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The Paradox of Liberation – Secular Revolutions and Religious Counterrevolutions

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A review for Amazon by Jerry

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Revolutions And Religious Counterrevolutions Henry L. Stimson Lectures
Woolpy of The Paradox of Liberation: secular revolutions and religious counterrevolutions by Michael Walzer Using Algeria, India, and Israel as prototypes of contemporary revolutions, Walzer explains that secularists, oblivious and antagonistic to many of the religious traditions of the people, are inevitably followed by an overwhelming religious revival.

The Paradox of Liberation: Secular Revolutions and ...

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Stimson Lectures) Reprint by Michael Walzer (ISBN: 9780300223637) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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The Paradox of Liberation:
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eBook: Michael Walzer:
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The Paradox of Liberation:
Secular Revolutions and
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Counterrevolutions. Michael
Walzer. Many of the

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successful campaigns for national liberation in the years following World War II were initially based on democratic and secular ideals. Once established, however, the newly independent nations had to deal with entirely unexpected religious fierceness.

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religious revivals Many of the successful campaigns for national liberation in the years following World War II were initially based on ...

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The Paradox of Liberation: Secular Revolutions and ...

These secular movements, Walzer explains, all stumble

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because of what he calls the "paradox of liberation." The mechanics of this paradox are straightforward. Secular liberators undertake a project of removing their people from oppression, either by removing an occupying power (as in India and Algeria) or by consolidating an exiled population into a new polity (as with Israel).

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religious revival.

Counterrevolutions Henry L

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Revolutions ...

The Paradox of Liberation:
Secular Revolutions and
Religious

Counterrevolutions. by

michael walzer. yale, 192
pages, \$26. M ichael

Walzer's name is associated
with the summons to

undertake social criticism
that is engaged: that is,

rooted in actual

circumstances; cognizant of
real people's wants, needs,

and desires; and respectful
of the diversity of beliefs,

practices, and forms of

association by which groups

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of men and women organize
their moral, political, and
spiritual lives.

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A thought-provoking reflection on why secular national liberation movements are so often challenged by militant religious revivals Many of the successful campaigns for national liberation in the years following World War II were initially based on democratic and secular ideals. Once established, however, the newly independent nations had to deal with entirely

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unexpected religious
fierceness.

The Paradox of Liberation - Secular Revolutions and ...

This point is driven home, as it were, by Michael Walzer's new book, *The Paradox of Liberation*, which assesses the fate of the secular left in three nations: India, Israel and Algeria. Walzer, long-time editor of *Dissent* magazine and emeritus professor at the Institute for Advanced Study, finds that, in the aforementioned nations, strongly secular projects have in recent decades given way to belligerent and fundamentalist religion.

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Walzer's Paradox of Liberation makes a great addition on the literature revolving nationalism, liberation and its relation to religion. Through a profound casestudy Walzer analyses three national liberation revolutions (FLN in Algeria, Labour Zionism in Israel & the Indian National Congress in Indi
Habermas coined the term post-secularism in response to the global rise of religious fundamentalism.

The Paradox of Liberation:

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Secular Revolutions and ...

A review for Amazon by Jerry Woolpy of The Paradox of

Liberation: secular

revolutions and religious

counterrevolutions by

Michael Walzer Using

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Michael Rustin Review of The
Paradox of Liberation:
Secular Revolutions and
Religious

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Counterrevolutions, by Michael Walzer. Yale University Press. 172pp.

£16.99 This book's topic is a timely one, since no one can now be in any doubt of the relevance of religious movements and passions to understanding the modern world.

How Secularists Deal with Traditionalists (or Don't

Out of Print A thought-provoking reflection on why secular national liberation movements are so often challenged by militant religious revivals Many of the successful campaigns for national liberation in the years following World War II

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Revolutions And Religious
Counterrevolutions Henry L
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were initially based on
democratic and secular
ideals.

