

Regulating Aversion Tolerance In The Age Of Identity And Empire

This volume interrogates settled ways of thinking about the seemingly interminable conflict between religious and secular values in our world today. What are the assumptions and resources internal to secular conceptions of critique that help or hinder our understanding of one of the most pressing conflicts of our times? Taking as their point of departure the question of whether critique belongs exclusively to forms of liberal democracy that define themselves in opposition to religion, these authors consider the case of the “Danish cartoon controversy” of 2005. They offer accounts of reading, understanding, and critique for offering a way to rethink conventional oppositions between free speech and religious belief, judgment and violence, reason and prejudice, rationality and embodied life. The book, first published in 2009, has been updated for the present edition with a new Preface by the authors.

A new translation of Kant's great essay on religion and its relation to reason.

"One of the most important books on political regimes written in a generation."-Steven Levitsky, New York Times-bestselling author of How Democracies Die
A new understanding of how and why early democracy took hold, how modern democracy evolved, and what this teaches us about the future
Historical accounts of democracy's rise tend to focus on a

In *Itineraries in Conflict*, Rebecca L. Stein argues that through tourist practices—acts of cultural consumption, routes and imaginary voyages to neighboring Arab countries, culinary desires—Israeli citizens are negotiating Israel's changing place in the contemporary Middle East. Drawing on ethnographic and archival research conducted throughout the last decade, Stein analyzes the divergent meanings that Jewish and Palestinian citizens of Israel have attached to tourist cultures, and she considers their resonance with histories of travel in Israel, its Occupied Territories, and pre-1948 Palestine. Stein argues that tourism's cultural performances, spaces, souvenirs, and maps have provided Israelis in varying social locations with a set of malleable tools to contend with the political changes of the last decade: the rise and fall of a Middle East Peace Process (the Oslo Process), globalization and neoliberal reform, and a second Palestinian uprising in 2000. Combining vivid ethnographic detail, postcolonial theory, and readings of Israeli and Palestinian popular texts, Stein considers a broad range of Israeli leisure cultures of the Oslo period with a focus on the Jewish desires for Arab things, landscapes, and people that regional diplomacy catalyzed. Moving beyond conventional accounts, she situates tourism within a broader field of “discrepant mobility,” foregrounding the relationship between histories of mobility and immobility, leisure and exile, consumption and militarism. She contends that the study of Israeli tourism must open into broader interrogations of the Israeli occupation, the history of Palestinian dispossession, and Israel's future in the Arab Middle East. *Itineraries in Conflict* is both a cultural history of the Oslo process and a call to fellow scholars to rethink the contours of the Arab-Israeli conflict by considering the politics of popular culture in everyday Israeli and Palestinian lives.

An impassioned history of the politics of oppression

Outwardly, we live in an era that appears more open-minded, non-judgemental and tolerant than in any time in human history. The very term intolerant invokes moral condemnation. We are constantly reminded to understand the importance of respecting different cultures and diversities. In this pugnacious new book, Frank Furedi argues that despite the democratisation of public life and the expansion of freedom, society is dominated by a culture that not only tolerates but often encourages intolerance. Often the intolerance is directed at people who refuse to accept the conventional wisdom and who are stigmatised as 'deniers'. Frequently intolerance comes into its own in clashes over

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cultural values and lifestyles. People are condemned for the food they eat, how they parent and for wearing religious symbols in public. This book challenges the 'quiet mood of tolerance' towards morally stigmatised forms of behaviour. The author examines recent forms of 'unacceptable behaviour'. It will tease out the real motives and drivers of intolerance.

