the philosophical perspective of freedom to analyze two of the most pressing challenges of our time—fragility and job creation—and, as such, makes a fundamental contribution to both strands of academic and policy literature. From this perspective, development in the sense of freedoms—particularly the enhancement of human agency through jobs—should be a central strategy in tackling fragility. Most literature on Indian Kashmir has been emotional or political in nature, lacking the serious yet interesting multidisciplinary focus presented here—which is a historical assessment of Kashmir's political economy, economic indices, employment patterns, challenges of infrastructure and human capital. Ending with a set of long-, medium- and immediate-term policy recommendations to address the challenge of jobs in the state, this is the only book on Indian Kashmir which is at once philosophical, social-scientific and policy-



oriented in nature. Academics in development studies, regional development, political science and international relations, international organizations working in fragile regions around the world, national and international policymakers, the private sector, civil society, media as well as ordinary readers interested in the issue of Kashmir will find it engaging and useful. The philosophy of Paul Ricoeur is rarely viewed through the lens of political philosophy, and yet questions of power, and of how to live together in the polis, were a constant preoccupation of his writings. This volume brings together a selection of his texts spanning six decades, from 1958 to 2003, which together present Ricoeur's political project in its coherence and diversity. In Ricoeur's view, the political is the realm of a tension between "rationality" (the attempt to provide a coherent explanation of the world) and "irrationality," which manifests itself in force and repression. This "political paradox" lies at the heart of

politics, for the claim to explain the world generates its own form of violence: the more one desires the good, the more one is inclined to impose it. Ricoeur warns citizens, the guardians of democracy, against any totalizing system of thought and any dogmatic understanding of history. Power should be divided and controlled, and Ricoeur defends a form of political liberalism in which states are conscious of the limits of their power and respectful of the freedom of their citizens. Ranging from questions of power and repression to those of ethics, identity, and responsibility, these little-known political texts by one of the leading philosophers of the twentieth century will be of interest to students and scholars of philosophy, politics, and theology and to anyone concerned with the great political questions of our time. The Arab Spring revolutions in Egypt and Syria were significant disruptions to the Middle East and North Africa region. Their continually evolving consequences present the United States

with immense challenges to regional and international stability. Responses to the Arab Spring demand a nuanced appreciation of the sources of fragility and causes of revolution that toppled the Mubarak regime and continue to embattle the Assad regime. Crucially, the individual histories of Egypt and Syria indicate that repressive authoritarian regimes were unresponsive to and disconnected from the broad mass of their populations and failed to meet the basic expectations of their citizenry. Several stressors amplified the regimes' fragility, namely: increasing radical Islamism, the capacity for social mobilization through Internet and communication technologies, long-term demographic pressures, and--crucially-- climate-driven pressures. The fact that the US military is likely to deepen its response to the Arab Spring and similar instability indicates that studying the origins of these crises is indispensable. The Arab Spring, however, was more than just another strategic surprise. The

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Arab Spring is arguably emblematic of the US military's future operating environment in which unpredictability and the potential for rapid sociopolitical change will be constant. The speed and scope of these disruptions are products of the ever-advancing communication technologies that democratize information and accelerate cascading social movements. As unpredictable as those cascades will be, they will not appear de novo. Regardless of how "disruptive technologies" enable social action, these disruptions will still spring from the sociopolitical contexts within a given society. Consequently, the US Army should devote serious study to the Arab Spring revolutions as phenomena long in the making. The Arab Spring demonstrates that no matter how sudden or dynamic a situation appears, its emergent qualities are tethered tightly to the sociopolitical and ecological contexts and history that undergird them. This monograph is neither an explication of the causes of the Arab Spring nor

an attempt to blame the US foreign policy community for "failing" to predict it. Instead, it is an argument for drawing realistic lessons from the Arab Spring that consider the pre-existing sources of volatility and the catalytic pressures that pushed the countries over the brink. The two most visible, and arguably most important, byproducts of the Arab Spring have been the Egyptian revolution and the ongoing Syrian civil war. These two cases share substantial similarities and differences in terms of their origins, progression, and outcomes. As such, this monograph traces the processes by which each state grew increasingly fragile to provide a richer understanding of the origins of the current environment. It argues that that the key features of both Egypt and Syria left them without the sufficient resiliency to absorb the "shock" of the Arab Spring. Chosen as one of the best books of 2022 by the Financial Times and the Telegraph. Longlisted for the Moore Prize for Human Rights Writing 'Compelling, powerful

