

A Political Imagination For The R Lic Of Health

Through a re-examination of literature and events, this book demonstrates how embodiment and disembodiment shaped the imagination of the nation and of citizenship throughout American political history.

Beckett's Political Imagination uncovers Beckett's lifelong engagement with political thought and political history, showing how this concern informed his work as fiction author, dramatist, critic and translator. This radically new account will appeal to students, researchers and Beckett lovers alike.

Collects two decades of political verse by thirty poets, including Tomas Borge, Clemente Soto Velez, and Marianne Larson

"Imagination may be thought of as a 'work-around.' It is a resourceful tactic to 'undo' a rule by creating a path around it without necessarily defying it. . . . Transgression, on the other hand, is rule breaking. There is no pretense of reinterpretation; it is defiance pure and simple. Whether imagination or disobedience is the source, constraints need not constrain, ties need not bind." So writes Kenneth A. Shepsle in his introduction to Rule Breaking and Political Imagination. Institutions are thought to channel the choices of individual actors. But what about when they do not? Throughout history, leaders and politicians have used imagination and transgression to break with constraints upon their agency. Shepsle ranges from ancient Rome to the United States Senate, and from Lyndon B. Johnson to the British House of Commons. He also explores rule breaking in less formal contexts, such as vigilantism in the Old West and the CIA's actions in the wake of 9/11. Entertaining and thought-provoking, Rule Breaking and Political Imagination will prompt a reassessment of the nature of institutions and remind us of the critical role of political mavericks.

As the site of the assassination that triggered World War I and the place where the term "ethnic cleansing" was invented during the Yugoslav Wars of the 1990s, Bosnia has become a global symbol of nationalist conflict and ethnic division. Whose Bosnia? reveals why this land has been a prime target of escalating nationalist...

Just as the Reformation was a movement of intertwined theological and political aims, many individual authors of the time shifted back and forth between biblical interpretation and political writing. Two foundational figures in the history of the Renaissance Bible, Desiderius Erasmus and William Tyndale, are cases in point, one writing in Latin, the other in the vernacular. Erasmus undertook the project of retranslating and annotating the New Testament at the same time that he developed rhetorical approaches for addressing princes in his Education of a Christian Prince (1516); Tyndale was occupied with biblically inflected works such as his Obedience of a Christian Man (1528) while translating and annotating the first printed English Bibles. In The Book of Books, Thomas Fulton charts the process of recovery, interpretation, and reuse of scripture in early modern England, exploring the uses of the Bible as a supremely authoritative text that was continually transformed for political purposes. In a series of case studies linked to biblical translation, polemical tracts, and works of imaginative literature produced during the reigns of successive English rulers, he investigates the commerce between biblical interpretation, readership, and literary culture. Whereas scholars have often drawn exclusively on modern editions of the King James Version, Fulton turns our attention toward the specific Bibles that writers used and the specific manner in which they used them. In doing so, he argues that Spenser, Shakespeare, Milton, and others were in conversation not just with the biblical text itself, but with the rich interpretive and paratextual structures that accompanied it, revolving around sites of social controversy as well as the larger, often dynastically oriented conditions under which particular Bibles were created.

"There is a puzzling disconnect between rising income inequality and public opinion in the United States. One might think--and many politicians argue-- that as inequality increases the public on the losing side of the inequality divide would demand more redistributive action from government. But many Americans have not demanded these policies. Indeed, Americans have trouble identifying their own positions in the changing economic hierarchy; the public's appetite for economic redistribution has remained relatively unchanged; and the American social safety net has not become more generous. The authors argue that this cannot be explained solely by voter ignorance or ideological commitments. Instead they contend that Americans are increasingly insulated from the reality of inequality by increasing geographical segregation from the rich. And, as their economic anxiety increases, in an effort to feel better about themselves, they tend to compare themselves not to the rich but to those who are lower down on the socio-economic scale"--

Surpassing traditional disciplinary boundaries of art history, this book is recommended for both specialists on Japan and interested readers of global urban studies. It is a fascinating account of the intricacies of Kyoto urban space and daily life, and the politics behind their representation. This book, which must have taken years to complete, provides a standard for future research comparing capitalscapes across space and time and international exhibitions on the topic.