Like many people in America and around the world, Talal Asad experienced the events of September 11, 2001, largely through the media and the emotional response of others. For many non-Muslims, "the suicide bomber" quickly became the icon of "an Islamic culture of death" a conceptual leap that struck Asad as problematic. Is there a "religiously-motivated terrorism?" If so, how does it differ from other cruelties? What makes its motivation "religious"? Where does it stand in relation to other forms of collective violence? Drawing on his extensive scholarship in the study of secular and religious traditions as well as his understanding of social, political, and anthropological theory and research, Asad questions Western assumptions regarding death and killing. He scrutinizes the idea of a "clash of civilizations," the claim that "Islamic jihadism" is the essence of modern terror, and the arguments put forward by liberals to justify war in our time. He critically engages with a range of explanations of suicide terrorism, exploring many writers' preoccupation with the motives of perpetrators. In conclusion, Asad examines our emotional response to suicide (including suicide terrorism) and the horror it invokes. On Suicide Bombing is an original and provocative analysis critiquing the work of intellectuals from both the left and the right. Though fighting evil is an old concept, it has found new and disturbing expressions in our contemporary "war on terror." For Asad, it is critical that we remain aware of the forces shaping the discourse surrounding this mode of violence, and by questioning our assumptions about morally good and morally evil ways of killing, he illuminates the fragile contradictions that are a part of our modern subjectivity.

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Another Reason is a bold and innovative study of the intimate relationship between science, colonialism, and the modern nation. Gyan Prakash, one of the most influential historians of India writing today, explores in fresh and unexpected ways the complexities, contradictions, and profound importance of this relationship in the history of the subcontinent. He reveals how science served simultaneously as an instrument of empire and as a symbol of liberty, progress, and universal reason--and how, in playing these dramatically different roles, it was crucial to the emergence of the modern nation. Prakash ranges over two hundred years of Indian history, from the early days of British rule to the dawn of the postcolonial era. He begins by taking us into colonial museums and exhibitions, where Indian arts, crafts, plants, animals, and even people were categorized, labeled, and displayed in the name of science. He shows how science gave the British the means to build railways, canals, and bridges, to transform agriculture and the treatment of disease, to reconstruct India's economy, and to transfigure India's intellectual life--all to create a stable, rationalized, and profitable colony under British domination. But Prakash points out that science also represented freedom of thought and that for the British to use it to practice despotism was a deeply contradictory enterprise. Seizing on this contradiction, many of the colonized elite began to seek parallels and precedents for scientific thought in India's own intellectual history, creating a hybrid form of knowledge that combined western ideas with local cultural and religious understanding. Their work

disrupted accepted notions of colonizer versus colonized, civilized versus savage, modern versus traditional, and created a form of modernity that was at once western and indigenous. Throughout, Prakash draws on major and minor figures on both sides of the colonial divide, including Mahatma Gandhi, Jawaharlal Nehru, the nationalist historian and novelist Romesh Chunder Dutt, Prafulla Chandra Ray (author of *A History of Hindu Chemistry*), Rudyard Kipling, Lord Dalhousie, and John Stuart Mill. With its deft combination of rich historical detail and vigorous new arguments and interpretations, *Another Reason* will recast how we understand the contradictory and colonial genealogy of the modern nation.

Health Economics introduces students of economics, public health, and medicine to the modern field of health economics. The book emphasizes the link between economic theory and health policy, and covers both the established models of health insurance and the dilemmas that policy makers currently face. Features include: * Broad scope, featuring comparative health policy and empirical examples from around the world * Topical issues such as the obesity epidemic, economic epidemiology, socioeconomic health disparities, and behavioral economics * The latest research including the Oregon Medicaid Experiment and the potential impacts of US health reform Student-friendly, *Health Economics* is written in an engaging, lively style, enhanced by cartoons and images that relate the principles of health economics to everyday life. It also offers hundreds of exercises to help solidify and extend understanding.