and necessary.' Shoshana Zuboff, author of The Age of Surveillance Capitalism 'Fascinating' Guardian Without a moment's pause, we share our most intimate thoughts with trillion-dollar tech companies. Their algorithms categorize us and jump to troubling conclusions about who we are. They also shape our everyday thoughts, choices and actions - from who we date to whether we vote. But this is just the latest front in an age-old struggle. Part history and part manifesto, Freedom to Think explores how the powerful have always sought to influence how we think and what we buy. Connecting the dots from Galileo to Alexa, human rights lawyer Susie Alegre charts the history and fragility of our most important human right: freedom of thought. Filled with shocking case-studies across politics, criminal justice, and everyday life, this ground-breaking book shows how our mental freedom is under threat like never before. Bold and radical, Alegre argues that only by recasting our human rights for the digital age can we

safeguard our future. The International Bestseller 'With clarity and compassion, DiAngelo allows us to understand racism as a practice not restricted to "bad people." In doing so, she moves our national discussions forward. This is a necessary book for all people invested in societal change' Claudia Rankine Anger. Fear. Guilt. Denial. Silence. These are the ways in which ordinary white people react when it is pointed out to them that they have done or said something that has - unintentionally - caused racial offence or hurt. After, all, a racist is the worst thing a person can be, right? But these reactions only serve to silence people of colour, who cannot give honest feedback to 'liberal' white people lest they provoke a dangerous emotional reaction. Robin DiAngelo coined the term 'White Fragility' in 2011 to describe this process and is here to show us how it serves to uphold the system of white supremacy. Using knowledge and insight gained over decades of running racial awareness workshops and

working on this idea as a Professor of Whiteness Studies, she shows us how we can start having more honest conversations, listen to each other better and react to feedback with grace and humility. It is not enough to simply hold abstract progressive views and condemn the obvious racists on social media - change starts with us all at a practical, granular level, and it is time for all white people to take responsibility for relinquishing their own racial supremacy. 'By turns mordant and then inspirational, an argument that powerful forces and tragic histories stack the deck fully against racial justice alongside one that we need only to be clearer, try harder, and do better' David Roediger, Los Angeles Review of Books 'The value in White Fragility lies in its methodical, irrefutable exposure of racism in thought and action, and its call for humility and vigilance' Katy Waldman, New Yorker 'A vital, necessary, and beautiful book' Michael Eric Dyson "The Myth of White Fragility" is the first book in a

new series, Freedom Manuals - Defeating the Social(ist) Justice Mob. by President of Security Studies Group and Special Forces veteran Jim Hanson. It's a departure from his previous work which largely focused on national security and included the book "Cut Down the Black Flag - A Plan to Defeat ISIS. But as Jim noted "The greatest danger America faces right now are the socialist forces of wokeness and their social justice shock troops" The first Freedom Manual takes aim at the book "White Fragility" by Robin DiAngelo which is #1 on the NY Times non-fiction paperback list after 97 weeks overall there. It is now the preferred weapon of the social justice movement for anti-racism training and that trend is bad for everyone, White Fragility is a collection of the worst ideas from academia and the activist Left all cobbled together into an incoherent attempt to brand all White people as racists, all American institutions and processes infected by Systemic Racism and the country as a whole as a White Supremacist

nation. The Myth of White Fragility completely exposes the woman behind the curtain nature of this pernicious attempt to use these supposedly racist systems to socially engineer the White people who benefit unfairly from them. The claims in White Fragility take examples of disparate outcome for blacks e.g. higher rates of incarceration or lower representation in certain professions and move immediately to Systemic Racism as the cause. No other potential causes for this are examined or even allowed. Hanson states "Any first-year statistics student knows that violates the rule that correlation is not causation. But White Fragility is not about proper analysis, it uses racism as a method to gain control and impose equality of outcome, the basis of Socialism". Each chapter of the Freedom Manuals (FM) starts with a straight talk Bottom Line Up Front explaining the fatal flaws of White Fragility in layman's terms. Then moves to a detailed analysis to provide ammunition for arguments on the topics in The Deep Dive. Then

