

THE REVOLUTION AND ME : THE INDIVIDUAL WITHIN HISTORY

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1: Effects of the Declaration of Independence » Independence Day » Surfnetkids

Art and History from to Today is an important and ambitious exhibition, and it achieves much of what it set out to do. The visitor will experience a deep and complex syncretic culture that is Spanish and African, Caribbean and American.

Polis There is more widespread agreement that the first real instances of citizenship began in ancient Greece. And while there were precursors of the relation in societies before then, it emerged in readily discernible form in the Greek city-states which began to dot the shores of the Aegean Sea , the Black Sea , the Adriatic Sea , and elsewhere around the Mediterranean perhaps around the 8th century BCE. The modern day distinction sometimes termed consent versus descent distinction—that is, citizenship by choice versus birthright citizenship , has been traced back to ancient Greece. Pocock have suggested that the modern-day ideal of citizenship was first articulated by the ancient Athenians and Romans, although he suggested that the "transmission" of the sense of citizenship over two millennia was essentially a myth enshrouding western civilization. Before Greek times, a person was generally connected to a tribe or kin-group such as an extended family , but citizenship added a layer to these ties—a non-kinship bond between the person and the state. It can be argued that this growth of slavery was what made Greeks particularly conscious of the value of freedom. After all, any Greek farmer might fall into debt and therefore might become a slave, at almost any time When the Greeks fought together, they fought in order to avoid being enslaved by warfare, to avoid being defeated by those who might take them into slavery. And they also arranged their political institutions so as to remain free men. The sustenance provided by slaves meant that citizens had free time to participate in politics. Geoffrey Hosking suggests that fear of being enslaved was a central motivating force for the development of the Greek sense of citizenship. The Greek sense of the polis, in which citizenship and the rule of law prevailed, was an important strategic advantage for the Greeks during their wars with Persia. Any leader who set himself above the law was reckoned to be a tyrannos—a tyrant. It was also grounded in the notion of citizenship—the idea that every man born from the blood of the community has a share in power and responsibility. It meant that Greeks were willing to live, fight, and die for their poleis Polis meant both the political assembly as well as the entire society. Citizens had a higher status than non-citizens, such as women, slaves or barbarians. Methods used to determine whether someone could be a citizen or not could be based on wealth, identified by the amount of taxes one paid, or political participation, or heritage if both parents were citizens of the polis. The first form of citizenship was based on the way people lived in the ancient Greek times, in small-scale organic communities of the polis. Citizenship was not seen as a separate activity from the private life of the individual person, in the sense that there was not a distinction between public and private life. Many thinkers link the phalanx to the development of citizenship. The Greek sense of citizenship may have arisen from military necessity, since a key military formation demanded cohesion and commitment by each particular soldier. Individual soldiers were generally protected provided that the entire mass stayed together. In addition, the Greek city-states were the first instances in which judicial functions were separated from legislative functions in the law courts. In a tyrannical arrangement, there was no possibility of citizenship since political life was totally engineered to benefit the ruler. Several thinkers suggest that ancient Sparta , not Athens , was the originator of the concept of citizenship. It was seen as virtuous to participate in government when men grew older. And it needs a political system which gives them a say on matters that concern their lives. Solon canceled all existing land debts, and enabled free Athenian males to participate in the assembly or ecclesia. Subsequent reformers moved Athens even more towards direct democracy. The Greek reformer Cleisthenes in BCE re-engineered Athenian society from organizations based on family-style groupings, or phratries , to larger mixed structures which combined people from different types of geographic areas—coastal areas and cities, hinterlands, and plains—into the same group. Cleisthenes gave these same people the opportunity to participate in a political system in which all citizens—noble and non-noble—were in theory equal, and regardless of where they lived in Attica, could take part in some form of state

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administration. Athenian citizenship was based on obligations of citizens towards the community rather than rights given to its members. This was not a problem because people had a strong affinity with the polis; their personal destiny and the destiny of the entire community were strongly linked. Also, citizens of the polis saw obligations to the community as an opportunity to be virtuous. It was a source of honour and respect. Further, important political and judicial offices were rotated to widen participation and prevent corruption, and all citizens had the right to speak and vote in the political assembly. Therefore the citizen rules and is ruled; citizens join each other in making decisions where each decider respects the authority of the others, and all join in obeying the decisions now known as "laws" they have made. Pocock [17] The Athenian conception was that "laws that should govern everybody," in the sense of equality under the law or the Greek term *isonomia*. There were four separate classes. Roman conceptions[edit] Differences from Greece[edit] During the Roman Republic , soldiers of the army met in a democratic assembly called the Centuriate Assembly which gathered for legislative, electoral, and military purposes. But the participation of most Roman citizens in politics waned as Rome grew. Roman citizenship was similar to the Greek model but differed in substantive ways. Geoffrey Hosking argued that Greek ideas of citizenship in the city-state, such as the principles of equality under the law , civic participation in government, and notions that "no one citizen should have too much power for too long", were carried forth into the Roman world. Accordingly, citizens often encountered other citizens on the basis of commerce which often required regulation. It introduced a new level of complexity regarding the concept of citizenship. The person was defined and represented through his actions upon things; in the course of time, the term property came to mean, first, the defining characteristic of a human or other being; second, the relation which a person had with a thing; and third, the thing defined as the possession of some person. Law continued to advance as a subject under the Romans. The Romans developed law into a kind of science known as jurisprudence. Law helped protect citizens: The college of priests agreed to have basic laws inscribed upon twelve stone tablets displayed in the forum for everyone to see Inscribing these things on stone tablets was very important because it meant, first of all, that law was stable and permanent; the same for everyone, and it could not be altered at the whim of powerful people. And secondly, it was publicly known; it was not secret; it could be consulted by anybody at any time. In addition, unlike the Greek model where laws were mostly made in the assembly, Roman law was often determined in other places than official government bodies. In the early years of the Roman Republic , citizenship was a prized relationship which was not widely extended. Romans realised that granting citizenship to people from all over the empire legitimized Roman rule over conquered areas. As the centuries went by, citizenship was no longer a status of political agency, but it had been reduced to a judicial safeguard and the expression of rule and law. Women were respected to a greater extent with a secure status as what Hosking terms "subsidiary citizens". Some thinkers suggest that as a result of historical circumstances, western Europe evolved with two competing sources of authority—religious and secular—and that the ensuing separation of church and state was a "major step" in bringing forth the modern sense of citizenship. The eastern Roman emperor Justinian , who ruled the eastern empire from to , thought that citizenship meant people living with honor, not causing harm, and to "give each their due" in relation with fellow citizens. In the feudal system , there were relationships characterized as reciprocal, with bonds between lords and vassals going both ways: The Magna Carta posited that the liberty, security and freedom of individuals were "inviolable". Fix, unlike the rest of Europe, 14th century Italy was urbanized to a much greater extent, with more people living in towns such as Milan , Rome , Genoa , Pisa , Florence , Venice and Naples. Competition among the cities helped spur thinking. An emerging phenomenon dubbed the public sphere emerged in Europe, a space between government authority and private life, in which citizens could have rational-critical discussions in town squares like this one about government decisions, and form public opinion as a counterweight to authority. During the Renaissance and growth of Europe, medieval political scholar Walter Ullmann suggested that the essence of the transition was from people being subjects of a monarch or lord to being citizens of a city and later to a nation. The rise of citizenship was linked to the rise of republicanism, according to one account, since if a republic belongs to its

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citizens, then kings have less power.

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The Revolution unleashed public debates and political and social struggles that enlarged the scope of freedom and challenged inherited structures of power within America. The principle of hereditary aristocracy was rejected.

