

## The Conscience Of A Liberal Paul Krugman

"The most consistent and courageous—and unapologetic—liberal partisan in American journalism." —Michael Tomasky, New York Review of Books In this "clear, provocative" (Boston Globe) New York Times bestseller, Paul Krugman, today's most widely read economist, examines the past eighty years of American history, from the reforms that tamed the harsh inequality of the Gilded Age and the 1920s to the unraveling of that achievement and the reemergence of immense economic and political inequality since the 1970s. Seeking to understand both what happened to middle-class America and what it will take to achieve a "new New Deal," Krugman has created his finest book to date, a "stimulating manifesto" offering "a compelling historical defense of liberalism and a clarion call for Americans to retake control of their economic destiny" (Publishers Weekly). "As Democrats seek a rationale not merely for returning to power, but for fundamentally changing—or changing back—the relationship between America's government and its citizens, Mr. Krugman's arguments will prove vital in the months and years ahead." —Peter Beinart, New York Times

Gunnar Myrdal's *An American Dilemma* (1944) influenced the attitudes of a generation of Americans on the race issue and established Myrdal as a major critic of American politics and culture. Walter Jackson explores how the Swedish Social Democratic scholar, policymaker, and activist came to shape a consensus on one of America's most explosive public issues.

For centuries liberal minded men have been horrified by the pain and waste of war. From Erasmus, who saw war above all as a product of stupidity, to the Marxists who see it as a matter of class conflict, they have produced social theories to account for its occurrence and have tried to devise means to end it. Their prescriptions have been various. The central view of the Enlightenment was that wars would end when the ambitions of princes could be curbed by the sanity of ordinary men. At first the commercial classes seemed to be the new force that would produce this happy state, but by the end of the nineteenth century they themselves (the 'capitalists') were being stigmatized as the instigators of war.

Similarly, the nineteenth-century liberals at first believed that the rise of the new independent nation-states of Europe would lead to a permanent peace as the wishes of the masses (naturally peace-loving) were able to express themselves. Again, the supposed agents of peace were soon seen as a prime cause of wars. Despite these contradictions there have been certain continuing themes in the search for a means to end wars, and one of the most enlightening things in this book is the way in which it is possible to see how these themes recur in subtly different forms in different periods of history. Professor Howard traces them from the renaissance to our own time, through the social, political and intellectual groups that gave birth to them. Throughout the whole story runs the continuing contrast between those who hoped to find

a single cause for the disease, leading to a lasting cure, and those who understood that, in Professor Howard's words, 'this was a task which needs to be tackled afresh every day of our lives'.

"A new liberal theory awaits, one that properly acknowledges the fundamental values and commitments of theocrats and liberals alike."—from *The Liberal of Conscience* In recent years, the battle between liberalism and theocracy has taken center stage around the globe. To many it is a dispute that can only end in a confrontation of competing values and worldviews. In this bold new work, Lucas Swaine combines discussions of political philosophy and real-world events to provide solutions to this seemingly intractable conflict. By opening a dialogue between theocracy and liberalism and offering strategies for interacting with politically ambitious theocrats, Swaine offers new and vital perspectives on the role of religion in liberal, multicultural societies. Swaine begins by exploring the nature and development of theocratic communities and the moral and political challenges they pose to liberal societies. He argues that in their treatment of theocratic communities, liberal societies have failed to uphold their own stated principles of religious toleration. They have also neglected to formulate a suitable schema for treating theocratic communities ensconced in liberal democracies and to provide reasons for theocrats to affirm liberal institutions. Swaine calls upon liberals to redefine and reassert the fundamental importance of liberty of conscience. By doing so, liberal societies will reinvigorate their own traditions, while also assuaging religious conflict. In addition to philosophical arguments, Swaine proposes a new legal standard that offers theocratic communities quasi sovereignty within liberal democracies. Theocrats also have much to gain from embracing liberalism and the principle of liberty of conscience. Swaine argues that liberalism can be made more appealing to the values and concerns of theocrats if the liberal commitment to freedom of conscience is clarified and modified and if liberals take a fresh approach to conceptualizing and promulgating liberal principles, institutions, and laws.