Paradox of Liberation | Yale University Press

The Paradox of Liberation:
Secular Revolutions and
Religious

Counterrevolutions: Walzer,
Professor of Social Science
at the Institute for
Advanced Study Michael:
Amazon.com.mx: Libros

The Paradox of Liberation: Secular Revolutions and ...

The Paradox of Liberation:
Secular Revolutions and
Religious

Counterrevolutions, Michael
Walzer (New Haven: Yale

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University Press, 2015), 192 pp., \$26 cloth. In his newest book, Michael Walzer addresses a modern paradox: national liberation movements based on the ideas of secular liberalism were triumphant in the post-World War II period; yet, once established, the new secular states have been challenged with increasing effectiveness by religious revivalists.

A thought-provoking reflection on why secular national liberation movements are so often challenged by militant

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religious revivals Many of the successful campaigns for national liberation in the years following World War II were initially based on democratic and secular ideals. Once established, however, the newly independent nations had to deal with entirely unexpected religious fierceness. Michael Walzer, one of America's foremost political thinkers, examines this perplexing trend by studying India, Israel, and Algeria, three nations whose founding principles and institutions have been sharply attacked by three completely different groups of religious revivalists:

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Hindu militants, ultra-Orthodox Jews and messianic Zionists, and Islamic radicals. In his

provocative, well-reasoned discussion, Walzer asks, Why have these secular democratic movements been unable to reproduce their political culture beyond one or two generations? In a postscript, he compares the difficulties of contemporary secularism to the successful establishment of secular politics in the early American republic--thereby making an argument for American exceptionalism but gravely noting that we may be less exceptional today.

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How have millions of American Christians come to measure spiritual progress in terms of their financial status and physical well-being? How has the movement variously called Word of Faith, Health and Wealth, Name It and Claim It, or simply prosperity gospel come to dominate much of our contemporary religious landscape? Kate Bowler's *Blessed* is the first book to fully explore the origins, unifying themes, and major figures of a burgeoning movement that now claims millions of followers in America. Bowler traces the roots of the prosperity gospel: from the touring

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mesmerists, metaphysical sages, pentecostal healers, business oracles, and princely prophets of the early 20th century; through mid-century positive thinkers like Norman Vincent Peale and revivalists like Oral Roberts and Kenneth Hagin; to today's hugely successful prosperity preachers. Bowler focuses on such contemporary figures as Creflo Dollar, pastor of Atlanta's 30,000-member World Changers Church International; Joel Osteen, known as "the smiling preacher," with a weekly audience of seven million; T. D. Jakes, named by Time magazine one of America's

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most influential new religious leaders; Joyce Meyer, evangelist and women's empowerment guru; and many others. At almost any moment, day or night, the American public can tune in to these preachers-on TV, radio, podcasts, and in their megachurches-to hear the message that God desires to bless them with wealth and health. Bowler offers an interpretive framework for scholars and general readers alike to understand the diverse expressions of Christian abundance as a cohesive movement bound by shared understandings and common goals.

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In recent years, North American and European nations have sought to legally remake religion in other countries through an unprecedented array of international initiatives. Policymakers have rallied around the notion that the fostering of religious freedom, interfaith dialogue, religious tolerance, and protections for religious minorities are the keys to combating persecution and discrimination. Beyond Religious Freedom persuasively argues that these initiatives create the very social tensions and divisions they are meant to

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overcome. Elizabeth Shakman Hurd looks at three critical channels of state-sponsored intervention: international religious freedom advocacy, development assistance and nation building, and international law. She shows how these initiatives make religious difference a matter of law, resulting in a divide that favors forms of religion authorized by those in power and excludes other ways of being and belonging. In exploring the dizzying power dynamics and blurred boundaries that characterize relations between "expert religion," "governed religion," and "lived religion," Hurd

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charts new territory in the study of religion in global politics. A forceful and timely critique of the politics of promoting religious freedom, *Beyond Religious Freedom* provides new insights into today's most pressing dilemmas of power, difference, and governance.