This is the only complete official translation we know of on the web, copied directly from an official Fascist government publication of , Fascism Doctrine and Institutions, by Benito Mussolini. This translation includes all the footnotes from the original. Subtitles in article have been put in by us to make the article more readable. The publication of this material is in no way whatsoever an endorsement of these viewpoints by the World Future Fund, unless explicitly stated by us. As our web site makes very clear, we are totally opposed to ideas such as racism and religious intolerance. However, in order to combat such evils, it is necessary to understand them by means of the study of key documentary material. For a more detailed statement of our publications standards click here. Like all sound political conceptions, Fascism is action and it is thought; action in which doctrine is immanent, and doctrine arising from a given system of historical forces in which it is inserted, and working on them from within 1. It has therefore a form correlated to contingencies of time and space; but it has also an ideal content which makes it an expression of truth in the higher region of the history of thought 2. There is no way of exercising a spiritual influence in the world as a human will dominating the will of others, unless one has a conception both of the transient and the specific reality on which that action is to be exercised, and of the permanent and universal reality in which the transient dwells and has its being. To know men one must know man; and to know man one must be acquainted with reality and its laws. There can be no conception of the State which is not fundamentally a conception of life: A spiritual attitude 3. Fascism sees in the world not only those superficial, material aspects in which man appears as an individual, standing by himself, self-centered, subject to natural law, which instinctively urges him toward a life of selfish momentary pleasure; it sees not only the individual but the nation and the country; individuals and generations bound together by a moral law, with common traditions and a mission which suppressing the instinct for life closed in a brief circle of pleasure, builds up a higher life, founded on duty, a life free from the limitations of time and space, in which the individual, by self-sacrifice, the renunciation of self-interest, by death itself, can achieve that purely spiritual existence in which his value as a man consists. The conception is therefore a spiritual one, arising from the general reaction of the century against the materialistic positivism of the XIXth century. Anti-positivistic but positive; neither skeptical nor agnostic; neither pessimistic nor supinely optimistic as are, generally speaking, the doctrines all negative which place the center of life outside man; whereas, by the exercise of his free will, man can and must create his own world. Fascism wants man to be active and to engage in action with all his energies; it wants him to be manfully aware of the difficulties besetting him and ready to face them. It conceives of life as a struggle in which it behooves a man to win for himself a really worthy place, first of all by fitting himself physically, morally, intellectually to become the implement required for winning it. As for the individual, so for the nation, and so for mankind 4. Hence the high value of culture in all its forms artistic, religious, scientific 5 and the outstanding importance of education. Hence also the essential value of work, by which man subjugates nature and creates the human world economic, political, ethical, and intellectual. This positive conception of life is obviously an ethical one. It invests the whole field of reality as well as the human activities which master it. No action is exempt from moral judgment; no activity can be despoiled of the value which a moral purpose confers on all things. Therefore life, as conceived of by the Fascist, is serious, austere, and religious; all its manifestations are poised in a world sustained by moral forces and subject to spiritual responsibilities. The Fascist conception of life is a religious one 7 , in which man is viewed in his immanent relation to a higher law, endowed with an objective will transcending the individual and raising him to conscious membership of a spiritual society. Hence the great value of tradition in records, in language, in customs, in the rules of social life 8. Outside history man is a nonentity. It does not believe in the possibility of "happiness" on earth as conceived by the economic literature of the

XVIIIth century, and it therefore rejects the theological notion that at some future time the human family will secure a final settlement of all its difficulties. This notion runs counter to experience which teaches that life is in continual flux and in process of evolution. In politics Fascism aims at realism; in practice it desires to deal only with those problems which are the spontaneous product of historic conditions and which find or suggest their own solutions 9. Only by entering in to the process of reality and taking possession of the forces at work within it, can man act on man and on nature Anti-individualistic, the Fascist conception of life stresses the importance of the State and accepts the individual only in so far as his interests coincide with those of the State, which stands for the conscience and the universal, will of man as a historic entity It is opposed to classical liberalism which arose as a reaction to absolutism and exhausted its historical function when the State became the expression of the conscience and will of the people. Liberalism denied the State in the name of the individual; Fascism reasserts the rights of the State as expressing the real essence of the individual And if liberty is to be the attribute of living men and not of abstract dummies invented by individualistic liberalism, then Fascism stands for liberty, and for the only liberty worth having, the liberty of the State and of the individual within the State The Fascist conception of the State is all embracing; outside of it no human or spiritual values can exist, much less have value. Thus understood, Fascism, is totalitarian, and the Fascist State - a synthesis and a unit inclusive of all values - interprets, develops, and potentates the whole life of a people No individuals or groups political parties, cultural associations, economic unions, social classes outside the State Fascism is therefore opposed to Socialism to which unity within the State which amalgamates classes into a single economic and ethical reality is unknown, and which sees in history nothing but the class struggle. Fascism is likewise opposed to trade unionism as a class weapon. But when brought within the orbit of the State, Fascism recognizes the real needs which gave rise to socialism and trade unionism, giving them due weight in the guild or corporative system in which divergent interests are coordinated and harmonized in the unity of the State Grouped according to their several interests, individuals form classes; they form trade-unions when organized according to their several economic activities; but first and foremost they form the State, which is no mere matter of numbers, the sums of the individuals forming the majority. Not a race, nor a geographically defined region, but a people, historically perpetuating itself; a multitude unified by an idea and imbued with the will to live, the will to power, self-consciousness, personality In so far as it is embodied in a State, this higher personality becomes a nation. It is not the nation which generates the State; that is an antiquated naturalistic concept which afforded a basis for XIXth century publicity in favor of national governments. Rather is it the State which creates the nation, conferring volition and therefore real life on a people made aware of their moral unity. The right to national independence does not arise from any merely literary and idealistic form of self-consciousness; still less from a more or less passive and unconscious de facto situation, but from an active, self-conscious, political will expressing itself in action and ready to prove its rights. It arises, in short, from the existence, at least in fieri, of a State. Indeed, it is the State which, as the expression of a universal ethical will, creates the right to national independence A nation, as expressed in the State, is a living, ethical entity only in so far as it is active. Therefore the State is not only Authority which governs and confers legal form and spiritual value on individual wills, but it is also Power which makes its will felt and respected beyond its own frontiers, thus affording practical proof of the universal character of the decisions necessary to ensure its development. This implies organization and expansion, potential if not actual. Thus the State equates itself to the will of man, whose development cannot be checked by obstacles and which, by achieving self-expression, demonstrates its infinity It sums up all the manifestations of the moral and intellectual life of man. Its functions cannot therefore be limited to those of enforcing order and keeping the peace, as the liberal doctrine had it. It is no mere mechanical device for defining the sphere within which the individual may duly exercise his supposed rights. The Fascist State is an inwardly accepted standard and rule of conduct, a discipline of the whole person; it permeates the will no less than the intellect. It stands for a principle which becomes the central motive of man as a member of civilized society, sinking deep down into his personality; it dwells in the heart of the man of action and of the thinker, of the artist and of the man of

