

Politics And The Public Conscience Slave Emancipation And The Abolitionist Movement In Britain

NEW YORK TIMES BESTSELLER • “A thoughtful defense of traditional conservatism and a thorough assault on the way Donald Trump is betraying it.”—David Brooks, in his New York Times column In a bold act of conscience, Republican Senator Jeff Flake takes his party to task for embracing nationalism, populism, xenophobia, and the anomalous Trump presidency. The book is an urgent call for a return to bedrock conservative principle and a cry to once again put country before party. Dear Reader, I am a conservative. I believe that there are limits to what government can and should do, that there are some problems that government cannot solve, and that human initiative is best when left unfettered, free from government interference or coercion. I believe that these ideas, tested by time, offer the most freedom and best outcomes in the lives of the most people. But today, the American conservative movement has lost its way. Given the state of our politics, it is no exaggeration to say that this is an urgent matter. The Republican party used to play to a broader audience, one that demanded that we accomplish something. But in this era of dysfunction, our primary accomplishment has been constructing the argument that we’re not to blame. We have decided that it is better to build and maintain a majority by using the levers of power rather than the art of persuasion and the battle of ideas. We’ve decided that putting party over country is okay. There are many on both sides of the aisle who think this a good model on which to build a political career—destroying, not building. And all the while, our country burns, our institutions are undermined, and our values are compromised. We have become so estranged from our principles that we no longer know what principle is. America is not just a collection of transactions. America is also a collection of ideas and values. And these are our values. These are our principles. They are not subject to change, owing to political fashion or cult of personality. I believe that we desperately need to get back to the rigorous, fact-based arguments that made us conservatives in the first place. We need to realize that the stakes are simply too high to remain silent and fall in line. That is why I have written this book and am taking this stand. —Jeff Flake

Introduction : the European environmental conscience in EU politics / Thomas Hoerber and Gabriel Weber -- A linked emissions trading scheme under alternative scenarios : implications for Europe and Brazil / Thais Diniz Oliveira, Angelo Costa Gurgel and Steve Tonry -- Has the time now come for emissions trading schemes to make full contribution to combating climate change? / Ian Barnes and Li Lin -- Towards ego-ecology? : how domestic demands challenge the European environmental conscience and EU politics / Thomas Hoerber, Kristina Kurze and Joel Kuenzer -- The continued lack of an environmental

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conscience in EU transport policy after the Dieseltgate scandal / Helene Dyrhaug -- The integrating power of the environmentally conscious energy : re-thinking global positioning of the EU / Tomasz Braun -- The effective impact of European waste directives on sustainability transition / Carola Guyot Phung -- The time has come! : the development of the European environmental conscience : evidence from the Eurobarometer surveys from 1974 to 2020 / Marjorie Tendero -- A growing European environmental conscience / Joel Kuenzer -- Conclusion : a (European) ideology for the 21st century? / Thomas Hoerber, Gabriel Weber and Ignazio Cabras.

When British women demanded the vote in the years before the First World War, they promised to use political rights to remake their country and their world. This is the story of Eleanor Rathbone, the woman who best fulfilled that pledge.

Rathbone cut her political teeth in the suffrage movement in Liverpool, spent two decades crafting social reforms for poor women and children, and was for seventeen years their advocate in the House of Commons. She also played a critical role in imperial policymaking and in the opposition to appeasement. In the last decade of her life she sought to rescue Spanish republicans and Jews threatened by Hitler's rise to power. In this important book, Susan Pedersen illuminates both the public and private sides of Rathbone's life while restoring her to her rightful place as the most sophisticated feminist thinker and most effective British woman politician of the first half of the twentieth century.

Jocelyn Maclure and Charles Taylor provide a clearly reasoned, articulate account of the two main principles of secularism—equal respect, and freedom of conscience—and argue that in our religiously diverse, politically interconnected world, secularism, properly understood, may offer the only path to religious and philosophical freedom.

“Many in elite circles yield to the temptation to believe that anyone who disagrees with them is a bigot or a religious fundamentalist. Reason and science, they confidently believe, are on their side. With this book, I aim to expose the emptiness of that belief.” From the introduction: Assaults on religious liberty and traditional morality are growing fiercer. Here, at last, is the counterattack.