"Is it meaningful to call oneself a democrat? And if so, how do you interpret the word?" In responding to this question, eight iconoclastic thinkers prove the rich potential of democracy, along with its critical weaknesses, and reconceive the practice to accommodate new political and cultural realities. Giorgio Agamben traces the tense history of constitutions and their coexistence with various governments. Alain Badiou contrasts current democratic practice with democratic communism. Daniel Bensaid ponders the institutionalization of democracy, while Wendy Brown discusses the democratization of society under neoliberalism. Jean-Luc Nancy measures the difference between democracy as a form of rule and as a human end, and Jacques Rancière highlights its egalitarian nature. Kristin Ross identifies hierarchical relationships within democratic practice, and Slavoj Žižek complicates the distinction between those who desire to own the state and those who wish to do without it. Concentrating on the classical roots of democracy and its changing meaning over time and within different contexts, these essays uniquely defend what is left of the left-wing tradition after the fall of Soviet communism. They confront disincentives to active democratic participation that have caused voter turnout to decline in western countries, and they address electoral indifference by invoking and reviving the tradition of citizen involvement. Passionately written and theoretically rich, this collection speaks to all facets of modern political and democratic debate.

A survey of the documents and structures that exist within the United Nations concerning women in the development

process. This edition has been updated to cover the post-Beijing period. It includes a new introduction and a commentary on the Fourth World Conference on Women and what it achieved.

William Galston is a distinguished political philosopher whose work is informed by the experience of having also served from 1993–5 as President Clinton's Deputy Assistant for Domestic Policy. He is thus able to speak with an authority unique amongst political theorists about the implications of advancing certain moral and political values in practice. The foundational argument of this 2002 book is that liberalism is compatible with the value pluralism first espoused by Isaiah Berlin. William Galston defends a version of value pluralism - liberal pluralism - and argues, against the contentions of John Gray and others, that it undergirds a kind of liberal politics that gives weight to the ability of individuals and groups to live their lives in accordance with their deepest beliefs about what gives meaning and purpose to life.

Whether in characterizing Catharine MacKinnon's theory of gender as itself pornographic or in identifying liberalism as unable to make good on its promises, Wendy Brown pursues a central question: how does a sense of woundedness become the basis for a sense of identity? Brown argues that efforts to outlaw hate speech and pornography powerfully legitimize the state: such apparently well-intentioned attempts harm victims further by portraying them as so helpless as to be in continuing need of governmental protection. "Whether one is dealing with the state, the Mafia, parents, pimps, police, or husbands," writes Brown, "the heavy price of institutionalized protection is always a measure of dependence and agreement to abide by the protector's rules." True democracy, she insists, requires sharing power, not regulation by it; freedom, not protection. Refusing any facile identification with one political position or another, Brown applies her argument to a panoply of topics, from the basis of litigiousness in political life to the appearance on the academic Left of themes of revenge and a thwarted will to power. These and other provocations in contemporary political thought and political life provide an occasion for rethinking the value of several of the last two centuries' most compelling theoretical critiques of modern political life, including the positions of Nietzsche, Marx, Weber, and Foucault.

We invoke the ideal of tolerance in response to conflict, but what does it mean to answer conflict with a call for tolerance? Is tolerance a way of resolving conflicts or a means of sustaining them? Does it transform conflicts into productive tensions, or does it perpetuate underlying power relations? To what extent does tolerance hide its involvement with power and act as a form of depoliticization? Wendy Brown and Rainer Forst debate the uses and misuses of tolerance, an exchange that highlights the fundamental differences in their critical practice despite a number of political similarities. Both scholars address the normative premises, limits, and political implications of various conceptions of tolerance. Brown offers a genealogical critique of contemporary discourses on tolerance in Western liberal societies, focusing on their inherent ties to colonialism and imperialism, and Forst reconstructs an intellectual history of tolerance that attempts

to redeem its political virtue in democratic societies. Brown and Forst work from different perspectives and traditions, yet they each remain wary of the subjection and abnegation embodied in toleration discourses, among other issues. The result is a dialogue rich in critical and conceptual reflections on power, justice, discourse, rationality, and identity. A leading foreign policy thinker uses Chinese political theory to explain why some powers rise as others decline and what this means for the international order. Why has China grown increasingly important in the world arena while lagging behind the United States and its allies across certain sectors? Using the lens of classical Chinese political theory, *Leadership and the Rise of Great Powers* explains China's expanding influence by presenting a moral-realist theory that attributes the rise and fall of great powers to political leadership. Yan Xuetong shows that the stronger a rising state's political leadership, the more likely it is to displace a prevailing state in the international system. Yan shows how rising states like China transform the international order by reshaping power distribution and norms, and he considers America's relative decline in international stature even as its economy, education system, military, political institutions, and technology hold steady. *Leadership and the Rise of Great Powers* offers a provocative, alternative perspective on the changing dominance of states.