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science: Fascism, in short, is not only a law-giver and a founder of institutions, but an educator and a promoter of spiritual life. It aims at refashioning not only the forms of life but their content - man, his character, and his faith. To achieve this propose it enforces discipline and uses authority, entering into the soul and ruling with undisputed sway. The only doctrine of which I had practical experience was that of socialism, from until the winter of - nearly a decade. My experience was that both of a follower and a leader but it was not doctrinal experience. My doctrine during that period had been the doctrine of action. A uniform, universally accepted doctrine of Socialism had not existed since , when the revisionist movement, headed by Bernstein, arose in Germany, countered by the formation, in the see-saw of tendencies, of a left revolutionary movement which in Italy never quitted the field of phrases, whereas, in the case of Russian socialism, it became the prelude to Bolshevism. When the war ended in Socialism, as a doctrine, was already dead; it continued to exist only as a grudge, especially in Italy where its only chance lay in inciting to reprisals against the men who had willed the war and who were to be made to pay for it. The word producer was already the expression of a mental trend. Fascism was not the nursling of a doctrine previously drafted at a desk; it was born of the need of action, and was action; it was not a party but, in the first two years, an anti-party and a movement. The name I gave the organization fixed its character. Yet if anyone cares to reread the now crumpled sheets of those days giving an account of the meeting at which the Italian Fasci di combattimento were founded, he will find not a doctrine but a series of pointers, forecasts, hints which, when freed from the inevitable matrix of contingencies, were to develop in a few years time into a series of doctrinal positions entitling Fascism to rank as a political doctrine differing from all others, past or present. We must go towards the people We wish the working classes to accustom themselves to the responsibilities of management so that they may realize that it is no easy matter to run a business We will fight both technical and spiritual rear-guirdism We must rush forward; if the present regime is to be superseded we must take its place. The right of succession is ours, for we urged the country to enter the war and we led it to victory The existing forms of political representation cannot satisfy us; we want direst representation of the several interests It may be objected that this program implies a return to the guilds corporazioni. I therefore hope this assembly will accept the economic claims advanced by national syndicalism € Is it not strange that from the very first day, at Piazza San Sepolcro, the word "guild" corporazione was pronounced, a word which, as the Revolution developed, was to express one of the basic legislative and social creations of the regime? The years preceding the march on Rome cover a period during which the need of action forbade delay and careful doctrinal elaborations. Fighting was going on in the towns and villages. There were discussions but Fascists knew how to die. A doctrine - fully elaborated, divided up into chapters and paragraphs with annotations, may have been lacking, but it was replaced by something far more decisive, - by a faith. All the same, if with the help of books, articles, resolutions passed at congresses, major and minor speeches, anyone should care to revive the memory of those days, he will find, provided he knows how to seek and select, that the doctrinal foundations were laid while the battle was still raging. Indeed, it was during those years that Fascist thought armed, refined itself, and proceeded ahead with its organization. The problems of the individual and the State; the problems of authority and liberty; political, social, and more especially national problems were discussed; the conflict with liberal, democratic, socialistic, Masonic doctrines and with those of the Partito Popolare, was carried on at the same time as the punitive expeditions. Nevertheless, the lack of a formal system was used by disingenuous adversaries as an argument for proclaiming Fascism incapable of elaborating a doctrine at the very time when that doctrine was being formulated - no matter how tumultuously, - first, as is the case with all new ideas, in the guise of violent dogmatic negations; then in the more positive guise of constructive theories, subsequently incorporated, in , , and , in the laws and institutions of the regime. Fascism is now clearly defined not only as a regime but as a doctrine. This means that Fascism, exercising its critical faculties on itself and on others, has studied from its own special standpoint and judged by its own standards all the problems affecting the material and intellectual interests now causing such grave anxiety to the nations of the world, and is ready to deal with them by its own policies. Fascism does not, generally speaking, believe in the possibility or utility of perpetual peace. It

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therefore discards pacifism as a cloak for cowardly supine renunciation in contradistinction to self-sacrifice. War alone keys up all human energies to their maximum tension and sets the seal of nobility on those peoples who have the courage to face it. All other tests are substitutes which never place a man face to face with himself before the alternative of life or death. Therefore all doctrines which postulate peace at all costs are incompatible with Fascism. Equally foreign to the spirit of Fascism, even if accepted as useful in meeting special political situations -- are all internationalistic or League superstructures which, as history shows, crumble to the ground whenever the heart of nations is deeply stirred by sentimental, idealistic or practical considerations. Fascism carries this anti-pacifistic attitude into the life of the individual. It signifies new style of Italian life. The Fascist accepts and loves life; he rejects and despises suicide as cowardly.

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3: Revolution Quotes (quotes)

Depicting Cuba: finding ways to express a nation () --Arte Nuevo: the avant-garde and the re-creation of identity () --Cubanness: affirming a cuban style () --Within the revolution, everything against the revolution, nothing () --The revolution and me the individual within history ().

Rights granted in the Constitution shall not infringe on other rights. Tenth Powers not granted to the Federal Government in the Constitution belong to the states or the people. For instance, the fourth through eighth amendments provide protection from unreasonable search and seizure, the privilege against self-incrimination, and the right to a fair and speedy jury trial that will be free from unusual punishments. The First Amendment, perhaps the broadest and most famous of the Bill of Rights, establishes a range of political and civil rights including those of free speech, assembly, press, and religion. The last two amendments, respectively, spell out that this list of individual protections is not meant to exclude other ones, and, by contrast, set forth that all powers claimed by the federal government had to be expressly stated in the Constitution. The Full Text of the Bill of Rights Amendment I Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances. Amendment II A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed. Amendment III No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law. Amendment IV The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized. Amendment V No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. Amendment VI In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defense. Amendment VII In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law. Amendment VIII Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted. Amendment IX The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people. Amendment X The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people. While the Bill of Rights created no deep challenge to federal authority, it did respond to the central Anti-Federalist fear that the Constitution would unleash an oppressive central government too distant from the people to be controlled. By responding to this opposition and following through on the broadly expressed desire for amendments that emerged during the ratification process, the Bill of Rights helped to secure broad political support for the new national government. A first major domestic issue had been successfully resolved. Understanding the Bill of Rights The Bill of Rights remains an active force in contemporary American life as a major element of Constitutional law. The meaning of its protections remains hotly debated. For example, the privilege to bear

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arms to support a militia, which appears in the second amendment, produces significant political controversy today. More sweepingly, the extension of the Bill of Rights to protect individuals from abuse not only by the federal government, but also from state and local governments remains an unsettled aspect of Constitutional interpretation. To this day the Supreme Court has not definitively decided if the entire Bill of Rights should always be applied to all levels of government. A More Perfect Union: The Creation of the U. Constitution Looking for some in-depth analysis to tie all of this history together? But what about the why? Why did the American people, in particular, want guarantees about their liberty? Why did the ideal of democracy threaten the very ideal of liberty? In this informative, easy-to-read essay, the American Civil Liberties Union attempts to answer some of these questions. Chronicle of the Revolution Extra, extra, read all about it! Congress adds a Bill of Rights to the Constitution! With this faux-newspaper article from , you can get a sense of the tremendous negotiations that surrounded the birth of the Bill of Rights. In the end, it was little more than the product of much haggling and many compromises between supporters of a strong central government and those concerned about individual liberties. What was all the fuss about? This site explores the contributions made by this influential southern antifederalist leader who preferred to keep his nose out of politics, but who fought passionately for his beliefs on the occasions when he did enter the governmental fray. There are 5 concise pages, with loads of hypertext links.

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4: History of citizenship - Wikipedia

The French Revolution () was a period of radical social and political upheaval in both French and European history. The absolute monarchy that had ruled France for centuries collapsed within three years.

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The Role of the Individual in History by G. Plekhanov I In the second half of the seventies the late Kablitz wrote an article entitled, "The Mind and the Senses as Factors of Progress," in which, referring to Spencer, he argued that the senses played the principal role in human progress, and that the mind played only a secondary role, and quite a subordinate one at that. A certain "esteemed sociologist" replied to Kablitz, expressing amusement and surprise at a theory which placed the mind "on the fdotboard. He would have been much more right, however, had he proved without going into the details of the question that Kablitz had raised, that his very method of presentjng it was impossible and impermissible. Indeed, the "factors" theory is unsound in itself, for it arbitrarily picks out different sides of social life, hypostasizes them, converts them into forces of a special kind, which, from different sides and with unequal success, draw the social man along the path of progress. This is a veritable Herculean pillar of abstraction; beyond this one cannot go, for beyond it lies the comic kingdom of utter and obvious absurdity. It is to this that the "esteemed sociologist" should have drawn the attention of Kablitz and his readers. Perhaps, after revealing the depths of abstraction into which the effort to find the predominating "factor" in history had led Kablitz, the "esteemed sociologist" might, by chance, have made some contribution to the critique of this "factors" theory. This would have been very useful for all of us at that time. But he proved unequal to his mission. Subsequently, the eclectic nature of his mind found particularly striking expression in his attacks on dialectical materialism, which he regarded as a doctrine that sacrifices all other factors to the economic "factor" and reduces the role of the individual in history to nothing. It never occurred to the "esteemed sociologist" that the "factors" point of view is alien to dialectical materialism, and that only one who is utterly incapable of thinking logically can see in it any justification of so-called quietism. Incidentally, it must be observed that the slip made by our "esteemed sociologist" is not unique; very many others have made it, are making it and, probably, will go on making it. Materialists were accused of leanings toward quietism even before they had worked out their dialectical conception of nature and of history. Without making an excursion into the "depth of time," we will recall the controversy between the celebrated English scientists, Priestley and Price. In reply Priestly referred to everyday experience. He would not speak of himself, he said, though by no means the most apathetic of creatures, but where would one find more mental vigor, more activity, more force and persistence in the pursuit of extremely important aims than among those who subscribe to the doctrine of necessity? Priestley had in view the religious, democratic sect they known as Christian Necessarians. But that is not important. There can be not the slightest doubt that the materialist conception of the human will is quite compatible with the most vigorous practical activity. Lanson observes that "all the doctrines which called for the utmost exertion of human will asserted, in principle, that the will was impotent; they rejected free will and subjected the world to fatalism. Indeed, history shows that even fatalism was not always a hindrance to energetic, practical action; on the contrary, in certain epochs it was a psychologically necessary basis for such action. In proof of this, we will point to the Puritans, who in energy excelled all the other parties in England in the 17th century; and to the followers of Mohammed, who in a short space of time subjugated an enormous part of the globe, stretching from India to Spain. Those who think that as soon as we are convinced of the inevitability of a certain series of events we lose all psychological possibility to help bring on, or to counteract, these events, are very much mistaken. If they do, then I waver less and the more resolute are my actions. There is nothing surprising in this. This is precisely the psychological mood that can be expressed in the celebrated words of Luther: Hamlet never knew