ends with Calls to Action which give the reader substantive ways to get in the fray and help stop the Social(ist) Justice Mob from fundamentally transforming this country into a steaming hot mess of Wokeness. The SIPRI Yearbook is known worldwide as an authoritative and independent source of data and analysis for politicians, diplomats, journalists, scholars, students and citizens on armaments, disarmament and international security. It provides an overview of developments in international security, weapons and technology, military expenditure, the arms trade and arms production, and armed conflicts, along with efforts to control conventional, nuclear, chemical and biological weapons. The first edition of the SIPRI Yearbook was released in 1969, with the aim of producing 'a factual and balanced account of a controversial subject-the arms race and attempts to stop it'. This 46th edition of the SIPRI Yearbook covers developments during 2014 including: DT Essays on the conflicts in Syria, Iraq and Ukraine, as

well as studies on the relationship of gender equality to peace and armed conflict, and the diversity of peace and war in Africa DT East Asian and European security, as well as global and regional trends in peace operations, and development challenges in fragile states DT Military expenditure, arms production and international arms transfers DT World nuclear forces, with an overview of each of the nine nuclear-armed states DT Iran's nuclear programme and multilateral arms control and disarmament DT Implications of the Ebola outbreak and the challenge of addressing CBW issues in conflict zones DT The Arms Trade Treaty, multilateral arms embargoes and export control regimes as well as a 10-year overview of patterns of armed violence, a summary of the Global Peace Index, and extensive annexes on arms control and disarmament agreements, international security bodies and events in 2014. For thirty-five years, Peter Fenwick managed the professional services consultancy, Fenwick

Software, which he founded in 1976. Its culture is built on the principles of classic liberalism. Its employees are granted an appropriate degree of autonomy, provided with opportunities to grow and assume more responsibility, and encouraged to apply their skills to help each other and to deliver value for their clients. In 2011, Peter established an employee-shareholder scheme and sold 75 percent of the business in equal parts to five key staff, one of whom, 31 year-old Greg Galloway is now CEO. The firm is thriving and the culture is being maintained under his leadership. In *The Fragility of Freedom*, Peter applies his experience to a wider canvas. He explains how the coercive and regulatory powers of the state have been captured by powerful sectional interests for their own economic benefit, leading to corruption in public life and crony capitalism in business. Civil virtues have declined throughout the community with leaders in politics, religion, business and the trade unions often abusing positions of trust. The

*Fragility of Freedom* is his quest to identify what is wrong and suggest ways to put things right. The book provides readers with a basic understanding of the cultural heritage of our Western Civilisation - the fundamental principles of liberty, prosperity and free enterprise. It discusses the consequences of socialism, the welfare state, distributive justice and unsound money. Replete with quotations from over fifty philosophers and economists, it introduces readers to some of our great thinkers. It equips them to engage in informed debate and to challenge conventional wisdom. Peter recommends that the role of the state be limited to functions that cannot be achieved by lower orders of organisation. He proposes a moral society based on the principle of subsidiarity in which individuals take responsibility for themselves and their families, behaving as good citizens within their community. Today, in the face of massive social change and contested moral and religious claims, things couldn't be

more different. Questions about religious liberty, and how, and if, it should be better protected are at the forefront of public debate. *Forgotten Freedom No More: Protecting Religious Liberty in Australia Analysis and Perspectives* makes an important contribution to that discussion. The book contains a wide range of contributions from writers sympathetic to promoting religious freedom in Australia. Each of the contributors agrees on the importance, and yet fragility, of religious liberty in this nation while approaching the issue from varied viewpoints and experiences - even at times disagreeing with each other. What if you didn't have to read the 50 most important books on Politics to know the most important ideas? This is the thinking person's guide to the big political texts from across the centuries, from the original pioneers to the contemporary. With insightful commentary for each of the 50 books, key quotes and biographical information on the authors and a guide to further reading, *50 Politics Classics*

