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BERNARD MURCHLAND

Chapter 1 : Socialism - RationalWiki

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Senior policy advisor to R. Sargent Shriver, ; speechwriter for R. Advisor on programs in medicine and ethics, Joseph P. Kent fellow, ; named "most influential professor" by the senior classes at Stanford University , and ; Hastings Institute fellow, ; Templeton Prize for progress in religion, ; "man of the year" citation from the city of Johnstown, PA, and Faith and Freedom Award from Religious Heritage Association, both ; Medal of Freedom and Friend of Freedom commendation, both ; theology award from Catholic Press Association, , for Will It Liberate?: Honorary degrees include LL. Ascent of the Mountain, Flight of the Dove: The Rise of the Unmeltable Ethnic: The Joy of Sports: Editor Capitalism and Socialism: Catholic Social Thought and Liberal Institutions: This Hemisphere of Liberty: Editor To Empower People: Business As a Calling: The Fire of Invention, the Fuel of Interest: The Fire of Invention: Is There a Third Way? Coeditor A Free Society Reader: Essays on Democratic Capitalism, , edited by Edward W. Wheeler, editor, Beyond the Punitive Society, W. Freeman New York, NY , Contributor to the Washington Star, ; syndicated newspaper columnist, , "â€". Associate editor, Commonweal, ; contributing editor, Christian Century, , Christianity and Crisis, ; member of editorial board, Motive, , Journal of Ecumenical Studies, "â€", Worldview, , and National Review. Member of board of advisors, American Report, Founder and member of editorial board, The World, "â€"; co-founder of Crisis magazine, ; publisher, "â€". Social philosopher Michael Novak told the New York Times that he tries "to interpret the American experience in theological terms" in order to produce "a philosophy-theology of the American way of life. He is one of the few Catholic scholars who defends capitalism on theological and moral grounds and who finds capitalistic societies most conducive to human spiritual growth. Washington Post Book World contributor Harvey Cox felt that Novak "has demonstrated his capacity for astute theological analysis" through more than twenty books dealing with such diverse subjects as ethnic identity, sports, nuclear arms, economics, and liberation theology. As William McGurn noted in the Wall Street Journal, Novak enters a "heated debate" as "a bridge between two groups who often do not realize how mutually dependent they are. He is at once a theologian who appreciates how wealth is generated and sustained, and an economist who understands the moral virtues that make this possible. He was devoutly religious from an early age, and at fourteen he became a junior seminarian in the Congregation of Holy Cross. Shortly before his ordination in he obtained a dispensation from his religious vows in order to continue his studies in the secular community. In he went to Stanford University as an assistant professor of humanities. At Stanford, Novak was a popular instructor and became involved with protests against the Vietnam War and other radical platforms. His writings from through analyze the mood of alienation and disorientation prevalent in that era and propose "a new inwardness of human experience and a new belief in man which despite all setbacks makes us struggle to change community," to quote Christian Century reviewer Charles C. Having undergone personal crises of faith himself, his books offer a case for Christian theism as one avenue to self-knowledge. An Invitation to Religious Studies are, according to Sidney Hook in Commentary, honest attempts "to meet the challenge of naturalism without sacrificing or diluting. Cameron found Belief and Unbelief "a moving and perceptive account of the difficulties of a Christian in the present climate of opinion During those years his focus was broadening to include social, political, and cultural questions. He served as an advisor and speechwriter for several Democratic politicians, including R. Concurrently, he published a controversial book, The Rise of the Unmeltable Ethnic, in which he praised ethnic diversity and called for a "new cultural pluralism " to challenge the established "elite Protestant politics. Fox found the work "an impassioned plea for a new liberalism based on a recognition of cultural diversity in white America Nothing is quite so strange as a naturally pleasant person who feels it is his duty to be unpleasant, to call civility an Anglo-Saxon deceit. End

