The community college is the largest single sector of the U.S. higher education network. As of 2005, 40 percent of newly enrolled undergraduate students attended community colleges. The American two-year school is a vast, rapidly changing, and under-studied institution. The aim of The Community College and the Good Society is to critically analyze the internal changes and external forces that shifted the focus of the two-year college from the liberal arts to job training. Chad Hanson raises a series of questions about what is lost or forsaken when public institutions become preoccupied with economic goals. When educational institutions turn their attention toward training workers to private-sector specifications, Hanson argues, our social and cultural lives suffer. He describes the college movement as an ideological framework that justifies the current emphasis on vocational training. In addition, he explores the implications of competency-based education, a philosophy and method for creating curriculum with strong support among administrators and boards of trustees. For more than four decades, a steady stream of commentary aimed at understanding the two-year school made its way into the literature on higher education. In this work, Hanson provides an alternative view of the community college. He offers suggestions for new teaching strategies, curriculum, and organizational structure. These changes will encourage the potential for the two-year college to flourish as an institution that provides a permanent place for the arts and sciences.

Recent debates on and around the economic crisis frequently highlighted the issue of rights: social rights, fundamental rights, and human rights, and not least the question of ethics and politics. Politics and ethics are surely a major issue, both part of a complex hegemonic system. And equally important is to think about rights on the said level in more complex ways, seeing them not as static or simply developing in a linear way towards any kind of an 'absolute idea'. Equally misleading is thinking about rights in terms of relativism, leaving their definition to discourses and making them negotiable. The present author, bringing different perspectives from social policy, social work and economics together and drawing on extensive experiences from different regions of the world, aims on overcoming both, relativist and moralist stances. Not least, this continues the elaboration from the first chapter of the previous volume of the ‘Writings on Philosophy and Economy of Power’ (the Prolegomena in the ‘New Princedoms’, published 2011 at Rozenberg, Amsterdam). One important aim of this second volume of the ‘Writings on Philosophy and Economy of Power’ is to localize the changes of the current mode of regulation in a more fundamental way, emphasising the need to elaborate the changes of the political economy. The guiding question can be spelled out in a nutshell: ‘Do we face a new renaissance?’

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In his major new work Chandran Kukathas offers, for the first time, a book-length treatment of this controversial and influential theory of minority rights. The work is a defence of a form of liberalism and multiculturalism. The general question it tries to answer is: what is the principled basis of a free society marked by cultural diversity and group loyalties? More particularly, it explains whether such a society requires political institutions which recognize minorities; how far it should tolerate such minorities when their ways differ from those of the mainstream community; to what extent political institutions should address injustices suffered by minorities at the hands of the wider society, and also at the hands of the powerful within their own communities; what role, if any, the state should play in the shaping of a society's (national) identity; and what fundamental values should guide our reflections on these matters. Its main contention is that a free society is an open society whose fundamental principle is the principle of freedom of association. A society is free to the extent that it is prepared to tolerate in its midst associations which differ or dissent from its standards or practices. An implication of these principles is that political society is also no more than one among other associations; its basis is the willingness of its members to continue to associate under the terms which define it. While it is an ‘association of associations’, it is not the only such association; it does not subsume all other associations. The principles of a free society describe not a hierarchy of superior and subordinate authorities but an archipelago of competing and overlapping jurisdictions. The idea of a liberal archipelago is defended as one which supplies us with a better metaphor of the free society than do older notions such as the body politic, or the ship of state. This work presents a challenge, and an alternative, to other contemporary liberal theories of multiculturalism.

16 of white's key writings on: mind; state and curriculum; well-being; politics; and curriculum subjects.

The economist introduces his blueprint for an equitable society that shows compassion for the poor while providing economic opportunity to all its citizens.