Showcasing the talents that have made him one of America's most acclaimed and influential thinkers, Robert P. George explodes the myth that the secular elite represents the voice of reason. In fact, George shows, it is on the elite side of the cultural divide where the prevailing views frequently are nothing but articles of faith. *Conscience and Its Enemies* reveals the bankruptcy of these too often smugly held orthodoxies while presenting powerfully reasoned arguments for classical virtues.

This work is a combination of an account of a most captivating Lebanese personality with a penetrating analysis of the historical and religious contours of Lebanon. Mordechai Nisan spent much time with Etienne Sakr between 2000 and 2001. Set within the context of the national political narrative of Lebanon, this volume offers a portrait of Sakr and the times in which he lived before his exile to

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Israel in May 2000. Personal testimonies from Lebanese residents and conversations with others outside of Lebanon who knew Abu-Arz, in addition to interviews with Israelis acquainted with him, provide the authenticity to the portrait of this remarkable man.

Public War, Private Conscience offers a philosophical reflection on the moral demands made upon us by war, providing a clear and accessible overview of the different ways of thinking about war. Engaging both with contemporary examples and historical ideas about war, the book offers unique analysis of issues relating to terrorism, conscience objection, just war theory and pacifism. Andrew Fiala examines the conflict between utilitarian and deontological points of view. On the one hand, wars are part of the project of public welfare, subject to utilitarian evaluation. On the other hand, war is also subject to deontological judgment that takes seriously the importance of private conscience and human rights. This book argues that the conflict between these divergent approaches is unavoidable. We are continually caught in the tragic conflict between these two values: public happiness and private morality. And it is in war that we find the conflict at its most obvious and most disturbing.

It was the vitality of British Protestantism in its relationship with the state which largely accounts for the achievement of emancipation and the success of the British Anti-Slavery Movement. This book, originally published in 1873, analyses the factors which made the Anti-Slavery Movement so successful. It exposes the roots of its passionate support and explains how the government came to accept the objectives of religious idealists. It sets the abolition of slavery in the larger perspective of British history.

The book explores the nature of public conscience, the influence of the generation that came of age in the Progressive Era on the modern civil rights movements, the nature of women's leadership, the dynamics of civil rights in a multi-racial context, and the way in which religion plays a role in broader social movements. These two ecumenical groups can be credited with contributing to Seattle's relatively peaceful engagement with the civil rights movement compared to other cities in the United States during the 1960s.

In a seventeenth-century English landscape populated with towering political and philosophical figures like Hobbes, Harrington, Cromwell, Milton, and Locke, William Penn remains in many ways a man apart. Yet despite being widely neglected by scholars, he was a sophisticated political thinker who contributed mightily to the theory and practice of religious liberty in the early modern Atlantic world. In this long-awaited intellectual biography of William Penn, Andrew R. Murphy presents a nuanced portrait of this remarkable entrepreneur, philosopher, Quaker, and politician. *Liberty, Conscience, and Toleration* focuses on the major political episodes that attracted William Penn's sustained attention as a political thinker and actor: the controversy over the Second Conventicle Act, the Popish Plot and Exclusion Crisis, the founding and settlement of Pennsylvania, and the contentious reign of James II. Through a careful examination of writings published in the midst of the religious and political conflicts of Restoration and Revolutionary England, Murphy contextualizes the development of Penn's thought in England and America, illuminating the mutual interconnections between Penn's political thought and his colonizing venture in America. An early advocate of representative institutions and religious freedom, William Penn remains a singular figure in the history of liberty of conscience. His political theorizing provides a window into the increasingly vocal,

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organized, and philosophically sophisticated tolerationist movement that gained strength over the second half of the seventeenth century. Not only did Penn attempt to articulate principles of religious liberty as a Quaker in England, but he actually governed an American polity and experienced firsthand the complex relationship between political theory and political practice. Murphy's insightful analysis shows Penn's ongoing significance to the broader study of Anglo-American political theory and practice, ultimately pointing scholars toward a new way of understanding the enterprise of political theory itself.

Religious toleration appears near the top of any short list of core liberal democratic values. Theorists from John Locke to John Rawls emphasize important interconnections between the principles of toleration, constitutional government, and the rule of law. Conscience and Community revisits the historical emergence of religious liberty in the Anglo-American tradition, looking deeper than the traditional emergence of toleration to find not a series of self-evident or logically connected expansions but instead a far more complex evolution. Murphy argues that contemporary liberal theorists have misunderstood and misconstrued the actual historical development of toleration in theory and practice. Murphy approaches the concept through three &"myths&" about religious toleration: that it was opposed only by ignorant, narrow-minded persecutors; that it was achieved by skeptical Enlightenment rationalists; and that tolerationist arguments generalize easily from religion to issues such as gender, race, ethnicity, and sexuality, providing a basis for identity politics.