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Zones, Bases, Baskets, Balls, and the Consecration of the American Spirit, published in , both offer analyses of the religious and psychological symbolism behind secular American institutions. Choosing Our King "refers to the President as king, high priest , and prophet," according to George E. In The Joy of Sports, to quote New Leader reviewer Ben Yagoda, Novak reveals "that the limits and disciplines of sports, like the formal rituals of religion, can momentarily free us from the irredeemable impurities of earthly life. In fact, he underwent a fundamental ideological metamorphosis from a supporter of socialist ideals to a defender of democratic capitalism. In politics, it produces tyranny; in economics, it produces poverty. Catholic Social Thought and Liberal Institutions. The work "pronounces democratic capitalism the best of all political-economic systems, in ideal as well as in results," according to a New York Times reviewer. Furthermore, Novak states, despised though it is, capitalism offers the best actual hope for alleviating poverty and suppressing tyranny—it allows even the humblest citizen to improve his or her station in society. Questions about Liberation Theology are all meant to influence international Catholic thought on such issues as socialism, national defense, and human rights. To quote Commonweal essayist R. Less religiously based than the former, Business As a Calling expounds on the idea that thriving free-economy capitalism is necessary for a healthy democracy. Capitalism is the best way for individuals to realize their self-worth and to allow people to escape from poverty. But the book does not deal with some of the stark realities of capitalism: The book is upbeat in tone; Novak upholds Andrew Carnegie as a role model for capitalists and urges labor unions to become "service corporations" that more easily adapt to the changing needs of the workplace. Indeed, the tone is so upbeat that William J. Byron of America wrote that "Novak is nothing less than rhapsodic in singing the praises of capitalism," yet his portrayal of capitalism "is all so idealistic as to be of little help to those searching for a solution to the economic troubles of our time. Both father and daughter aim for a respectful tone throughout the book, with Michael Novak expressing his views in a nonjudgmental manner that he hopes will encourage his daughter to explore religion further in her life. Novak also expresses his thoughts on Catholicism and its spotted history and explains why he remains true to its tenets. He also backs up his beliefs with quotes beyond the Bible from religious thinkers such as C. Humble Faith and Common Sense at the American Founding is the American eagle, which, according to tradition, takes flight under the equally important powers of reason and faith. The book argues that though the founding fathers of the United States were students of the Enlightenment, they were not godless or without faith. Novak states that the trend toward separating religion from the events surrounding the American Revolution is revisionist history and not representative of the truth; secular life and religious life were not set in opposition during the eighteenth century. Furthermore, the Constitution is not a "godless" document, as some have claimed, but rather it was created with religious freedom in mind. Thus, Novak argues, religion was central to the ideals that formed the country, and without the faith of the founding fathers, the Republic would have been doomed. Judaism in particular—a "Hebrew metaphysics," Novak calls it—inspired those who came to America, because of its idea of a "promised land" free from tyranny and persecution. Novak explores how allusions to Hebrew figures and allegories figure in the deeds of George Washington , Thomas Jefferson , and James Madison , among others, and how their religious sensibility combined with the theories of John Locke to create a wholly new concept of a state. The book received good reviews. Even though Gordon S. McClay wrote in the journal First Things that it is "a lively, marvelously accessible, and infectiously enthusiastic book Kesler of the National Review, who wrote that the idea of "plain reason" lacks a sufficient definition. Thus, wrote Kesler, "the excellence of individual parts shines through, but the whole disappoints because the parts are too various. He is a founding director of the Ethnic Millions Political Action Committee, and he has entered public service as chief delegate to the and sessions of the United Nations Human Rights Commission in Geneva, Switzerland. Novak, who sees himself primarily as a teacher who can excite learned debate, lives in Washington, D. His work is rivaled by few contemporary authors—not just in sheer volume, but in range, in diversity of form, and in depth of insight. Byron, a review of Business As a Calling, p. American Political Science Review, June, American Scholar, winter, Best Sellers, July 1, Book Week, June 28, Book World, May 31, Chronicle

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Review, February 5, Commentary, April, ; June, ; July, ; July, First Things, May, , Wilfred M. McCoy, "Getting the Founders Right," p. Fortune, May 17, Los Angeles Times, October 1, Modern Age, spring-summer, Nation, November 9, ; April 24, ; May 18, New Leader, July 19, Newsweek, April 24, Wood, "Rambunctious American Democracy," p. Rocky Mountain News, June 24, Saturday Review, January 6, ; March 23, ; June 26, Time, May 8, ; June 28, ; May 10, Times Literary Supplement, December 2, News and World Report, November 26, Village Voice, September 6,

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Chapter 3 : Socialism - Wikipedia

The socialist critique of the corporation / Bernard Murchland
The foundation as a nonbusiness corporation / Merrimon Cuninggim
A theology of the corporation / Michael Novak.

