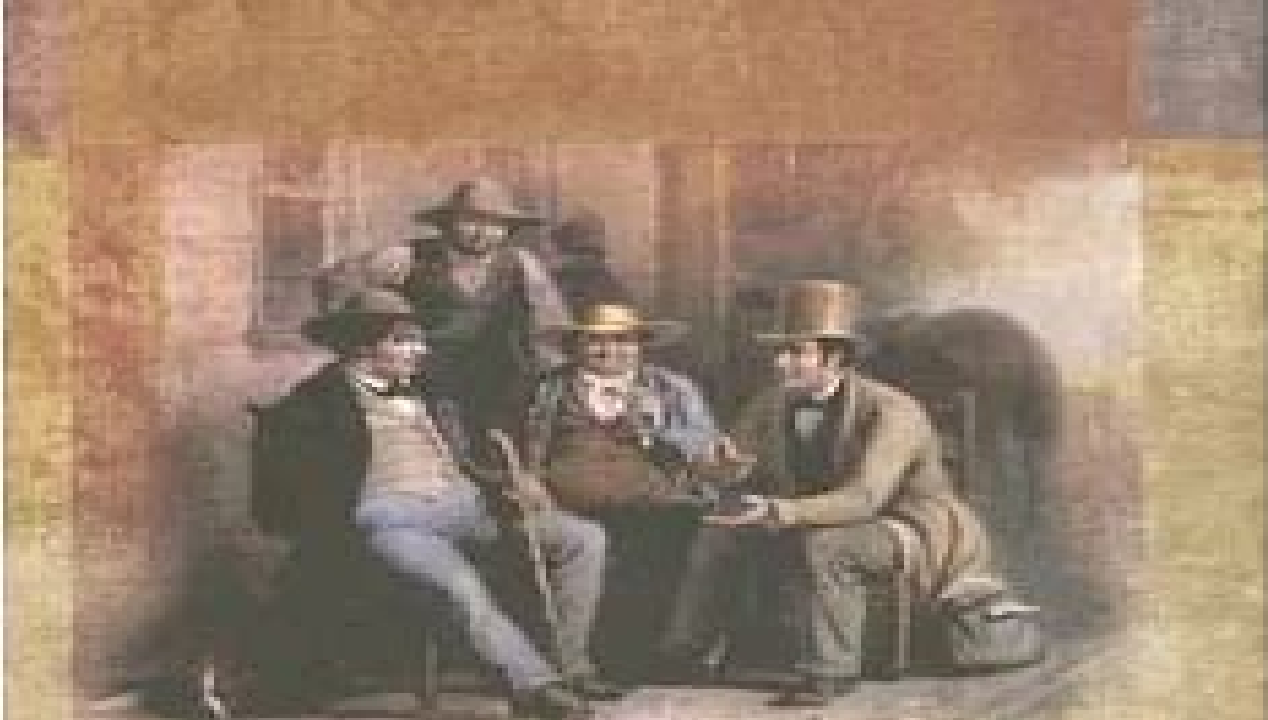




Beyond Practical Virtue

A Defense of Liberal
Democracy through Literature

JOEL A. JOHNSON

Beyond Practical Virtue A Defense Of Liberal Democracy Through Literature

Stephen J. Mexal



Beyond Practical Virtue A Defense Of Liberal Democracy Through Literature:

