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Character in Crisis: The Eight Crucial Traits Every Ethical Leader Needs Today, Robert L. Vernon, Pointman Leadership Institute, 2009, 0982437935, 9780982437933, . .

L.A. justice , Robert L. Vernon, Bob Vernon, Jan 1, 1993, Fiction, 254 pages. The opinions and convictions of the assistant chief of police, LAPD, after the King riots.

Leading God's people ethics for the practice of ministry, Richard Bondi, 1989, Religion, 170 pages. .

Crisis of Character Building Corporate Reputation in the Age of Skepticism, Peter Firestein, 2009, Business & Economics, 292 pages. Offers a way for executives to immunize themselves and their companies against financial breakdowns that can happen to even the most prominent organizations, in a book that

Character in Crisis A Fresh Approach to the Wisdom Literature of the Old Testament, William P. Brown, 1996, Religion, 179 pages. At a time when the chasm between academic scholarship and theological reflection seems to be widening, both the academic guild and the church share in common an uncertainty

Character and crisis a contemporary reader, Philip Levine, Henri Coulette, 1966, Language Arts & Disciplines, 482 pages. .

Neoconservatism is a political movement born in the 1960s inside the monthly review Commentary, the journal of the American Jewish Committee, which replaced the Contemporary Jewish Record in 1945.[1][2] On the "theoretical" side of neoconservatism, most influential neoconservatives such as Norman Podhoretz and his son John, Irving Kristol and his son William, Donald Kagan, Paul Wolfowitz, and Abram Schulsky, refer explicitly to the ideas in the philosophy of Leo Strauss.[3] They often describe themselves as "Straussians."

Focus on the "unipolar" power of the United States, seeing the use of military force as the first, not the last, option of foreign policy. They repudiate the "lessons of Vietnam," which they interpret as undermining American will toward the use of force, and embrace the "lessons of Munich," interpreted as establishing the virtues of preemptive military action.

Disdain conventional diplomatic agencies such as the State Department and conventional country-specific, realist, and pragmatic, analysis. They are hostile toward nonmilitary multilateral institutions and instinctively antagonistic toward international treaties and agreements. "Global unilateralism" is their watchword. They are fortified by international criticism, believing that it confirms American virtue.

Neoconservatism is supportive of the welfare state of the New Deal, but critical of some aspects of the Johnson administration's Great Society programs,[5] offers lukewarm applause for free markets,[6] and advocates "assertive" promotion of democracy and American "national interest" in

international affairs including by military means.[7][8] Presidents Ronald Reagan, George H.W. Bush, and George W. Bush had neoconservative advisors regarding military and foreign policies. During the George W. Bush administration, neoconservative officials of the Departments of Defense and State helped to plan and promote the Iraq War.[9]

The "neoconservative" label was used by Irving Kristol in his 1979 article "Confessions of a True, Self-Confessed 'Neoconservative.'"[11] His ideas have been influential since the 1950s, when he co-founded and edited the magazine *Encounter*. [12] Another source was Norman Podhoretz, editor of the magazine *Commentary* from 1960 to 1995. By 1982 Podhoretz was terming himself a neoconservative, in a *New York Times Magazine* article titled "The Neoconservative Anguish over Reagan's Foreign Policy".[13][14] During the late 1970s and early 1980s, the neoconservatives considered that liberalism had failed and "no longer knew what it was talking about," according to E. J. Dionne.[15]

The term "neoconservative" was the subject of increased media coverage during the presidency of George W. Bush,[18][19] with particular emphasis on a perceived neoconservative influence on American foreign policy, as part of the Bush Doctrine.[20] The term "neocon" is often used as pejorative in this context.[citation needed]

Through the 1950s and early 1960s, the future neoconservatives had endorsed the American Civil Rights Movement, racial integration, and Martin Luther King, Jr..[21] From the 1950s to the 1960s, there was general endorsement among liberals for military action to prevent a communist victory in Vietnam.[22]

Neoconservatism was initiated by the repudiation of coalition politics by the American New Left: Black Power, which denounced coalition-politics and racial integration as "selling out" and "Uncle Tomism" and which frequently generated anti-semitic slogans; "anti-anticommunism", which seemed indifferent to the fate of South Vietnam, and which during the late 1960s included substantial endorsement of Marxist-Leninist politics; and the "new politics" of the New left, which considered students and alienated minorities as the main agents of social change (replacing the majority of the population and labor activists).[23] Irving Kristol edited the journal *The Public Interest* (1965–2005), featuring economists and political scientists, which emphasized ways that government planning in the liberal state had produced unintended harmful consequences.[24] Interestingly enough, many early Neoconservative political figures were disillusioned Democratic politicians and intellectuals, such as Daniel Patrick Moynihan, who served in the Nixon Administration, and Jeane Kirkpatrick who served as President Ronald Reagan's UN Ambassador.