Why truth is important in our everyday lives. Why does truth matter when politicians so easily sidestep it and intellectuals scorn it as irrelevant? Why be concerned over an abstract idea like truth when something that isn't true—for example, a report of Iraq's attempting to buy materials for nuclear weapons—gets the desired result: the invasion of Iraq? In this engaging and spirited book, Michael Lynch argues that truth does matter, in both our personal and political lives. Lynch explains that the growing cynicism over truth stems in large part from our confusion over what truth is. "We need to think our way past our confusion and shed our cynicism about the value of truth," he writes. "Otherwise, we will be unable to act with integrity, to live authentically, and to speak truth to power." *True to Life* defends four simple claims: that truth is objective; that it is good to believe what is true; that truth is a goal worthy of inquiry; and that truth can be worth caring about for its own sake, not just because it gets us other things we want. In defense of these "truisms about truth", Lynch diagnoses the sources of our cynicism and argues that many contemporary theories of truth cannot adequately account for its value. He explains why we should care about truth, arguing that truth and its pursuit are part of living a happy life, important in our personal relationships and for our political values. Tolerance is generally regarded as an unqualified achievement of the modern West. Emerging in early modern Europe to defuse violent religious conflict and reduce persecution, tolerance today is hailed as a key to decreasing conflict across a wide range of other dividing lines--cultural, racial, ethnic, and sexual. But, as political theorist Wendy Brown argues in *Regulating Aversion*, tolerance also has dark and troubling undercurrents. Dislike, disapproval, and regulation lurk at the heart of tolerance. To tolerate is not to affirm but to conditionally allow what is unwanted or deviant. And, although presented as an alternative to violence, tolerance can play a part in justifying violence--dramatically so in the war in Iraq and the War on Terror. Wielded, especially since 9/11, as a way of distinguishing a civilized West from a barbaric Islam, tolerance is paradoxically underwriting Western imperialism. Brown's analysis of the history and contemporary life of tolerance reveals it in a startlingly unfamiliar guise. Heavy with norms and consolidating the dominance of the powerful, tolerance sustains the

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abjection of the tolerated and equates the intolerant with the barbaric. Examining the operation of tolerance in contexts as different as the War on Terror, campaigns for gay rights, and the Los Angeles Museum of Tolerance, Brown traces the operation of tolerance in contemporary struggles over identity, citizenship, and civilization.

'Is politics gendered? Wendy Brown thinks so, and argues for this point with elegance, imagination and pungent phrases. Brown's book is challenging, provocative and...original; it does force us to question the degree to which gender controls our politics.'-THE REVIEW OF POLITICS

A prize-winning examination of why nation-states wall themselves off despite widespread proclamations of global connectedness. Why do walls marking national boundaries proliferate amid widespread proclamations of global connectedness and despite anticipation of a world without borders? Why are barricades built of concrete, steel, and barbed wire when threats to the nation today are so often miniaturized, vaporous, clandestine, dispersed, or networked? In *Walled States, Waning Sovereignty*, Wendy Brown considers the recent spate of wall building in contrast to the erosion of nation-state sovereignty. Drawing on classical and contemporary political theories of state sovereignty in order to understand how state power and national identity persist amid its decline, Brown considers both the need of the state for legitimacy and the popular desires that incite the contemporary building of walls. The new walls—dividing Texas from Mexico, Israel from Palestine, South Africa from Zimbabwe—consecrate the broken boundaries they would seem to contest and signify the ungovernability of a range of forces unleashed by globalization. Yet these same walls often amount to little more than theatrical props, frequently breached, and blur the distinction between law and lawlessness that they are intended to represent. But if today's walls fail to resolve the conflicts between globalization and national identity, they nonetheless project a stark image of sovereign power. Walls, Brown argues, address human desires for containment and protection in a world increasingly without these provisions. Walls respond to the wish for horizons even as horizons are vanquished.

