childish but also in a malicious way, implying that the opponent is incapable of making a proper argument. This is especially common in political debates and public discourse. It is important to avoid making such accusations, as they can create a negative atmosphere and make it difficult to have a constructive conversation.

The book presents a compelling case for the importance of understanding and addressing the root causes of political polarization. It highlights the need for constructive dialogue and cooperation between different political groups, and the role that education and civic education programs can play in fostering a more inclusive and democratic society. The authors also argue for the importance of media and communication policies that promote balanced and accurate information, and for the need to address the role of social media in spreading misinformation and polarizing opinions.

Overall, The Politics of Rage provides a valuable contribution to the political science literature, and is recommended reading for anyone interested in understanding the complex dynamics of political polarization in the United States and other countries. It is an essential resource for students, policymakers, and citizens who want to contribute to the development of a more just and equitable society.
published in 1959. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. "The sacred landscape of imperial China was dotted with Buddhist monasteries, Daoist temples, shrines to local deities, and the altars of the mandarinate. Prominent among the official shrines were the temples in every capital throughout the empire devoted to the veneration of Confucius. Twice a year members of the educated elite and officials in each area gathered to offer sacrifices to Confucius, his disciples, and the major scholars of the Confucian tradition. The worship of Confucius is one of the least understood aspects of Confucianism, even though the temple and the cult were highly visible signs of Confucianism's existence in imperial China. To many modern observers of traditional China, the temple cult is difficult to reconcile with the image of Confucianism as an ethical, humanist, rational philosophy. The nine essays in this book are an attempt to remove the meaning and significance of the religious side of Confucianism. Among other subjects, the authors analyze the social, cultural, and political meaning attached to the cult; its history; the legends, images, and rituals associated with the worship of Confucius; the power of the descendants of Confucius, the man temple in the birthplace of Confucius; and the contemporary fate of temples to Confucius. The first study to examine in detail the political and fiscal origins of the French Revolution by sustained archival research. Combining great learning, interpretative originality, analytical sensitivity, and a charismatic prose style, Clifford Geertz has produced a lasting body of work with influence throughout the humanities and social sciences, and remains the foremost anthropologist in America. His 1980 book Negara analyzed the social organization of Bali before it was colonized by the Dutch in 1906. Here Geertz applied his widely influential method of cultural interpretation to the myths, ceremonies, rituals, and symbols of a precolonial state. He found that the nineteenth-century Balinese state defied easy conceptualization by the familiar models of political theory and the standard Western approaches to understanding politics. Negara means "country" or "seat of political authority" in Indonesian. In Bali Geertz found negara to be a "state-like system," governed by rituals and symbols rather than by force. The Balinese state did not specialize in tyranny, conquest, or effective administration. Instead, it emphasized spectacle. The elaborate ceremonies and productions the state created were "not means to political ends: they were the ends themselves, they were the purpose of state. Power served pomp, not pomp power." Geertz argued more forcefully in Negara than in any of his other books for the fundamental importance of the culture of politics to a society. Much of Geertz's previous work -- including his world-famous essay on the Balinese cockfight -- can be seen as leading up to the full portrait of the "poetics of power" that Negara so vividly depicts. The recent resurgence of Islam in the Middle East is a far more complex phenomenon than is often suggested by those analyses which reduce recent developments in the area to no more than an intensification of religiosity. Islam and Politics in the Modern Middle East challenges that perception of the contemporary Middle East. It explores the nature of the Islamic revival and attempts to establish the original impulse behind particular instances of Islamic resurgence. It also examines the degree to which religious institutions have served as a mechanism for expressing secular demands and frustrations and investigates to what extent politics is a functional alternative to religion. First published in 1984. This book seeks to address and fill a puzzling omission in contemporary critical IR scholarship. Following on from the aesthetic turn in IR, critical and 'postmodern' IR has produced an impressive array of studies into movies, literature, music and art and the way these media produce, mediate, and represent international politics. By contrast, the proponents of the aesthetic turn have overlooked fashion as a source of knowledge about global politics. Yet stories about the political role of fashion abound in the news media. Margaret Thatcher used dress to define her political image, and more recently the fascination with Michelle Obama, Carla Bruni and other women in similar positions, and the discussions about the appropriateness of their wardrobes, regularly makes the news. In Sudan, a female writer and activist successfully challenged the government over her right to wear trousers in public and in Europe, the debate on women's headscarves has politicised a garment item and turned it into a symbol of fundamentalism and oppression. In response, the contributors to this book investigate the politics of fashion from a variety of perspectives, addressing theoretical as well as empirical issues, establishing the critical study of fashion and its protagonists as a central contribution to the aesthetic turn in international politics. The politics of fashion go beyond these examples of the uses and abuses of textiles and fabrics for political purposes, extending into its very 'grammar' and vocabulary. This book will be a unique contribution to the field and will be of interest to students and scholars of international relations, critical IR theory and popular culture and world politics. Royalist polemic and a sophisticated use of classical allusion are at the heart of the two 1648 volumes which are the focus of this study, yet there are striking differences in their politics and in the ways they represent their relation to poetry of the past. Pugh's study of these brilliant but neglected poets brings nuance to our understanding of literary royalism, and considers the interconnections between politics and poetics. Through a series of detailed close readings revealing the complex and nuanced significance of classical allusion in individual poems, together with an historically informed consideration of the polemical force of both publishing acts, Pugh aligns the two poets with competing factions within the royalist camp. These political differences, she argues, are reflected not only in the idea of monarchy explicitly articulated in their poetry, but also in the distinctive theories of intertextuality foregrounded in each volume. Herrick's absolutism went hand-in-hand with his peculiarly transcendent image of poetic imitation as an immortal symposium, Fanshawe's constitutionalism with a distinctly transcendental image of poetic imitation as an immortal symposium, Fanshawe's constitutionalism with a distinctly transcendental. 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