Consciousness has been described as one of the most mysterious things in the universe. Scientists, philosophers, and commentators from a whole range of disciplines can't seem to agree what it is, or why it is that the whole rich panoply of human experience seems to emerge from a lump of squishy grey matter in our heads. Most agree, though, that consciousness represents a Hard Problem, and consciousness studies has emerged as a quasi-discipline over recent years, as a multidisciplinary discourse seeking to address these and other fascinating and perplexing questions. While the arts and humanities have joined the sciences at the debating table, music has been relatively under-represented-until now. This book redresses this balance. Its 20 essays offer different takes on issues around music and consciousness, both addressing existing agendas, and introducing new ones. No single view emerges, but what the collection as a whole makes clear is that to understand consciousness we need to do much more than look at brains. Studying music makes it clear that consciousness is as much to do with minds, bodies, culture, and history. The book, which includes several chapters drawing from Eastern philosophies, also provides a corrective to any perception that the study of consciousness is a purely Western preoccupation. In addition to what it says about consciousness, the book also - and perhaps primarily - represents a new configuration of writings about music.

Voices of Conscience analyzes how the link between politics and conscience was articulated and shaped throughout the seventeenth century by confessors who acted as counsellors to monarchs. Against the backdrop of the momentous intellectual, theological, and political shifts that marked this period, the study examines comparatively how the ethical challenges of political action were confronted in Spain and France and how questions of conscience became a major argument in the hegemonic struggle between the two competing Catholic powers. As Nicole Reinhardt demonstrates, 'counsel of conscience' was not a peripheral feature of early-modern political culture, but fundamental for the definition of politics and conscience. Tracing the rise and fall of confessors as counsellors reveals the parallel transformation of both, approaching a historical understanding of the modernisation of politics with the idea of an 'individual conscience' at its heart. Placed at the junction of norms and practices, royal confessors, directly or in oblique reflection, shaped the ways in which the royal conscience was identified and scrutinized. By the same token, the royal confessors' expertise and activities remained a source of anxiety and conflict that triggered wide debate on the relationship

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between State and Church, religion and politics. The notion of 'counsel of conscience', of which this book provides the first in-depth analysis, allows the reader to re-examine and challenge fundamental historical paradigms such as the emergence of 'absolutism', individualisation, and the division of public and private. Putting theological concepts and religious dimensions back into political theory and practice sheds new light, not only on the importance of counselling for early modern statecraft, but also on the reconfiguration of the normative frameworks underlying it.

This is a book about why Jean-Jacques Rousseau can be seen as one of the first theorists of the concept of civil society and a key source of the idea of a federal system.

The Conscience of the Constitution: The Declaration of Independence and the Right to Liberty documents a forgotten truth: the word "democracy" is nowhere to be found in either the Constitution or the Declaration. But it is the overemphasis of democracy by the legal community—rather than the primacy of liberty, as expressed in the Declaration of Independence—that has led to the growth of government power at the expense of individual rights. Now, more than ever, Sandefur explains, the Declaration of Independence should set the framework for interpreting our fundamental law. In the very first sentence of the Constitution, the founding fathers stated unambiguously that "liberty" is a blessing. Today, more and more Americans are realizing that their individual freedoms are being threatened by the ever-expanding scope of the government. Americans have always differed over important political issues, but some things should not be settled by majority vote. In *The Conscience of the Constitution*, Timothy Sandefur presents a dramatic new challenge to the status quo of constitutional law.

Cover -- Contents -- List of Illustrations -- Acknowledgments -- Introduction: Revolutions of Conscience -- 1 Charles I, Eikon Basilike, and the Pulpit-Work of the King's Conscience -- 2 Oliver Cromwell and the Duties of Conscience -- 3 Early Quaker Writing and the Unifying Light of Conscience -- 4 Thomas Hobbes's Leviathan and the Civilizing Force of Conscience -- 5 Lucy Hutchinson's Revisions of Conscience -- 6 Milton's Nation of Conscience -- Afterword -- Notes -- Bibliography -- Index

A compilation of essays addressing the tensions between conscience and institutional responsibility as problems in morality and politics in American life.