In *Secular Grace* Dana Freibach-Heifetz addresses the crisis of modernity, proposing an ethic of love based on a new philosophical concept of "secular grace" as intersubjective relations.

This volume interrogates

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settled ways of thinking about the seemingly interminable conflict between religious and secular values in our world today. What are the assumptions and resources internal to secular conceptions of critique that help or hinder our understanding of one of the most pressing conflicts of our times? Taking as their point of departure the question of whether critique belongs exclusively to forms of liberal democracy that define themselves in opposition to religion, these authors consider the case of the "Danish cartoon controversy" of 2005. They

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offer accounts of reading, understanding, and critique for offering a way to rethink conventional oppositions between free speech and religious belief, judgment and violence, reason and prejudice, rationality and embodied life. The book, first published in 2009, has been updated for the present edition with a new Preface by the authors.

In *Unveiling the French Republic*, Per-Erik Nilsson engages in a critical analysis of national identity, secularism, and Islam in France. He argues that secular ideology has

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been used to justify religious intolerance, mask ethnic prejudice, and reify French national identity.

Long before we began to speak of "public intellectuals," the ideas of "the public" and "the intellectual" raised consternation among many European philosophers and political theorists. Thinking in Public examines the ambivalence these linked ideas provoked in the generation of European Jewish thinkers born around 1900. By comparing the lives and works of Hannah Arendt, Emmanuel Levinas, and Leo Strauss, who grew up in the

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wake of the Dreyfus Affair and studied with the philosopher—and sometime National Socialist—Martin Heidegger, Benjamin Aldes Wurgaft offers a strikingly new perspective on the relationship between philosophers and politics. Rather than celebrate or condemn the figure of the intellectual, Wurgaft argues that the stories we tell about intellectuals and their publics are useful barometers of our political hopes and fears. What ideas about philosophy itself, and about the public's capacity for reasoned discussion, are contained in these stories? And what work do we think

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philosophers and other thinkers can and should accomplish in the world beyond the classroom? The differences between Arendt, Levinas, and Strauss were great, but Wurgaft shows that all three came to believe that the question of the social role of the philosopher was the question of their century. The figure of the intellectual was not an ideal to be emulated but rather a provocation inviting these three thinkers to ask whether truth and politics could ever be harmonized, whether philosophy was a fundamentally worldly or unworldly practice.

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Foreword Review's 17th
Annual INDIEFAB Book of the
Year Finalist (Religion) How
do we explain human
consciousness? Where do we
get our sense of beauty? Why
do we recoil at suffering?
Why do we have moral codes
that none of us can meet?
Why do we yearn for justice,
yet seem incapable of
establishing it? Any
philosophy or worldview must
make sense of the world as
we actually experience it.
We need to explain how we
can discern qualities such
as beauty and evil and
account for our practices of
morality and law. The
complexity of the

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Contemporary world is sometimes seen as an embarrassment for Christianity. But law professor David Skeel makes a fresh case for the plausibility and explanatory power of Christianity. The Christian faith offers plausible explanations for the central puzzles of our existence, such as our capacity for idea-making, our experience of beauty and suffering, and our inability to create a just social order. When compared with materialism or other sets of beliefs, Christianity provides a more comprehensive framework for understanding human life as

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we actually live it. We need not deny the complexities of life as we experience it.

But the paradoxes of our existence can lead us to the possibility that the existence of God could make sense of it all.

"Extraordinarily timely and useful. As China emerges as an economic and political world power that seems to have done away with religion, in fact it is witnessing a religious revival. The thoughtful essays in this book show both the historical conflicts between state authorities and religious movements and the

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contemporary encounters that are shaping China's future.

I am aware of no other book that covers so much ground and can be used so well as an introduction to this important field." —Peter van der Veer, University of Utrecht

The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. Religious Difference in a Secular Age challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom,

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and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms

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of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe. A provocative work of scholarship, *Religious Difference in a Secular Age* challenges us to rethink the promise and limits of the secular ideal of religious equality.

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