gives a unique overview of the political writings that shaped history and are still shaping minds today. From Abraham Lincoln to Nelson Mandela, and from Aristotle to George Orwell, *50 Politics Classics* distils the essence of the books, pamphlets, and speeches of the major leaders and great thinkers that drive real-world change. Spanning 2,500 years, left and right, thinkers and doers, Tom Butler-Bowdon covers activists, war strategists, visionary leaders, economists, philosophers of freedom, feminists, conservatives and environmentalists, right up to contemporary leaders and thought leaders such as Barack Obama, Isobel Wilkerson and Michael Pillsbury. Whether you consider yourself to be conservative, liberal, socialist, or Marxist, this book gives you greater understanding of the key ideas that matter in our politically charged times. The revised edition will: · include 5-6 new contemporary classics from *White Fragility* to *Why Nations Fail* and leaders and thought leaders such as Barack Obama, Isobel Wilkerson



and Michael Pillsbury. · have a revised introduction to reflect on the seismic political movements that have blown up since the last edition · have some of the less relevant titles removed Thirty years after the end of the Cold War, world peace is at risk again. The President of the United States has withdrawn from the disarmament treaty with Russia, Europe is disintegrating, China is surging forward and a wave of nationalism and populism is destabilizing established political institutions and endangering hard-won liberties. In view of this dangerous and unpredictable state of affairs, Mikhail Gorbachev, the last great statesman of the 1989 revolution, has written this short book to warn us of the grave risks we now face and to urge us all, political leaders and citizens alike, to take action to address them. He focusses on the big challenges of our time, such as the renewal of the arms race and the growing risks of nuclear war, the new tension between Russia and the West, the global environmental

crisis, the rise of populism and the decline of democracy. He argues that self-serving policies and narrow-minded politics aimed at the pursuit of national interests are taking the place of political principles and overshadowing the vision of a free and just world for all peoples. He offers his view of where Russia is heading and he urges political leaders in the West to recognize that re-establishing trust between Russia and the West requires the courage of true leadership and a commitment to genuine dialogue and understanding on both sides. This succinct account of the immense challenges we now face by one of the world's greatest statesmen will be of interest to everyone concerned about the current state of the world and its future. Addresses such issues as: climate change and resource depletion; community decay, data saturation, the future of universities, democratic devolution, leaders and led, and medical philosophy; and, biowarfare, the management of Near Space, international currency, and a

planetary ethos. Can you hear it? It's the sound of chains breaking and doors opening. Freedom Beyond the Cracks is packed with powerful nuggets of wisdom. Shelly takes the reader on a 21-day journey from fear and fragility to faith and freedom. Drawing from life experiences and the Word of God, she challenges the reader to ask thought-provoking questions. The answers to these questions move you from paralysis and stagnation to measurable progress. This devotional journal provides practical advice and solutions. You'll laugh (a lot), cry, and learn life-changing methods to apply to your life. As always, Shelly doesn't pretend to have all the answers but eloquently points the reader in the direction of the One who does...Jesus! Take a leap, dive right in, and allow your healing to begin. Not long after Max Lerner completed his comprehensive and influential study, America as a Civilization. he began work on a sustained analysis and assessment of Alexis de Tocqueville's Democracy in America. The result,

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Tocqueville and American Civilization. Is a primer of Tocqueville's central concepts, as well as a detailed discussion of their meaning in the twentieth century. Originally published in 1966, Lerner's study is a sweeping introduction to both Tocqueville's life and thought. Lerner devotes most of his attention to an exposition of the text. A meditative reading of Tocqueville's landmark work, its strengths and weaknesses. He is especially adept at explaining Tocqueville's treatment of what he refers to as "master ideas." They include "the idea of democracy," "the idea of revolution." "the idea of a social style and character," and "the idea of history and God and man interacting with each other within the 'fatal circle' of necessity and freedom." Another important issue Lerner discusses is the fragility of freedom, a concern he shared with Tocqueville. The new introduction by Robert Schmuhl traces the influence of Tocqueville on Lerner, showing how Democracy in America became an abiding point of reference in Lerner's