this mood; that is why he was only capable of moaning and reflecting. And that is why Hamlet would never have accepted a philosophy according to which freedom is merely necessity transformed into mind. We have in mind the well-known example of the eclipse of the moon. As a matter of fact, this is a supremely absurd example. The combination of conditions that are necessary to cause an eclipse of the moon does not, and cannot under any circumstances, include human action; and, for this reason alone, a party to assist the eclipse of the moon can arise only in a lunatic asylum. But even if human action did serve as one of these conditions, none of those who keenly desired to see an eclipse of the moon would join the eclipse of the moon party if they were convinced that it would certainly take place without their aid. If the example of the eclipse of the moon were no longer to appear nonsensical to the above-mentioned party, it must be entirely changed. We would have to imagine that the moon is endowed with a mind, and that her position in celestial space, which causes her eclipse, appears to her as the fruit of the selfdetermination of her own will; that this position not only gives her enormous pleasure, but is absolutely necessary for her peace of mind; and that this is why she always passionately strives to occupy it. What would the moon feel if she discovered, at last, that it is not her will and not her "ideals" which determine her movement in celestial space, but, on the contrary, that her movement determines her will and her "ideals"? According to Stammler, such a discovery would certainly make her incapable of moving, unless she succeeded in extricating herself from her predicament by some logical contradiction. But such an assumption is totally groundless. On careful examination, it might be found that when the moon was at her apogee she grieved over the fact that her will was not free; and when she was at her perigee, this very circumstance served as a new, formal cause of her happiness and good spirits. Perhaps, the opposite might have happened; perhaps it would have transpired that she found the means of reconciling free will with necessity, not at her perigee, but at her apogee. Be that as it may, such a reconciliation is undoubtedly possible; being conscious of necessity is quite compatible with the most energetic, practical action. At all events, this has been the case in history so far. Men who have repudiated free will often have excelled all their contemporaries in strength of will, and asserted their will to the utmost. Numerous examples of this can be cited. They are known universally. They can be forgotten, as Stammler evidently does, only if one deliberately refuses to see historical reality as it actually is. This attitude is strongly marked among our subjectivists, for example, and among some German philistines. We already know that such a man, regarding himself as a messenger of God, like Mohammed, as one chosen by ineluctable destiny, like Napoleon, or as the expression of the irresistible force of historical progress, like some of the public men in the 19th century, displays almost elemental strength of will, and sweeps from his path like a house of cards all the obstacles set up by the small-town Hamlets and Hamletkins. Zimmel says that freedom is always freedom from something, and, when freedom is not conceived as the opposite of restraint it is meaningless. That is so, of course. But this slight, elementary truth cannot serve as a ground for refuting the thesis that freedom means being conscious of necessity, which constitutes one of the most brilliant discoveries ever made by philosophic thought. As long as we are discussing only such restraints it would be extremely ridiculous to identify freedom with necessity: In addition to this elementary and superficial conception of freedom, however, there is another, incomparably more profound. For those who are incapable of thinking philosophically this concept does not exist at all; and those who are capable of thinking philosophically grasp it only when they have cast off dualism and realize that, contrary to the assumption of the dualists, there is no gulf between the subject and the object. The Russian subjectivist opposes his utopian ideals to our capitalist reality and goes no further. The subjectivists are stuck in the bog of dualism. The ideals of the so-called Russian "disciples" resemble capitalist reality far less than the ideals of the subjectivists. Notwithstanding this, however, the "disciples" have found a bridge which unites ideals with reality. The "disciples" have elevated themselves to monism. This is historical necessity. This, too, is an aspect of necessity. Profound definitions do not refute superficial ones, but, supplementing them, include them in themselves. But what sort of restraint, what sort of restriction, is in question in this case? Until the individual has won this freedom by heroic effort in philosophical thinking he does not fully belong to himself, and his mental tortures are the shameful tribute he pays to external necessity

that stands opposed to him. But as soon as this individual throws off the yoke of this painful and shameful restriction he is born for a new, full life, hitherto never experienced; and his free actions become the conscious and free expression of necessity. Then he will become a great social force; and then nothing can, and nothing will, prevent him from bursting on cunning falsehood. Like a storm of wrath divine. Again, being conscious of the absolute inevitability of a given phenomenon can only increase the energy of a man who sympathizes with it and who regards himself as one of the forces which called it into being. If such a man, conscious of the inevitability of this phenomenon, folded his arms and did nothing he would show that he was ignorant of arithmetic. Indeed, let us suppose that phenomenon A must necessarily take place under a given sum of circumstances. You have proved to me that a part of this sum of circumstances already exists and that the other part will exist in a given time, T. Being convinced of this, I, the man who sympathizes with phenomenon A, exclaim: What will be the result? Perhaps my place will be taken by another man, who was also on the point of inaction but was saved by the sight of my apathy, which to him appeared to be pernicious. But if my force cannot be regarded as being equal to zero, if I am a skilful and capable worker, and nobody has replaced me, then we will not have the full sum S, and phenomenon A will take place later than we assumed, or not as fully as we expected, or it may not take place at all. This is as clear as daylight; and if I do not understand it, if I think that S remains S even after I am replaced, it is only because I am unable to count. But am I the only one unable to count? You, who prophesied that the sum S would certainly be available at time t, did not foresee that I would go to sleep immediately after my conversation with you; you were convinced that I would remain a good worker to the end - the force was less reliable than you thought. Hence, you too counted badly. But let us suppose that you had made no mistake, that you had made allowance for everything. In that case, your calculations will assume the following form: In that case, the sum S indeed will be available at the time you appointed, and phenomenon A will take place. I think this is clear. But if this is clear, why was I confused by the idea that phenomenon A was inevitable? Why did it seem to me that it condemned me to inaction? Why, in discussing it, did I forget the simplest rules of arithmetic? Probably because, owing to the circumstances of my upbringing, I already had a very strong leaning toward inaction and my conversation with you served as the drop which filled the cup of this laudable inclination to overflowing. Only in this sense - as the cause that revealed my moral flabbiness and uselessness - did the consciousness of necessity figure here. Here the situation is somewhat different. It is very possible that it will cause the vigor of his resistance to relax. But when do the opponents of a given phenomenon become convinced that it is inevitable? When the circumstances favorable to it are very numerous and very strong. The realization by its opponents that the phenomenon is inevitable and the relaxation of their energy are merely manifestations of the force of circumstances favorable to it. Such manifestations, in their turn, are a part of the favorable circumstances. But the vigor of resistance will not be relaxed among all the opponents; among some of them the consciousness that the phenomenon is inevitable will cause the resistance to grow and become transformed into the vigor of despair. History in general, and the history of Russia in particular, provides not a few instructive examples of this sort of vigor.