Now available to an English-speaking audience, this book presents a groundbreaking theoretical analysis of memory, identity and culture. It investigates how cultures remember, arguing that human memory exists and is communicated in two ways, namely inter-human interaction and in external systems of notation, such as writing, which can span generations. Dr Assmann defines two theoretical concepts of cultural memory, differentiating between the long-term memory of societies, which can span up to 3,000 years, and communicative memory, which is typically restricted to 80 to 100 years. He applies this theoretical framework to case studies of four specific cultures, illustrating the function contexts and specific achievements, including the state, international law, religion and science. Ultimately, his research demonstrates that memory is not simply a means of retaining information, but rather a force that can shape cultural identity and allow cultures to respond creatively to both daily challenges and catastrophic changes.

Think tanks are proliferating. Although they are outside of government, many of these policy research institutes are perceived to influence political thinking and public policy. This book develops ideas about policy networks, epistemic communities and policy learning in relation to think tanks.

From the early sixteenth to the early nineteenth centuries, Spain was regarded as a unique social and political community -- the most exalted, the most feared, the most despised, and the most discussed since the Roman Empire. In this important book, Anthony Pagden offers an incisive analysis of the lasting influence of the Spanish Empire in the history of early modern Europe and of its place in the European and Spanish American political imagination.

The essays in this important new collection explore the diverse, unexpected, and controversial ways in which the idea of civil society has recently entered into populist politics and public debate throughout Africa. In a substantial introduction, anthropologists Jean and John Comaroff offer a critical theoretical analysis of the nature and deployment of the concept—and the current debates surrounding it. Building on this framework, the contributors investigate the "problem" of civil society across their regions of expertise, which cover the continent. Drawing creatively on one another's work, they examine the impact of colonial ideology, postcoloniality, and development practice on discourses of civility, the workings of everyday politics, the construction of new modes of selfhood, and the pursuit of moral community. Incisive and original, the book shows how struggles over civil society in Africa reveal much about larger historical forces in the post-Cold War era. It also makes a strong case for the contribution of historical anthropology to contemporary discourses on the rise of a "new world order."

Abstract: The wall, as a practice and an imagination, involves an engagement with modes of producing fear in the contemporary moment. This research explores the relationships between the walling imagination in the weaponized field of the Moroccan-built wall in the Western Sahara and the political in its making of the present. The question I explore ethnographically is: What are the ways in which the political is perpetually enacted vis-à-vis the walling imagination? From my ethnographic site—the Saharawi refugee camps—I engage with Saharawi everydayness in navigating violent structural confinements: the wall, the camp, the national liberation master plan, and the performances of refugeeness. My argument goes beyond the historical formation of the Saharawi national liberation movement to look at the constituents of the political laboratory concerned with experimenting with the permanent present. In this formulation, the aesthetics of violence in the Western Sahara are of a global logic whereby violence in its walling modality doesn't exist outside of capital. The making of the present does not become about the past or the future, but rather about experimenting with the different existing structures Saharawis navigate.

The Politics of Imagination offers a multidisciplinary perspective on the contemporary relationship between politics and the imagination. What role does our capacity to form images play in politics? And can we define politics as a struggle for people's imagination? As a result of the increasingly central place of the media in our lives, the political role of imagination has undergone a massive quantitative and a qualitative change. As such, there has been a revival of interest in the concept of imagination, as the intimate connections between our capacity to form images and politics becomes more and more evident. Bringing together scholars from different disciplines and theoretical outlooks, The Politics of Imagination examines how the power of imagination reverberates in the various ambits of social and political life: in law, history, art, gender, economy, religion and the natural sciences. And it will be of considerable interest to those with contemporary interests in philosophy, political philosophy, political science, legal theory, gender studies, sociology, nationalism, identity studies, cultural studies, and media studies.