George Bernard Shaw on socialism
Written By: Shaw wrote superbly, and he was critical of capitalism but also of leftist institutions such as trade unionism. Though his essay concludes on a hopeful note, his analysis is mostly pessimistic: Socialism, reduced to its simplest legal and practical expression, means the complete discarding of the institution of private property by transforming it into public property, and the division of the resultant public income equally and indiscriminately among the entire population. The change involves a complete moral volte-face. In Socialism private property is anathema, and equal distribution of income the first consideration. In capitalism private property is cardinal, and distribution left to ensue from the play of free contract and selfish interest on that basis, no matter what anomalies it may present. Socialism never arises in the earlier phases of capitalism, as, for instance, among the pioneers of civilisation in a country where there is plenty of land available for private appropriation by the last comer. The distribution which results under such circumstances presents no wider departures from a rough equality than those made morally plausible by their association with exceptional energy and ability at the one extreme, and with obvious defects of mind and character or accidental hard luck, at the other. This phase, however, does not last long under modern conditions. All the more favourable sites are soon privately appropriated; and the later comers provided by immigration or the natural growth of the population, finding no eligible land to appropriate, are obliged to live by hiring it at a rent from its owners, transforming the latter into a rentier class enjoying unearned incomes which increase continually with the growth of the population until the landed class becomes a money-lending or capitalist class also, capital being the name given to spare money. The resource of hiring land and spare money is open to those only who are sufficiently educated to keep accounts and manage businesses, most of whom spring from the proprietary class as younger sons. The rest have to live by being hired as labourers and artisans at weekly or daily wages; so that a rough division of society into an upper or proprietary class, a middle or employing and managing class, and a wage proletariat is produced. In this division the proprietary class is purely parasitic, consuming without producing. When wages fall to a point at which saving also is impossible, the unemployed have no means of subsistence except public relief during the slumps. It is in this phase of capitalistic development, attained in Great Britain in the 19th century, that socialism arises as a revolt against a distribution of wealth that has lost all its moral plausibility. Colossal wealth is associated with unproductiveness, and sometimes with conspicuous worthlessness of character; and lifetimes of excessive toil beginning in early childhood leave the toiler so miserably poor that the only refuge left for old age is a general workhouse, purposely made repulsive to deter proletarians from resorting to it as long as they have strength enough left for the most poorly paid job in the labour market. The inequalities become monstrous: Such variations in income defy all attempts to relate them to variations in personal merit. Governments are forced to intervene and readjust distribution to some extent by confiscating larger and larger percentages of incomes derived from property income tax, supertax, and estate duties and applying the proceeds to unemployment insurance and extensions of communal services, besides protecting the proletariat against the worst extremities of oppression by an elaborate factory code which takes the control of workshops and factories largely out of the hands of their proprietors, and makes it impossible for them to exact grossly excessive hours of labour from their employees or to neglect their health, physical safety, and moral welfare with complete selfishness. This confiscation of private property incomes for public purposes without any pretence of compensation, which is now proceeding on a scale inconceivable by Victorian ministers, has destroyed the integrity of private property and inheritance; and the success with which the confiscated capital has been applied to communal industries by the municipalities and the central Government, contrasted with the many failures and comparative costliness of capitalist industrial adventure, has shaken superstition that