thinking about the United States and the world at large. It was Tocqueville who drew Lerner's attention to the fusion of custom, law, and innovation that has become the hallmark of the American character. As a result, Tocqueville and American Civilization continues to be important for social and political theorists, historians, and scholars of American studies. In 2021, the world is emerging from an extraordinary health crisis. It now confronts an extraordinary freedom crisis. Brad Lips's *Liberalism and the Free Society 2021* takes a sober look at how institutions of liberal democracy are now tested - in the U.S. and worldwide - by lockdowns, cronyism, cancel culture, and more. Exploring trends from the Global Index of Economic Mentality and drawing insights from an international network of experts and activists, *Liberalism and the Free Society 2021* offers readers a deeper understanding of the fragility of freedom's future. Importantly, the book also shares reasons for hope as well as a path forward for building a larger coalition

around the timeless values that sustain free societies. This book offers a sustained engagement with the political philosophy of Paul Ricoeur and demonstrates both the significance of the political in his own thinking throughout his career, and how his understanding of the political offers something valuable to current discussions of issues in political philosophy. 'Prague Spring is a wonderfully atmospheric portrait of the city as well as a political and historical thriller with dashes of espionage. It is as brilliant as anything he has written, which is saying a lot' *The Times* It's the summer of 1968, the year of love and hate, of Prague Spring and Cold War winter. Two English students, Ellie and James, set off to hitch-hike across Europe with no particular aim in mind but a continent, and themselves, to discover. Somewhere in southern Germany they decide, on a whim, to visit Czechoslovakia where Alexander Dubcek's 'socialism with a human face' is smiling on the world. Meanwhile Sam Wareham, a first

secretary at the British embassy in Prague, is observing developments in the country with a mixture of diplomatic cynicism and a young man's passion. In the company of Czech student Lenka Konecková, he finds a way into the world of Czechoslovak youth, its hopes and its ideas. It seems that, for the first time, nothing is off limits behind the Iron Curtain. Yet the wheels of politics are grinding in the background. The Soviet leader, Leonid Brezhnev is making demands of Dubcek and the Red Army is massed on the borders. How will the looming disaster affect those fragile lives caught up in the invasion? In a moving, lyrical tale about the cost and fragility of freedom, a New York Times best-selling author and an acclaimed artist follow the life of a man who courageously shipped himself out of slavery. What have I to fear? My master broke every promise to me. I lost my beloved wife and our dear children. All, sold South. Neither my time nor my body is mine. The breath of life is all I have to lose. And bondage is

suffocating me. Henry Brown wrote that, long before he came to be known as Box, he “entered the world a slave.” He was put to work as a child and passed down from one generation to the next — as property. When he was an adult, his wife and children were sold away from him out of spite. Henry Brown watched as his family left bound in chains, headed to the deeper South. What more could be taken from him? But then hope — and help — came in the form of the Underground Railroad. Escape! In stanzas of six lines each, each line representing one side of a box, celebrated poet Carole Boston Weatherford powerfully narrates Henry Brown’s story of how he came to send himself in a box from slavery to freedom. Strikingly illustrated in rich hues and patterns by artist Michele Wood, Box is augmented with historical records and an introductory excerpt from Henry’s own writing as well as a time line, notes from the author, and a bibliography. This volume is devoted to exploring a subject which, on the surface, might

appear to be just a trending topic. In fact, it is much more than a trend. It relates to an ancient, permanent issue which directly connects with people's life and basic needs: the recognition and protection of individuals' dignity, in particular the inherent worthiness of the most vulnerable human beings. The content of this book is described well enough by its title: 'Human Dignity of the Vulnerable in the Age of Rights'. Certainly, we do not claim that only the human dignity of vulnerable people should be recognized and protected. We rather argue that, since vulnerability is part of the human condition, human vulnerability is not at odds with human dignity. To put it simply, human dignity is compatible with vulnerability. A concept of human dignity which discards or denies the dignity of the vulnerable and weak is at odds with the real human condition. Even those individuals who might seem more skilled and talented are fragile, vulnerable and limited. We need to realize that human condition is not

