Mothers of Conservatism
Michelle M. Nickerson

This book tells the story of 1950s Southern Californian housewives who shaped the grassroots right in the two decades following World War II. The book describes how red-hunting homemakers mobilized activist networks, institutions, and political consciousness in local education battles, and it introduces a generation of women who developed political styles and practices around their domestic routines. From the conservative movement's origins in the early fifties through the presidential election of 1964, the book documents how women shaped conservatism from the bottom up, out of the fabric of their daily lives and into the agenda of the Republican Party. A unique history of the American conservative movement, this book shows how housewives got out of the house and discovered their political capital.

Conclusion
Michael Suk-Young Chwe

This concluding chapter summarizes key themes. The book has attempted to show that the distinction between rationality and irrationality in the Western tradition cannot be easily maintained. It starts with a narrow, unadorned conception of rationality in the context of coordination problems and shows that the common knowledge required is substantially related to issues of intersubjectivity, collective consciousness, and group identity. It starts with isolated individuals facing real, practical problems of coordination and shows that transcending the “transmission” view of communication (first-order
knowledge) and including the “ritual” view (common knowledge) is exactly what is required. By associating common knowledge with cultural practices, this book suggests a close and reciprocal relationship between the perspectives of rationality and culture, which are often thought separate or even antagonistic.

The Machiavellian Moment
J. G. A. Pocock

Published in print: 2016 Published Online: October 2017
DOI: 10.23943/princeton/9780691172231.001.0001

Originally published in 1975, this book remains a landmark of historical and political thought. The book looks at the consequences for modern historical and social consciousness arising from the ideal of the classical republic revived by Machiavelli and other thinkers of Renaissance Italy. It shows that Machiavelli’s prime emphasis was on the moment in which the republic confronts the problem of its own instability in time, which the book calls the “Machiavellian moment.” After examining this problem in the works of Machiavelli, Guicciardini, and Giannotti, the book turns to the revival of republican ideology in Puritan England and in Revolutionary and Federalist America. It argues that the American Revolution can be considered the last great act of civic humanism of the Renaissance and it relates the origins of modern historicism to the clash between civic, Christian, and commercial values in eighteenth-century thought.

Awareness and Change
Webb Keane

in Ethical Life: Its Natural and Social Histories

Published in print: 2015 Published Online: October 2017
DOI: 10.23943/princeton/9780691167732.003.0006

This chapter discusses the idea of ethical history, looking at situations in which hitherto taken-for-granted aspects of everyday life came to be the focus of attention, such as feminist consciousness-raising in the 1960s and 1970s. Indeed, the American feminist movement is the invention and promulgation of the technique of consciousness-raising. Consciousness-raising is interesting for several reasons: it took very seriously the effects of problematizing the habits of everyday life, it succeeded in changing the descriptions and evaluations of actions and persons that were available for many Americans, and it ultimately foundered, in part,
on an unresolved tension between subjective experience and objective social analysis. The chapter then argues that processes like this play an important role in the historical transformations of ethical and moral worlds.

Leaks, Hacks, and Scandals
Tarek El-Ariss

In recent years, Arab activists have confronted authoritarian regimes both on the street and online, leaking videos and exposing atrocities, and demanding political rights. This book situates these critiques of power within a pervasive culture of scandal and leaks and shows how cultural production and political change in the contemporary Arab world are enabled by digital technology, yet emerge from traditional cultural models. Focusing on a new generation of activists and authors from Egypt and the Arabian Peninsula, the book connects WikiLeaks to The Arabian Nights, Twitter to mystical revelation, cyberattacks to pre-Islamic tribal raids, and digital activism to the affective scene-making of Arab popular culture. It shifts the epistemological and historical frameworks from the postcolonial condition to the digital condition and shows how new media challenge the novel as the traditional vehicle for political consciousness and intellectual debate. Theorizing the rise of “the leaking subject” who reveals, contests, and writes through chaotic yet highly political means, the book investigates the digital consciousness, virality, and affective forms of knowledge that jolt and inform the public and that draw readers in to the unfolding fiction of scandal. The book maps the changing landscape of Arab modernity, or Nahda, in the digital age and traces how concepts such as the nation, community, power, the intellectual, the author, and the novel are hacked and recoded through new modes of confrontation, circulation, and dissent.