Published in 1960 under the name of Arizona Senator Barry Goldwater, *The Conscience of a Conservative* is a greatly influential and significant book on the American conservative political movement. Written at the height of the Cold War and in the wake of America's greatest experiment with big government, the New Deal, Goldwater's message was not only remarkable, but radical. He argued for the value and importance of conservative principles, freedom, foremost among them in contemporary political life. Using the principles he espoused in this concise but powerful book, Goldwater fundamentally altered the political landscape of his day and ours. The book was instantly popular and launched by Goldwater, a Senator from Arizona when the book was published, into the national spotlight and helped him become the Republican nominee for President in 1964. 'The Conscience of a Conservative' defines what it means to be a modern political conservative in a way that is very accessible and understandable and continues to influence American political

writers to this day. It remains an essential read for any student of political science and post-war American political history. An insightful and passionately written book explaining why a return to Enlightenment ideals is good for the world "Beginning with the simple but fertile idea that people should not push other people around, Deirdre McCloskey presents an elegant defense of 'true liberalism' as opposed to its well-meaning rivals on the left and the right. Erudite, but marvelously accessible and written in a style that is at once colloquial and astringent."--Stanley Fish The greatest challenges facing humankind, according to Deirdre McCloskey, are poverty and tyranny, both of which hold people back. Arguing for a return to true liberal values, this engaging and accessible book develops, defends, and demonstrates how embracing the ideas first espoused by eighteenth-century philosophers like Locke, Smith, Voltaire, and Wollstonecraft is good for everyone. With her trademark wit and deep understanding, McCloskey shows how the adoption of Enlightenment ideals of liberalism has propelled the freedom and prosperity that define the quality of a full life. In her view, liberalism leads to equality, but equality does not necessarily lead to liberalism. Liberalism is an optimistic philosophy that depends on the power of rhetoric rather than coercion, and on ethics, free speech, and facts in order to thrive.

Until now, there has been no direct and extensive engagement with the category of religion from liberal political philosophy. Over the last thirty years or so, liberals have tended to analyze religion under proximate categories such as 'conceptions of the good' (in debates about neutrality) or 'culture' (in debates about multiculturalism). US constitutional lawyers and French political theorists both tackled the category of religion head-on (under First Amendment jurisprudence and the political tradition of laicite, respectively) but neither of these specialized national discourses found their way into mainstream liberal political philosophy. This is somewhat paradoxical because key liberal notions (state sovereignty, toleration, individual freedom, the rights of conscience, public reason) were elaborated as a response to 17th Century European Wars of Religion, and the fundamental structure of liberalism is rooted in the western experience of politico-religious conflict. So a reappraisal of this tradition - and of its validity in the light of contemporary challenges - is well overdue. This book offers the first extensive engagement with religion from liberal political philosophers. The volume analyzes, from within the liberal philosophical tradition itself, the key notions of conscience, public reason, non-establishment, and neutrality. Insofar as the contemporary religious revival is seen as posing a challenge to liberalism, it seems more crucial than ever to explore the specific resources that the liberal tradition has to answer it.

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

A leading economist surveys eighty years of American history to illuminate how efforts to balance economic inequality have been set back since the 1970s, in a critical analysis that cites the challenges being faced by today's middle class and calls for new perspectives about American social policy. 150,000 first printing.

The book shows that civil disobedience is generally more defensible than private conscientious objection. Part I explores the morality of conviction and conscience. Each of these concepts informs a distinct argument for civil disobedience. The conviction argument begins with the communicative principle of conscientiousness (CPC). According to the CPC, having a conscientious moral conviction means not just acting consistently with our beliefs and judging ourselves and others by a common moral standard. It also means not seeking to evade the consequences of our beliefs and being willing to communicate them to others. The conviction argument shows that, as a constrained, communicative practice, civil disobedience has a better claim than private objection does to the protections that liberal societies give to conscientious dissent. This view reverses the standard liberal picture which sees private 'conscientious' objection as a modest act of personal belief and civil disobedience as a strategic, undemocratic act whose costs are only sometimes worth bearing. The conscience argument is narrower and shows that genuinely morally responsive civil disobedience honours the best of our moral responsibilities and is protected by a duty-based moral right of