5: The Role of the Individual in History

The Role of the Individual in History by G. V. Plekhanov | In the second half of the seventies the late Kahlitz wrote an article entitled, "The Mind and the Senses as Factors of Progress," in which, referring to Spencer, he argued that the senses played the principal role in human progress, and that the mind played only a secondary role, and quite a subordinate one at that.

The document is symbolic of American democracy and one of the free charters of freedom. The words stated in the Declaration rallied support from colonists at home, and colonists living abroad. The effects of the Declaration of Independence today can be seen and felt within the United States of America and also among many foreign nations. Life, Liberty, and the pursuit of Happiness The Declaration of Independence gave birth to many other freedoms in the United States of America that may never have even been intended. One of the more immediate effects felt by the Declaration of Independence was the Emancipation of black slaves. Some say that Abraham Lincoln interpreted the Declaration in his own way and understanding. Some say he was inspired to do so. Either way, it brought about the Emancipation Proclamation which gave black slaves their freedom. The American dream put in a nut shell All Men are Created Equal The Declaration of Independence also paved the way and created equality among all men and women. Today we can see the effects of the first sentence written in the Preamble: We hold these truths to be self evident, that all men are created equal. Throughout history we have seen so many different changes, from freedom of slaves, to equality among men and women. Today more so than in the past, women have been given every opportunity that men are now given and are truly equal among men. The Declaration, it seems, may have ignited the fire under which the Bill of Rights and the Constitution were written. The Declaration is in large part a summary of what the Bill of Rights stands for. While the Declaration offered independence from Britain and made general statements, the Bill of Rights offers conclusive and specific rights and laws, from freedom of speech, press and religion, to the right to keep and bear arms; the freedom of assembly; the freedom to petition; prohibits unreasonable search and seizure; cruel and unusual punishment; and compelled self-incrimination. The first ten amendments are truly and expansion on what the first fifty six signers of the Declaration had written. Effects among foreign nations The Declaration of Independence has also left lasting effects upon other foreign nations, including the French Declaration of the Rights of Man and Citizen, and the Declaration of Independence for the Democratic Republic of Vietnam. The French Declaration is one of the fundamental documents of the French Revolution and defines a set of individual and collective rights of all of the estates as one. Social distinction may be founded only upon the general good. The principles in the French Declaration are still set forth today. The Declaration of Independence has left its effects not just in the small and large details of the United States of America, but also in the details of other foreign countries. Learn more with these Declaration of Independence websites.

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6: Top 10 Revolutions Felt Around the World - Listverse

Foner, Give Me Freedom! Chapter 6: The Revolution Within 3 C. The Indians' Revolution 1. American independence resulted in the loss of freedom for the Indian.

Individualism endorses the principle that the ends or purposes of the human individual possess dignity and worth that take precedence over communal, metaphysical, cosmological, or religious priorities. Individualism is commonly seen by both its proponents and opponents to be the creation of the modern Western world, a development of Enlightenment liberal values. The term individualism was first coined in the nineteenth century, initially around in French, and then quickly spread to the other European languages. The language of individualism was picked up and widely spread by the followers of Claude-Henri Saint-Simon in Germany, England, and the United States, however, the negative overtones were soon stripped away. In Germany individualism became closely associated with the aspirations of Romanticism, in England, with utilitarianism and laissez-faire economics, and in America with the core political and social values of democracy and capitalism. Concentration on the linguistic diffusion of individualism overlooks the fact that many cultures outside the Atlantic world at many times before the nineteenth century have promulgated doctrines that were individualistic in inclination. Moreover, it should not be forgotten that many who champion individualism count tendencies inherent in modernity itself among the chief threats to the individual. Thus, a full study of the history of individualism requires a survey of a broad range of thinkers and writings. This entailed not only that the soul was separable from the body—indeed, any body—but that it had a specific identity that transcended even corporeal death. That moral judgment is embedded in dharma—a universalistic system of absolute moral duties—is irrelevant. It still remains central to Indian thought that individual deeds are the wellspring of the moral system. For many Indian schools, and especially for Buddhists and Jainists, spiritual purification and eventual union with the Ultimate stem solely from the personal efforts of the individual. The right path is laid out, but it is up to the individual to follow it. China produced doctrines that echoed the Indian emphasis on the individual. Attainment of superiority thus rests in part on something like self-determination. Daoism, particularly Neo-Daoism, also evinced respect for individuality. The Daoist belief that each thing possessed its own nature could be interpreted not merely to pertain to natural species or types but to individual characters. According to the Daoist Chuang Tzu fourth century b. This focus on the nature of the individual was crystallized in the Neo-Daoist concentration on the particularity of human natures. Rather, each individual must discover what is true for him-or herself. But if wisdom is incommunicable, the philosopher may still question other human beings in order to prod them to realize the falsity that they embrace and to stimulate them in the process of self-questioning that yields self-knowledge. Socrates was not alone among Greek thinkers in proposing a version of individualism. In turn, this theory of individuation has been shown by recent scholars to have direct political overtones that favored the Athenian democracy. The Sophist Protagoras of Abdera c. Revealed Religion Christianity contributed doctrines of the freedom of the will and personal salvation that added a further dimension to human individuality. While Judaism had conveyed some overtones of personal salvation, the dominant relation with God was conditioned by the divine covenant with the Jewish people as a whole. The implicit individualism of early Christian moral theology was reinforced by later thinkers such as St. Augustine of Hippo c. According to Augustine, all human beings possess the capacity to choose between good and evil and to choose to accept or to turn away from the divine will. Of course, the objects between which one chooses are not of equal worth. The individual is the final and ultimate source of the destiny of his or her own soul. Yet the Koran did uphold human freedom, so Muslim teaching maintained that it was the individual, not God, who was responsible for sin. Thus Islam, too, adopted important elements of individualism. Despite the common perception of medieval Europe as monolithic and hostile to expressions of individualism, the period did much to extend the idea of human individuality. In law, the concept of human beings with personal rights and

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liberties was expressed in both secular and religious documents. In public life, the principle of individual consent to the imposition of political power captured in the ubiquitous phrase "What touches all must be approved by all" was articulated. In moral philosophy and theology, the conception of the rational will, which defined the individual as the primary unit of analysis, was elevated to axiomatic status. Regardless of the institutional and ecclesiastical barriers to individualism, scholars have repeatedly looked to Latin Christian Europe as a source for individualism. The Reformation and the Aftermath These medieval tendencies came to fruition during the sixteenth and seventeenth centuries, so that individualism in the modern world deserves to be understood as a culmination of far earlier intellectual trends. The Reformation brought not only a challenge in practice to the unity of the Christian Church but also a transformation of important theological categories. Martin Luther " insisted on the unique presence of God alone in the conscience of believers, with the implication that the faithful Christian is responsible directly and immediately to God. The consequence of this teaching"while perhaps recognized only fleetingly by Luther and his followers"was that salvation did not depend on submission to the authority of the priesthood or the church. Nor did it fall to the secular power, to which pertained the control of bodies and behavior, to discipline the souls of subjects. Thus, whether intentionally or not, Luther opened the door to claims of public respect for liberty of conscience and eventually individual freedom of worship. In the generation after Luther, inferences about personal freedom of religion were deduced by reforming thinkers. Castellion argued that Christian belief must be held with sincere conviction. Hence, clerics and magistrates must refrain from persecution of convinced Christians who cling to doctrines that do not coincide with official teachings. In the seventeenth century, the individualism implicit in confessional pluralism would become more pronounced. Pierre Bayle " asserted that all forms of persecution innocuous as well as harsh of religious diversity encourage hypocrisy and erode social order. An erring conscience, if it be held in good faith, deserves as much protection as a correct one"a principle that Bayle extended even to atheists. John Locke " proposed liberty of individual conscience as justified in the case of most Christian and perhaps some non-Christian rites. For Locke, the role of the magistrate should be confined to the maintenance of public tranquility and the defense of individual rights rather than the care of the soul. Locke crystallized a key Reformation shift: The evolving acceptance of individualism paralleled changes in other European cultural, social, and political practices and attitudes. The invention of the printing press and movable type in the mid-fifteenth century immeasurably enhanced the ability of individuals to spread their ideas and made it possible for a larger public to access the written word. Demands were heard for freedom of the press literally and figuratively from censorship by clerical and secular authorities alike. While republican values that promoted civic virtue over personal choice retained a hold on public discourse, political liberty in geographically extensive regimes with monarchic institutions tended to be conceived in terms of individual freedom rather than civic populism. Hence, it is at this time and place that the origins of the bundle of individualist doctrines known as liberalism are found. Liberalism and Individualism Thomas Hobbes " generally is identified as the most important direct antecedent of modern individualist philosophy. In his *Leviathan* , Hobbes ascribed to all individuals natural liberty as well as equality on the basis of which they are licensed to undertake whatever actions are necessary in order to preserve themselves from their fellow creatures. Hobbes believed that the exercise of such natural liberty logically leads to unceasing conflict and unremitting fear so long as no single sovereign ruler exists to maintain peace. The exchange of chaotic natural freedom for government-imposed order requires renunciation of all freedoms that humans possess by nature except, of course, self-preservation and voluntary submission to any dictate imposed by the sovereign. Arguing against the patriarchal doctrine of Sir Robert Filmer " , Locke insists that no natural basis"neither paternity nor descent"justifies the submission of one person to another. Rather, each individual is the proprietor of his or her divinely endowed physical and mental talents, abilities, and energies. The individual thus constitutes the basic unit of social and political analysis for Locke, who is sometimes considered the proponent of the doctrine of "possessive individualism" par excellence. In contrast to Hobbes, Locke maintains that the natural condition of individual proprietorship can be maintained tranquilly because