limitless. It is crucial to re-discover a sense of moderation regarding ourselves, a sense of reality concerning our own nature. Some lines of thought take the opposite view. It is sometimes argued that humankind is - or is called to be - powerful, and that the time will come when there will be no vulnerability, no fragility, no limits at all. Human beings will become like God (or what believers might think God to be). This perspective rejects human vulnerability as an intrinsic evil. Those who are frail or weak, who are not autonomous or not able to care for themselves, do not possess dignity. In this volume it is claimed that vulnerability is an inherent part of human condition, and because human dignity belongs to all individuals, laws are called to recognize and protect the rights of all of them, particularly of those who might appear to be more vulnerable and fragile. In this fresh interpretation of Tocqueville's thought, Joshua Mitchell explores the dynamic interplay between religion and politics in American

democracy. Focusing on Democracy in America, The Fragility of Freedom examines Tocqueville's key works and argues that his analysis of democracy is ultimately rooted in an Augustinian view of human psychology. As much a work of political philosophy as of religion, The Fragility of Freedom argues for the importance of a political theology that recognizes moderation. "An intelligent and sharply drawn portrait of a conservative Toqueville."—Anne C. Rose, Journal of American History "I recommend this book as one of a very few to approach seriously the sources of Tocqueville's intellectual and moral greatness."—Peter Augustine Lawler, Journal of Politics "Mitchell ably places Democracy in America in the long conversation of Western political and theological thought."—Wilfred M. McClay, First Things "Learned and thought-provoking."—Peter Berkowitz, New Republic The North Korean defector, human rights advocate, and bestselling author of In Order to Live sounds the alarm on the culture wars, identity politics,

and authoritarian tendencies tearing America apart. After defecting from North Korea, Yeonmi Park found liberty and freedom in America. But she also found a chilling crackdown on self-expression and thought that reminded her of the brutal regime she risked her life to escape. When she spoke out about the mass political indoctrination she saw around her in the United States, Park faced censorship and even death threats. In While Time Remains, Park sounds the alarm for Americans by highlighting the dangerous hypocrisies, mob tactics, and authoritarian tendencies that speak in the name of wokeness and social justice. No one is spared in her eye-opening account, including the elites who claim to care for the poor and working classes but turn their backs on anyone who dares to think independently. Park arrived in America eight years ago with no preconceptions, no political aims, and no partisan agenda. With urgency and unique insight, the bestselling author and human rights activist reminds us of

the fragility of freedom, and what we must do to preserve it. In *Freedom's Progress?*, Gerard Casey argues that the progress of freedom has largely consisted in an intermittent and imperfect transition from tribalism to individualism, from the primacy of the collective to the fragile centrality of the individual person and of freedom. Such a transition is, he argues, neither automatic nor complete, nor are relapses to tribalism impossible. The reason for the fragility of freedom is simple: the importance of individual freedom is simply not obvious to everyone. Most people want security in this world, not liberty. 'Libertarians,' writes Max Eastman, 'used to tell us that "the love of freedom is the strongest of political motives," but recent events have taught us the extravagance of this opinion. The "herd-instinct" and the yearning for paternal authority are often as strong. Indeed the tendency of men to gang up under a leader and submit to his will is of all political traits the best attested by history.' The

charm of the collective exercises a perennial magnetic attraction for the human spirit. In the 20th century, Fascism, Bolshevism and National Socialism were, Casey argues, each of them a return to tribalism in one form or another and many aspects of our current Western welfare states continue to embody tribalist impulses. Thinkers you would expect to feature in a history of political thought feature in this book - Plato, Aristotle, Machiavelli, Locke, Mill and Marx - but you will also find thinkers treated in *Freedom's Progress?* who don't usually show up in standard accounts - Johannes Althusius, Immanuel Kant, William Godwin, Max Stirner, Joseph Proudhon, Mikhail Bakunin, Pyotr Kropotkin, Josiah Warren, Benjamin Tucker and Auberon Herbert. *Freedom's Progress?* also contains discussions of the broader social and cultural contexts in which politics takes its place, with chapters on slavery, Christianity, the universities, cities, Feudalism, law, kingship, the Reformation, the English Revolution and what Casey calls Twentieth