How should Christians live in a material world? Should personal guilt accompany financial success? Is wealth incompatible with true Christianity? In The Good of Affluence John R. Schneider reopens the debate over the proper Christian attitude toward money, arguing, ultimately, that Scripture does indeed provide support for the responsible possession of wealth. This is a provocative book of Christian theology, written to help people seeking God in a culture that has grown from modern capitalism. By comparing classic Christian teaching on wealth with the realities of our modern economic world, Schneider challenges the common presumption that material affluence is inherently bad. Careful interpretation of Scripture narratives -- creation, exodus, exile, and more -- also shows that abundance is the condition that God envisions for all human beings and that faithful persons of wealth are
part of this plan. Schneider believes that the "wealth-as-blessing" themes of the Old Testament are not to be spiritualized and do not run contrary to New Testament teachings but provide exactly the frame of reference for the incarnate identity, life, and teaching of Jesus Christ. Because of the common cut of both, in this age and in the age to come. Through insightful engagement with the biblical text Schneider overturns some of the most cherished and unquestioned assumptions of influential Christian writers (particularly Ronald Sider) on modern capitalist affluence. Yet Schneider's message is also finely balanced with the need for responsible Christian living. He offers rich Christians biblical affirmation but also challenges them to a life shaped by an uncommon sense of stewardship and compassion. Incisive, thought-provoking, and biblically grounded, The Good of Affluence is a superb resource for anyone -- students, professors, businesspeople, general readers, discussion groups -- wishing to grapple seriously with the subject of faith and wealth.

First book to identify the political project inherent in the fundamental tenets of psychoanalysis

This book grounds deliberative democratic theory in a more refined understanding of deliberative practice, in particular when dealing with intractable moral disagreement regarding novel technologies. While there is an ongoing, vibrant debate about the theoretical merits of deliberative democracy on the one hand, and more recently, empirical studies of specific deliberative exercises have been carried out, these two discussions fail to speak to one another. Debates about animal and plant biotechnology are examined as a paradigmatic case for intractable disagreement in today's pluralistic societies. This examination reveals that the disagreements in this debate are multi-faceted and multi-dimensional and can often be traced to fundamental disagreements about values or worldviews. "One of the acute insights to emerge from this examination is that deliberation can serve different purposes vis-à-vis different types of problem. In the case of deeply unstructured problems, like the modern technology debate, the aim of inclusion is more appropriate than the aim of consensus. This book highlights the importance of political culture and broader institutional settings in shaping the capacity and propensity of citizens to engage in deliberation and the degree to which governments are prepared to relinquish authority to deliberative mini-publics." Robyn Eckersley, University of Melbourne, Australia


In recent times, policy makers, scientists, academics and commentators have become increasingly nervous about the US economic downturn. Discussions have centred around the range and magnitude of the country's socio-economic problems, its vexing production decline and its unsatisfactory macroeconomic performance, which give rise to the following questions: what are the sources of this recent downfall? And can this situation be reversed by pursuing the same orthodox and neoliberal policies? This new edited volume, from a top international set of contributors, seeks to answer these questions and to offer alternative, realistic and feasible strategies and policy recommendations towards reversing this situation. In particular, the volume seeks to challenge US neoliberalism on theoretical and political grounds, and to offer alternative strategies and policies towards addressing the country's recent challenges and multi-dimensional problems. The volume is structured around three main themes: The return of government: Philosophical issues and ethics Economic policies for sustainable growth and prosperity Financial fragility and alternative monetary policy proposals This unique and highly topical, multidisciplinary volume, will be of great interest to students and researchers in the areas of economics, political economy and contemporary US politics.