Three religious scholars delve into the potential of literature as a site of radical transformation. We are living in a time of radical uncertainty, faced with serious political, ecological, economic, epidemiological, and social problems. What brings scholars of religion Constance Furey, Sarah Hammerschlag, and Amy Hollywood together in this volume is a shared conviction that "reading helps us live with and through the unknown," including times like these. They argue that what we read and what reading itself demands of us open new ways of imagining our political futures and our lives. Each chapter in this book suggests different ways to characterize the object of devotion and the stance of the devout subject before it. Furey writes about devotion in terms of vivification, energy, and artifice; Hammerschlag in terms of commentary, mimicry, and fetishism; and Hollywood in terms of anarchy, antinomianism, and atopia. They are interested in literature not as providing models for ethical, political, or religious life, but as creating the site in which the possible—and the impossible—transport the reader, enabling new forms of thought, habits of mind, and ways of life. Ranging from German theologian Martin Luther to French-Jewish philosopher Sarah Kofman to American poet Susan Howe, this volume is not just a reflection on forms of devotion and their critical and creative import, but is also a powerful enactment of devotion itself.

After four decades of British rule in colonial Kenya, a previously unknown ethnic name — "Luyia" — appeared on the official census in 1948. The emergence of the Luyia represents a clear case of ethnic "invention." At the same time, current restrictive theories privileging ethnic homogeneity fail to explain this defiantly diverse ethnic project, which now comprises the second-largest ethnic group in Kenya. In *Cartography and the Political Imagination*, which encompasses social history, geography, and political science, Julie MacArthur unpacks Luyia origins. In so doing, she calls for a shift to understanding geographic imagination and mapping not only as means of enforcing imperial power and constraining colonized populations, but as tools for articulating new political communities and dissent. Through cartography, Luyia ethnic patriots crafted an identity for themselves characterized by plurality, mobility, and cosmopolitan belonging. While other historians have focused on the official maps of imperial surveyors, MacArthur scrutinizes the ways African communities adopted and adapted mapping strategies to their own ongoing creative projects. This book marks an important reassessment of current theories of ethnogenesis, investigates the geographic imaginations of African communities, and challenges contemporary readings of community and conflict in Africa.

In this book, *The Boundaries of Afghans' Political Imagination*, the author seeks an answer to the question of how tradition, specifically its normative-axiological aspects, shapes the political attitudes and actions of the Afghans. The author points to two different concepts of social order which are moulded by the Pashtunwali: on the one hand, a tribal code which is part of Pashto language tradition; and on the other hand, by Sufism, the religious and philosophical current in Islam expressed mainly in the Dari (Persian) language. The two systems offer a different hierarchy of values, and organize social reality by referring to two different models of order: the circle and the pyramid. While making an in-depth

analysis of the topic, the author asserts that the social organization of the Pashtuns is based on the principle of representation and consensus. Tribalism is shaped in the structure of a circle, in which a group is the fundamental category. Where tribal structure no longer performs its regulatory and organizational functions, the pattern of social order is offered by the Sufi Brotherhoods, which had long been very popular and powerful in this part of Asia. The hierarchical organization of Sufism, based on a disciple-master relationship and the principle of authoritarianism, gradually established the structure of the pyramid as a model of social order, and also of political order. Religious Sufi Brotherhoods became the most accessible leadership pattern, besides the tribal one, to be fixed in the Afghans' social imagination. This analysis from the perspective of sociocultural and political anthropology will be indispensable for those interested in Afghan and Islamic societies.

This collection of essays, presented as a tribute to the career of Lois Green Schwoerer, the highly-esteemed scholar of early modern British history, explores the several topics which have been central to her interests: politics, political thought, and the role of women in later Stuart Britain. Through two related sections, on the politics of violence and revolutions, and on the play of political imagination, American and British scholars address Professor Schwoerer's pioneering brief for the role of radicalism in the three decades spanning the Restoration and the Revolution: Professor Schwoerer offers her own view and summary of that 'wicked and turbulent' era in response. Throughout, the articles are ultimately concerned with the underlying issue of sovereignty, coming to terms with the contradictions and continuing tensions between a desire for monarchical stability and the fear of an emerging absolutism an issue not unique to the Restoration era. Whether looking back to the early career of Thomas Hobbes, the antecedents of patriarchy and ancient constitutionalism, or the trial and execution of Charles I, they see the Restoration and Revolution in the broader context of the whole seventeenth century. Professor HOWARD NENNER teaches in the Department of History, Smith College. Contributors: MARK GOLDIE, JANELLE GREENBERG, TIM HARRIS, HOWARD NENNER, LINDA LEVY PECK, J.G.A. POCOCK, GORDON SCHOCHET, HILDA L. SMITH, STEVEN ZWICKER, MELINDA ZOOK, LOISGREEN SCHWOERER.