Century Tribalisms - Bolshevism, Fascism and National Socialism and an extensive chapter on human prehistory. We live in the democratic age. So wrote Alexis de Tocqueville, in 1835, in his magisterial work, *Democracy in America*. This did not mean, as so many have believed after the fall of the Berlin Wall in 1989, that the political apparatus of democracy would sweep the world. Rather, Tocqueville meant that as each nation left behind the vestiges of its aristocracy, life for its citizens or subjects would be increasingly isolated and lonely. In America, more than a half century of scholarship has explored and chronicled our growing isolation and loneliness. What of the Middle East? Does Tocqueville prediction—confirmed already by the American experience—hold true there as well? Americans look to the Middle East and see a rich network of familial and tribal linkages that seem to suggest that Tocqueville's analysis does not apply. A closer look reveals that this is not true. In the Middle East today, citizens and

subjects live amidst a profound tension: familial and tribal linkages hold them fast, and at the same time rapid modernization has left them as isolated and lonely as so many Americans are today. The looming question, anticipated so long ago by Tocqueville, is how they will respond to this isolation and loneliness. Joshua Mitchell has spent years teaching Tocqueville's classic account, *Democracy in America*, in America and the Arab Gulf and, with Tocqueville in Arabia, he offers a profound account of how the crisis of isolation and loneliness is playing out in similar and in different ways, in America and in the Middle East. While American students tend to value individualism and commercial self-interest, Middle Eastern students have grave doubts about individualism and a deep suspicion about capitalism, which they believe risks the destruction of long-held loyalties and obligations. Where American students, in their more reflective moments, long for more durable links than they currently have, the bonds that



constrain the freedoms Middle Eastern students imagine the modern world offers at once frighten them and enkindle their imagination. When pondering suffering, American students tend to believe its causes can be engineered away, through better education and the advances of science. Middle Eastern students tend still to offer religious accounts, but are also enticed by the answers Americans give—and wonder if the two accounts can coexist at all. Moving back and forth between self-understandings in America and in the Middle East, Mitchell offers a framework for understanding the common challenges in both regions, and highlights the great temptation both will have to overcome—rejecting the seeming incoherence of the democratic age, and opting for one or another scheme to re-enchant the world. Whether these schemes take the form of various purported Islamic movements in the Middle East, or the form of enchanted nationalism in American and in Europe, the

remedy sought will not cure the ailment of the democratic age. About this, Mitchell comes to the defense Tocqueville long ago offered: the dilemmas of the democratic age can be courageously endured, but they cannot resolved. We live in a time rife with mutual misunderstandings between America and the Middle East. Tocqueville in Arabia offers a guide to the present, troubled times, leavened by the author's hopes about the future. This report is based on the discussions and presentations given at a workshop, held in June 2004, and organised by the European Audiovisual Observatory and its partner organisation, the Institute for Information Law (IVIIR) of the University of Amsterdam. The purpose of the workshop was to discuss various aspects of political debate and the role played by the media. The Fragility of Law examines the ways in which, during the Second World War, the Belgian government and judicial structure became implicated in the identification,

exclusion and killing of its Jewish residents, and in the theft - through Aryanization - of Jewish property. David Fraser demonstrates how a series of political and legal compromises meant that the infrastructure for antisemitic persecutions and ultimately the deaths of thousands of Belgian Jews was Belgian. Based on extensive archival research in Belgium, France, the United States and Israel, *The Fragility of Law* offers the first detailed exploration in English of this intriguing and virtually unexplored episode of Holocaust history. Belgian legal officials did not hesitate to invoke the provisions of international law found in the Hague Convention and those guarantees of individual freedom found in the national Constitution to oppose the demands of the German Occupying Authority. However, they remained largely silent when anti-Jewish persecution was at stake. Indeed, despite the 2007 official report of expert historians on Belgian state collaboration in the persecution of

