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Achieving Our Country: Leftist Thought in Twentieth-Century America is a 1998 book by American philosopher Richard Rorty, in which the author differentiates between what he sees as the two sides of the left, a cultural left and a reformist left.

Achieving Our Country - Wikipedia

Achieving Our Country criticizes academic theorists and reminds us that left-wing reformers in previous periods of American history either made their careers outside the university or, at least, developed strong links with the decidedly non-academic labor movement... Rorty's distinction between a 'cultural Left' and a 'reformist Left' is useful.

Achieving Our Country: Leftist Thought in Twentieth ...

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Unabridged by Richard Rorty, James Patrick Cronin (ISBN: 9781543602586) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

Achieving Our Country: Leftist Thought in Twentieth ...

In *Achieving Our Country*, one of America's foremost philosophers challenges this lost generation of the Left to understand the role it might play in the great tradition of democratic intellectual labor that started with writers like Walt Whitman and John Dewey.

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"Richard Rorty's *Achieving Our Country* is short, comprehensible and urges a civic and political agenda—the re-engagement of the Left... Rorty seeks to revive the vision of Walt Whitman and John Dewey, and what he sees as the real American Dream—a compassionate society held together by nothing more absolute than consensus and the belief that humane legal and economic agreements stand at the centre of democratic civilisation.

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Referring to Richard Rorty's "*Achieving Our Country*" in his title, yet rejecting Rorty's focus as both ethnocentric and too limited, Dallmayr presents a philosophical and political examination of the alternatives to globalization.

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But Rorty pulled no punches in the his first Massey lecture, "*American National Pride: Whitman and Dewey*," which would later become *Achieving Our Country*, a book that argues that the U.S. once had a genuine social democratic left but has since been eclipsed by a new kind of left that he sees as having exhausted its political potential. This old, social democratic left "collapsed during the late sixties

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under the burden of the conflagration surrounding the Vietnam War" and was ...

Lessons for the Left: Achieving Our Country Revisited ...

Richard Rorty's *Achieving Our Country* attempts both to establish a distinction between the "Old" and "New" Left in American politics and to try to protect and reinvigorate the former from the assaults of the latter. His complaint is that the Old Left, also called the "Reformist Left," suffered setbacks in the sixties as a New Left emerged that felt the Old Left was complicit in the greatest of crimes, namely, the Vietnam War.

Achieving Our Country: Leftist Thought in Twentieth ...

(Peter Steinfels New York Times)^Richard Rorty's *Achieving Our Country* is short, comprehensible and urges a civic and political agenda—the re-engagement of the Left... Rorty seeks to revive the vision of Walt Whitman and John Dewey, and what he sees as the real American Dream—a compassionate society held together by nothing more absolute than consensus and the belief that humane legal and economic agreements stand at the centre of democratic civilisation.

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much. "*Achieving Our Country*" is more a critique of the left than a prescription for its rehabilitation in his terms, and given the sharpness of the critique, the book is unlikely to win over those...

'Achieving Our Country': How the American Left Lost Hope

Achieving Our Country: Leftist Thought in Twentieth-Century America: Rorty, Professor of Comparative Literature Richard, Cronin, James Patrick:
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In "*Achieving Our Country*", one of America's foremost philosophers challenges the lost generation of the American Left to understand the role its might play in the great tradition of democratic intellectual labor that started with writers such as Walt Whitman and John Dewey.

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One of America's foremost philosophers challenges the lost generation of the American Left to understand the role it might play in the great tradition of democratic intellectual labor that started with writers such as Walt Whitman and John Dewey.

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Richard Rorty is one of the most provocative figures in recent philosophical, literary and cultural debate. This collection brings together those of his writings aimed at a wider audience, many published in book form for the first time. In these eloquent essays, articles and lectures, Rorty gives a stimulating summary of his central philosophical beliefs and how they relate to his political hopes; he also offers some challenging insights into contemporary America, justice, education and love.

In this 1989 book, Rorty examines human solidarity and liberalism through literature, philosophy, social theory and literary criticism.