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private commercial management is always more effective and less corrupt than public management. In particular, the British attempt to depend on private industry for munitions during the War of 1918 nearly led to defeat; and the substitution of national factories was so sensationally successful, and the post-War resumption of private enterprise, after a brief burst of illusory prosperity, was followed by so distressing a slump, that the reversal of the relative efficiency prestige of socialism and capitalism was vigorously accelerated, leaving capitalism unpopular and on the defensive, whilst confiscation of private capital, communal enterprise, and nationalisation of the big industries, grew steadily in popularity in and out of Parliament. This change in public opinion had already deeply penetrated the middle class, because of the change for the worse in the position of the ordinary employer. He, in the 19th century, was admittedly master of the industrial, and, after the Reform of 1832, of the political situation. He dealt directly and even domineeringly with the proprietary class, from which he hired his land and capital either directly or through agents who were his servants and not his masters. But the sums required to set on foot and develop modern industrial schemes grew until they were out of reach of ordinary employers. The collection of money to be used as capital became a special business, conducted by professional promoters and financiers. These experts, though they had no direct contact with industry, became so indispensable to it that they are now virtually the masters of the ordinary routine employers. Meanwhile the growth of joint-stock enterprise was substituting the employee-manager for the employer, and thus converting the old independent middle class into a proletariat, and pressing it politically to the left. With every increase in the magnitude of the capital sums required for starting or extending large industrial concerns comes the need for an increase in the ability demanded by their management; and this the financiers cannot supply: Matters reach a point at which industrial management by the old-fashioned tradesman must be replaced by a professionally trained and educated bureaucracy; and as Capitalism does not provide such a bureaucracy, the industries tend to get into difficulties as they grow by combination and amalgamation, and thus outgrow the capacity of the managers who were able to handle them as separate units. This difficulty is increased by the hereditary element in business. Under these circumstances, much of the management and control of industry gets divided between routine employers who do not really understand their own businesses, and financiers, who, having never entered a factory nor descended a mine shaft, do not understand any business except the business of collecting money to be used as capital, and forcing it into industrial adventures at all hazards, the result being too often reckless and senseless over-capitalisation, leading to bankruptcies disguised as reconstructions which reveal the most astonishing technical ignorance and economic blindness on the part of men in high repute as directors of huge industrial combinations, who draw large fees as the remuneration of a mystical ability which exists only in the imagination of the shareholders. All this steadily saps the moral plausibility of capitalism. The loss of popular faith in it has gone much further than the gain of any widespread or intelligent faith in socialism. Consequently the end of the first quarter of the 20th century finds the political situation in Europe confused and threatening: National governments, no matter what ancient party slogans they raise, find themselves controlled by financiers who follow the slot of gigantic international usuries without any public aims, and without any technical qualifications except their familiarity with a rule-of-thumb city routine quite inapplicable to public affairs, because it deals exclusively with stock exchange and banking categories of capital and credit. These, though valid in the money market when conducting exchanges of future incomes for spare ready money by the small minority of persons who have these luxuries to deal in, would vanish under pressure of any general political measure like "to take a perilously popular and plausible example" a levy on capital. Such a levy would produce a money market in which there were all sellers and no buyers, sending the Bank Rate up to infinity, breaking the banks, and bringing industry to a standstill by the transfer of all the cash available for wages to the national treasury. Unfortunately the parliamentary proletarian parties understand this as little as their capitalist opponents. The emotional reaction after such wars takes the form of acute disillusion, which further accelerates the moral revolt against capitalism, without unfortunately, producing any workable conception of an alternative. The proletarians are cynically sulky, no longer believing in the disinterestedness of those who

