

REFLECTIONS  
OF A  
WOULD-BE

# ANARCHIST

ideals  
and  
institutions  
of  
liberalism

RICHARD E.  
FLATHMAN

# Reflections Of A Would Be Anarchist Ideals And Institutions Of Liberalism

**Saul Newman**



## **Reflections Of A Would Be Anarchist Ideals And Institutions Of Liberalism:**

*Reflections of a Would-be Anarchist* Richard E. Flathman, 1998 A superbly original version of liberalism by a major figure in political theory In this provocative work Richard E Flathman puts forward his idiosyncratic view of liberalism one that is particularly concerned with putting freedom and individuality first one that warns of the individualism limiting potential of even liberal efforts to promote social justice Focusing on the ideals he regards as appropriate to liberalism Flathman analyzes repeated patterns and tendencies that influence societies their sustaining institutions Part I Ideals elaborates and vigorously promotes a conception of the ideals appropriate to liberalism and liberal politics a conception that foregrounds and celebrates individual self making or self enactment Drawing on but critically assessing ideas and arguments from liberal thinkers from Locke and Kant through Mill Berlin and Rawls the work also reaches out to sources usually regarded as not only outside of but actually antagonistic to liberal tradition Hobbes Nietzsche William James Proust Ortega y Gasset and Oakeshott Part II Institutions goes on to critically examine the relationship between these ideals and various institutions that are prominent in all liberal societies the rule of law police power and institutionalized education At once attracted and resistant to anarchist antinomian and active nihilist arguments Flathman approaches these institutions in a skeptical and wary spirit influenced by such thinkers as Montaigne Wittgenstein Cavell Derrida and Foucault *Reflections of a Would Be Anarchist* is a unique attempt to move liberal thought and action toward individuality and away from homogeneity toward achastening skepticism and away from unifying conceptions of rationality and reasonableness It will be required reading for political moral and legal theorists as well as anyone concerned with the challenges of sustaining and enlivening liberal thought and action

**The Democratic Theory of Michael Oakeshott** Michael Minch, 2015-10-15 his book offers a description explanation and evaluation of Michael Oakeshott's democratic theory He was not a democratic theorist as such but as a twentieth century English political theorist for whom liberal theory held deep importance his thought often engaged democratic theory implicitly and many times did so explicitly The author's project penetrates two renewals The first is the revitalization of interest in Oakeshott and the second is the renewal of democratic theory which began in the 1980s In respect to this latter renewal the book engages the deliberative turn in democratic theory These revivals create the context for this new look at Oakeshott To state the matter as a problem one might say that in light of new and fecund democratic theory it is a problem for political theory if one of the most important political theorists of the twentieth century is left out of the discourse insofar as he has something relevant to say about deliberative democracy It is of no small importance that almost all the work in democratic theory being done these days is of the deliberative discursive kind or responses to it That is deliberative theory is driving the agenda of democratic theory The author argues that Oakeshott does indeed have something relevant to say which is applicable to this democratic theory

**Cinema, democracy and perfectionism** Joshua Foa Dienstag, 2016-07-14 This electronic version has been made available under a Creative Commons BY NC ND open access