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human beings are deemed sufficiently rational that they can and do generally constrain their free action under the terms of the laws of nature. Hence, should people choose to enter into formal bonds of civil society and authorize a government in order to avoid the "inconveniences" and inefficiency of the precivil world, the only rule worthy of consent is that which strictly upholds and protects the liberty they naturally possess.

Individualism and Modern Society The eighteenth and nineteenth centuries witnessed an emerging role for the individual that culminated in the appearance of the language of individualism. One strand in the intensified interest in the individual was the rise of capitalism as an economic system that emphasized the individual both as the holder of self-interest and as the foundation of all legal rights. Perhaps the most famous early advocate of economic individualism was Adam Smith. Although Smith is sometimes labeled the first great economist of capitalism, he preferred to describe his system in terms of "natural liberty," arguing that the welfare of society is best served when every individual seeks his or her own advantage without reference to any overarching scheme of goodness or justice. When individuals are left to their own devices, Smith held, the ensuing system possesses an inherently self-adjusting quality that will ensure the maximum satisfaction of individual desires. The apotheosis of individualism may be found in the utilitarian doctrine, formulated most clearly by Jeremy Bentham, that social policy should promote the greatest good for the greatest number of people. This idea rested on the principle that all individual estimations of utility deserve equal treatment and respect in comparison with all others. A truly democratic society should treat the wishes and desires of each of its individual members with the same dignity, without regard for moral judgments concerning the content of those aims. Bentham elaborates the basic insight of Smith to cover the full range of political and social programs and institutions. Although liberalism could seem to take individualism for granted, the extreme egalitarianism of the utilitarian position, coupled with the events of the French Revolution, made many thinkers including those of a liberal stripe nervous. Edmund Burke was concerned that the spread of democratic equality and the breakdown of the organic social order would lead to the fragmentation of persons into atomized individuals lacking any sense of identity or place. Under such circumstances, Burke predicted presciently, as it turns out that authoritarian forms of government would step into the breach and provide an artificial identity for individuals as a remedy for their extreme alienation. The French social commentator Alexis de Tocqueville similarly believed that an excess of democratic equality bred individualistic isolation in which people retreat from public life into families and small groups of interested combines. The unavoidable results of individualism are egoism, the suppression of all virtues, and the concession of political deliberation to the "tyranny of the majority" conclusions reached on the basis of his observations of American as well as French modes of democracy. Note that true liberty is not, for Tocqueville, individualistic.

Karl Marx occupies an interesting position in the history of individualism. Although Marx is commonly regarded as a holistic social thinker, he in fact repeatedly asserted that individual self-realization was the standard against which social relations should be judged. In his early writings, he condemned capitalism for the alienating and dehumanizing impact that it exercised on individual workers, while in the Communist Manifesto he called for a system of equitable distribution of the fruits of labor on the grounds that the precondition of the liberty of each is the liberty of all. Like his predecessor Jean-Jacques Rousseau and his contemporaries, such as the anarchist Jean-Pierre Proudhon and the utopian Charles Fourier, Marx believed that communal equality constituted the necessary prerequisite for the flourishing of free individuals.

John Stuart Mill shared some elements of nineteenth-century skepticism about mass democratic society, but his writings crystallized the understanding of individualism still widely shared in Western societies. Mill holds that the societies that are most likely to promote this goal are societies that he terms "civilized" share the common factor of defending and promoting individual liberty. Individualism is understood as experimentation with lifestyles and ideas that challenges uncritically received certainties and broadens the basis of human knowledge. Borrowing from Tocqueville, Mill admits that democratic society contains the potential to dampen or even forbid many expressions of personal liberty that stand at odds with mass tastes or beliefs. In contrast to Tocqueville, however, Mill maintains that individualism stands on the side of liberty, not equality.

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A free society supports individualism. The trend toward the foregrounding of the individual continued in the work of Friedrich Nietzsche – Nietzsche reviled the "herd mentality" of modern mass society, which espouses conformity and mediocrity as the highest aspirations of humanity. Principles of this higher sort cannot be imposed or taught by one to another. Rather, the authentic individual must discover in a radically individualized way those precepts that realize his or her own valuation. Nietzsche drew no explicit political theory from this because politics, as the realm of imposition of coercive authority over others the "will to power" , was incompatible with the deep individualism that he advocated. Persisting Debate The twentieth and early twenty-first centuries have witnessed the spread around the globe of a culture that valorizes the human individual.

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7: Right of revolution - Wikipedia

The American Revolution was the 18th-century colonists' struggle for independence from Britain. Learn about the Revolutionary War, the Declaration of Independence and more.

In the spring of the Museum of Modern Art in New York opened the exhibition *Modern Cuban Painters*; it was the first time that modern Cuban art was presented in the international arena. Organized by Alfred H. Although limited to the work of only thirteen painters, *Modern Cuban Painters* remains a seminal moment in the history of Cuban art. Since then there have been over twenty exhibitions focused on Cuban art that have taken place outside the island. *Art and History from to Today* will, like the exhibition, claim watershed status. Unfortunately, due to the embargo and lack of normalized diplomatic relations between the United States and Cuba, the exhibition will not travel to the United States. Were it not for the simple and flowing exhibition design of Daniel Castonguay, it would be visually overwhelming. The aesthetic and conceptual framework succeeds in capturing the richness and complexity of modern Cuban art beginning circa with the start of the Ten Year War between Cuban rebels and colonial Spanish forces, and concluding in the present with the commercial boom of postmodern art. The installation, like the catalogue, is divided into five sections: *The Individual Within History* – The exhibition confirms the formal quality and contextual complexity of Cuban painting during the last two decades of the nineteenth century. It is a vigorous example of *plein air* – a scene of a machete-charge battle of Cubans advancing toward the Spaniards. Without a doubt the two strongest sections of the exhibition are the ones that cover 1838 and 1848. The first was a bizarre home-grown expressionist; the second who was married to the painter Alice Neel developed one of the most original visual languages of the Americas a synthesis of expressionism and surrealism, which both criticized and celebrated Cuban reality. The absence of his masterwork *El rapto de las mulatas* is clearly felt. The second generation of modern artists, covered in the years 1859, maintains its cohesive quality, at least during the 1860s. The heart of the exhibition is a gallery dedicated entirely to Wifredo Lam; sixteen paintings on either paper or canvas reaffirm his supremacy in the history of Cuban art and significance within the Surrealist movement. Quantity and quality are balanced in the selected works, with superb examples in *Mofumba* and *El ruido* both. The curators thoroughly represent the popular culture of the 1920s with photographs of singers and dancers, tourism posters, and brochures. Among the photos, two are unforgettable: These capture the sensual joy and glamour Cruz as well as ironic humor Cabrera Infante observing the gringo tourist that are components of the Cuban temperament. The next-to-last section, which covers the arrival and development of the revolution 1979, is incredibly powerful when it comes to photography and propaganda posters: Most of the painting produced during this period fails both as propaganda and formal experimentation. Nevertheless, there are extraordinary exceptions: The last section disappoints; most of the art recalls the repetitive postmodern imagery encountered in Chelsea galleries. Interestingly enough, this is the art that has achieved financial success in both the United States and Europe. Almost fifty years of an exile community with substantial artistic activity is ignored excepting Ana Mendieta. The Cuban nation and its cultural manifestations exist beyond the physical island. Where is the work of these artists? *Art and History from to Today* is an important and ambitious exhibition, and it achieves much of what it set out to do. The visitor will experience a deep and complex syncretic culture that is Spanish and African, Caribbean and American. Its best art need not apologize as it takes its rightful place in the history of modernism. Reviews and essays are licensed to the public under a [Creative Commons Attribution-NoDerivatives 4.0 International License](#).