Undeniably iconoclastic, and doggedly practical where others were abstract, the late Richard Rorty was described by some as a philosopher with no philosophy. Rorty was skeptical of systems claiming to have answers, seeing scientific and aesthetic schools as vocabularies rather than as indispensable paths to truth. But his work displays a profound awareness of philosophical tradition and an urgent concern for how we create a society. As Michael Bérubé writes in his introduction to this new volume, Rorty looked upon philosophy as "a creative enterprise of dreaming up new and more humane ways to live." Drawn from Rorty's acclaimed 2004 Page-Barbour lectures, *Philosophy as Poetry* distills many of the central ideas in his work. Rorty begins by addressing poetry and philosophy, which are often seen as contradictory pursuits. He offers a view of philosophy as a poem, beginning with the ancient Greeks and rewritten by succeeding generations of philosophers seeking to improve it. He goes on to examine analytic philosophy and the rejection by some philosophers, notably Wittgenstein, of the notion of philosophical problems that have solutions. The book concludes with an invigorating suspension of intellectual borders as Rorty focuses on the romantic tradition and relates it to philosophic thought. This book makes an ideal starting place for anyone looking for an introduction to Rorty's thought and his contribution to our sense of an American pragmatism, as well as an understanding of his influence and the controversy that attended his work. *Page-Barbour Lectures*

What is democracy really? What do we mean when we use the term? And can it ever truly exist? Astra Taylor, hailed as a "New Civil Rights Leader" by the Los Angeles Times, provides surprising answers. There is no shortage of democracy, at least in name, and yet it is in crisis everywhere we look. From a cabal of plutocrats in the White House to gerrymandering and dark-money campaign contributions, it is clear that the principle of government by and for the people is not living up to its promise. The problems lie deeper than any one election cycle. As Astra Taylor demonstrates, real democracy—fully inclusive and completely egalitarian—has in fact never existed. In a tone that is both philosophical and anecdotal, weaving together history, theory, the stories of individuals, and interviews with such leading thinkers as Cornel West and Wendy Brown, Taylor invites us to reexamine the term. Is democracy a means or an end, a process or a set of desired outcomes? What if those outcomes, whatever they may be—peace, prosperity, equality, liberty, an engaged citizenry—can be achieved by non-democratic means? In what

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areas of life should democratic principles apply? If democracy means rule by the people, what does it mean to rule and who counts as the people? Democracy's inherent paradoxes often go unnamed and unrecognized. Exploring such questions, *Democracy May Not Exist* offers a better understanding of what is possible, what we want, why democracy is so hard to realize, and why it is worth striving for.

An examination of David Hume's work, revising our understanding of the period in which he lived and wrote.

This is a powerful exploration of the debilitating impact that politically-correct "multiculturalism" has had upon higher education and academic freedom in the United States. In the name of diversity, many leading academic and cultural institutions are working to silence dissent and stifle intellectual life. This book exposes the real impact of multiculturalism on the institution most closely identified with the politically correct decline of higher education—Stanford University. Authored by two Stanford graduates, this book is a compelling insider's tour of a world of speech codes, "dumbed-down" admissions standards and curricula, campus witch hunts, and anti-Western zealotry that masquerades as legitimate scholarly inquiry. Sacks and Thiel use numerous primary sources—the Stanford Daily, class readings, official university publications—to reveal a pattern of politicized classes, housing, budget priorities, and more. They trace the connections between such disparate trends as political correctness, the gender wars, Generation X nihilism, and culture wars, showing how these have played a role in shaping multiculturalism at institutions like Stanford. The authors convincingly show that multiculturalism is not about learning more; it is actually about learning less. They end their comprehensive study by detailing the changes necessary to reverse the tragic disintegration of American universities and restore true academic excellence.

One of America's most thoughtful and provocative strategists exposes the economic and cultural assumptions that have driven the U.S. to the brink of social and financial collapse. Edward Luttwak reveals a forceful new policy that can reverse America's decline.

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