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Newman examines
and explains the
successes and

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failures of modern socialism by taking an international perspective — ranging from communism in Cuba to social democracy in Sweden.

Discussing its evolution from the industrial towns of the 19th century to its response to the

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feminist, green, and anti-capitalist movements today, Newman concludes that, with its values of equality, solidarity, and cooperation, socialism remains as relevant as ever but that it needs to learn lessons from the past. ABOUT

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an engaging overview of progressivism in America--its origins, guiding principles, major leaders and major accomplishments. A many-sided reform movement that lasted from the late 1890s until the early 1920s,

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progressivism emerged as a response to the excesses of the Gilded Age, an era that plunged working Americans into poverty while a new class of ostentatious millionaires built huge mansions and flaunted their

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wealth. As capitalism ran unchecked and more and more economic power was concentrated in fewer and fewer hands, a sense of social crisis was pervasive.

Progressive national leaders like William Jennings Bryan,

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Theodore Roosevelt, Robert M. La Follette, and Woodrow Wilson, as well as muckraking journalists like Lincoln Steffens and Ida Tarbell, and social workers like Jane Addams and Lillian Wald answered the growing call for

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change. They fought for worker's compensation, child labor laws, minimum wage and maximum hours legislation; they enacted anti-trust laws, improved living conditions in urban slums, instituted the graduated income tax, won women the

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right to vote, and laid the groundwork for Roosevelt's New Deal. Nugent shows that the progressives--with the glaring exception of race relations--shared a common conviction that society should be fair to all its members and that

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governments had a responsibility to see that fairness prevailed. Offering a succinct history of the broad reform movement that upset a stagnant conservative orthodoxy, this Very Short Introduction reveals many parallels, even

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Organization to
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government and
abolish

regulations

than to deploy

them globally

to protect

capitalism.

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in an

interconnected

world in which

ordinary people

can become

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regime today
claims to be
democratic, but
not all
'democracies'
allow free
politics, and
free politics
existed long
before
democratic

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and of the
usages and
practices
associated with
it in the
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It argues that
democracy is a
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not a
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condition for

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good government, and that ideas of the rule of law, and of human rights, should in some situations limit democratic claims. ABOUT THE SERIES: The Very Short

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automation,
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story of racist
programmers
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***the dark web,
has the
potential to
hide, speed
up, and
deepen
discrimination
while
appearing
neutral and
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***when
compared to
the racism of a
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concept of the
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***encode
inequity by
explicitly
amplifying
racial
hierarchies; by
ignoring but
thereby
replicating
social
divisions; or
by aiming to***

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***fix racial bias
but ultimately
doing quite
the opposite.
Moreover, she
makes a
compelling
case for race
itself as a kind
of technology,
designed to
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***sanctify social
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illuminating
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tools for
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skepticism. In
doing so, it
challenges us
to question
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ones we
ourselves
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***ies--described
as "laissez-
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isolated our
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the United***

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***States most.
He shows how
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financial hardships, set the stage for Roosevelt's vigorous (and sometimes unconstitutional) Depression-fighting policies. Indeed, Rauchway

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concludes, it
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coming of
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that finally***

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***generated the
political will to
spend the
massive
amounts of
public money
needed to put
Americans
back to work.
And only the
Cold War saw
the full imple***

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**mentation of
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policies abroa
d--including
the United
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International
Monetary
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we can look**

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***back at the
New Deal and,
for the first
time, see its
full
complexity.
Rauchway
captures this
complexity in
a remarkably
short space,
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ideas. This
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constraints
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spans religious
lines, Atia
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and capitalism
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poverty, they
sought to make
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charities work
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practice that
changed the
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charity from
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and that amplified the importance of not only the Muslim Brotherhood but also the broader forces of Islamic piety and charity. Anchored in the principles of

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the free-market
economics,

'neoliberalism'
has been

associated with
such different
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leaders as

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Pinochet, and
Junichiro

Koizumi. In its
heyday during
the late 1990s,
neoliberalism
emerged as the
world's
dominant
economic
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stretching from
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upon a reconstitution of state powers such that privatization, finance, and market processes are emphasized. State interventions in the economy are minimized, while the obligations of the state to provide for the welfare of its citizens are diminished. David Harvey, author of 'The

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'New Imperialism' and 'The Condition of Postmodernity', here tells the political-economic story of where where neoliberalization came from and how it proliferated on the world stage. While Thatcher and Reagan are often cited as primary authors of this neoliberal turn,

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Harvey shows how a complex of forces, from Chile to China and from New York City to Mexico City, have also played their part. In addition he explores the continuities and contrasts between neoliberalism of the Clinton sort and the recent turn towards neoconservative

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imperialism of George W. Bush. Finally, through critical engagement with this history, Harvey constructs a framework not only for analyzing the political and economic dangers that now surround us, but also for assessing the prospects for the more socially just

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alternatives being advocated by many oppositional movements.