Despite its ubiquity in debate over the justifiability of civil disobedience and conscientious objection, "conscience" remains an opaque concept. The attempt to define and employ it properly is not a purely academic exercise. The political language and behavior we associate with conscientiousness are empty to the point of being vulnerable to co-option by manifestly non-conscientious, violent, and reactionary movements. My argument is that the ease with which political actors adopt the language of conscience is due, not poor public understanding of the concept of "conscience," but to the concept itself. In modern philosophical interpretations of conscience, such as that of Martin Luther and John Locke, the conscience is reified as a moral faculty or interior conversation of the individual. This is a departure from classical views of conscientiousness (for instance, Augustine's), which emphasize the shared, fragile and habitual nature of conscience. Once "conscientiousness" is reified as "conscience," it becomes difficult to characterize, except in negative terms, as an inner space free from tradition and force. My thesis is that the co-option of the language of conscience stems, in part, from the empty and conflicted characterization of philosophy in modern contract theory. One example of this conflicted characterization of conscience is the abortive project of distinguishing civil disobedience and conscientious objection. In law, politics, and philosophy, it is difficult to offer sound reasons for

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distinguishing these latter categories, despite frequent attempts to do so. The attempt fails on conceptual as well as practical grounds. I criticize two prominent treatments of civil disobedience and conscientious objection in evidence of this claim (John Rawls and Michael Walzer). When it comes to the language of conscience, modern American culture has committed the philosophic fallacy (John Dewey). We have substituted the clear divisions and images created by conscientious movements for the process that created them. I argue that "conscience" is best seen as a quality of healthy debate between adversaries—debates over problems so fundamental that they will be carried on in extra-legal and even illegal spheres. Conscience is not a language that just any political actor can speak at will. It is a series of decisions that indicate to a public that we are not political enemies but political adversaries, seeking a political future together (Chantal Mouffe).

Conscience has long been a foundational theme in Christian ethics, but it is a notoriously slippery and contested term. This volume works to define conscience and reveal the similarities and differences between different Christian traditions' thinking on the subject. In a thorough and scholarly manner, the authors explore Christian theological, legal, constitutional, historical, and philosophical meanings of conscience. Covering a range of historical periods, major figures in the development of conscience, and contemporary applications, this book is a vital source for scholars from a wide variety of disciplines seeking to understand conscience from a range of perspectives. John Rawls is widely regarded as one of the most influential philosophers of the twentieth century, and his work has permanently shaped the nature and terms of moral and political philosophy, deploying a robust and specialized vocabulary that reaches beyond philosophy to political science, economics, sociology, and law. This volume is a complete and accessible guide to Rawls' vocabulary, with over 200 alphabetical encyclopaedic entries written by the world's leading Rawls scholars. From 'basic structure' to 'burdened society', from 'Sidgwick' to 'strains of commitment', and from 'Nash point' to 'natural duties', the volume covers the entirety of Rawls' central ideas and terminology, with illuminating detail and careful cross-referencing. It will be an essential resource for students and scholars of Rawls, as well as for other readers in political philosophy, ethics, political science, sociology, international relations and law. Dacey passionately argues for a revitalized secular conscience as an ongoing, open-ended, fallible but serious and assertive conversation about morality.... With its discussions of the history, philosophy, theology, and science of how people think and talk about ethical truth, this book deserves to have significant impact upon the revitalization of the public sphere. Accessibly written, but with detailed scholarly and technical footnotes. Highly Recommended.-CHOICEIn a dazzling display of erudition, this book presents a cogent argument for secular liberalism....Dacey's presentation is especially timely in view of the emphasis by some current presidential candidates on their religious identity....Dacey's analysis helps to put this question into the larger perspective of liberty and conscience....This is a thoughtful, well-reasoned argument for progressive secularism.-PUBLISHERS WEEKLYAustin Dacey's *The Secular Conscience* is sorely needed at a time when both the religious right and the religious left claim that there can be no public or private morality without religion. With wit and a philosopher's insight, Dacey explains exactly why secular morality, grounded in an ethical approach that relies on reason rather than supernatural faith, must be restored