conscience. Part II translates the conviction argument and conscience argument into two legal defences. The first is a demands-of-conviction defence. The second is a necessity defence. Both of these defences apply more readily to civil disobedience than to private disobedience. Part II also examines lawful punishment, showing that, even when punishment is justifiable, civil disobedients have a moral right not to be punished. Oxford Legal Philosophy publishes the best new work in philosophically-oriented legal theory. It commissions and solicits monographs in all branches of the subject, including works on philosophical issues in all areas of public and private law, and in the national, transnational, and international realms; studies of the nature of law, legal institutions, and legal reasoning; treatments of problems in political morality as they bear on law; and explorations in the nature and development of legal philosophy itself. The series represents diverse traditions of thought but always with an emphasis on rigour and originality. It sets the standard in contemporary jurisprudence.

Our society's longstanding commitment to the liberty of conscience has become strained by our increasingly muddled understanding of what conscience is and why we value it. Too often we equate conscience with individual autonomy, and so we reflexively favor the individual in any contest against group authority, losing sight of the fact that a vibrant liberty of conscience requires a vibrant marketplace of morally distinct groups. Defending individual autonomy is not the same as defending the liberty of conscience because, although conscience is inescapably personal, it is also inescapably relational. Conscience is formed, articulated, and lived out through relationships, and its viability depends on the law's willingness to protect the associations and venues through which individual consciences can flourish: these are the myriad institutions that make up the space between the person and the state. *Conscience and the Common Good* reframes the debate about conscience by bringing its relational dimension into focus.

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.

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.

Explores the multifaceted debate on the interconnection between conscientious objections, religious liberty, and the equality of women and sexual minorities.

What happens to a profession that loses the memory of its moral independence? And what happens then to those reliant on its honor, its advocacy, its initiative? In an era of biotechnological adventure, medical audacity, ecological disruption, fiscal strain, and financial temptation, these are urgent questions for all life scientists and for all they serve. *Profession of Conscience* is an exposition, analysis, and application of a political-ethical tradition in, of, and for the life sciences, from molecular genetics to clinical medicine to environmental biology. The goal is avoidance of the fate of physics--the previous "super science"--whose technological transformations several generations ago so enhanced its political and economic value to governments, societies, and corporations that it lost control of its own conduct. *Profession of Conscience* discovers within the life sciences a long-evolving profession-specific standard for political action and activism, tracing it from conception in Hellenic and Roman imperial times, through birth and baptism in the Scientific Revolution, then through a naïvely optimistic adolescence in the nineteenth and early twentieth centuries, and finally into a self-conscious maturity, solemnized at the Nuremberg Trials but tested ever more subtly since, even down to the present day. The protagonist is a set of ideas. The product is "life-sciences liberalism."

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

One of the great liberal politicians of the twentieth century, rediscovered in an important, definitive biography Hubert Humphrey (1911–1978) was one of the great liberal leaders of postwar American politics, yet because he never made it to the Oval Office he has been largely overlooked by biographers. His career encompassed three well-known high points: the civil rights speech at the 1948 Democratic Convention that risked his political future; his shepherding of the 1964 Civil Rights Act through the Senate; and his near-victory in the 1968 presidential election, one of the angriest and most divisive in the country's history. Historian Arnold A. Offner has explored vast troves of archival records to recapture Humphrey's life, giving us previously unknown details of the vice president's fractious relationship with Lyndon Johnson, showing how Johnson colluded with Richard Nixon to deny Humphrey the presidency, and describing the most neglected aspect of Humphrey's career: his major legislative achievements after returning to the Senate in 1970. This definitive biography rediscovers one of America's great political figures.

Describing the political effects of Original Sin, Professor Budziszewski shows how man's suppression of his knowledge of right and wrong corrupts his conscience and accelerates social collapse. The depraved conscience grasps at the illusion of moral neutrality, the absurd notion that men live together without a shared understanding of how things are. After evaluating the political devices, including the American Constitution, by which men have tried in the past to work around the effects of Original Sin, Dr. Budziszewski elucidates the pitfalls of contemporary communitarianism, liberalism, and conservatism.