An expert on traumatic stress outlines an approach to healing, explaining how traumatic stress affects brain processes and how to use innovative treatments to reactivate the mind's abilities to trust, engage others, and experience pleasure--

A Washington Post Bestseller "Fascinating...A lively read...we are indebted to Ms. Menocal for opening up an important period of history." (Wall Street Journal) This enthralling history, widely hailed as a revelation of a "lost" golden age, brings to vivid life the rich and thriving culture of medieval Spain, where for more than seven centuries Muslims, Jews, and Christians lived together in an atmosphere of tolerance, and where literature, science, and the arts flourished.

Perhaps best known for his coauthored bestselling books *Habits of the Heart* and *The Good Society*, Robert N. Bellah is a truly visionary leader in the social study of religion. For more than four decades, he has examined the role of religion in modern and premodern societies, attempting to discern how religious meaning is formed and how it shapes ethical and political practices. The *Robert Bellah Reader* brings together twenty-eight of Bellah's seminal essays. While the essays span a period of more than forty years, nearly half of them were written in the past decade, many in the past few years. The Reader is organized around four central concerns. It seeks to place modernity in theoretical and historical perspective, drawing from major figures in social science, historical and contemporary, from Aristotle and Rousseau through Durkheim and Weber to Habermas and Mary Douglas. It takes the United States to be in some respects the type-case of modernity and in others the most atypical of modern societies, analyzing its common faith in individual freedom and democratic self-government, and its persistent paradoxes of inequality, exclusion, and empire. The Reader is also concerned to test the axiomatic modern assumption that

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rational cognition and moral evaluation, fact and value, are absolutely divided, arguing instead that they overlap and interact much more than conventional wisdom in the university today usually admits. Finally, it criticizes modernity's affirmation that faith and knowledge stand even more utterly at odds, arguing instead that their overlap and interaction, obvious in every premodern society, animate the modern world as well. Through such critical and constructive inquiry this Reader probes many of our deepest social and cultural quandaries, quandaries that put modernity itself, with all its immense achievements, at mortal risk. Through the practical self-understanding such inquiry spurs, Bellah shows how we may share responsibility for the world we have made and seek to heal it.

This book represents the most comprehensive historical and systematic study of the theory and practice of toleration ever written.

Winner of the 2006 Race, Ethnicity, and Politics Organized Section Best First Book Award from the American Political Science Association Winner of the 2006 W.E.B. DuBois Book Award from the National Conference of Black Political Scientists Ange-Marie Hancock argues that longstanding beliefs about poor African American mothers were the foundation for the contentious 1996 welfare reform debate that effectively "ended welfare as we know it." By examining the public identity of the so-called welfare queen and its role in hindering democratic deliberation, *The Politics of Disgust* shows how stereotypes and politically motivated misperceptions about race, class and gender were effectively used to instigate a politics of disgust. The ongoing role of the politics of disgust in welfare policy is revealed here by using content analyses of the news media, the 1996 congressional floor debates, historical evidence and interviews with welfare recipients themselves. Hancock's incisive analysis is both compelling and disturbing, suggesting the great limits of today's democracy in guaranteeing not just fair and equitable policy outcomes, but even a fair chance for marginalized citizens to participate in the process.