Locke on Personal Identity
Galen Strawson

John Locke's theory of personal identity underlies all modern discussion of the nature of persons and selves—yet it is widely thought to be wrong. This book argues that in fact it is Locke's critics who are wrong, and that
the famous objections to his theory are invalid. Indeed, far from refuting Locke, they illustrate his fundamental point. The book argues that the root error is to take Locke's use of the word “person” as merely a term for a standard persisting thing, like “human being.” In actuality, Locke uses “person” primarily as a forensic or legal term geared specifically to questions about praise and blame, punishment and reward. This point is familiar to some philosophers, but its full consequences have not been worked out, partly because of a further error about what Locke means by the word “consciousness.” When Locke claims that your personal identity is a matter of the actions that you are conscious of, he means the actions that you experience as your own in some fundamental and immediate manner. Clearly and vigorously argued, this is an important contribution both to the history of philosophy and to the contemporary philosophy of personal identity.

The Experience of Drugs
Paul E. Willis

in Profane Culture

This chapter discusses the role of drugs in hippy culture. Drugs were used massively by the hippies, and there was a wide and well-used range of terms for types and sub-types of various drugs. There was also avid discussion about the effects of various drugs, and great interest taken in their supposed different properties. It was common for drug experiences to be recounted, marked over, and analysed at great length. Weird or unusual experiences were given particular attention. Here, the chapter contends that the essence of the dialectical role of drugs in hippy culture is that they supplied the raw material of open and exceptional experience which could be interpreted in appropriate social and cultural ways to reflect and develop other aspects of consciousness and activity so as to further modify the drug experience, and so on.

Transition (Butler Dismissed)
Galen Strawson

in Locke on Personal Identity: Consciousness and Concernment
This chapter examines John Locke's theory of personal identity, which he has defined in terms of the reach of consciousness in beings who qualify as persons (being in particular fully self-conscious, able to think of past and future, and “capable of a law”). It starts with the notion that a person is an object of a certain sort, and must exemplify a certain sort of temporal continuity, if it is to continue to exist. Locke assumes that any candidate person has such continuity. The chapter also considers which parts of a subject of experience's continuous past are features or aspects or parts of the person that it now is before concluding with an analysis of Joseph Butler's incorrect identification of consciousness with memory in his objection to Locke's argument that a person can survive a change in its thinking substance even if its thinking substance is immaterial.

Circularity?
Galen Strawson

in Locke on Personal Identity: Consciousness and Concernment

Published in print: 2014 Published Online: October 2017
Item type: chapter

This chapter examines the charge of circularity or question-begging that has been leveled against John Locke's notion of personal identity. It first considers Locke's assumption, in raising the question of personal identity, that there exists a diachronically continuous subject of experience that qualifies as a person by virtue of possessing the capacities characteristic of personhood. It then discusses the concept of a person (Person), described as something that has a certain personality or moral-characteral coherence in addition to being a cognitively sophisticated “sensible creature.” It also suggests that Locke never endorsed the radical theory of personal identity and concludes by interpreting the claim that “consciousness makes personal identity” as simply the claim that “the actions that you'll be responsible for on the Day of Judgment, as a human subject of experience, will be all.”

The Distinction between [P] and [S]
Galen Strawson

in Locke on Personal Identity: Consciousness and Concernment

Published in print: 2014 Published Online: October 2017
Item type: chapter
This chapter examines the difference between John Locke's definition of a person \([P]\), considered as a kind of thing, and his definition of a subject of experience of a certain sophisticated sort \([S]\). It first discusses the equation \([P] = [S]\), where \([S]\) is assumed to be a continuing thing that is able to survive radical change of substantial realization, as well as Locke's position about consciousness in relation to \([P]'s identity or existence over time as \([S]\). It argues that Locke is not guilty of circularity because he is not proposing consciousness as the determinant of \([S]'s identity over time, but only of \([S]'s moral and legal responsibility over time. Finally, it suggests that the terms “Person” and “Personal identity” pull apart, in Locke's scheme of things, but in a perfectly coherent way.

