

The American Political Tradition And Men Who Made It Richard Hofstadter

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The Conservative Affirmation Willmoore Kendall 2022-09-06 Maverick political scientist Willmoore Kendall predicted the triumph of conservatism. Upon the 1963 publication of Kendall's *The Conservative Affirmation*, his former Yale student William F. Buckley, Jr. called him "one of the most superb and original political analysts of the 20th century," but even Buckley shook his head at what appeared to be Kendall's "baffling optimism." During the 60's, Kendall stood apart from the mainstream conservative movement which he accused of being anti-populist and of "storming American public opinion from without" by wrongly assuming that the American people were essentially corrupt and "always ready to sell their votes to the highest bidder." Kendall believed that Americans would come to actively realize the conservatism which they had always actually lived.

Democracy, Liberty, and Property Francis William Coker 1942

The Idea of a Party System Richard Hofstadter 1969 This volume traces the historical processes in thought by which American political leaders slowly edged away from their complete philosophical rejection of a party and hesitantly began to embrace a party system. The author's analysis of the idea of party and the development of legitimate opposition offers fresh insights into the political crisis of 1797-1801, on the thought of George Washington, Thomas Jefferson, James Madison, James Monroe, Martin Van Buren, and other leading figures, and on the beginnings of modern democratic politics.

Natural Rights and the New Republicanism Michael P. Zuckert 2011-06-27 In *Natural Rights and the New Republicanism*, Michael Zuckert proposes a new view of the political philosophy that lay behind the founding of the United States. In a book that will interest political scientists, historians, and philosophers, Zuckert looks at the Whig or opposition tradition as it developed in England. He argues that there were, in fact, three opposition traditions: Protestant, Grotian, and Lockean. Before the English Civil War the opposition was inspired by the effort to find the "one true Protestant politics--an effort that was seen to be a failure by the end of the Interregnum period. The Restoration saw the emergence of the Whigs, who sought a way to ground politics free from the sectarian theological-scriptural conflicts of the previous period. The Whigs were particularly influenced by the Dutch natural law philosopher Hugo Grotius. However, as Zuckert shows, by the mid-eighteenth century John Locke had replaced Grotius as the philosopher of the Whigs. Zuckert's analysis concludes with a penetrating examination of John Trenchard and Thomas Gordon, the English "Cato," who, he argues, brought together Lockean political philosophy and pre-existing Whig political science into a new and powerful synthesis. Although it has been misleadingly presented as a separate "classical republican" tradition in recent scholarly discussions, it is this "new republicanism" that served as the philosophical point of departure for the founders of the American republic.

The American Political Tradition Richard Hofstadter 2011-12-21 *The American Political Tradition* is one of the most influential and widely read historical volumes of our time. First published in 1948, its elegance, passion, and iconoclastic erudition laid the groundwork for a totally new understanding of the American past. By writing a "kind of intellectual history of the assumptions behind American politics," Richard Hofstadter changed the way Americans understand the relationship between power and ideas in their national experience. Like only a handful of American historians before him—Frederick Jackson Turner and Charles A. Beard are examples—Hofstadter was able to articulate, in a single work, a historical vision that inspired and shaped an entire generation.

Anti-intellectualism in American Life Richard Hofstadter 1963 A book which throws light on many features of the American character. Its concern is not merely to portray the scornors of intellect in American life, but to say something about what the intellectual is, and can be, as a force in a democratic society.

Leftward Ho! Philip Abbott 1993 This first biography of V.F. Calverton gives a provocative intellectual history of the development of American bohemia and radicalism and "wars" about "sex," "lit," and "party."

Deliver the Vote Tracy Campbell 2005 A history of election fraud in the United States exposes the ways in which political culture is diminished by election corruption, citing such practices of ballot stuffing, voter intimidation, and returns manipulation while explaining how election reform practices have only changed the methods through which corruption occurs.

Great Issues in American History Richard Hofstadter 1958 Volume II gathers documents from the period of the Revolution through the Jacksonian era, up to the Civil War and the Emancipation. To fit both Colonial and Early National courses, documents covering 1765-1776 appear at the beginning of this volume and at the end of Volume I.