Across the West, hard-right leaders are surging to power on platforms of ethno-economic nationalism, Christianity, and traditional family values. Is this phenomenon the end of neoliberalism or its monstrous offspring? In *The Ruins of Neoliberalism* casts the hard-right turn as animated by socioeconomically aggrieved white working- and middle-class populations but contoured by neoliberalism's multipronged assault on democratic values. From its inception, neoliberalism flirted with authoritarian liberalism as it warred against robust democracy. It repelled social-justice claims through appeals to market freedom and morality. It sought to de-democratize the state, economy, and society and re-secure the patriarchal family. In key works of the founding neoliberal intellectuals, Wendy Brown traces the ambition to replace democratic orders with ones disciplined by markets and traditional morality and democratic states with technocratic ones. Yet plutocracy, white supremacy, politicized mass affect, indifference to truth, and extreme social disinhibition were no part of the neoliberal vision. Brown theorizes their unintentional spurring by neoliberal reason, from its attack on the value of society and its fetish of individual freedom to its legitimation of inequality. Above all, she argues, neoliberalism's intensification of nihilism coupled with its accidental wounding of white male supremacy generates an apocalyptic populism willing to destroy the world rather than endure a future in which this supremacy disappears.

Prologue -- Factions -- Enter the Army -- Escalation -- Beijing Intervenes -- Forging Order -- Backlash -- The Final Struggle -- Troubled Decade.

NEW YORK TIMES BESTSELLER • From the Pulitzer Prize–winning critic comes an impassioned critique of America’s retreat from reason. We live in a time when the very idea of objective truth is mocked and discounted by the occupants of the White House. Discredited conspiracy theories and ideologies have resurfaced, proven science is once more up for debate, and Russian propaganda floods our screens. The wisdom of the crowd has usurped research and expertise, and we are each left clinging to the beliefs that best confirm our biases. How did truth become an endangered species in contemporary America? This decline began decades ago, and in *The Death of Truth*, former New York Times critic Michiko Kakutani takes a penetrating look at the cultural forces that contributed to this gathering storm. In social media and literature, television, academia, and politics, Kakutani identifies the trends—originating on both the right and the left—that have combined to elevate subjectivity over factuality, science, and common values. And she returns us to the words of the great critics of authoritarianism, writers like George Orwell and Hannah Arendt, whose work is newly and eerily relevant. With remarkable erudition and insight, Kakutani offers a provocative diagnosis of our current condition and points toward a new path for our truth-challenged times.

The author explains that history and context determine a principle's content and power and that "intellectual and religious liberty ... are artifacts of the very partisan politics they supposedly transcend."--Jacket.

In the aftermath of the seventh-century Islamic conquest of Iran, Zoroastrians departed for India. Known as the Parsis, they slowly lost contact with their ancestral land until the nineteenth century, when steam-powered sea travel, the increased circulation of Zoroastrian-themed books, and the philanthropic efforts of Parsi benefactors sparked a new era of interaction between the two groups. Tracing the cultural and intellectual exchange between Iranian nationalists and the Parsi community during the late nineteenth and early twentieth centuries, *Exile and the Nation* shows how this interchange led to the collective reimagining of Parsi and Iranian national identity—and the influence of antiquity on modern Iranian nationalism, which previously rested solely on European forms of thought. Iranian nationalism, Afshin Marashi argues, was also the byproduct of the complex history resulting from the demise of the early modern Persianate cultural system, as well as one of the many cultural heterodoxies produced within the Indian Ocean world. Crossing the boundaries of numerous fields of study, this book reframes Iranian nationalism within the context of the connected, transnational, and global history of the modern era.

The nation state operates on a logic of exclusion: no state can offer citizenship and rights to all people in the world. In *The Human Rights State*, Benjamin Gregg proposes ways to decouple rights from citizenship, preserving the nation state, in modified form, and allowing human rights to become part of its domestic constitution.