license In the lead essay for this volume Joshua Foa Dienstag engages in a critical encounter with the work of Stanley Cavell on cinema focusing skeptical attention on the claims made for the contribution of cinema to the ethical character of democratic life In this debate Dienstag mirrors the celebrated dialogue between Rousseau and Jean D Alembert on theatre casting Cavell as D Alembert in his view that we can learn to become better citizens and better people by observing a staged representation of human life with Dienstag arguing with Rousseau that this misunderstands the relationship between original and copy even more so in the medium of film than in the medium of theatre Dienstag s provocative and stylish essay is debated by an exceptional group of interlocutors comprising Clare Woodford Tracy B Strong Margaret Kohn Davide Panagia and Thomas Dumm The volume closes with a robust response from Dienstag to his critics     Contract, Culture, and Citizenship Mark E. Button,2010-11 Explores the concept of the social contract and how it shapes citizenship Argues that the modern social contract is an account of the ethical and cultural conditions upon which modern citizenship depends Provided by publisher     Liberalism Versus Conservatism François B. Gérard,2000 Everyone eschews labels yet we all seem to possess them in the minds of legions of politicians marketers and even the ever peering government We are being targeted daily by flaming liberals left wing liberals right wing conservatives compassionate conservatives religious conservatives and liberals pinko liberals middle of the road liberals conservatives and liberals pinko liberals middle of the road liberals and conservatives and of course by neoconservatives and neoliberals The search is on for kindred souls the types who will open their wallets to support whatever it is the hucksters are peddling But what to these concepts mean and do their torchbearers grasp the underlying philosophies or do they care This bibliography lists over hundreds of entries under each category which are then indexed by title an author     All in the Family Kennan Ferguson,2012-06-19 Ferguson starts with the commonplace assumption within political philosophy that the family provides the ideal model for political association Yet families are not necessarily harmonious units Ferguson takes up several situations to think about how familial attachments can offer insight into the creation of a pluralistic and democratic society     **Freedom and Vengeance on Film** Robert E. Watkins,2016-05-31 Films both reflect and construct social reality especially in the way they employ affirm and critique the discourses through which we grasp political life This book examines five contemporary feature films that engage our deep attachments to two core political ideas freedom and vengeance asking what do audiences learn about freedom and vengeance from film and what are the political consequences of the reproduction or disruption of their meanings Often contemporary films represent the pursuit of freedom and revenge in a depoliticized way erasing the precarious character of social life Other films however foreground the negotiation of unchosen relations and circumstances in their drama Films examined include Into the Wild Mystic River The Three Burials of Melquiades Estrada Wendy and Lucy and Winter s Bone     Postanarchism Saul Newman,2015-12-01 What shape can radical politics take today in a time abandoned by the great revolutionary projects of the past In light of recent uprisings around the world against the neoliberal capitalist order Saul

Newman argues that anarchism or as he calls it postanarchism forms our contemporary political horizon. In this book Newman develops an original political theory of postanarchism, a form of anti-authoritarian politics which starts rather than finishes with anarchy. He does this by asking four central questions: who are we as subjects, how do we resist, what is our relationship to violence, and why do we obey. By drawing on a range of heterodox thinkers including La Boétie, Sorel, Benjamin, Stirner, and Foucault, the author not only investigates the current conditions for radical political thought and action but proposes a new form of politics based on what he calls ontological anarchy and the desire for autonomous life. Rather than seeking revolutionary emancipation or political hegemony, we should affirm instead the non-existence of power and the ever-present possibilities of freedom. As the tectonic plates of our time are shifting, revealing the nihilism and emptiness of our political and economic order, postanarchism's disdain for power in all its forms offers us genuine emancipatory potential.

*The Grammar of Politics* Cressida Heyes, 2018-08-06. Ludwig Wittgenstein's work has been widely interpreted and appropriated by subsequent philosophers as well as by scholars from areas as diverse as anthropology, cultural studies, literary theory, sociology, law, and medicine. *The Grammar of Politics* demonstrates the variety of ways political philosophers understand Wittgenstein's importance to their discipline and apply Wittgensteinian methods to their own projects. In her introduction, Cressida J. Heyes notes that Wittgenstein himself was skeptical of political theory and that his philosophy does not lead naturally or inexorably toward any particular political position. Instead, she says, his ideas motivate certain attitudes toward the game of politics that the essays in this volume share. Some contributors argue that political theory should use Wittgensteinian methods; others apply Wittgenstein's philosophy of language to figures and debates in areas of political theory such as post-Kantian genealogy or Habermas's foundationalism; and still others reveal the ways Wittgenstein's concepts inform political foci as diverse as anthropomorphism, defining social group membership, and the nature of liberty. All the contributors, Heyes writes, take their lead from Wittgenstein's attempts to break the hold of certain pictures that tacitly direct our language and thus our forms of life. Making these pictures visible, as pictures, reveals the hitherto concealed structure and the contingency of certain ways of thinking about politics.

**Democratic Anxieties** Mario Feit, 2011-03-15. *Democratic Anxieties: Same Sex Marriage, Death, and Citizenship* proceeds from the surprising parallels between straight and gay opponents of same-sex marriage. With their apocalyptic rhetoric, they inadvertently point to a frequently neglected existential dimension of democratic citizenship. *Democratic Anxieties* argues that we must pay attention to the existential significance of democratic citizenship because otherwise we end up with anxious democracy, a democracy that cannot fully embrace pluralism, especially when the connections between sex, death, and citizenship are at stake. This book pursues a less anxious conception of democratic citizenship in chapters on Jean-Jacques Rousseau, Hannah Arendt, and Friedrich Nietzsche. Feit reveals how Rousseau diminishes democratic citizenship by linking it to existential consolation via sexual reproduction. He interprets Arendt as a queer theorist because she rejects the heteronormative pursuit of reproductive immortality. Yet the