This is a book about modern liberal society and its adversaries. The book rediscovers and rehabilitates much maligned, especially in America, liberalism as the ideal system of liberty in relation to anti-liberalism as one of un-freedom. It rediscovers liberal modernity as a free, equal and just social system and time, thus most compatible with and enhancing of human civilization under the 21st century. It exposes anti-liberal adversarities, especially conservatism, and the political and moral implications of this. It reveals the real political philosophy around the concept of the good life. To do so, the author addresses the problem of political authority from a virtue ethics perspective. He also considers whether a political theory oriented around the good life is compatible with Rawls' notion of reasonable pluralism. Second, the book explains the relationship between the virtues of institutions and the virtues of character. The author shows how institutions support the development and exercise of the virtues of character, while examining specific other-regarding virtues such as justice and friendship. The Authority of Virtue will appeal to scholars and advanced students working in virtue ethics, social and political philosophy, ancient philosophy, and political theory.

Brault and Gardiner argue that shame can be used as a constructive way to help criminals.

THE GOOD SOCIETY examines how many of our institutions- from the family to the government itself- fell from grace, and offers concrete proposals for revitalizing them.

Leo Strauss's What Is Political Philosophy? addresses almost every major theme in his life's work and is often viewed as a defense of his overall philosophic approach. Yet precisely because the book is so foundational, if we want to understand Strauss's notoriously careful and complex thinking in these essays, we must also consider them just as Strauss treated philosophers of the past: on their own terms. Each of the contributors in this collection focuses on a single chapter from What Is Political Philosophy? in an effort to shed light on both Strauss's thoughts about the history of philosophy and the major issues about which he wrote. Included are treatments of Strauss's esoteric method of reading, his critique of behavioral political science, and his views on
This collection provides a philosophical and historical analysis of the development and current situation of managed care. It discusses the relationship between physician professionalism and patient rights to affordable, high quality care. Its special feature is its depth of analysis as the philosophical, social, and economic issues of managed care are developed. It will be of interest to educated readers in their role as patients and to all levels of medical and health care professionals.

This work addresses one of the most central and timely subjects in Public Administration - how to make sense of critical theory and especially how to assess its implications for everyday practice.

This book explores the moral, social, and political implications of dominant psychological theories and practices. The analysis entails the anthropocentric uses of psychoanalysis, cognitive, behavioral, and humanistic psychology, as well as the practice of clinical, school, and industrial/organizational psychology. It is argued that applied psychology strengthens the societal status quo, thereby contributing to the perpetuation of social injustice. Most discussions of morality in psychology deal with the ethical repercussions of practices on individual clients. This book is unique in that it deals with the social ethics of psychology; that is, with the social morality of the discipline. It is also unique in that it offers a comprehensive critique of the most popular psychological means of solving human problems. The author does not stop at the level of critique but provides a vision for including the values of self-determination, distributive justice, collaboration, and democratic participation in psychology. He shows how some of these values have already been adopted by feminist and community psychologists. Given the prominence of psychology in contemporary society, The Morals and Politics of Psychology should be of interest to mental health professionals and their clients, as well as to people concerned with morality and social justice.

N. Scott Arnold argues that the most defensible version of a market socialist economic system would be unable to realize widely held socialist ideals and values. In particular, it would be responsible for widespread and systematic exploitation. The charge of exploitation, which is really a charge of injustice, has typically been made against capitalist systems by socialists. This book argues that it is market socialism--the only remaining viable form of socialism—that is systematically exploitative.

The book reveals the Reality of Life. Life's origin, life's reason for existence is answered. The personal choice for the self, self-creation, is shown. Life's eternity, life's indestructible nature is proven. The immortality of the soul is proven. The book proves God's existence. Unlimited power is disproven. The philosophy of the book is titled the one philosophy. The One Philosophy includes all opposites, the Middle Ground between which is taken and confirmed. All that is lacking of the good is exposed. Philosophy is the answer to knowledge of the good, not religion, not democracy. The philosopher-king is advocated. The three main human objectives are put forth: understanding of life's laws, the creating of the good society, the need to live in peace. Only philosophy has the answers. This book marks the new human beginning. It is groundbreaking. The phony, not-so-peaceful-and-loving the real Jesus Christ is exposed. The destruction of Jesus Christ is complete. The greatest human questions are answered. The basis of future humanity will be the One Philosophy.

