Democracy And The Foreigner

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Outside of Europe, Washington will have to make some tricky calls. Take, for example, India, often touted as the world□s largest democracy and part of the Indo-Pacific Quad□the United States, Japan, Australia, and India□that the United States has welcomed to advance all four countries□ joint interests in a region where China is ascendant.

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What should we do about foreigners? Should we try to make them more like us or keep them at bay to protect our democracy, our culture, our well-being? This dilemma underlies age-old debates about immigration, citizenship, and national identity that are strikingly relevant today. In Democracy and the Foreigner, Bonnie Honig reverses the question: What problems might foreigners solve for us? Hers is not a conventional approach. Instead of lauding the achievements of individual foreigners, she probes a much larger issue--the symbolic politics of foreignness. In doing so she shows not only how our debates over foreignness help shore up our national or democratic identities, but how anxieties endemic to liberal democracy themselves animate ambivalence toward foreignness. Central to Honig's arguments are stories featuring "foreign-founders," in which the origins or revitalization of a people depend upon a foreigner's energy, virtue, insight, or law. From such popular movies as The Wizard of Oz, Shane, and Strictly Ballroom to the biblical stories of Moses and Ruth to the myth of an immigrant America, from Rousseau to Freud, foreignness is represented not just as a threat but as a supplement for communities periodically requiring renewal. Why? Why do people tell stories in which their societies are dependent on strangers? One of Honig's most surprising conclusions is that an appreciation of the role of foreigners in (re)founding peoples works neither solely as a cosmopolitan nor a nationalist resource. For example, in America, nationalists see one archetypal foreign-founder--the naturalized immigrant--as reconfirming the allure of deeply held American values, whereas to cosmopolitans this immigrant represents the deeply transnational character of American democracy. Scholars and students of political theory, and all those concerned with the dilemmas democracy faces in accommodating difference, will find this book rich with valuable and stimulating insights.

This book intervenes in contemporary debates about the threat posed to democratic life by political emergencies. Must emergency necessarily enhance and centralize top-down forms of sovereignty? Those who oppose executive branch enhancement often turn instead to law, insisting on the sovereignty of the rule of law or demanding that law rather than force be used to resolve conflicts with enemies. But are these the only options? Or are there more democratic ways to respond to invocations of emergency politics? Looking at how emergencies in the past and present have shaped the development of democracy, Bonnie Honig argues that democracies must resist emergency's pull to focus on life's necessities (food, security, and bare essentials) because these tend to privatize and isolate citizens rather than bring us together on behalf of hopeful futures. Emphasizing the connections between mere life and more life, emergence and emergency, Honig argues that emergencies call us to attend anew to a neglected paradox of democratic politics: that we need good citizens with aspirational ideals to make good politics while we need good politics to infuse citizens with idealism. Honig takes a broad approach to emergency, considering immigration politics, new rights claims, contemporary food politics and the infrastructure of consumption, and the limits of law during the Red Scare of the early twentieth century. Taking its bearings from Moses Mendelssohn, Franz Rosenzweig, and other Jewish thinkers, this is a major contribution to modern thought about the challenges and risks of democratic orientation and action in response to emergency.

Although stereotypically homogenized and hostile to immigrants, Japan has experienced an influx of foreigners from Asia and Latin America in recent decades. In Fighting for Foreigners, Apichai W. Shipper details how, in response, Japanese citizens have established a variety of local advocacy groups□some faith based, some secular□to help immigrants secure access to social services, economic equity, and political rights. Drawing on his years of ethnographic fieldwork and a pragmatic account of political motivation he calls associative activism, Shipper asserts that institutions that support illegal foreigners make the most dramatic contributions to democratic multiculturalism. The changing demographics of Japan have been stimulating public discussions, the political participation of marginalized groups, and calls for fair treatment of immigrants. Nongovernmental organizations established by the Japanese have been more effective than the ethnically particular associations formed by migrants themselves, Shipper finds. Activists who initially work in concert to solve specific and local problems eventually become more ambitious in terms of political representation and opinion formation. As debates about the costs and benefits of immigration rage across the developed world, Shipper's research offers a refreshing new perspective: rather than undermining democracy in industrialized society, immigrants can make a positive institutional contribution to vibrant forms of democratic multiculturalism.