hope for immortality persists within Arendt's conception of political action which delimits its democratic potential. Feit argues that Nietzsche resists both Rousseau's political idealization of heterosexuality and Arendt's anxious alternative. Calling for an affirmation of death, Nietzsche creatively reimagines sexual as well as cultural reproduction that pluralizes democratic citizenship. The resulting more existentially aware democratic politics not only contributes to lesbian and gay equality but is also critical in a post-September 11 world.      Alexis de Tocqueville and the Art of Democratic Statesmanship Brian

Danoff, Louie Joseph Hebert, 2011-01-01 In 1835 Alexis de Tocqueville famously called for a new political science that could address the problems and possibilities of a world itself quite new. For Tocqueville, the democratic world needed not just a new political science but also new arts of statesmanship and leadership. In this volume, Brian Danoff and L. Joseph Hebert Jr. have brought together a diverse set of essays revealing that Tocqueville's understanding of democratic statesmanship remains highly relevant today. The first chapter of the book is a new translation of Tocqueville's 1852 address to the Academy of Moral and Political Sciences in which Tocqueville offers a profound exploration of the relationship between theory and practice and between statesmanship and political philosophy. Subsequent chapters explore the relationship between Tocqueville's ideas on statesmanship on the one hand and the ideas of Plato, Aristotle, Machiavelli, Montesquieu, the Puritans, the Framers of the U.S. Constitution, Oakeshott, Willa Cather, and the Second Vatican Council on the other. Timely and provocative, these essays show the relevance of Tocqueville's theory of statesmanship for thinking about such contemporary issues as the effects of NGOs on civic life, the powers of the American presidency, the place of the jury in a democratic polity, the role of religion in public life, the future of democracy in Europe, and the proper balance between liberalism and realism in foreign policy.      **Liberalism, Conservatism, and Hayek's Idea of Spontaneous Order** P. McNamara, L. Hunt, 2007-10-29

For Hayek, spontaneous order, the emergence of complex order as the unintended consequence of individual actions that have no such end in view, is both the origin of the Great Society and its underlying principle. These sometimes critical essays assess Hayek's position and argue that his work can inform contemporary social and political dilemmas.      Subverting the Leviathan James R. Martel, 2007 In *Leviathan*, Thomas Hobbes's landmark work on political philosophy, James Martel argues that although Hobbes pays lip service to the superior interpretive authority of the sovereign, he consistently subverts this authority throughout the book by returning it to the reader. Martel demonstrates that Hobbes's radical method of reading not only undermines his own authority in the text but, by extension, the authority of the sovereign as well. To make his point, Martel looks closely at Hobbes's understanding of religious and rhetorical representation. In *Leviathan*, idolatry is not just a matter of worshipping images but also a consequence of bad reading. Hobbes speaks of the error of separated essences in which a sign takes precedence over the idea or object it represents and warns that when the sign is given such agency, it becomes a disembodied fantasy leading to a kingdom of darkness. To combat such idolatry, Hobbes offers a method of reading in which one resists the rhetorical manipulation of figures and tropes and recognizes the codes and structures of language.

for what they are the only way to convey a fundamental inability to ever know the thing itself Making the leap to politics Martel suggests that following Hobbes's argument the sovereign can also be seen as idolatrous a separated essence a figure who supplants the people it purportedly represents and that learning to be better readers enables us to challenge if not defeat the authority of the sovereign

Antagonism in the Liberal Tradition Brandon P. Turner, 2008 *The Skeptic's Oakeshott* S. Gerencser, 2000-05-04 The Skeptic's Oakeshott poses the thesis that Michael Oakeshott's political philosophy is best understood from the vantage point of his skepticism and his intellectual affinity to Hobbes whose work he commented on extensively Margaret Thatcher based much of her political philosophy on Oakeshott's theories but Gerencser shows how she widely misinterpreted his work He argues persuasively against those who understand Oakeshott in terms of the influence of British idealism Instead Gerencser argues that Oakeshott adopts and softens Hobbes' idea of consent as the basis of political authority By insisting that political authority has its source in acknowledgement and recognition Oakeshott's philosophy opens the doors to democratic politics The book ends with persuasive criticisms of Oakeshott especially for thinking that politics offers only two alternatives either the legitimacy of authority is universally recognized or civil war and secession are the result Gerencser argues for the necessity of conflict and the contestation of the legitimacy of authority He uses examples from Oakeshott's own work to show that civil disobedience is not only integral to democratic politics but is required by Oakeshott's own understanding of the political