Beyond Practical Virtue Joel A. Johnson, 2007 Why hasn't democracy been embraced worldwide as the best form of government? Aesthetic critics of democracy such as Carlyle and Nietzsche have argued that modern democracy, by removing the hierarchical institutions that once elevated society's character, turns citizens into bland, mediocre souls. Joel A. Johnson now offers a rebuttal to these critics, drawing surprising inspiration from American literary classics. Addressing the question from a new perspective, Johnson takes a fresh look at the worth of liberal democracy in these uncertain times and tackles head-on the thorny question of cultural development. Examining the novels of James Fenimore Cooper, Mark Twain, and William Dean Howells, he shows that through their fiction we can gain a better appreciation of the rich detail of everyday life, making the debate relevant to contemporary discussions of liberal democracy. Johnson focuses on an issue that liberals have inadequately addressed: whether people tend to develop fully as individuals under liberal democracy when such a regime does little formally to encourage their development. He argues that though the liberal fear of state-guided culture is well-founded, it should not prevent us from evaluating liberalism's effect on individual flourishing. By extending the debate over the worthiness of liberal democracy to include democracy's effect on individual development, he contends that the democratic experience is much fuller than the aristocratic one and thus expands the faculties of its citizens. Critics of American democracy such as John Rawls have sought to transform it into a social or egalitarian democracy in the European style. Johnson shows that neither the debate between Rawls and his communitarian critics nor the ongoing discussion of the globalization of American values adequately addresses the fundamental critique of democratic culture advanced by the aesthetic critics. Johnson's cogent analysis reaches out to those readers who are ready for a more comprehensive evaluation of liberal democracy, offering new insight into the relationship between the state and the individual while blazing new trails in the intersection of politics and literature.

Reading for Liberalism Stephen J. Mexal, 2020-04-01 Founded in 1868, the *Overland Monthly* was a San Francisco-based literary magazine whose mix of humor, pathos, and romantic nostalgia for a lost frontier was an immediate sensation on the East Coast. Due in part to a regional desire to attract settlers and financial investment, the essays and short fiction published in the *Overland Monthly* often portrayed the American West as a civilized evolution of, and not a savage regression from, eastern bourgeois modernity and democracy. Stories about the American West have for centuries been integral to the way we imagine freedom, the individual, and the possibility for alternate political realities. *Reading for Liberalism* examines the shifting literary and narrative construction of liberal selfhood in California in the late nineteenth century through case studies of a number of western American writers who wrote for the *Overland Monthly*, including Noah Brooks, Ina Coolbrith, Bret Harte, Jack London, John Muir, and Frank Norris, among others. *Reading for Liberalism* argues that Harte, the magazine's founding editor, and the other members of the *Overland* group critiqued and reimagined the often invisible fabric of American freedom. *Reading for Liberalism* uncovers and examines in the text of the

Overland Monthly the relationship between wilderness literature race and the production of individual freedom in late nineteenth century California

Damned If You Do Margaret S. Hrezo, John M. Parrish, 2010-03-18 Problems of individual moral choice have always been closely bound up with the larger normative concerns of political theory There are several reasons for this continuing connection First the value conflicts involved in private moral choice often find themselves reproduced on the public stage for example states may find it difficult to do right by both justice and mercy in much the same way individuals do Second we frequently find conflicts among the values at stake in individual life and public life such that the moral choice we must make is between private and public goods Loosely speaking choices which express these conflicts are what philosophers call moral dilemmas choices in which no matter what one does one will be forfeiting some important moral good in which wrongdoing is to some degree inescapable in which one is perhaps literally damned if one does and damned if one doesn't The eight essays collected in this volume explore the philosophical problem of moral dilemmas as that problem finds expression in ancient drama classic and contemporary novels television film and popular fiction They consider four main types of dilemmas In the first section the authors examine dilemmas associated with political stability and regime change as expressed in the HBO television series Deadwood and in Stephen King's novels and short stories The second section confronts dilemmas associated with public leadership considering the ethical conflicts in Aeschylus's classical dramas The Suppliants Tolkien's Lord of the Rings and in the contemporary FOX television series 24 In the volume's third section the authors examine dilemmas of institutional evil specifically slavery as they emerge in Harriet Beecher Stowe's classic novel Uncle Tom's Cabin and in J K Rowling's Harry Potter novels Finally the collection considers dilemmas of community and choice in Toni Morrison's novel Paradise and in the contemporary film A Simple Plan