John Adams, Founder of the American Political Tradition Barbara Bennett Peterson 2014-03-01 This is an excellent full length biography of Americas second president who was the Colossus of Independence arguing for the passage of the Declaration of Independence on the floor of the Second Continental Congress. Adams venerated political writings established the framework for our nations government on the state and federal levels. A fine judge of character, Adams nominated George Washington to lead the Continental Army, negotiated foreign loans to aid the Revolution, gained recognition for Americas independence abroad, and was part of the diplomatic team ending the Revolutionary War with the Treaty of 1783. Chosen as Americas first ambassador to Britain, Adams renewed amicable relations with the former mother country. Through his political writings, Adams influenced the framework for the U.S. Constitution with his earlier state constitution for Massachusetts. Elected as Vice President when George Washington was elected first U.S. President, Adams established the ground rules for the U.S. Senate to operate, presiding as he did over that august legislative body. He served as Washingtons right hand man and when elected to the presidency himself in 1796 he carried on Washingtons no entangling alliances policies and made his own decision to keep the U.S. out of a full-scale war with France during the French Revolution. His Puritan New England background buttressed his sense of morality which he infused into every document he wrote and which dictated his close family relationships especially with his wife Abigail Smith Adams. John Adams was the thinker for the revolutionary generation who incorporated all elements of the American political tradition such as republicanism, the separation of powers, the compact theory for governments creation, the separation of church and state, the need for public education, the necessity for all citizens to enjoy the guarantees outlined later in the Bill of Rights, and the concept that the federal government should rise above the states. The brainpower of John Adams, through his notable documents and treatises, established the American political tradition. This book, covering Adams life chapters from birth to death, shows in both public and private life how John Adams was morality triumphant, and was one of the most intelligent of the Founding Fathers.

Autocratic Tradition and Chinese Politics Zhengyuan Fu 1993 This book examines the Chinese political tradition over the past two thousand years and argues that the enduring and most important feature of this tradition is autocracy. The author interprets the communist takeover of 1949 not as a revolution but as a continuation of the imperial tradition. The book shows how Mao Zedong revitalised this autocratic tradition along five lines: the use of ideology for political control; concentration of power in the hands of a few; state power over all aspects of life; law as a tool wielded by the ruler, who is himself above the law; and the subjection of the individual to the state. Using a statist approach, the book argues that in China political action of the state has been the single most important factor in determining socio-economic change.

The United States Richard Hofstadter 1976

Deterring Criminals Jeffrey Leigh Sedgwick 1980

Social Darwinism in American Thought Richard Hofstadter 1992-09 *Social Darwinism in American Thought* portrays the overall influence of Darwin on American social theory and the notable battle waged among thinkers over the implications of evolutionary theory for social thought and political action. Theorists such as Herbert Spencer and William Graham Sumner adopted the idea of the struggle for existence as justification for the evils as well as the benefits of laissez-faire modern industrial society. Others such as William James and John Dewey argued that human planning was needed to direct social development and improve upon the natural order. Hofstadter's classic study of the ramifications of Darwinism is a major analysis of the social philosophies that animated intellectual movements of the Gilded Age and the Progressive Era.

The Politics of John Dewey Gary Bullert 1983 John Dewey was one of the foremost social and political philosophers of the twentieth century. He worked to reorient philosophy toward the concrete problems of humankind and tirelessly addressed himself to the public issues of his day, remaining at the center of heated intellectual and public controversy. This book contains the most complete documentary account of Dewey's political thought and activities available. Dewey's enduring insights into democratic politics are still relevant today. Dewey grounded his political ideals historically within the American democratic experience and sought to adapt Jeffersonian idealism to the corporate-industrial age. Like Jefferson, Dewey maintained that the roots of the American political tradition are moral, not merely a means to material gain. Dewey's theory of democracy was designed to reconcile freedom with authority, social stability with the need for reform, and universal standards with specific circumstances. Dewey maintained an unyielding commitment to scientific intelligence and free critical thought. He recognized that at the heart of all policy making is a value judgment. Nevertheless, he held that rational grounds can be found to justify some courses of conduct as more valid than others. By examining Dewey's political activities, *The Politics of John Dewey* assesses the viability of pragmatic liberalism by its own standard and describes the significant contributions of this influential American philosopher.