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8: Individualism | www.enganchecubano.com

The s were an era defined by conservative politics, the rise of computer technology and the end of the Cold War, as well as s fashion and music. Learn more on www.enganchecubano.com

Family and religion There has been a long need for counseling in helping individuals with transitions and other difficulties in their lives. The long tradition of counseling is first of family members helping with advice. Parents counsel their children. Grandparents and other family elders offer the wisdom of the years. In a close community, there may also be tribal elders or others with a concern for mental well-being. This role for many years was and still is taken on by the priest or religious person. For the individual, the priest offers confidentiality that enables discussion of family matters or things that are secret from the family. The priest meanwhile gets to steadily inculcate religious values, making it a valued relationship on both sides. The church tended to view mental illness as some form of possession and treatment, including exorcism, was of the soul rather than the body. Those with more incurable issues were generally tolerated. The village idiot was found a place in the fields and others were cared for or handled within the community. The industrial revolution With the age of the enlightenment and the rise of the industrial revolution through the eighteenth and nineteenth centuries, populations became mobile as they sought employment in towns and cities that were often far from their original homes. This separated them from their natural counselors, although the religious support was still available. Yet with the rise of science, the power of the church declined and it was not always able to give the help that was needed. Capitalism and science also had subtle effects on beliefs, values and general cognition. Everything had to be explained. The work ethic was dominant and hedonism was an option for only a few. Along with the concentration of towns and cities came the need to protect its citizens and civic organizations such as police forces were developed. In small communities the power of shame and the threat of banishment is enough to sustain social control. In town, anonymity is an option which brings its own problems. Particularly in America, social mobility was very much a norm. As much to protect the populace as the individual concerned, somewhere between the workhouse, hospital and prison sat the lunatic asylum. Here, the insane as well as a few unhappy individuals who had embarrassed their families were incarcerated with little treatment. Science scoffed at the notion of possession by demons but had little idea what to do beyond basic approaches such as drugging and leeching. In the cruel days of misfit sideshows, the asylum was just another place to go and laugh at those less fortunate. The rise of psychotherapy Hypnotism had been known about for some time Mesmer lived around the turn of the eighteenth century , and was popular through the nineteenth century and was used as an informal therapeutic method. Nevertheless it perplexed scientists who were suspicious of its shamanistic roots. With the continued development and dominance of scientific medicine, establishment attention was eventually turned to matters of the mind something that empiricists had largely ignored as impenetrable. Medical science took over as the caretakers of the mentally disturbed and a new age of and discipline of psychiatry arose towards the end of the nineteenth century. Sigmund Freud was perhaps the most significant pioneer in seeking to understand and treat mental problems, at least in those who lived in normal society but who suffered from emotional and behavioral difficulties. Rather than try to treat mental problems as a physical issue, he chose to listen to them and try to work out what was happening from what they said, and then apply treatment in the opposite direction, again through words. Despite massive leaps, Freud was still trapped by notions of his day, such as the assumption that mental problems had an emotional basis and the derivation of ideas such as libido came from nineteenth century biological theories. Psychoanalysis thus developed and was evolved by people such as Jaques Lacan and Melanie Klein into the approaches still used today. Behaviorism and humanism In the way that a thing creates its opposite, the assumptions of psychoanalysis were challenged in the scientific search for hard evidence, and behaviorism and conditioning became popular for the focus on the external, measurable behavior. In the opposite direction, and particularly in the more liberal America, a different view arose amongst people such as Carl Rogers, Albert

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Ellis, Eric Berne and Abraham Maslow. These put the person and their experience at the middle of attention, as opposed to the more therapist and method focus of psychoanalysis. This may seem unfair but the humanist approach is just that - human. It sees the client as a collaborative partner, not as a patient to be treated by an expert. Humanism, even more than Behaviorism and quite unlike Psychoanalysis, has a focus on the present rather than the past. Humanism was largely a practitioner philosophy and was largely ignored by academe for a long time. Nevertheless its warm message resonated with both therapists and clients and it was widely used. Despite secular leanings, this approach was influenced by Protestant values such as free choice by the individual and the personal journey. Secular society With the decline of the church as a social institution that exists at the heart of the community and the lives of its people, there arose a vacuum of meaning and care. Without the comfort of promised salvation, many lost their sense of purpose in the meaningless daily drudge. And without the sage and certain advice of the priest, the neuroses of industrial living worsened. Cities can be lonely places. With family far away and fickle friends who enjoy the fun but step back when emotional support is needed, a person can be out and dancing yet feel terribly alone. In such an environment there is a vacuum, a pent-up need for help towards the making of meaning for individual lives. It was this need, this pull, that created the new disciplines of therapy and counseling. It was the loss created by sundered societies that drove some to despair and other to consider what succor and treatment could be provided to create a more harmonious. Those who wanted just to do good and those who saw the social imperative worked to develop ways and means of putting people back together and back into society. In pursuit of happiness and the American Dream, self-development was a common focus. Even in the first world war, the US army employed psychologists and psychological testing was widespread. Twentieth century expansion Psychotherapy first caught on in a significant way in the USA, helped by a receptive culture and by European analysts who moved there away from fascist oppression. These ideas were then adopted into the American culture. Humanism in particular, as described above, was a particularly American approach. In the latter half of the twentieth century, counseling developed significantly as a distinct profession, differing from therapy at least in the contexts of use and often in the types of issues faced. Counseling happens in the social community, in schools and colleges as well as homes. Counseling is often paid for by the community or is voluntarily offered such as the Samaritans. Therapy is more likely to be a private practice. Counseling addresses issues from small to large. Therapy tends to deal in the bigger issues. Counseling may be limited. Therapy can continue as long as the client is able to pay. As with other new domains, there has been division of viewpoint and evolution of schools of thought. There have been views of counseling and therapy as a means to social change. The counselor-client relationship has been questioned. Even the dynamics resulting from the structure of expert-patient has been questioned. Throughout the development of counseling and therapy, there has been an evolution of thought about the way people are perceived and hence treated. In the days of the lunatic asylum, people were locked up and treated like animals. Freud viewed the person as conflicted and hidden. Behaviorists saw people as predictable machines. Humanists had a more botanical image, with ideas of feeding and growth.

9: A Brief History of Counseling and Therapy

In political philosophy, the right of revolution (or right of rebellion) is the right or duty of the people of a nation to overthrow a government that acts against their common interests and/or threatens the safety of the people without cause.

