

A Moral Equivalent of War



Why should men not sometimes feel that it is worth a blood tax to belong to a collectively superior in any ideal respect? Why should they not blush with indignant shame if the community that owns them is vile in any way whatsoever? Individually, duly more numerous, more had this civic position. It is only a question of blowing on the spark till the whole population gets incandescent, and out the ruins of the old moribund military system, a stable system of civic honor builds itself up. What the whole community comes to believe in groups the individual as in a die.

If now—and this is my idea—there were, instead of military conscription, a conscription of the whole possible population. . . . injuries would tend to be removed out, and numerous other goods to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the glowing life of the people; no one would remain blind as the luxurious classes are blind, to man's relations to the globe he lives on, to the permanently great and hard foundations of his highest life. To read and write more, to fight more, to delveshing, clothes, washing, to road building and tunnel making, to lawless and make better, and to the frames of skyscrapers, would our glided youth be drafted off, according to their choice, to get the childlike ones knocked out of them, and to come back into society with healthier sympathies and nobler ideas. They would have paid their blood tax, they would tend the earth more graciously, the women would value them more highly, they would be better fathers and teachers of the following generation.

Moral Equivalent Of War

**Henry Jenkins, Gabriel Peters-
Lazaro, Sangita Shresthova**

Moral Equivalent Of War:

The Moral Equivalent of War William James, 2015-12-22 From one of nineteenth century America's leading philosophical thinkers William James this fascinating short essay is an engaging read exploring the reasons for war and methods and resources to prevent conflict The Moral Equivalent of War was written as part of an initiative to stir interest in international peace among US residents First published in 1910 the Executive Committee of the Association for International Conciliation used this treatise to encourage civilians to support the movement promoting international peace In this short essay William James discusses the reasons for war in general and explores the various ways in which we can prevent it

The Moral Equivalent of War William James, 1963 **Moral Equivalent of War**, 2009 *Moral Equivalent of War*,

The Moral Equivalent of War, 2009 The Moral Equivalent to War. (From "Memories and Studies."). William James, 1943 **The Moral Equivalent of War** Loyal Lincoln Wirt, National Council for Prevention of War (U.S.). Western Division, 1927 **The Moral Equivalent of War**, *The Moral Equivalent of War, and Other Essays* William James, 1971

The Moral Equivalent of War and Other Essays, 1971 *The Moral Equivalent of War, and Remarks at the Peace Banquet* William James, Hope Kingsley, Philippe Bonnafont Gallery (San Francisco, Calif.), 2006 **Two Questions Raised by William James's Essay on "The Moral Equivalent of War"** Julius Seelye Bixler, 1942* *"The Moral Equivalent of War"* James Augustin Brown Scherer, 1915 **A Substitute for War** Percy MacKaye, 1915 **War and the American Difference** Stanley Hauerwas, 2011-10 An esteemed theologian examines how American identity and America's presence in the world are shaped by war The Varieties of Religious Experience William James, 1911 Popular Culture and the Civic Imagination Henry Jenkins, Gabriel Peters-Lazaro, Sangita Shresthova, 2020-02-04 Winner 2021 Ray and Pat Browne Edited Collection Award given by the Popular Culture Association How popular culture is engaged by activists to effect emancipatory political change One cannot change the world unless one can imagine what a better world might look like Civic imagination is the capacity to conceptualize alternatives to current cultural social political or economic conditions it also requires the ability to see oneself as a civic agent capable of making change as a participant in a larger democratic culture Popular Culture and the Civic Imagination represents a call for greater clarity about what we're fighting for not just what we're fighting against Across more than thirty examples from social movements around the world this casebook proposes civic imagination as a framework that can help us identify support and practice new kinds of communal participation As the contributors demonstrate young people in particular are turning to popular culture from Beyoncé to Bollywood from Smokey Bear to Hamilton from comic books to VR for the vernacular through which they can express their discontent with current conditions A young activist uses YouTube to speak back against J K Rowling in the voice of Cho Chang in order to challenge the superficial representation of Asian Americans in children's literature Murals in Los Angeles are employed to construct a mythic imagination of Chicano identity Twitter users have turned to BlackGirlMagic to highlight the black radical imagination

and construct new visions of female empowerment In each instance activists demonstrate what happens when the creative energies of fans are infused with deep political commitment mobilizing new visions of what a better democracy might look like The Methodist Review Quarterly ,1913 *Randolph Bourne and the Politics of Cultural Radicalism* Leslie J. Vaughan,1997 Reassesses the short life and career of American essayist critic and founder of cultural radicalism Bourne 1886 1918 known today mostly for his opposition to US military involvement in Europe and warnings about the military industrial complex Vaughan political science U of Minnesota Duluth argues that his stance from outside establishment perspectives was not a retreat from politics as many have claimed but a form of political engagement free from the suppositions that impede genuine debate and democratic change Annotation copyrighted by Book News Inc Portland OR **Mind and Body** ,1916

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