The Natural Rights Republic Michael P. Zuckert 1996 In *The Natural Rights Republic*, political theorist Michael Zuckert counters contemporary confusion by offering an insightful study of the concept that dominated the mindset of the founding generation, the natural rights philosophy. Zuckert offers a new treatment of the theme of self-evident truths and further plumbs the depths of the natural rights philosophy by examining Jefferson's *Notes on Virginia* and related writings.

Marching on Washington Lucy G. Barber 2004-04-05 When Jacob Coxey's army marched into Washington, D.C., in 1894, observers didn't know what to make of this concerted effort by citizens to use the capital for national public protest. By 1971, however, when thousands marched to protest the war in Vietnam, what had once been outside the political order had become an American political norm. Lucy G. Barber's lively, erudite history explains just how this tactic achieved its transformation from unacceptable to legitimate. Barber shows how such highly visible events contributed to the development of a broader and more inclusive view of citizenship and transformed the capital from the exclusive domain of politicians and officials into a national stage for Americans to participate directly in national politics.

The Paranoid Style in American Politics, and Other Essays Richard Hofstadter 2008 Imparting an invaluable perspective on contemporary domestic affairs, a classic work of political theory examines the competing forces in American political discourse and how fringe groups can influence--and derail--the larger agendas of a political party. Reprint. 12,500 first printing.

Between the Norm and the Exception William E. Scheuerman 1994 "In this well-written, brilliantly researched and provocative work, Bill Scheuerman has analyzed a little-known chapter of twentieth-century intellectual history: the encounter between Carl Schmitt, named the jurist of the Third Reich, and two members of the Frankfurt School: Otto Kirchheimer and Franz Neumann.... This will be compelling and captivating reading for anyone interested in continental social and political thought in the twentieth century." -- Seyla Benhabib, Harvard University "Winner, 1996 Elaine and David Spitz Book Prize for the best book on liberal and democratic theory, Conference for the Study of Political Thought. Winner, 1994 First Book Prize, Foundations of Political Thought Organized Section, American Political Science Association." Between the Norm and the Exception contributes historical insight to the ongoing debate over the future of the rule of law in welfare-state capitalist democracies. The core issue is whether or not society can offer its citizens welfare-state guarantees and still preserve the liberal vision of a norm-based legal system. Franz Neumann and Otto Kirchheimer, in an age dominated by Hitler and Stalin, sought to establish a sound theoretical basis for the "rule of law" ideal. As an outcome of their sophisticated understanding of the liberal political tradition, their writings suggest a theoretical missed opportunity, an alternative critical theory that might usefully be applied in understanding (and perhaps countering) the contemporary trend toward the deformalization of law.

Abraham Lincoln and the American Political Tradition John L. Thomas 1986

The Dance with Community Robert Booth Fowler 1991 Not an essay in normative political philosophy, but a discussion of the present-day developments in American political thought as they focus on community. Fowler (political science, U. of Wisconsin) tells the story of the coming of age of community in the thought of American political intellectuals and provides measured analysis and reflection on some of the directions in which thinking about community has proceeded. Annotation copyrighted by Book News, Inc., Portland, OR

The Age of Reform Richard Hofstadter 1955 At the heart of poetic tradition is a figure of abandonment, a woman forsaken and out of control. She appears in writings ancient and modern, in the East and the West, in high art and popular culture produced by women and by men. What accounts for her perennial fascination? What is her function—in poems and for writers? Lawrence Lipking suggests many possibilities. In this figure he finds a partial record of women's experience, an instrument for the expression of religious love and yearning, a voice for psychological fears, and, finally, a model for the poet. Abandoned women inspire new ways of reading poems and poetic tradition.

The American Political Tradition and the Men who Made it Richard Hofstadter 1989 A revised edition of the classic study of American politics from the Founding Fathers to FDR.