Across the Euro-Atlantic world, political leaders have been mobilizing their bases with nativism, racism, xenophobia, and paeans to "traditional values," in brazen bids for electoral support. How are we to understand this move to the mainstream of political policies and platforms that lurked only on the far fringes through most of the postwar era? Does it herald a new wave of authoritarianism? Is liberal democracy itself in crisis? In this volume, three distinguished scholars draw on critical theory to address our current predicament. Wendy Brown, Peter E. Gordon, and Max Pensky share a conviction that critical theory retains the power

to illuminate the forces producing the current political constellation as well as possible paths away from it. Brown explains how "freedom" has become a rallying cry for manifestly un-emancipatory movements; Gordon dismantles the idea that fascism is rooted in the susceptible psychology of individual citizens and reflects instead on the broader cultural and historical circumstances that lend it force; and Pensky brings together the unlikely pair of Tocqueville and Adorno to explore how democracies can buckle under internal pressure. These incisive essays do not seek to smooth over the irrationality of the contemporary world, and they do not offer the false comforts of an easy return to liberal democratic values. Rather, the three authors draw on their deep engagements with nineteenth-and twentieth-century thought to investigate the historical and political contradictions that have brought about this moment, offering fiery and urgent responses to the demands of the day.

In a pluralistic society such as ours, tolerance is a virtue—but it doesn't always seem so. Some suspect that it entangles us in unacceptable moral compromises and inequalities of power, while others dismiss it as mere political correctness or doubt that it can safeguard the moral and political relationships we value. *Tolerance among the Virtues* provides a vigorous defense of tolerance against its many critics and shows why the virtue of tolerance involves exercising judgment across a variety of different circumstances and relationships—not simply applying a prescribed set of rules. Drawing inspiration from St. Paul, Aquinas, and Wittgenstein, John Bowlin offers a nuanced inquiry into tolerance as a virtue. He explains why the advocates and debunkers of toleration have reached an impasse, and he suggests a new way forward by distinguishing the virtue of tolerance from its false look-alikes, and from its sibling, forbearance. Some acts of toleration are right and good, while others amount to indifference, complicity, or condescension. Some persons are able to draw these distinctions well and to act in accord with their better judgment. When we praise them as tolerant, we are commending them as virtuous. Bowlin explores what that commendation means. *Tolerance among the Virtues* offers invaluable insights into how to live amid differences we cannot endorse—beliefs we consider false, actions we think are unjust, institutional arrangements we consider cruel or corrupt, and persons who embody what we oppose.

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Public opinion in recent years has soured on multiculturalism, due in large part to fears of radical Islam. In *Multiculturalism without Culture*, Anne Phillips contends that critics misrepresent culture as the explanation of everything individuals from minority and non-Western groups do. She puts forward a defense of multiculturalism that dispenses with notions of culture, instead placing individuals themselves at its core.

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Multiculturalism has been blamed for encouraging the oppression of women--forced marriages, female genital cutting, school girls wearing the hijab. Many critics opportunistically deploy gender equality to justify the retreat from multiculturalism, hijacking the equality agenda to perpetuate cultural stereotypes. Phillips informs her argument with the feminist insistence on recognizing women as agents, and defends her position using an unusually broad range of literature, including political theory, philosophy, feminist theory, law, and anthropology. She argues that critics and proponents alike exaggerate the unity, distinctness, and intractability of cultures, thereby encouraging a perception of men and women as dupes constrained by cultural dictates. Opponents of multiculturalism may think the argument against accommodating cultural difference is over and won, but they are wrong. Phillips believes multiculturalism still has an important role to play in achieving greater social equality. In this book, she offers a new way of addressing dilemmas of justice and equality in multiethnic, multicultural societies, intervening at this critical moment when so many Western countries are poised to abandon multiculturalism.