This book traces a genealogy of political dandyism in literature. Dandies abstain from worldly affairs, and politics in particular. As an enigmatic figure, or a being of great eccentricity, it was the dandy that haunted the literary and cultural imagination of the nineteenth century. In fact, the dandy is often seen as a quintessential nineteenth-century figure. It was surprising, then, when at the beginning of the twenty-first century this figure returned from the past to an unexpected place: the very heart of European politics. Various so-called populist leaders were seen as political dandies. But how could that figure that was once known for its aversion towards politics all of a sudden become the protagonist of a new political paradigm? Or was the dandy perhaps always already part of a political imagination? This study charts the emergence of this political paradigm. From the dandy's first appearance to his latest resurrection, from Charles Baudelaire to Jean-François Lyotard, from dandy-insects to a dandy-Christ, this book follows his various guises and disguises.

"Who were 'the folk'? This question has haunted generations of radicals and reactionaries alike. The Folk traces the musical culture of these elusive figures in Britain and the US during a crucial period from 1870 to 1930, and beyond to the contemporary alt-right. It follows an insistent set of disputes surrounding the practice of collecting, ideas of racial belonging, the poetics of nostalgia, and the pre-history of European fascism. It is the biography of a people who exist only as a symptom of the modern imagination and the archaeology of a landscape directing the flow of global politics today"--

A recent trend in contemporary western political theory is to criticize it for implicitly trying to "conquer," "displace" or "moralize" politics. James Wiley's book takes the "next step," from criticizing contemporary political theory, to showing what a more "politics-centered" political theory would look like by exploring the meaning and value of politics in the writings of Max Weber, Carl Schmitt, Paul Ricoeur, Hannah Arendt, Sheldon Wolin, Claude Lefort, and Ernesto Laclau and Chantal Mouffe. These political theorists all use the concept of "the political" to explain the value of politics and defend it from its detractors. They represent state-centered, republic-centered and society-centered conceptions of politics, as well as realist, authoritarian, idealist, republican, populist and radical democratic traditions of political thought. This book compares these theorists and traditions of "the political" in order to defend politics from its critics and to contribute to the development of a politics-centered political theory. Politics and the Concept of the Political will be a useful resource to general audiences as well as to specialists in political theory.

Publisher Description

The Revival of Political Imagination offers a unique examination of the methodological aspects of utopia. Discussing utopia as a tool for social criticism, method and imaginative spaces - rather than in terms of its content - this volume analyses the function of utopias, to develop utopias as methodology and to show how instrumental utopian modes of thought can be in such diverse fields such as education, labour, and housing. Including discussions of traditional and contemporary utopias, as well as various forms of expression of utopian hope, from literature to social science and cultural practices, The Revival of Political Imagination is both analytical and practical in its elucidation of how political theory can function to foster our imaginative skills.

This book presents the results of a large-scale experiment into interpretations of the metaphor "the Nation as a Body" among 1,800+ respondents from 30 linguistic and cultural backgrounds. In this first account of an empirical study of cross-cultural global metaphor interpretation of that scale, Musolff confirms that the meanings of metaphors are complex, culturally mediated and may differ for senders and recipients. The book provides a historical and cultural map of the traditions underlying differences in how the nation as a body - or, "the body politic" - is understood. Musolff challenges the hypotheses of the universality of "the nation" as a predominantly male-gendered and hierarchically organized concept and, in so doing, puts into question some of the key presuppositions of traditional historical and cognitive approaches to metaphor. For scholars and students of figurative language, the book lays out methodological foundations for cross-cultural metaphor comparison and reveals hidden meaning differences in political metaphor in English as lingua franca.

The nature and function of the North Atlantic Treaty Organization (NATO) are uncertain now that the alliance has accomplished its primary objective of defending Western Europe from the perceived Soviet threat. Despite uncertainty about NATO's role in the post-Cold War world, its political and military leaders agree that it can continue to play a vital part in enhancing European security and maintaining international stability. This superb analysis explores the evolving functions and future directions of this unique organization, paying particular attention to the political cultures and goals of its member states. The Promise of Alliance is important reading for students and scholars of international relations, foreign affairs, and political theory.

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