In its heyday in the late 1990s, neoliberalism emerged as the world's dominant economic paradigm. Since then the global financial crash of 2008 and the recent emergence of more nationalist

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political buzzwords, the term often floats from one meaning to another, and both social scientists and journalists use it to denote diverse phenomena. What is populism really? Who are the populist leaders? And what is the relationship between populism and democracy? This book

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answers these questions in a simple and persuasive way, offering a swift guide to populism in theory and practice. Cas Mudde and Cristóbal Rovira Kaltwasser present populism as an ideology that divides society into two antagonistic camps, the "pure people" versus the "corrupt

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elite," and that privileges the general will of the people above all else. They illustrate the practical power of this ideology through a survey of representative populist movements of the modern era: European right-wing parties, left-wing presidents in Latin America, and the Tea Party

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movement in the United States. The authors delve into the ambivalent personalities of charismatic populist leaders such as Juan Domingo Péron, H. Ross Perot, Jean-Marie le Pen, Silvio Berlusconi, and Hugo Chávez. If the strong male leader embodies the mainstream form

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of populism, many resolute women, such as Eva Péron, Pauline Hanson, and Sarah Palin, have also succeeded in building a populist status, often by exploiting gendered notions of society. Although populism is ultimately part of democracy, populist movements constitute an increasing

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one that is
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teeming
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protagonist is
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referring to all
forms of social
coordination
and patterns of
rule, the term
'governance' is
used in many
different
contexts. In this**

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become one of the
defining buzzwords of
our time - a term that
describes a variety of
accelerating
economic, political,
cultural, ideological,
and environmental

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globalization in

accessible language as

a multifaceted process

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Cold War era, the aftermath of 9/11, the 2008 global financial crisis, and the emergence of the G20 at the leaders level, few commentators expected a reshaping of the global system towards multipolarity, and away from the United States. And yet, the BRICS -

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has become a
dirty word. In
political
discourse, it
stigmatizes a
political**

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**opponent as a
market
fundamentalist;
in academia, the
concept is also
mainly wielded
by its critics,
while those who
might be seen as
actual
neoliberals deny
its very
existence. Yet
the term remains**

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necessary for
understanding
the varieties of
capitalism
across space and
time. Arguing
that
neoliberalism is
widely
misunderstood
when reduced to
a doctrine of
markets and
economics alone,

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**this book shows
that it has a
political
dimension that
we can
reconstruct and
critique.
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heterogeneities
within and
between both
neoliberal
theory and
practice, The**

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**Political Theory
of Neoliberalism
looks to
distinguish
between the two
as well as to
theorize their
relationship. By
examining the
views of state,
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major

figures—Eucken,
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reign has only just begun. The philosophy of Friedrich Nietzsche (1844-1900) was almost wholly neglected during his sane life, which came to an abrupt end in 1889. Since then he has been appropriated as

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**an icon by an
astonishingly
diverse spectrum
of people, whose
interpretations
of his thought
range from the
highly
irrational to
the firmly
analytical. Thus
Spoke
Zarathustra
introduced the**

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'superman' and
The Twilight of
the Idols
developed the
'Will to Power'
concept; these
term, together
with
'Skllavenmoral'
and
'Herrenmoral',
became confused
with the rise of
nationalism in

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Germany.

Idiosyncratic
and aphoristic,
Nietzsche is
always bracing
and provocative,
and temptingly
easy to dip
into. Michael
Tanner's
readable
introduction to
the
philosopher's

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**life and work
examines the
numerous
ambiguities
inherent in his
writings. It
also explodes
the many
misconceptions
fostered in the
hundred years
since Nietzsche
wrote,
prophetically:**

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all, confound me
with what I am
not!' ABOUT THE
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Keynes

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changes the way we understand the relations between human beings, their culture, and the world. Following a brief account of the historical relationship between structuralism and poststructuralism, this Very Short Introduction traces the key arguments

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and popular culture,
unfolding the
poststructuralist account
of what it means to be
a human being.