Skepticism, Individuality, and Freedom, 2002 *Liberalism in Dark Times* Joshua L. Cherniss, 2023-02-21 Today liberals face a predicament how to defend liberal principles when adherence to them seems to constitute a fatal disadvantage against unprincipled opponents The challenge is not new In the early years of the twentieth century liberalism was attacked by critics on both the right and especially the left for being hypocritical naïve irresponsible and impotent It couldn't for example anti-liberalists thought address the acute inequality of imperial rule racial segregation and socio-economic poverty These issues of social justice it was claimed by critics required a politics marked by an uncompromising commitment to ultimate ends and an unrelenting use of power Faced with such sentiments and the practical successes of anti-liberal ideologies i.e. Fascism Nazism and Communism liberals felt pressure to silence their scruples and doubts and embrace the confidence ruthlessness and intransigence exhibited by their opponents But doing so seemed tantamount to abandoning liberal hopes for and commitments to human freedom and all they valued in the first place In *Liberalism for Dark Times* Cherniss tells the story of the liberal response to this challenge in the twentieth century Through a close study of five leading intellectuals engaged in these debates Max Weber Raymond Aron Albert Camus Reinhold Niebuhr and Isaiah Berlin Cherniss reconstructs a distinctive neglected strand of liberal thought This strand defines and defends liberalism as a political ethos a complex of dispositions temperament and sensibility and style which include skepticism openness to experience and careful discriminating judgment that shape how individuals make choices meet challenges understand and pursue possibilities and conduct themselves toward others in the course of political struggle In

reconstructing the history of what he calls a tempered liberalism and formulating it as a distinctive political perspective Cherniss offers an alternative to the prevalent ways of thinking about both liberalism s history and the intellectual resources available to it today      *Government and Politics - Volume II* Masashi Sekiguchi,2010-08-27 Government and Politics is the component of Encyclopedia of Social Sciences and Humanities in the global Encyclopedia of Life Support Systems EOLSS which is an integrated compendium of twenty one Encyclopedias The Theme on Government and Politics in the Encyclopedia of Social Sciences and Humanities deals with the discipline of general and introductory descriptions on a wide range of political phenomena in rather conventional ways It covers the following topics The first two topics Forms and Modes of Government and Structures of Government deal with institutional and structural aspects of political phenomena The third topic Political Aspects of Government is about dynamic political processes The fourth Ideas and Ideologies in Politics investigates political thoughts and ideologies in the modern world The fifth topic International Politics intend to give readers an international perspective since contexts and systems which have international or transnational characters are obviously important background against which a political aspect of building a sustainable society must be considered These two volumes are aimed at the following five major target audiences University and College students Educators Professional practitioners Research personnel and Policy analysts managers and decision makers and NGOs      **Anarchism and Education** Judith Suissa,2006-09-27 This book explores the neglected tradition of anarchist education showing how the ideas associated with this tradition can lend a valuable depth to philosophical debates on education and a motivating vision for teachers and educational policy makers      Liberating Judgment Douglas John Casson,2011-01-03 Examining the social and political upheavals that characterized the collapse of public judgment in early modern Europe Liberating Judgment offers a unique account of the achievement of liberal democracy and self government The book argues that the work of John Locke instills a civic judgment that avoids the excesses of corrosive skepticism and dogmatic fanaticism which lead to either political acquiescence or irresolvable conflict Locke changes the way political power is assessed by replacing deteriorating vocabularies of legitimacy with a new language of justification informed by a conception of probability For Locke the coherence and viability of liberal self government rests not on unassailable principles or institutions but on the capacity of citizens to embrace probable judgment The book explores the breakdown of the medieval understanding of knowledge and opinion and considers how Montaigne s skepticism and Descartes rationalism interconnected responses to the crisis involved a pragmatic submission to absolute rule Locke endorses this response early on but moves away from it when he encounters a notion of reasonableness based on probable judgment In his mature writings Locke instructs his readers to govern their faculties and intellectual yearnings in accordance with this new standard as well as a vocabulary of justification that might cultivate a self government of free and equal individuals The success of Locke s arguments depends upon citizens willingness to take up the labor of judgment in situations where absolute certainty cannot be achieved



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