the country's Jewish population, the mythology of "passive collaboration" which has dominated Belgian historiography and accounts of the Holocaust in that country, must be radically rethought. The monograph essentially seeks to compare the sociopolitical construction processes of Spain, Latin America, Eastern Europe, and North Africa. And, even though the papers included in it deal above all with the differences between the different democratic developments mentioned above, the central idea transmitted is that they have been marked by complexity, instability, and risk, in short, by fragility. In this respect, the issue offers a twofold look, as it tries to analyze the transition processes towards democracy and, at the same time, the current state of democracy, its fragility or its lack of quality, both approaches being merged into one. Masterfully interweaving political, religious, and historical themes, *Not by Reason Alone* creates a new interpretation of early modern political thought. Where most

accounts assume that modern thought followed a decisive break with Christianity, Joshua Mitchell reveals that the line between the age of faith and that of reason is not quite so clear. Instead, he shows that the ideas of Luther, Hobbes, Locke, and Rousseau draw on history, rather than reason alone, for a sense of political authority. This erudite and ambitious work crosses disciplinary boundaries to expose unsuspected connections between political theory, religion, and history. In doing so, it offers a view of modern political thought undistorted by conventional distinctions between the ancient and the modern, and between the religious and the political. "Original. . . . A delight to read a political philosopher who takes the theologies of Hobbes and Locke seriously." —J. M. Porter, *Canadian Journal of History* "Mitchell's argument both illuminates and fascinates. . . . An arresting, even stunning, contribution to our study of modern political thought."—William R. Stevenson, Jr., *Christian Scholar's Review* For

forty years research has supported the claim that political democracy decreases state repression - the so called "domestic democratic peace." This work has not only generated scholarly attention but it is now the cornerstone of President George W. Bush's "War against Tyranny." Several weaknesses exist within prior literature, however, which lead me to conclude that the democratic peace within the domestic context is somewhat less straightforward than we initially anticipated. For example, examining 137 countries from 1976 to 1996, I find that: 1) while certain aspects of democracy (measures of competition/participation and executive constraints) influence repression in the expected manner, some do not (suffrage and the number of veto players); 2) the pacifying influence of democracy on repressive behavior is increased in the context of interstate war, decreased in the context of violent dissent and mixed in the context of civil war; and 3) regional democratic contexts are not as strongly supportive as one

would anticipate. While there is a domestic democratic peace, therefore, it is clearly not the cure-all, universally applied mechanism of pacification that it is commonly believed to be. Africa's Second Wave of Freedom represents the work of scholars who share a concern with the development of civil society in Africa. The first third of the book deals theoretically with the issues of democracy and stability in Africa. In particular, the contributors analyze the inadequacy of the United States' response to African problems (such as environmental decay, spiraling debt, and health epidemics) that do not respect national boundaries; the fragility of democracy in Africa and the danger of reversion to dictatorships; and the barriers to constitutional democracy in sub-Saharan Africa. The remainder of the book consists of case studies of various aspects of civil society from Mozambique, Nigeria, Zimbabwe, and South Africa. This volume focuses on the assessments political actors make of the relative fragility and

robustness of political orders. The core argument developed and explored throughout its different chapters is that such assessments are subjective and informed by contextually specific historical experiences that have important implications for how leaders respond. Their responses, in turn, feed into processes by which political orders change. The volume's contributions span analyses of political orders at the state, regional and global levels. They demonstrate that assessments of fragility and robustness have important policy implications but that the accuracy of assessments can only be known with certainty *ex post facto*. The volume will appeal to scholars and advanced students of international relations and comparative politics working on national and international orders. This edited collection charts the rise and the fall of the self, from its emergence as an autonomous agent during the Enlightenment, to the modern-day selfie self, whose existence is realised only through continuous external

validation. Tracing the trajectory of selfhood in its historical development - from the Reformation onwards - the authors introduce the classic liberal account of the self, based on ideas of freedom and autonomy, that dominated Enlightenment discourse. Subsequent chapters explore whether this traditional notion has been eclipsed by new, more rigid, categories of identity, that alienate the self from itself and its

possibilities: what I am, it seems, has become more important than what I might make of myself. These changing dynamics of selfhood - the transition From Self to Selfie - reveal not only the peculiar ways in which selfhood is problematized in contemporary society, but equally the tragic fragility of the selfie, in the absence of any social authority that could give it some security.