The Anti-federalists and Early American Political Thought Christopher M. Duncan 1995 "This book presents the "forgotten" thought of the Anti-Federalists as an important alternative to the Federalist tradition in American political history. In tracing Anti-Federalist concepts from their origins in prerevolutionary Congregationalist theology through to the writing of the U.S. Constitution, Duncan shows that Anti-Federalist theory underscores the religious, localist, and communitarian origins of the American political tradition. He argues that the Anti-Federalists were indeed the true representatives of the American Revolution and the political arrangements that resulted from it - men of a localist, communitarian faith in which political participation is an end in itself rather than a means to other objectives. As such, he concludes, the course bolstered by the Anti-Federalists represents a viable "road not taken" in America's national heritage." "Duncan challenges the dominant view among scholars of the American Anti-Federalists and counters the impression that the Anti-Federalists were liberals whose fear of government and power left them unable to articulate and to construct a lasting political association. Duncan shows that the Anti-Federalists engaged in a rigorous defense of republican political community and its associate ideal of public happiness, in contrast to the liberal ideal of private happiness expressed by their Federalist counterparts." "The Anti-Federalists and Early American Political Thought offers insights into a tradition of American political discourse that is relevant to contemporary arguments within political theory. The book will be of interest to students of political philosophy, American government and politics, and early American history."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The Soul of Latin America Howard J. Wiarda 2001 This text shows that to understand Latin America's political culture, one must look beyond the political history of the region. The author explores an array of Iberian and Latin American social, economic, institutional, cultural and religious factors from ancient times to the present day.

Great Issues in American History Richard Hofstadter 1958

From Many, One Richard C. Sinopoli 1996-12-30 Unique among readers in American political and social thought, *From Many, One* is a broad and balanced anthology that explores the problem of diversity and American political identity throughout American history. From the classic texts of the American political tradition to diverse minority writings, this book offers a wide spectrum of ideas about identity, gender, immigration, race, and religion, and addresses how these issues relate to the concept of national unity. Covering the gamut of viewpoints from majority to minority, from conservative to radical, from assimilationist to separatist, the authors range from the Founding Fathers to Frederick Jackson Turner, from Abigail Adams to bell hooks and Catharine MacKinnon; from Abraham Lincoln to Malcolm X; from Roger Williams to Ralph E. Reed. Sinopoli's extensive introductory and concluding essays set the context for and draw out the implications of the fifty readings. The conclusion includes case studies of three minority groups—homosexuals, Mexican-Americans, and Chinese-Americans—to illustrate further the themes of the volume. Brief introductions to each reading and to each of the five sections provide background information. In examining one of the central questions of American public life—the issue of national diversity—*From Many, One* will be a useful text for courses in American political thought, sociology, American Studies, and American history.

The Age of Reform Richard Hofstadter 1955 Examines the urge for progress and reform from 1890 to 1940, describes the motives of the reformers and the opposition they faced

The Basic Symbols of the American Political Tradition Willmoore Kendall 1995-01-01 This thought-provoking book contributes important arguments to the fundamental debate over the place of equality in our political self-understanding. It will continue to be of immense interest to all serious students of American political thought.

Ideas in Action Stephen Eric Bronner 1999 Contemporary political theory has become alienated from politics. It often neither discusses concrete political events nor touches the world of political action. Stephen Eric Bronner wants to change that, and *Ideas in Action* takes a bold step in that direction. With elegance and power, Bronner surveys 20th century political traditions. In the process, he places theories and thinkers in their social, historical, and political contexts. His sweeping presentation is organized into four imaginatively articulated phases that signal the direction of political thinking in the twentieth century. Offering distinctive interpretations and criticisms, presenting a new internationalist perspective, Bronner imbues the text with original voices and primary sources from Adorno to Zetkin.