People living in a pluralistic age are aware of diversity among themselves and consider it both natural and enriching for humankind. However, there are many disagreements that create ethical questions on the nature of human good, religion and public morality, and more. Joseph Runzo, with the help of a diverse group of contributors, skillfully deals with these ethical issues.

This handbook presents and critiques predominant and emergent traditions of Educational Action Research internationally. Now a prominent methodology, Educational Action Research is well suited to exploring, developing and sustaining change processes both in classrooms and whole organisations such as schools, Departments of Education, and many segments of universities. The handbook contains theoretical and practical based chapters by highly respected scholars whose work has been seminal in building knowledge and expertise in the field. It also contains chapters exemplifying the work of prominent practitioner and community groups working outside universities. The Editors provide an introduction and conclusion, as well as an opening chapter which charts the historical development of action research and an analysis of its underlying theories. The handbook is organized into four sections, each beginning with a short introduction. - Action research methodology: diversity of rationales and practices, - Professional: Knowledge production, staff development, and the status of educators, - Personal: Self-awareness, development and identity, - Political: Popular knowledge, difference, and frameworks for change. This is a key resource for scholars and graduate students at doctors and masters levels, as well as school leaders and administrators. Susan Noffke is Associate Professor of Curriculum & Instruction at the University of Illinois, Urbana/Champaign and editor with R.B. Staven of Educational Action Research (Teachers College Press, 1995). She taught at the primary school level for a decade, and has led masters and doctoral level courses in action research for the past 20 years. She continues to work with many collaborative projects with schools and school districts. Bridget Somekh is Professor of Educational Research at Manchester Metropolitan University, UK. She is a founder editor of the Educational Action Research journal and has been a co-ordinator of the Collaborative Action Research Network (CARN) for many years. She is co-editor of Research Methods in the Social Sciences (SAGE: 2005) and author of Action Research: A Methodology for Change and Development (Open University Press: 2006).

This book, the last volume in the Social Morphogenesis series, examines whether or not a Morphogenic society can foster new modes of human relations that could exercise a form of 'relational steering', protecting and promoting a nuanced version of the good life for all. It analyses the way in which the intensification of morphogenesis and the diminishing of morphostasis impact upon human flourishing. The book links intensified morphogenesis to promoting human flourishing based on the assumption that new opportunities open up novel experiences, skills, and modes of communication that appear to talents previously lacking any outlet or recognition. It proposes that equality of opportunity would increase as ascribed characteristics diminished in importance, and it could be maintained as the notion of achievement continued to diversify. Digitalization has opened the cultural ‘archive’ for more to explore and, as it expands exponentially, so do new complementary compatibilities whose development foster yet further opportunities. If more people can do more of what they do best, these represent stepping stones towards the ‘good life’ for more of them.

Called "The Roman Socrates," Musonius Rufus was a first-century Stoic philosopher who was famous for living and teaching the good
life of virtue. This book describes his exemplary life, his ethical teachings, and the practical methods he used to educate people in the
good life. No armchair philosopher, Musonius Rufus was a champion of education, marriage, equality of the sexes, and
freedom of the individual. But especially he taught how to live a virtuous life in difficult circumstances. His methods included
Socratic discussion, training exercises, and close association with students such as Epictetus and other well-known figures of the
time. Above all he was a living example of what he taught. Based on the ancient texts and modern scholarship, this book is the
first comprehensive treatment of Musonius Rufus, his life, teachings, and methods. It recounts his active life in dramatic times,
describes his basic teachings and their application to practical problems of life, and systematically examines all aspects of his
approach to education.