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to the public square.-SUSAN JACOBY, Author, *Freethinkers: A History of American Secularism and The Age of American Unreason*A beautiful primer on how our secular tradition can be rescued from self-defeat....This is an extraordinarily useful and lucid book.-SAM HARRIS, Author of the New York Times best sellers *The End of Faith* and *Letter to a Christian Nation*From Washington to the Vatican to Tehran, religion is a public matter as never before, and secular values - individual autonomy, pluralism, separation of religion and state, and freedom of conscience - are attacked on all sides and defended by few. The godly claim a monopoly on the language of morality, while secular liberals stand accused of standing for nothing. Secular liberals did not lose their moral compass: they gave it away. For generations, too many have insisted that questions of conscience - religion, ethics, and values - are private matters that have no place in public debate. Ironically, this ideology hinders them from subjecting religion to due scrutiny when it encroaches on individual rights and from unabashedly advocating their own moral vision in politics for fear of imposing their beliefs on others. In his incisive new book, philosopher Austin Dacey calls for a bold rethinking of the nature of conscience and its role in public life. Inspired by an earlier liberal tradition that he traces to Spinoza and John Stuart Mill, Dacey urges liberals to lift their self-imposed gag order and defend a renewed secularism based on the objective moral value of conscience. Dacey compares conscience to the press in an open society: it is protected from coercion and control, not because it is private, but because it has a vital role in the public sphere. It is free, but not liberated from shared standards of truth and right. It must come before any and all faiths, for it is what tells us whether or not to believe. In this way, conscience supplies a shared vocabulary for meaningful dialogue in a diverse society, and an ethical lingua franca in which to address the world. Further Praise for *The Secular Conscience*: The *Secular Conscience* breathes new life into an old topic. Dacey thinks outside the box. His argument for allowing believers back into the "public square" - and then subjecting them to a forceful critique - is fresh and convincing, as is his surprising critique of the reasoning in *Roe v Wade*. And his chapters on secular ethics are superb.-PETER SINGER, Ira W. DeCamp Professor of Bioethics, Princeton University With intellectual vigor and moral confidence, Austin Dacey demonstrates the self-defeating fallacies of efforts to privatize individual conscience and belief. Secularists and non-theists should heed his call to join pu

The Arizona senator offers his conservative outlook on domestic and foreign affairs. Explores the multifaceted debate on the interconnection between conscientious objections, religious liberty, and the equality of women and sexual minorities. This book brings together the political thought of Gandhi and Tagore to examine the relationship between politics, truth and conscience. It explores truth and conscience as viable public virtues with regard to two exemplars of ethical politics, addressing in turn the concerns of an evolving modern Indian political community. The comprehensive and textually argued discussion frames the subject of the validity of ethical politics in inhospitable contexts such as the fanatically despotic state and energised nationalism. The book studies in nuanced detail Tagore's opposition to political violence in colonial Bengal, the scope of non-violence and satyagraha as recommended by Gandhi to Jews in Nazi Germany, his response to the complexity of protest against the Jallianwala Bagh massacre, and the differently constituted nationalism of Gandhi and Tagore. It presents their famous debate in a new light, embedded within the dynamics of cultural

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identification, political praxis and the capacity of a community to imbibe the principles of ethical politics. Comprehensive and perceptive in analysis, this book will be a valuable addition for scholars and researchers of political science with specialisation in Indian political thought, philosophy and history. Gangeya Mukherji is Reader in English at Mahamati Prannath Mahavidyalaya, Mau-Chitrakoot, Uttar Pradesh, India.

Since the election of Scott Walker, Wisconsin has been seen as ground zero for debates about the appropriate role of government in the wake of the Great Recession. In a time of rising inequality, Walker not only survived a bitterly contested recall that brought thousands of protesters to Capitol Square, he was subsequently reelected. How could this happen? How is it that the very people who stand to benefit from strong government services not only vote against the candidates who support those services but are vehemently against the very idea of big government? With *The Politics of Resentment*, Katherine J. Cramer uncovers an oft-overlooked piece of the puzzle: rural political consciousness and the resentment of the “liberal elite.” Rural voters are distrustful that politicians will respect the distinct values of their communities and allocate a fair share of resources. What can look like disagreements about basic political principles are therefore actually rooted in something even more fundamental: who we are as people and how closely a candidate’s social identity matches our own. Using Scott Walker and Wisconsin’s prominent and protracted debate about the appropriate role of government, Cramer illuminates the contours of rural consciousness, showing how place-based identities profoundly influence how people understand politics, regardless of whether urban politicians and their supporters really do shortchange or look down on those living in the country. *The Politics of Resentment* shows that rural resentment—no less than partisanship, race, or class—plays a major role in dividing America against itself.