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Ronald Reagan noted in his Farewell Address. "Well, I'll accept that, but for me it always seemed more like the great rediscovery, a rediscovery of our values and our common sense."

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rage over just how revolutionary those Reagan years were. The Reagan Revolution: A Very Short Introduction identifies and tackles some of the controversies and historical mysteries that continue to swirl around Reagan and his legacy, while

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as the Reagan
Revolution, situating
the reception of
Reagan's actions
within the
contemporary liberal
and conservative
political scene. While
most conservatives
refuse to countenance
any criticism of their
hero, an articulate
minority laments that

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he did not go far enough. And while some liberals continue to mourn just how far he went in changing America, others continue to mock him as a disengaged, do-nothing dunce.

Nevertheless, as Troy shows, two and a half decades after Reagan's 1981

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inauguration, his legacy continues to shape American politics, diplomacy, culture, and economics. Both Bill Clinton and George W. Bush modeled much of their presidential leadership styles on Reagan's example, while many of the debates of the

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The programmes that
make up the welfare
state vary from nation
to nation and from
time to time, and the
balance between
markets and
government, and free
enterprise and social
protection is
perennially in

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question. In contemporary political debate the welfare state seems to be mostly viewed as a problem rather than a solution, and welfare programmes appear constantly on the defensive. This Very Short Introduction describes the modern welfare state,

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explaining its
historical and
contemporary
significance and
arguing that far from
being 'a failure' or 'a
problem', welfare
states are an essential
element of
contemporary
capitalism, and a vital
concomitant of
democratic

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2008, the principles of
John Maynard
Keynes—that
economic storms are a
normal part of the
market system, that
governments need to

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social life. This book provides an accessible overview of Honneth's main contributions across a variety of fields, assessing the strengths and weaknesses of his thought.

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and critique. In
so doing, he
places
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intellectual
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writing today.
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think of society
as made of and
by humans, but
with the
proliferation of
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technologies,
this is clearly
no longer the
case. Billions
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systems tacitly
contribute to
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construction of
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linking humans
with artificial
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both constructs
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particular
vision of
economics,
politics, and
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vision to be
appealing, but
many others find
the contents and
implications of
neoliberalism to
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Despite the

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has made, the
pervasiveness of
injustice and
the scale of
inequality can
be so
overwhelming
that meaningful
resistance seems
impossible.

Disorienting
Neoliberalism

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argues that
combattling the
injustices of
today's global
economy begins
with reorienting
our way of
seeing so that
we can act more
effectively.

Within political
theory, standard
approaches to
global justice

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envision ideal institutions, but provide little guidance for people responding to today's most urgent problems. Meanwhile, empirical and historical research explains how neoliberalism

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achieved
political and
intellectual
hegemony, but
not how we can
imagine its
replacement.
Disorienting
Neoliberalism
argues that
people can and
should become
disposed to
solidarity with

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each other once they see global injustices as a limit on their own freedom.

Benjamin L.

McKean reorients us by taking us inside the global supply chains that assemble clothes, electronics, and

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other goods,
revealing the
tension between
neoliberal
theories of
freedom and the
hierarchical,
coercive reality
of their
operations. In
this new
approach to
global justice,
he explains how

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neoliberal
institutions and
ideas constrain
the freedom of
people
throughout the
supply chain
from worker to
consumer. Rather
than a linked
set of private
market
exchanges,
supply chains

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are political entities that seek to govern the rest of us. Where neoliberal institutions train us to see each other as competitors, McKean provides a new orientation to the global economy in which

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we can see each other as partners in resisting a shared obstacle to freedom and thus be called to collective action. Drawing from a wide range of thinkers, from Hegel and John Rawls to W. E.

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B. Du Bois and
Iris Marion
Young,
Disorienting
Neoliberalism
shows how
political action
today can be
meaningful and
promote justice,
moving beyond
the pity and
resentment
global

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inequality often
provokes to a
new politics of
solidarity.

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