This book brings together a group of Judith Butler's philosophical essays written over two decades that elaborate her reflections on the roles of the passions in subject formation through an engagement with Hegel, Kierkegaard, Descartes, Spinoza, Malebranche, Merleau-Ponty, Freud, Irigaray, and Fanon. Drawing on her early work on Hegelian desire and her subsequent reflections on the psychic life of power and the possibility of self-narration, this book considers how passions such as desire, rage, love, and grief are bound up with becoming a subject within specific historical fields of power. Butler shows in different philosophical contexts how the self that seeks to make itself finds itself already affected and formed against its will by social and discursive powers. And yet, agency and action are not necessarily nullified by this primary impingement. Primary sense impressions register this dual situation of being acted on and acting, countering the idea that acting requires one to overcome the situation of being affected by others and the linguistic and social world. This dual structure of sense sheds light on the desire to live, the practice and peril of grieving, embodied resistance, love, and modes of enthrallment and dispossession. Working with theories of embodiment, desire, and relationality in conversation with philosophers as diverse as Hegel, Spinoza, Descartes, Merleau-Ponty, Freud, and Fanon, Butler reanimates and revises her basic propositions concerning the constitution and deconstitution of the subject within fields of power, taking up key issues of gender, sexuality, and race in several analyses. Taken together, these essays track the development of Butler's embodied account of ethical relations.

"What does it mean to say that we live in a secular age?" This apparently simple question opens into the massive, provocative, and complex *A Secular Age*, where Charles Taylor positions secularism as a defining feature of the modern world, not the mere absence of religion, and casts light on the experience of transcendence that scientific explanations of the world tend to neglect. In *Varieties of Secularism in a Secular Age*, a prominent and varied group of scholars chart the conversations in which *A Secular Age* intervenes and address wider questions of secularism and secularity. The distinguished contributors include Robert Bellah, José Casanova, Nilüfer Göle, William E. Connolly, Wendy Brown, Simon During, Colin Jäger, Jon Butler, Jonathan Sheehan, Akeel Bilgrami, John Milbank, and Saba Mahmood. *Varieties of Secularism in a Secular Age* succeeds in conveying to readers the complexity of secularism while serving as an invaluable guide to a landmark book.

This book looks at the development of the idea of toleration into something like its modern shape in the early enlightenment period and its consequences on the ways in which states treat religion. Essays discuss a range of thinkers and challenge both their image and that of the early enlightenment as the seedbed of liberal modernity.

Edgework brings together seven of Wendy Brown's most provocative recent essays in political and cultural theory. They range from

explorations of politics post-9/11 to critical reflections on the academic norms governing feminist studies and political theory. Edgework is also concerned with the intellectual and political value of critique itself. It renders contemporary the ancient jurisprudential meaning of critique as *krisis*, in which a tear in the fabric of justice becomes the occasion of a public sifting or thoughtfulness, the development of criteria for judgment, and the inauguration of political renewal or restoration. Each essay probes a contemporary problem--the charge of being unpatriotic for dissenting from U.S. foreign policy, the erosion of liberal democracy by neoliberal political rationality, feminism's loss of a revolutionary horizon--and seeks to grasp the intellectual impasse the problem signals as well as the political incitement it may harbor. We are living in an age of crisis—or an age in which everything is labeled a crisis. Financial, debt, and refugee “crises” have erupted. The word has also been applied to the Arab Spring and its aftermath, Brexit, the 2016 U.S. election, and many other international events. Yet the term has contradictory political and strategic meanings for those challenging power structures and those seeking to preserve them. For critics of the status quo, can the rhetoric of crisis be used to foment urgency around issues like climate change and financialization, or does framing a situation as a “crisis” play into the hands of the existing political order, which then seeks to tighten the leash by creating a state of emergency? *Critical Theory at a Crossroads* presents conversations with prominent theorists about the crises that have marked the past years, the protest movements that have risen up in response, and the use of the term in political discourse. Tariq Ali, Rosi Braidotti, Wendy Brown, Maurizio Lazzarato, Angela McRobbie, Jean-Luc Nancy, Antonio Negri, Jacques Rancière, Saskia Sassen, and Joseph Vogl offer their views on contemporary challenges and how we might address them, candidly discussing the alternatives that new social movements have offered, alongside an exchange between Zygmunt Bauman and Roberto Esposito on theories of community. Sparring over crucial developments in these past years of catastrophe and the calamity of everyday life under capitalism, they shed light on how crises and the discourse of crisis can both obscure and reveal fundamental aspects of modern societies.

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