Sir Michael Howard traces the pattern in the attitudes of liberal-minded men and women in the face of war, from Erasmus to the Americans after Vietnam, and concludes that peacemaking is a task which has to be tackled afresh every day of our lives.

Libertarian-conservative solutions to the political, social, economic and tax issues facing the United States from a 2012 Third Party Presidential contender, as well as one of America's leading Tea Party political leaders In today's uncertain economy, people are growing more and more concerned about their financial future, and looking for common sense, limited government solutions. In *The Conscience of a Libertarian: Empowering the Citizen Revolution with God, Guns, Gold & Tax Cuts*, 2008 Libertarian Party Vice Presidential nominee Wayne Allyn Root presents a passionate case for smaller government; dramatically reduced spending and taxes; States' Rights; free markets;

adherence to the Constitution; an end to the Fed; a ban of bailouts, stimulus, earmarks, pork and corporate welfare; economic and personal freedom; and a return of power to the people, just as the Founding Fathers intended. The book Explains why Obama's big government solutions are leading to a Great Depression II and a coming Citizen Revolution Proposes a one year "Income Tax Vacation," a permanent end to capital gains taxes, and detailed spending freezes and cuts across all levels of government Proposes dramatic education reform centered on school choice, home-schooling, charter schools, teacher accountability, and parental freedom Proposes unique reforms in the areas of health care, energy and the public sector (government employee unions) The Conscience of a Libertarian reveals how Americans can take back their country from big government, big unions, big corporations, corrupt politicians, bureaucrats, lawyers and lobbyists.

"William Penn played a crucial role in the emergence of religious liberty and remains a singular, if often overlooked, figure in the history of liberty of conscience. Penn's political thought provides a window into the tolerationist movement that gained strength over the second half of the seventeenth century. In addition, Penn experienced firsthand the complex relationship between political theory and practice as proprietor of a major American colony. A careful examination of Penn's political thought points scholars toward a new way of understanding the enterprise of political theory itself"--

Political Ideologies and the Democratic Ideal, 9/e, thoroughly analyzes and compares political ideologies to help readers understand these ideologies as acutely as a political scientist does. Used alone or with its companion Ideals and Ideologies: A Reader, 9/e, this best-selling title promotes open-mindedness and develops critical thinking skills.

In a powerful and deeply personal memoir David Brock, the original right-wing scandal reporter, chronicles his rise to the pinnacle of the conservative movement and his painful break with it. David Brock pilloried Anita Hill in a bestseller. His reporting in The American Spectator as part of the infamous "Arkansas Project" triggered the course of events that led to the historic impeachment trial of President Clinton. Brock was at the center of the right-wing dirty tricks operation of the Gingrich era—and a true believer—until he could no longer deny that the political force he was advancing was built on little more than lies, hate, and hypocrisy. In Blinded By the Right, Brock, who came out of the closet at the height of his conservative renown, tells his riveting story from the beginning, giving us the first insider's view of what Hillary Rodham Clinton called "the vast right-wing conspiracy." Whether dealing with the right-wing press, the richly endowed think tanks, Republican political operatives, or the Paula Jones case, Brock names names from Clarence Thomas on down, uncovers hidden links, and demonstrates how the Republican Right's zeal for power created the poisonous political climate that culminated in George W. Bush's election. With a new afterword by the author, Blinded By the Right is a classic political memoir of our times.

'Slavery and the Democratic Conscience' explains how northern men both confronted and accommodated slavery as they joined the Democratic-Republican cause.

"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.

Revolutionises our understanding of Hobbes's influence over Locke and their roles within the history of religious freedom and liberalism. 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.