Hobbes's political thought provokes a perennial fascination. It has become particularly prominent in recent years, with the surge of scholarly interest evidenced by a number of monographs in political theory and philosophy. At the same time, there has been a turn in legal scholarship towards political theory in a way that engages recognisably Hobbesian themes, for example the relationship between security and liberty. However, there is surprisingly little engagement with Hobbes's views on legal theory in general and on certain legal topics, despite the fact that Hobbes devoted whole works to legal inquiry and gave law a prominent role in his works focused on politics. This volume seeks to remedy this gap by providing the first collection of specially commissioned essays devoted to Hobbes and the law.

The ‘Nonconformist conscience’ was a major force in late Victorian and Edwardian politics. The well-attended chapels of England and Wales bred a race of Christian politicians who tried to exert a moral influence on public affairs. This book analyses the political impact of the Nonconformists at the peak of their strength when they were near the centre of key debates of the time over such matters as the growth of the British Empire and state provision of social services. They had also launched campaigns of their own to disestablish the Church of England and to secure public control of the nation’s schools. Based on extensive original research, this study is the first to examine these themes.

An analysis of America's commitment to religious liberty uses political history, philosophical ideas, and key constitutional cases to discuss its basis in six principles:

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equality, respect for conscience, liberty, accommodation of minorities, nonestablishment, and separation of church and state.

The outspoken liberal senator defends the "politics of conviction" in a populist memoir of his life and political career that describes his battle for health care reform, education, and support for children; makes an argument for progressive activism; and espouses a deep commitment to personal beliefs and values. 35,000 first printing.

"A call to arms and to action, for anyone with a conscience, anyone alarmed about the decline of our democracy." — New York Times-bestselling author Wendell Potter

"Powerful...His extensively reported tales of individual whistleblowers and their often cruel fates are compelling...They reveal what it can mean to live in an age of fraud." —

The Washington Post "Tom Mueller's authoritative and timely book reveals what drives a few brave souls to expose and denounce specific cases of corruption. He describes the structural decay that plagues many of our most powerful institutions, putting democracy itself in danger." —George Soros A David-and-Goliath story for our times:

the riveting account of the heroes who are fighting a rising tide of wrongdoing by the powerful, and showing us the path forward. We live in a period of sweeping corruption -- and a golden age of whistleblowing. Over the past few decades, principled insiders who expose wrongdoing have gained unprecedented legal and social stature, emerging as the government's best weapon against corporate misconduct--and the citizenry's best defense against government gone bad. Whistleblowers force us to confront

fundamental questions about the balance between free speech and state secrecy, and between individual morality and corporate power. In Crisis of Conscience, Tom Mueller traces the rise of whistleblowing through a series of riveting cases drawn from the

worlds of healthcare and other businesses, Wall Street, and Washington. Drawing on in-depth interviews with more than two hundred whistleblowers and the trailblazing lawyers who arm them for battle--plus politicians, intelligence analysts, government watchdogs, cognitive scientists, and other experts--Mueller anatomizes what inspires some to speak out while the rest of us become complicit in our silence. Whistleblowers, we come to see, are the freethinking, outspoken citizens for whom our republic was conceived. And they are the models we must emulate if our democracy is to survive.

A philosophical exploration of such subjects as terrorism, just war and pacifism reflects on the moral demands that conflict makes on us, especially its role in the struggle of public happiness versus private morality. Original.

Former Senator Gary Hart's *The Republic of Conscience* is a meditation on the growing gap between the founding principles of the United States Constitution and our current political landscape. Going back as early as 400 BC, the idea of a true republic has been threatened by narrow, special interests taking precedence over the commonwealth. The United States Constitution was drafted to protect against such corruption, but as Gary Hart details in *The Republic of Conscience*, America is nowhere near the republic it set out to be almost 250 years ago, falling to the very misconduct it hoped to avoid. In his latest book, the former Colorado Senator and presidential contender describes 'the increasing gap between purpose and performance' in America, emphasizing how the sense of national interest has become distorted and diluted over time. Focusing on the years after World War II, Hart tackles major American institutions—the military, the CIA, Congress—and outlines how these establishments have led the country away from its founding principles, not closer to

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them. Full of original and incisive analysis, *The Republic of Conscience* is Hart's examination and remedy for the millions of Americans who feel jaded, confused, and disappointed by their current government. A testament to Hart's political faith in the founding fathers, this book is one citizen's attempt to recapture the Republic, and a timely reminder for the next July 4th holiday.