The Challenge to the Unitary Individual in Western Thought

Gilles Saint-Paul

in The Tyranny of Utility: Behavioral Social Science and the Rise of Paternalism

Published in print: 2011 Published Online: October 2017
Publisher: Princeton University Press
Item type: chapter

This chapter explores the strands of thought challenging the hypothesis of a rational unitary individual. One prominent critic was Friedrich Nietzsche. For Nietzsche, the individual's attempt to develop a consistent self and to make sense of and conceptualize objective reality is a miserable lie that is socially constructed by weaker individuals in order to rationalize their lack of vitality. Accordingly, the human ideal proposed by Nietzsche rejects self-consciousness which is another illusory property of the language; therefore, there is no sense in which he would be unitary or even care about optimizing his behavior according to consistent preferences. He is some kind of beast (the “blonde beast”) who gives in to his instincts and the immediate stimuli of his environment. Ultimately, Nietzsche's thought had numerous influences, most notably on Freudianism and the late twentieth century's Postmodernists.

Aristocracy about 1760: Theory and Practice

R. R. Palmer

in The Age of the Democratic Revolution: A Political History of Europe and America, 1760-1800

Published in print: 2014 Published Online: October 2017
Publisher: Princeton University Press
DOI: 10.23943/princeton/9780691161280.003.0003
Item type: chapter
This chapter considers the prevailing notion in the eighteenth century that nobility was a necessary bulwark of political freedom. Whether in the interest of a more open nobility or of a more closed and impenetrable nobility, the view was the same. Nobility as such, nobility as an institution, was necessary to the maintenance of a free constitution. There was also a general consensus that parliaments or ruling councils were autonomous, self-empowered, or empowered by history, heredity, social utility, or God; that they were in an important sense irresponsible, free to oppose the King (where there was one), and certainly owing no accounting to the “people.” The remainder of the chapter deals with the uses and abuses of social rank and the problems of administration, recruitment, taxation, and class consciousness.

The Lessons of Poland

R. R. Palmer

in The Age of the Democratic Revolution: A Political History of Europe and America, 1760-1800

Published in print: 2014 Published Online: October 2017
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Item type: chapter

This chapter presents a compressed account of the Four Years' Diet of 1788–1792 and its background. Poland is first exhibited as a land of aristocracy triumphant. The question is then asked whether the Polish Revolution of 1791 was a revolution at all, and if so in what sense; and what observers in other countries—such as Burke in England, the revolutionaries in France, and the rulers of Prussia and Russia—thought that they learned from it. Jean-Jacques Rousseau drew lessons from Poland in 1771. With the country dissolving in civil war, subverted by Russia, and sinking into the First Partition, the author of the Social Contract, at the request of certain Polish patriots, offered his diagnosis of their situation. For Rousseau, the trouble with Poland was that it had no consistance, no staying power to resist pressure and infiltration from outside. What it needed was character, a character of its own, resting on the collective consciousness or will of its people.
The Problem of English Machiavellism
J.G.A. Pocock and Richard Whatmore

in The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition

Published in print: 2016 Published Online: October 2017
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Item type: chapter

This chapter investigates how patterns of “Machiavellian” thought became operative in England, and at a later period in colonial and revolutionary America. Moreover, the chapter tackles the problem of England, in which there occurred in that culture nothing like the relatively simple options for vita activa, vivere civile, and the republican modeling of the historical self-image, which were all necessary in order to account for the highly complex conceptual rearrangements which ensued. Republican and Machiavellian ideas had to become domiciled in an environment dominated by monarchical, legal, and theological concepts apparently in no way disposed to require the definition of England as a polis or the Englishman as a citizen.