A theory of neoconservative foreign policy during the final years of the Cold War was articulated by Jeane Kirkpatrick, in "Dictatorships and Double Standards,"[25] published in *Commentary Magazine* during November 1979. Kirkpatrick criticized the foreign policy of Jimmy Carter, which endorsed detente with the USSR. She later served the Reagan Administration as Ambassador to the United Nations.[26]

In "Dictatorships and Double Standards," Kirkpatrick distinguished between authoritarian regimes and the totalitarian regimes such as the Soviet Union; she suggested that in some countries democracy was not tenable and the U.S. had a choice between endorsing authoritarian governments, which might evolve into democracies, or Marxist-Leninist regimes, which she argued had never been ended once they achieved totalitarian control. In such tragic circumstances, she argued that allying with authoritarian governments might be prudent. Kirkpatrick argued that by demanding rapid liberalization in traditionally autocratic countries, the Carter administration had delivered those countries to Marxist-Leninists that were even more repressive. She further accused the Carter administration of a "double standard," of never having applied its rhetoric on the necessity of liberalization to communist governments. The essay compares traditional autocracies and Communist regimes:

[Traditional autocrats] do not disturb the habitual rhythms of work and leisure, habitual places of residence, habitual patterns of family and personal relations. Because the miseries of traditional life

are familiar, they are bearable to ordinary people who, growing up in the society, learn to cope

Kirkpatrick concluded that while the United States should encourage liberalization and democracy in autocratic countries, it should not do so when the government risks violent overthrow, and should expect gradual change rather than immediate transformation.[27] She wrote: "No idea holds greater sway in the mind of educated Americans than the belief that it is possible to democratize governments, anytime and anywhere, under any circumstances... Decades, if not centuries, are normally required for people to acquire the necessary disciplines and habits. In Britain, the road [to democratic government] took seven centuries to traverse... The speed with which armies collapse, bureaucracies abdicate, and social structures dissolve once the autocrat is removed frequently surprises American policymakers." [28]

Before 1982, neoconservatives were skeptical about democracy promotion and criticized the prudence of the Carter administration's policies on human rights. Kirkpatrick and Norman Podhoretz before 1982 argued that communism could not be overthrown and that the Polish labor-union Solidarity was doomed. Podhoretz and Kirkpatrick were originally skeptical about the AFL-CIO's endorsement of Solidarity and about the use of U.S. economic aid to promote liberalization and democratization in Poland.[29][30]

As the policies of the New Left made the Democrats increasingly leftist, these intellectuals became disillusioned with President Lyndon B. Johnson's Great Society domestic programs. The influential 1970 bestseller *The Real Majority* by Ben Wattenberg expressed that the "real majority" of the electorate endorsed economic liberalism but also social conservatism, and warned Democrats it could be disastrous to adopt liberal positions on certain social and crime issues.[33]

The neoconservatives rejected the counterculture New Left, and what they considered anti-Americanism in the non-interventionism of the activism against the Vietnam War. After the anti-war faction took control of the party during 1972 and nominated George McGovern, the Democrats among them endorsed Washington Senator Henry "Scoop" Jackson instead for his unsuccessful 1972 and 1976 campaigns for president. Among those who worked for Jackson were future neoconservatives Paul Wolfowitz, Doug Feith, and Richard Perle.[34] During the late 1970s, neoconservatives tended to endorse Ronald Reagan, the Republican who promised to confront Soviet expansionism. Neocons organized in the American Enterprise Institute and the Heritage Foundation to counter the liberal establishment.[35]

Neoconservatism... originated in the 1970s as a movement of anti-Soviet liberals and social democrats in the tradition of Truman, Kennedy, Johnson, Humphrey and Henry ('Scoop') Jackson, many of whom preferred to call themselves 'paleoliberals.' [After the end of the Cold War]... many 'paleoliberals' drifted back to the Democratic center... Today's neocons are a shrunken remnant of the original broad neocon coalition. Nevertheless, the origins of their ideology on the left are still apparent. The fact that most of the younger neocons were never on the left is irrelevant; they are the intellectual (and, in the case of William Kristol and John Podhoretz, the literal) heirs of older ex-leftists.

Neoconservatism draws on several intellectual traditions. The students of political science Professor Leo Strauss (1899–1973) comprised one major group. Eugene Sheppard notes that, "Much scholarship tends to understand Strauss as an inspirational founder of American neoconservatism." [37] Strauss was a refugee from Nazi Germany who taught at the New School for Social Research in New York (1939–49) and the University of Chicago (1949–1958). [38]