Fifteen essays aimed at voters on a variety of topics such as faithful citizenship, how Catholics perceive and talk about issues such as war, life issues, character issues, and how our bishops teach.

Few thinkers exerted a greater influence upon British thought and public policy between 1880 and 1914 than T. H. Green. Chapter headings include: Idealism and the Crisis of Evangelical Conscience; Metaphysical Foundations; the Principles of Political Obligation; From the Old Liberalism to the New, Private Property, Capitalism and State Intervention; the Life of Citizenship.

Is there a place for personal beliefs in public life? Is a Catholic health minister in a fit position to legislate on women's issues such as the right to an abortion pill? When the prime minister invokes church leaders' support in going to war with Iraq - and those church leaders tacitly approve this - is there a moral issue at stake? In *Acting on Conscience* Jesuit priest, human rights lawyer and academic Frank Brennan tackles these issues head on. He explores some of the legal, moral and ethical issues that capture the public imagination - and critically examine the figures in public life who pass judgement on them. Issues covered include: The War in Iraq Same-sex marriage and parenting Late-term abortion Politics and the judiciary Through detailed analysis of examples from both Australia and the US, Brennan asks: Is there a place for personal beliefs in public life? As citizens and voters, how can we ensure that in the future, our leaders will speak for us - but not out of turn? 'In an age of fear and bigotry here is a welcome book of courage and conscience.' SENATOR BOB BROWN, Australian Greens

An accessible guide to the principles and vision of Dag Hammarskjöld, a man John F. Kennedy called "the greatest statesman of our century." Dag Hammarskjöld served as Secretary-General of the United Nations from 1953 until his tragic death in a suspicious plane crash in 1961. During those years he saw the fledgling international organization through numerous crises with skill that made him a star on the international stage. As readers of his now-classic diary, *Markings*, are aware, Hammarskjöld understood political leadership as an honor calling for resourcefulness, humility, moral clarity, and spiritual reflection. In this accessible handbook, acclaimed biographer Roger Lipsey details the political and personal code by which Hammarskjöld lived and made critical decisions. What emerges is the portrait of a man who struck a remarkable balance between patience and action, empathy and reserve, policy and people. Structured through short sections on themes such as courage, facing facts, and negotiation, *Politics and Conscience* offers a vision of ethical leadership as relevant today as it was in Hammarskjöld's time.

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A comprehensive and wide-ranging critique of the Guardian's journalism and political values

This book brings together the political thought of Gandhi and Tagore to examine the relationship between politics, truth and conscience. It explores truth and conscience as viable public virtues with regard to two exemplars of ethical politics, addressing in turn the concerns of an evolving modern Indian political community. The comprehensive and textually argued discussion frames the subject of the validity of ethical politics in inhospitable contexts such as the fanatically despotic state and energised nationalism. The book studies in nuanced detail Tagore's opposition to political violence in colonial Bengal, the scope of non-violence and satyagraha as recommended by Gandhi to Jews in Nazi Germany, his response to the complexity of protest against the Jallianwala Bagh massacre, and the differently constituted nationalism of Gandhi and Tagore. It presents their famous debate in a new light, embedded within the dynamics of cultural identification, political praxis and the capacity of a community to imbibe the principles of ethical politics. Comprehensive and perceptive in analysis, this book will be a valuable addition for scholars and researchers of political science with specialisation in Indian political thought, philosophy and history. Gangeya Mukherji is Reader in English at Mahamati Prannath Mahavidyalaya, Mau-Chitrakoot, Uttar Pradesh, India.

In Western thought, it has been persistently assumed that in moral and political matters, people should rely on the inner voice of conscience rather than on external authorities, laws, and regulations. This volume investigates this concept, examining the development of the Western politics of conscience, from Socrates to the present, and the formation of the Western ethico-political subject. The work opens with a discussion of the ambiguous role of conscience in politics, contesting the claim that it is the best defense against totalitarianism. It then look back at canonical authors, from the Church Fathers and Luther to Rousseau and Derrida, to show how the experience of conscience constitutes the foundation of Western ethics and politics. This unique work not only synthesizes philosophical and political insights, but also pays attention to political theology to provide a compelling and innovative argument that the experience of conscience has always been at the core of the political Western tradition. An engaging and accessible text, it will appeal to political theorists and philosophers as well as theologians and those interested in the critique of the Western civilization.

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