Early precedent[edit] To justify their overthrowing of the earlier Shang Dynasty , the kings of the Zhou Dynasty 11th BC of China promulgated the concept known as the Mandate of Heaven , that Heaven would bless the authority of a just ruler, but would be displeased and withdraw its mandate from a despotic ruler. Chinese historians interpreted a successful revolt as evidence that the Mandate of Heaven had passed on. Throughout Chinese history, rebels who opposed the ruling dynasty made the claim that the Mandate of Heaven had passed, giving them the right to revolt. Ruling dynasties were often uncomfortable with this, and the writings of the Confucian philosopher Mencius 4th BC were often suppressed for declaring that the people have the right to overthrow a ruler that did not provide for their needs. The lawspeaker claimed the King of Sweden was accountable to the people and would be overthrown by them if he continued with his unpopular war with Norway. Another example is Magna Carta , an English charter issued in 1215, that required the King to renounce certain rights and accept that his will could be bound by the law. It included a "security clause" that gave the right to a committee of barons to overrule the will of the King through force if needed. Magna Carta directly influenced the development of parliamentary democracy and many constitutional documents, such as the United States Constitution. The Golden Bull is often compared to the Magna Carta; the Bull was the first constitutional document of the nation of Hungary, while the Magna Carta was the first constitutional charter of the nation of England. Thomas Aquinas also wrote of the right to resist tyrannical rule in the Summa Theologica. John of Salisbury advocated direct revolutionary assassination of unethical tyrannical rulers in his Policraticus. This theological notion was expanded in the Early Modern Period. The Jesuits , especially Robert Bellarmine and Juan de Mariana , were widely known and often feared for advocating resistance to tyranny and often tyrannicideone of the implications of the natural law focus of the School of Salamanca. John Calvin believed something similar. That Calvin could support a right of resistance in theory did not mean that he thought such resistance prudent in all circumstances. Instead, the safest course of action for the people was to endure tyranny for as long as it could be borne, rather than run the larger risks of armed revolution. The right of revolution was expounded by the Monarchomachs in the context of the French Wars of Religion , and by Huguenots thinkers who legitimized tyrannicides. This notion was used as a basis for the Glorious Revolution of 1688-1689. The concept of the right of revolution was developed at the beginning of the Enlightenment era in the work Two Treatises of Government. Written by the philosopher John Locke , the right to revolution formed an integral part of his social contract theory , in which he tried to define the origins and basis for social conditions and relationships. Locke declared that under natural law , all people have the right to life , liberty , and estate ; under the social contract, the people could instigate a revolution against the government when it acted against the interests of citizens , to replace the government with one that served the interests of citizens. In some cases, Locke deemed revolution an obligation. The right of revolution thus essentially acted as a safeguard against tyranny. Locke affirmed an explicit right to revolution in Two Treatises of Government: Whensoever therefore the Legislative shall transgress this fundamental Rule of Society; and either by Ambition, Fear, Folly or Corruption, endeavor to grasp themselves, or put into the hands of any other an Absolute Power over the Lives, Liberties, and Estates of the People; By this breach of Trust they forfeit the Power, the People had put into their hands, for quite contrary ends, and it devolves to the People, who have a Right to resume their original Liberty. The storming of the Bastille on 14 July has come to symbolize the French Revolution , when a people rose up to exercise their right of revolution. The political tract Common Sense used the concept as an argument for rejection of the British Monarchy and separation from the British Empire , as opposed to merely self-government within it. It was also cited in the Declaration of Independence

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of the United States , when a group of representatives from the various states signed a declaration of independence citing charges against King George III. The right of revolution was also included in the preface to the French Constitution of during the French Revolution. Howard Evans Kiefer opines, "It seems to me that the duty to rebel is much more understandable than that right to rebel, because the right to rebellion ruins the order of power, whereas the duty to rebel goes beyond and breaks it. Declaration of Independence states that "when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government" emphasis added. Martin Luther King likewise held that it is the duty of the people to resist unjust laws. Some theories of the right of revolution imposed significant preconditions on its exercise, limiting its invocation to the most dire circumstances. In the American Revolutionary context, one finds expressions of the right of revolution both as subject to precondition and as unrestrained by conditions. On the eve of the American Revolution, for example, Americans considered their plight to justify exercise of the right of revolution. Certain scholars, such as legal historian Christian Fritz , have written that with the end of the Revolution, Americans did not renounce the right of revolution. In fact they codified it in their new constitutions [14] and even today 35 constitutions of American states have the same or similar provisions on the right of revolution as in the preamble of the American Declaration of Independence. An example of the dual nature of the right of revolution as both a natural law and as positive law is found in the American revolutionary context. Although the American Declaration of Independence invoked the natural law right of revolution, natural law was not the sole justification for American independence. This law of redress arose from a contract between the people and the king to preserve the public welfare. The law of redress, like the right of revolution, was not an individual right. It belonged to the community as a whole, as one of the parties to the original constitutional contract. That model posited the existence of a hypothetical bargain struck in the mists of antiquity between a king and a people. This was a contractual relationship. American revolutionaries accused George III of breaching his implied duty of protection under that contract, thereby releasing the people in the colonies from their allegiance. Among the examples of an articulation of a right of revolution as positive law include: The szlachta , nobles of the Polish-Lithuanian Commonwealth , also maintained a right of rebellion, known as rokosz. Whenever the ends of government are perverted, and public liberty manifestly endangered, and all other means of redress are ineffectual, the people may, and of right ought to reform the old, or establish a new government. The doctrine of nonresistance against arbitrary power, and oppression, is absurd, slavish, and destructive of the good and happiness of mankind. The Kentucky constitution [34] also guarantees a right to alter, reform or abolish their government in the Kentucky Bill of Rights: All power is inherent in the people, and all free governments are founded on their authority and instituted for their peace, safety, happiness and the protection of property. For the advancement of these ends, they have at all times an inalienable and indefeasible right to alter, reform or abolish their government in such manner as they may deem proper. All power is inherent in the people, and all free governments are founded on their authority and instituted for their peace, safety and happiness. For the advancement of these ends they have at all times an inalienable and indefeasible right to alter, reform or abolish their government in such manner as they may think proper. That Government ought to be instituted for the common benefit, protection and security of the people; and that the doctrine of non-resistance against arbitrary power and oppression is absurd, slavish, and destructive to the good and happiness of mankind. The Constitution of Texas [38] also contains similar wording in Article 1, Sect 2: All political power is inherent in the people, and all free governments are founded on their authority, and instituted for their benefit. The faith of the people of Texas stands pledged to the preservation of a republican form of government, and, subject to this limitation only, they have at all times the inalienable right to alter, reform or abolish their government in such manner as they may think expedient. The preface to the French Constitution of is a "Declaration of the Rights of Man and the Citizen" with several right of revolution provisions which stated in Article Any act directed against a person, apart from the cases and without the forms determined by law, is arbitrary and tyrannical; if attempt is made to execute such act by force, the

person who is the object thereof has the right to resist it by force. Those who incite, dispatch, sign, or execute arbitrary acts, or cause them to be executed, are guilty and must be punished. Let any individual who would usurp sovereignty be put to death instantly by free men. Resistance to oppression is the consequence of the other rights of man. There is oppression against the social body when a single one of its members is oppressed. There is oppression against every member when the social body is oppressed. When the government violates the rights of the people, insurrection is for the people, and for every portion thereof, the most sacred of rights and the most indispensable of duties. All Germans shall have the right to resist any person seeking to abolish this constitutional order, if no other remedy is available. The current Greek Constitution states in Article Observance of the constitution is entrusted to the patriotism of the Greeks who shall have the right and the duty to resist by all possible means against anyone who attempts the violent abolition of the Constitution. Citizens have the right to resist anybody who would do away with the democratic order of human rights and fundamental freedoms, established by this Charter, if the actions of constitutional bodies or the effective use of legal means have been frustrated. Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by rule of law. In a study of the idea of rule by the people in the American Revolution and in early post-revolutionary America, legal historian Christian G. This did not develop instantly or uniformly after the establishment of American governments. In these provisions, the ability of the people to revise constitutions existed regardless of the traditional preconditions for the right of revolution Increasingly, as Americans included it in their constitutions, the right of revolution came to be seen as a constitutional principle permitting the people as the sovereign to control government and revise their constitutions without limit. In this way, the right broke loose from its traditional moorings of resistance to oppression. The alter or abolish provisions could now be interpreted consistent with the constitutional principle that in America, the sovereign was the people. As terrorism is gaining recognition as a crime under international law , the right of revolution is seen as an instrument to distinguish terrorists from freedom fighters.

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