The Americanization of Virtue
J.G.A. Pocock and Richard Whatmore

in The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition

Published in print: 2016 Published Online: October 2017
DOI: 10.23943/princeton/9780691172231.003.0015
Item type: chapter

This chapter explores the history of the American consciousness in search of what manifestations of the problems of the republican perspective may be found there. It follows the discussion in the eighteenth-century debate of the previous chapter, and then turns to the debates on virtue and corruption, as well as an apocalyptic dimension to Machiavellism. The fact that the apocalyptic discourse was still an available recourse illustrates how far American thought and speech still belonged to the Renaissance tradition studied earlier in this volume. The chapter then turns to the debates regarding the Federalist theory as well as the end of the Machiavellian moment in America—that is, the end of the quarrel with history in its distinctively American form.
This backdrop of entrenched inequality
Desmond S. King and Rogers M. Smith
in Still a House Divided: Race and Politics in Obama's America

This chapter illustrates the conflicting approaches advanced by today's racial alliances on issues of race equality in the workplace, as on so many other topics—conflicts that include disagreements not only over formal affirmative action programs but also over the legitimacy of race-conscious policymaking of any sort. It is no accident when these issues emerge with particular intensity in employment policy. No area of American life is more central to the quest to eradicate unjust material racial inequalities. This is why, as the chapter shows, previous struggles on racial equality focused so strongly on equality in the workplace. While such actions were hailed by many veterans of the civil rights movement as necessary, color-blind proponents came to assail these as new forms of unjust discrimination. Contestation over these policies became the central “battleground” around which modern racial policy coalitions formed.

Prospects of the House Divided
Desmond S. King and Rogers M. Smith
in Still a House Divided: Race and Politics in Obama's America

This chapter reflects on how Americans can achieve further progress in their long national struggle to reduce enduring material race inequalities. It first returns to the structure of American racial politics as analyzed in previous chapters, before discussing its present state. The chapter then suggests that the effects of the clash of the modern racial alliances have been debilitating on many fronts, illustrating through charts and graphs the effects of these racial alliances, and offers projections on how Americans can tackle current incarnations of racial inequalities, and why progress in that regard seems so slow. Finally, this chapter makes some recommendations for breaking out of the “stalemate” on race that Barack Obama perceived in 2008.
Race, Ethnicity, and a Theory of Substantive Representation in Congressional Oversight
Michael D. Minta

This chapter outlines the relationship between race, ethnicity, and substantive representation via an in-depth discussion of how racial and ethnic group consciousness operates among black and Latino representatives in Congress. While all members of Congress face the pressure of making the right decisions to increase their chances at reelection, black and Latino legislators, unlike most white legislators, face an additional pressure: they are motivated by a group norm that requires them to engage in collective group action on issues of concern to other blacks and Latinos. White legislators are mainly responsible for being responsive to the constituents in their districts, whereas black and Latino legislators are also expected to represent the interests of all blacks and Latinos nationally. The strategy they pursue of “strategic group uplift” falls at the intersection of their electoral goals and their commitment to advance group interests.

All Politics Was Local
Michelle M. Nickerson

This chapter documents the formation of conservative activist culture in Los Angeles after World War II. It outlines the historic recipe of political, economic, religious, and ethnic factors that made conservatism so powerful in metropolitan Los Angeles, and then examines the formation of conservative female political culture and consciousness. The grassroots right, already in formation at the beginning of the decade, actively contributed to the beliefs, practices, and institutions that would, by 1960, become known as the “conservative movement.” American conservatism was produced through discourse—political rituals, rhetoric, and performances—before it became a movement with a recognizable name. The activist right toiled locally, not only by concentrating their energy in metropolitan venues, but by generating and continually
emphasizing ideals about local community decision-making in an age of government centralization at the federal level.

The Infinite Scroll
Tarek El-Ariss

in Leaks, Hacks, and Scandals

This chapter focuses on Saudi “tweeter” Mujtahidd, who has been leaking by “showing the inside” of the Saudi government and royal family since 2011. It explores how the leaking subject, the unknown Mujtahidd or Mujtahidd the “mystery,” constructs himself as an online character (avatar), author, and knower. Drawing on classical Arabic prose genres such as akhbār (anecdotes, news, lore), it reads the fiction of the leak in relation to the genres of serialized novels and TV series. It argues that the collapse between Twitter user and Twitter as such is at work in Mujtahidd's case as well. Mujtahidd fuses with Twitter, reproducing it as function of revelation, writing genre, and machine à scandale.