Changes in the thinking of science are usually accompanied by lively intellectual conflicts between opposing or divergent points of
view. The clash of ideas is a major ingredient in the stimulation of the life of the mind in human culture. Such arguments and
counter-arguments, of proofs and disproofs, permit changes in the arts and sciences to take place. Political science is not exempt
from these conflicts. Since the middle of the twentieth century, the study of politics has been rocked by disagreements over its
scope, theories, and methods. These disagreements were somewhat less frequent than in most sciences, natural or behavioral,
but they have been at times bitter and persuasive. The subject matter of political science politics and all that is involved in politics
has a halo effect. The stakes of politics make people fight and sometimes die for what they claim as their due. Political scientists
seem to confuse academic with political stakes; behaving as if the victories and defeats on the battleground of the intellect
resemble those on the battleground of political life. Three issues seem critical to political science at the time this volume first
appeared in the 1960s: First, disagreement over the nature of the knowledge of political things is a science of politics possible, or
is the study of politics a matter of philosophy? Second, controversy over the place of values in the study of politics a controversy
that makes for a great deal of confusion. Third, disagreements over the basic units of analysis in the study of politics should the
political scientist study individual and collective behavior, or limit the work to the study of institutions and large-scale processes.
This collection brings together the most persuasive writings on these topics in the mid-1960s.

Integration und Desintegration sind Phänomene von zentraler Bedeutung für moderne Gesellschaften. Die Frage, wie soziale
Ordnung möglich ist, treibt die Soziologie seit ihren Anfängen um. Im Zuge der Globalisierung verschärft sich die
Integrationsproblematik, weil Integration traditionell eine nationalstaatliche Rahmung besaß. Desintegrationsprozesse sind die
Folge. Desintegration kann aber auch endogene Ursachen wie Individualisierung, Entsolarisierung oder Erosion von Staatlichkeit haben. Der Reader versammelt klassische und neue Texte zur Integrations-/Desintegrationsdebatte. Zu Beginn werden
grundlegende Konzeptionen von Integration und verschiedene analytische Zugänge zur Desintegration vorgestellt. Es folgen

Every society expresses its fundamental values and hopes in the ways it inhabits its landscapes. In this literate and wide-ranging
exploration, Eric T. Freyfogle raises difficult questions about America’s core values while illuminating the social origins of urban
sprawl, dwindling wildlife habitats, and over-engineered rivers. These and other land-use crises, he contends, arise mostly
because of cultural attitudes that made sense on the American frontier but now threaten the land’s ecological fabric. To support
and sustain healthy communities, profound adjustments will be required. Freyfogle’s search leads him down unusual paths. He
probes Charles Frazier’s novel Cold Mountain for insights on the healing power of nature and tests the wisdom in Wendell Berry’s
fiction. He challenges journalists writing about environmental issues to get beyond well-worn rhetoric and explain the true choices
that Americans face. In an imaginary job advertisement, he issues a call for a national environmental leader, identifying the skills
and knowledge required, taking note of cultural obstacles, and looking critically at supposed allies. Examining recent federal
elections, he largely blames the preservation cause and its inattention to cultural issues for the diminished status of the
environment as a decisive issue. Agrarianism and the Good Society identifies the social, historical, political, and cultural obstacles
to humans’ harmony with nature and advocates a new orientation, one that begins with healthy land and that better reflects our
utter dependence on it. In all, Agrarianism and the Good Society offers a critical yet hopeful guide for cultural change, essential
for anyone interested in the benefits and creative possibilities of responsible land use.

An individual may spend much of the time dealing pragmatically with problems as they arise but ultimately will live a more
effective life if s/he has a sense of purpose, some idea of what life is for. Government, with responsibility for the good of society,
may likewise carry on pragmatically dealing with problems it faces but will be more effective if it has a clear vision of the sort of
society it wants, an ideology. It is ideology that must provide a direction, framework and coherence for political action. Currently
no political party in Britain is putting forward such an ideology. With the decline of socialism and the perceived failings of
capitalism, there is a big hole where we should see a vision of the future. We have to find a better way, a Big Idea to fill that hole,
a new ideology which can inspire renewed advance for our country in our new century. The point of this work is to suggest what
that ideology might be. To promote this ideology it may be necessary to establish a new political party.