Strauss asserted that "the crisis of the West consists in the West's having become uncertain of its purpose." His solution was a restoration of the vital ideas and faith that in the past had sustained the moral purpose of the West. Classical Greek political philosophy and the Judeo-Christian heritage are the essentials of the Great Tradition in Strauss's work.[39] Strauss emphasized the spirit of the Greek classics, and West (1991) argues that for Strauss the American "Founding Fathers" were correct in their understanding of the classics in their principles of justice. For Strauss, political community is defined by convictions about justice and happiness rather than by sovereignty and

force. He repudiated the philosophy of John Locke as a bridge to 20th-century historicism and nihilism, and defended liberal democracy as closer to the spirit of the classics than other modern regimes.[citation needed] For Strauss, the American awareness of ineradicable evil in human nature, and hence the need for morality, was a beneficial outgrowth of the premodern Western tradition.[40] O'Neill (2009) notes that Strauss wrote little about American topics but his students wrote a great deal, and that Strauss's influence caused his students to reject historicism and positivism. Instead they promoted a so-called Aristotelian perspective on America that produced a qualified defense of its liberal constitutionalism.[41] Strauss influenced Weekly Standard editor William Kristol, editor John Podhoretz, and military strategist Paul Wolfowitz.[42][43]

During the 1990s, neoconservatives were once again opposed to the foreign policy establishment, both during the Republican Administration of President George H. W. Bush and that of his Democratic successor, President William Clinton. Many critics charged that the neoconservatives lost their influence as a result of the end of the USSR.[44]

After the decision of George H. W. Bush to leave Saddam Hussein in power after the first Iraq War during 1991, many neoconservatives considered this policy, and the decision not to endorse indigenous dissident groups such as the Kurds and Shiites in their 1991-1992 resistance to Hussein, as a betrayal of democratic principles.[45][46][47][48][49]

And the question in my mind is how many additional American casualties is Saddam [Hussein] worth? And the answer is not that damned many. So, I think we got it right, both when we decided to expel him from Kuwait, but also when the president made the decision that we'd achieved our objectives and we were not going to go get bogged down in the problems of trying to take over and govern Iraq.[50]

Within a few years of the Gulf War in Iraq, many neoconservatives were endorsing the ouster of Saddam Hussein. On February 19, 1998, an open letter to President Clinton was published, signed by dozens of pundits, many identified with neoconservatism and, later, related groups such as the PNAC, urging decisive action to remove Saddam from power.[51]

During the late 1990s, Irving Kristol and other writers in neoconservative magazines began touting anti-Darwinist views, as an endorsement of intelligent design. Since these neoconservatives were largely of secular origin, a few commentators have speculated that this "â€" along with endorsement of religion generally "â€" may have been a case of a "noble lie", intended to protect public morality, or even tactical politics, to attract religious endorsers.[52]

The Bush campaign and the early Bush administration did not exhibit strong endorsement of neoconservative principles. As a presidential candidate, Bush had argued for a restrained foreign policy, stating his opposition to the idea of nation-building[53] and an early foreign policy confrontation with China was managed without the vociferousness suggested by some neoconservatives.[54] Also early in the administration, some neoconservatives criticized Bush's administration as insufficiently supportive of Israel, and suggested Bush's foreign policies were not substantially different from those of President Clinton.[55]

U.S. President (at that time) George W. Bush with the (at that time) President of Egypt Hosni Mubarak at Camp David during 2002. During November 2010, Bush wrote in his memoir Decision Points claiming Mubarak endorsed the administration's position that Iraq had WMDs before the war with the country, but kept it private for fear of "inciting the Arab street." [56]

During Bush's State of the Union speech of January 2002, he named Iraq, Iran, and North Korea as states that "constitute an axis of evil" and "pose a grave and growing danger". Bush suggested the possibility of preemptive war: "I will not wait on events, while dangers gather. I will not stand by, as peril draws closer and closer. The United States of America will not permit the world's most dangerous regimes to threaten us with the world's most destructive weapons." [57][58]

So why did we invade Iraq? I believe it was the triumph of the so-called neo-conservative ideology,

as well as Bush administration arrogance and incompetence that took America into this war of choice. . . . They obviously made a convincing case to a president with very limited national security and foreign policy experience, who keenly felt the burden of leading the nation in the wake of the deadliest terrorist attack ever on American soil.

The Bush Doctrine of preemptive war was stated explicitly in the National Security Council text "National Security Strategy of the United States," published September 20, 2002. "We must deter and defend against the threat before it is unleashed . . . even if uncertainty remains as to the time and place of the enemy's attack... The United States will, if necessary, act preemptively." [60]

The Bush Doctrine was greeted with accolades by many neoconservatives. When asked whether he agreed with the Bush Doctrine, Max Boot said he did, and that "I think [Bush is] exactly right to say we can't sit back and wait for the next terrorist strike on Manhattan. We have to go out and stop the terrorists overseas. We have to play the role of the global policeman. . . . But I also argue that we ought to go further." [63] Discussing the significance of the Bush Doctrine, neoconservative writer William Kristol claimed: "The world is a mess. And, I think, it's very much to Bush's credit that he's gotten serious about dealing with it. . . . The danger is not that we're going to do too much. The danger is that we're going to do too little." [64]

John McCain, who was the Republican candidate for the 2008 United States Presidential election, endorsed continuing the second Iraq War, "the issue that is most clearly identified with the neoconservatives". The New York Times reported further that his foreign policy views combined elements of neoconservatism and the main competing conservative opinion, pragmatism, also known as realism: [65]

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