Argues that immigration politics is a central - but overlooked - object of inquiry in the democratic thought of classical Athens. Thinkers criticized democracy's strategic investments in nativism, the shifting boundaries of citizenship, and the precarious membership that a blood-based order effects for those eligible and ineligible to claim it.

A historical and comparative analysis investigating two hundred years of migration and citizenship laws in South America.

"Don't talk to strangers" is the advice long given to children by parents of all classes and races. Today it has blossomed into a fundamental precept of civic education, reflecting interracial distrust, personal and political alienation, and a profound suspicion of others. In this powerful and eloquent essay, Danielle Allen, a 2002 MacArthur Fellow, takes this maxim back to Little Rock, rooting out the seeds of distrust to replace them with "a citizenship of political friendship." Returning to the landmark Brown v. Board of Education decision of 1954 and to the famous photograph of Elizabeth Eckford, one of the Little Rock Nine, being cursed by fellow "citizen" Hazel Bryan, Allen argues that we have yet to complete the transition to political friendship that this moment offered. By combining brief readings of philosophers and political theorists with personal reflections on race politics in Chicago, Allen proposes strikingly practical techniques of citizenship. These tools of political friendship, Allen contends, can help us become more trustworthy to others and overcome the fossilized distrust among us. Sacrifice is the key concept that bridges citizenship and trust, according to Allen. She uncovers the ordinary, daily sacrifices citizens make to keep democracy working□and offers methods for recognizing and reciprocating those sacrifices. Trenchant, incisive, and ultimately hopeful, Talking to Strangers is nothing less than a manifesto for a revitalized democratic citizenry.

Edgework brings together seven of Wendy Brown's most provocative recent essays in political and cultural theory. They range from explorations of politics post-9/11 to critical reflections on the academic norms governing feminist studies and political theory. Edgework is also concerned with the intellectual and political value of critique itself. It renders contemporary the ancient jurisprudential meaning of critique as krisis, in which a tear in the fabric of justice becomes the occasion of a public sifting or thoughtfulness, the development of criteria for judgment, and the inauguration of political renewal or restoration. Each essay probes a contemporary problem--the charge of being unpatriotic for dissenting from U.S. foreign policy, the erosion of liberal democracy by neoliberal political rationality, feminism's loss of a revolutionary horizon--and seeks to grasp the intellectual impasse the problem signals as well as the political incitement it may harbor.

In this book, Bonnie Honig rethinks that established relation between politics and political theory. From liberal to communitarian to republican, political theorists of opposing positions often treat political theory less as an exploration of politics than as a series of devices of its displacement. Honig characterizes Kant, Rawls, and Sandel as virtue theorists of politics, arguing that they rely on principles of right, rationality, community, and law to protect their political theories from the conflict and uncertainty of political reality. Drawing on Nietzsche and Arendt, as well as Machiavelli and Derrida, Honig explores an alternative politics of virtù, which treats the disruptions of political order as valued sites of democratic freedom and individuality.

Natan Sharansky believes that the truest expression of democracy is the ability to stand in the middle of a town square and express one's views without fear of imprisonment. He should know. A dissident in the USSR, Sharansky was jailed for nine years for challenging Soviet policies. During that time he reinforced his moral conviction that democracy is essential to both protecting human rights and maintaining global peace and security. Sharansky was catapulted onto the Israeli political stage in 1996. In the last eight years, he has served as a minister in four different Israeli cabinets, including a stint as Deputy Prime Minister, playing a key role in government decision making from the peace negotiations at Wye to the war against Palestinian terror. In his views, he has been as consistent as he has been stubborn: Tyranny, whether in the Soviet Union or the Middle East, must always be made to bow before democracy. Drawing on a lifetime of experience of democracy and its absence, Sharansky believes that only democracy can safeguard the well-being of societies. For Sharansky, when it comes to democracy, politics is not a matter of left and right, but right and wrong. This is a passionately argued book from a man who carries supreme moral authority to make the case he does here: that the spread of democracy everywhere is not only possible, but also essential to the survival of our civilization. His argument is sure to stir controversy on all sides; this is arguably the great issue of our times.

Security, Citizenship and Human Rights examines counter-terrorism, immigration, citizenship, human rights, 'equalities' and the shifting discourses of 'shared values' and human rights in contemporary Britain. The book argues that British citizenship and human rights policy is being remade and remoulded around public security and that this process could be detrimental to 'our' sense of citizenship, shared values and commitment to human rights.

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