Politics on a Human Scale Jeff Taylor, 2013-09-27 Featuring a foreword by Congressman Glen Browder Politics on a Human Scale examines political decentralization in the United States from the founding of the republic to the present Part of the desirable equilibrium is a sense of proportionality Some sizes some amounts some levels are more appropriate than others Decentralism is the best political tool to ensure equilibrium to promote proportionality and to obtain appropriate scale Power distribution should be as wide as possible Government functions should be as close to the people as practicable In this way individual human beings are not swallowed by a monstrous Leviathan Persons are not at the mercy of an impersonal bureaucracy led by the far away few Decentralism gives us politics on a human scale It gives us more democracy within the framework of a republic The longest chapters in the book deal with crucial turning points in U S history specifically when decentralists lost the upper hand in the two major political parties Decentralism in our nation runs deep both intellectually and historically It also has considerable popular support Yet today it is a virtual political orphan In Washington neither major political party is serious about dispersing power to lower levels of government or to the people themselves Still there are dissident politicians and political movements that remain committed to the decentralist principle Power needs to be held in check partly through

decentralization because power holds a great and dangerous attraction for humans Recognition of this human tendency is the first step in guarding against it and getting back on a better path

Traveling Back Susan McWilliams, 2014-01-15 We live in a global age an age of vast scale and speed an age of great technological and economic and environmental change in conditions our ancestors could hardly have imagined What does this compression of geographical and temporal scale mean for our political thinking Do we need new modes of political thought or a new kind of political imagination How might we begin to develop a truly global political theory Against the common belief that we need a wholly new political theory for our global age Susan McWilliams argues that the best foundation is already behind us and can be found by traveling back In doing this revisiting the history of political thought with a mind to the questions accompanying globalization it becomes clear that the greatest tool for understanding our new world lies in one of the oldest themes in Western political theory travel Since the beginnings of Western political thought the ancient Greeks referred to travel as *theoria* political theorists have used images of travel to illuminate the central questions of globalization where travel stories appear we find serious reflection about how to live in cross cultural and interconnected political conditions Here we find attention to the contingency of political identity to hybridity and to the threats of colonialism and imperialism We even find self critical questioning about the dangers that face political theorists who want to think globally In *Traveling Back* McWilliams uncovers the rich travel story tradition of political theorizing that speaks directly to the problems of our age She explores why this travel story tradition has been so long neglected especially in this time when we need its wisdom and she calls for its rediscovery In order to move forward toward a global political theory as McWilliams eloquently demonstrates we must first learn to travel back

The World of Antebellum America Alexandra Kindell, 2018-09-20 This set provides insight into the lives of ordinary Americans free and enslaved in farms and cities in the North and the South who lived during the years of 1815 to 1860 Throughout the Antebellum Era resonated the theme of change migration urban growth the economy and the growing divide between North and South all led to great changes to which Americans had to respond By gathering the important aspects of antebellum Americans lives into an encyclopedia *The World of Antebellum America* provides readers with the opportunity to understand how people across America lived and worked what politics meant to them and how they shaped or were shaped by economics Entries on simple topics such as bread and biscuits explore workers need for calories the role of agriculture and gendered divisions of labor while entries on more complex topics such as aging and death disclose Americans feelings about life itself Collectively the entries pull the reader into the lives of ordinary Americans while section introductions tie together the entries and provide an overarching narrative that primes readers to understand key concepts about antebellum America before delving into Americans lives in detail

Annual Bibliography of English Language and Literature Modern Humanities Research Association, 2007 Includes both books and articles

Choice, 2007

The Plains Political Tradition Jon Lauck, John E. Miller, Donald C. Simmons (Jr.), 2011 First impressions of the political

landscape in South Dakota tend towards an assumption of hard line conservatism and yet such a conclusion barely scratches the surface of what constitutes political tradition in the Mount Rushmore State Editors Jon K Lauck John E Miller and Donald C Simmons Jr have drawn together twelve essays on disparate topics in order to consider the state s underlying political culture Each essay addresses an aspect of history politics or art subtly exposing the contradictory nature of South Dakotans and elucidating the many elements that comprise the larger political tradition Scholars from around the country consider topics such as war and peace literature environmentalism the American Indian Movement left wing and liberal politics immigration and defeat With each essay the discussion builds upon itself allowing the reader to develop a fuller sense of where South Dakota fits into the growing study of political culture in modern society **The British National**

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