In response to the massive bloodshed that defined the twentieth century, American religious radicals developed a modern form of nonviolent protest, one that combined Christian principles with new uses of mass media. Greatly influenced by the ideas of Mohandas Gandhi, these "acts of conscience" included sit-ins, boycotts, labor strikes, and conscientious objection to war. Beginning with World War I and ending with the ascendance of Martin Luther King Jr., Joseph Kip Kosek traces the impact of A. J. Muste, Richard Gregg, and other radical Christian pacifists on American democratic theory and practice. These dissenters found little hope in the secular ideologies of Wilsonian Progressivism, revolutionary Marxism, and Cold War liberalism, all of which embraced organized killing at one time or another. The example of Jesus, they believed, demonstrated the immorality and futility of such violence under any circumstance and for any cause. Tracing the rise of militant nonviolence across a century of industrial conflict, imperialism, racial terror, and international warfare, Kosek recovers radical Christians' remarkable stance against the use of deadly force, even during World War II and other seemingly just causes. His research sheds new light on an interracial and transnational movement that posed a fundamental, and still relevant, challenge to America's political and religious mainstream.

### The Conscience of a Liberal Reclaiming America From The Right Penguin UK

In *The Conscience of a Liberal* Paul Krugman, one of the US's most respected economists and outspoken commentators, lays out his vision of a New Deal for a fairer society. After the Second World War it seemed that, in the West, society was gradually becoming more equal. Welfare States had been established in many countries, there was a general reduction in income inequality and in America Franklin D. Roosevelt's New Deal seemed to ensure strong democratic values and broadly shared prosperity. So what went wrong? Why, in the past thirty years, has the gap between the poor and the super-rich become such a gulf? Why are we so disillusioned with the political system? And what can be done about this huge economic inequality and bitter polarization? Krugman argues that the time is ripe for another era of great reform. Here he outlines a programme for change, explaining what can be done to narrow the wealth gap. And he shows how a new political coalition can both support and be supported by reform, making our society not just more equal but more democratic. *The Conscience of a Liberal* promises to reshape public debate and become a touchstone work.

A writer visits the University of Mississippi and explores the continued failure of the dream of racial equality and peace which began thirty-five years ago with the enrollment of the first Black student

*The Conscience of a Progressive* begins where Senator Barry Goldwater's *The Conscience of a Conservative* (1960) and Paul Krugman's *The Conscience of a Liberal* (2007) leave off. Prof. Klees draws on 45 years of work around the world as an economist and international

educator to paint a detailed picture of conservative, liberal, and progressive views on a wide range of current social issues. He takes an in-depth look at his specializations: education, economics, poverty and inequality, international development, and capitalism. He examines major social problems like health care, the climate crisis, and war. Throughout the book, Prof. Klees tries to give a fair and careful depiction of how conservatives and liberals see these issues, whilst focusing on critiques by progressives, and on the alternatives they offer.

From his earliest childhood memories to the college classroom, from rural Minnesota farm fields and the defense of workers' rights to his 1990 election campaign promises of politics for the benefit of the people, *The Conscience of a Liberal* candidly discusses Wellstone's life experiences and the coming-of-age of his political views. What emerges is an intriguing inside look at Wellstone's crusade to assert an unabashedly liberal agenda. From the moment he was elected, Wellstone has passionately articulated a path to economic and social justice for all citizens, justice not contingent on the size of a person's bank account or their political influence. A call for personal politics and deep commitment to beliefs, Wellstone's tenure as a U.S. senator has been a vigorous, at times outraged, and always active fight for support for farmers, working families, and other Minnesotans; for decent jobs, improved health care, a good education, and retirement security. At once responding to the conservative hijacking of compassion as a political yardstick and explaining his own political record, Wellstone engagingly elucidates what contrasts conservative and liberal interests and, as always, rouses progressives to influence the future of American politics. This book explores the Christian theological, legal, constitutional, historical, and philosophical meanings of conscience for both scholarly and educated general audiences.

Argues for secular liberalism, claiming that values, ethics, and defining right and wrong are not the sole domain of theologians.

In this book, we have hand-picked the most sophisticated, unanticipated, absorbing (if not at times crackpot!), original and musing book reviews of "The Conscience of a Liberal." Don't say we didn't warn you: these reviews are known to shock with their unconventionality or intimacy. Some may be startled by their biting sincerity; others may be spellbound by their unbridled flights of fantasy. Don't buy this book if:

1. You don't have nerves of steel. 2. You expect to get pregnant in the next five minutes. 3. You've heard it all.

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