American Violence Richard Hofstadter 1971 Readings explore the events and effects of domestic violence throughout American history, based primarily on political, economic, and ethnic causes

Charter 88 Mark Evans 1995

Vietnam and the American Political Tradition Randall B. Woods 2003-02-24 Table of contents

Presidential Debates Kathleen Hall Jamieson 1988 How important are presidential debates today? To answer this question, the authors place modern debates in their cultural and historical context, tracing their origins and

development in the American political tradition, from the eighteenth century to the present, and concluding with some thoughtful suggestions for improving their current effectiveness.

great issues in american history 1958

The Thirties ; a Reconsideration in the Light of the American Political Tradition Claremont Men's College Seminars on the American Political Tradition 1968

The Nation Invisible Adam Joseph Gómez 2010 The tradition of American civil religion is core to American national identity and political thought. It has traditionally been studied in terms of how it works to integrate some groups into the American political community while excluding others. It has rarely been engaged with in a substantive fashion, taking into account the content and historical development of the civil religious tradition in America. In this dissertation, I argue that American civil religion is a continuous rhetorical tradition with a defined set of symbols, rituals, and tropes. Moreover, it is a level of discourse in American politics at which the issues of political sin and virtue, perfectibility, national telos, and ultimate ideals are addressed. It depicts the United States as having a particular relationship with God, akin to that depicted in the Old Testament between God and the ancient Israelites. An important difference between my work and the great majority of scholarship on American civil religion is the fact that it is more aligned with the legacy of Max Weber than it is with that of Emil Durkheim. Though I do not ignore questions of inclusion and exclusion in the American political community, my focus is on the ways in which a civil religious framework structures the way in which political figures act in the political sphere. Taking into account social, political, and theological influences, I examine in detail the speech of four pivotal figures in the post-Jacksonian development of American civil religion: John L. O'Sullivan, Abraham Lincoln, Woodrow Wilson, and William Jennings Bryan. I structure my examination of the civil religious framework of each of these men within three primary questions. One, does the individual prioritize liberty over equality, or vice versa? Two, where does he locate sin, and what is his understanding of that sin? Three, does he believe that the United States is obligated to model democracy to the world, or that the nation has a responsibility to actively proselytize democratic government? My dissertation is organized with a chapter on each of the above four men, except for Lincoln, the central figure in the American civil religious tradition. On Lincoln, I write two chapters, dividing his speech into priestly and prophetic strains, following the typology of Max Weber as adapted by Martin E. Marty.

America at 1750 Richard Hofstadter 1973 Demonstrates how the colonies developed into the first nation created under the influences of nationalism, modern capitalism and Protestantism.

Natural Rights Individualism and Progressivism in American Political Philosophy: Volume 29, Part 2 Ellen Frankel Paul 2012-08-27 "In 1776, the American Declaration of Independence appealed to "the Laws of nature and of Nature's God" and affirmed "these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness" In 1935, John Dewey, professor of philosophy at Columbia University, declared, "Natural rights and natural liberties exist only in the kingdom of mythological social zoology." These opposing pronouncements on natural rights represent two separate and antithetical American political traditions: natural rights individualism, the original Lockean tradition of the Founding; and Progressivism, the collectivist reaction to individualism which arose initially in the newly established universities in the decades following the Civil War"--

A History of American Political Theories Charles Merriam 2017-07-12 A History of American Political Theories is a comprehensive attempt to understand the full sweep of American political thought since the founding. Working within the liberal-progressive tradition, Merriam reviewed American political history in its entirety, from the founding down to his own day. He was not out to reduce political thought to a single element such as economics alone; his aim was to encompass the whole of modern social science. The political science of the liberal-progressive tradition has roots and assumptions that were born in this period and nurtured by scholars such as Merriam. The progressive tradition in general and Merriam in particular interpreted the rise of a new science of politics that would be required for the liberal-progressive world view he represented. His work stands at a momentous fork in the road; two great traditions of how American democracy should be understood, interpreted, and analyzed parted company and afterward each went their separate ways. These traditions are represented, respectively, by the founders and the liberal-progressives. There was much at stake in these academic debates, though the consequences were not entirely foreseen at the time. An overview of the authors, works, and general source material covered in History of American Political Theories is impressive. Merriam viewed the study of American democracy as an eclectic activity embracing the broadest definition of the social sciences, with particular emphasis on psychology. Such a transformation required that the social sciences be grouped as a whole rather than fragmented into separate and distinct academic departments.

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