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appeal to them to make additional efforts and sacrifices to repair the waste of war. The moral mainspring of the private property system is broken; and it is the confiscations of unearned income, the extensions of municipal and national communism, above all, the new subsidies in aid of wages extorted from governments by threats of nationally disastrous lock-outs and strikes, which induce the proletariat to continue operating the capitalist system now that the old compulsion to work by imposing starvation as the alternative, fundamental in capitalism, has had to be discarded in its primitive ruthlessness. The worker who refuses to work can now quarter himself on public relief which means finally on confiscated property income to an extent formerly impossible. Democracy, or votes for everybody, does not produce constructive solutions of social problems; nor does compulsory schooling help much. Unbounded hopes were based on each successive extension of the electoral franchise, culminating in the enfranchisement of women. These hopes have been disappointed, because the voters, male and female, being politically untrained and uneducated, have a no grasp of constructive measures, b loathe taxation as such, c dislike being governed at all, and d dread and resent any extension of official interference as an encroachment on their personal liberty. Compulsory schooling, far from enlightening them, inculcates the sacredness of private property, and stigmatises a distributive state as criminal and disastrous, thereby continually renewing the old public opinion against socialism, and making impossible a national education dogmatically inculcating as first principles the iniquity of private property, the paramount social importance of equality of income and the criminality of idleness. Consequently, in spite of disillusion with capitalism, and the growing menace of failing trade and falling currencies, our democratic parliamentary Oppositions, faced with the fact that the only real remedy involves increased taxation, compulsory reorganisation or frank nationalisation of the bankrupt industries, and compulsory national service in civil as in military life for all classes, dare not confront their constituents with such proposals, knowing that on increased taxation alone they would lose their seats. This despair of parliamentary institutions is a striking novelty in the present century; but it has failed to awaken the democratic electorates to the fact that, having after a long struggle gained the power to govern, they have neither the knowledge nor the will to exercise it, and are in fact using their votes to keep Government parochial when civilisation is bursting the dikes of nationality in all directions. A more effective resistance to property arises from the organisation of the proletariat in trade unions to resist the effect of increase of population in cheapening labour and increasing its duration and severity. But trade unionism is itself a phase of capitalism, inasmuch as it applies to labour as a commodity that principle of selling in the dearest market, and giving as little as possible for the price, which was formerly applied only to land, capital and merchandise. Its method is that of a civil war between labour and capital in which the decisive battles are lock-outs and strikes, with intervals of minor adjustment by industrial diplomacy. Trade unionism now maintains a Labour party in the British Parliament. In this it is heartily seconded by the proprietary parties, which, though willing enough to make strikes illegal and proletarian labour compulsory, will not pay the price of surrendering its own power to idle. Compulsory national service being essential in socialism, it is thus deadlocked equally by organised labour and by capitalism. It is a historic fact, recurrent enough to be called an economic law, that capitalism, which builds up great civilisations, also wrecks them if persisted in beyond a certain point. It is easy to demonstrate on paper that civilisation can be saved and immensely developed by, at the right moment, discarding capitalism and changing the private property profiteering state into the common property distributive state. But though the moment for the change has come again and again it has never been effected, because capitalism has never produced the necessary enlightenment among the masses, nor admitted to a controlling share in public affairs the order of intellect and character outside which Socialism, or indeed politics, as distinguished from mere party electioneering, is incomprehensible. Not until the two main tenets of socialism: It should be observed, however, that of the two tenets, the need for equality of income is not the more difficult to demonstrate, because no other method of distribution is or ever has been possible. Omitting the few conspicuous instances in which actual earners of money make extraordinary fortunes by exceptional personal gifts or strokes of luck, the existing differences of income among workers are not individual but corporate differences. Within the

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corporation no discrimination between individuals is possible; all common labourers, like all upper division civil servants, are equally paid. The argument for equalising the class incomes are that unequal distribution of purchasing power upsets the proper order of economic production, causing luxuries to be produced on an extravagant scale whilst the primitive vital needs of the people are left unsatisfied; that its effect on marriage, by limiting and corrupting sexual selection, is highly dysgenic; that it reduces religion, legislation, education and the administration of justice to absurdity as between rich and poor; and that it creates an idolatry of riches and idleness which inverts all sane social morality. Unfortunately, these are essentially public considerations. The private individual, with the odds overwhelmingly against him as a social climber, dreams even in the deepest poverty of some bequest or freak of fortune by which he may become a capitalist, and dreads that the little he has may be snatched from him by that terrible and unintelligible thing, state policy. Under such conditions the future is unpredictable. Empires end in ruins: But there is always the possibility that mankind will this time weather the cape on which all the old civilisations have been wrecked. It is this possibility that gives intense interest to the present historic moment, and keeps the Socialist movement alive and militant.

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by the corporation, the feeling that success in the corporate world demands the sacrifice of the former (indeed, numerous management textbooks present this as a fact).

You can only have democracy with a market economy, nourishing and nourished by a pluralistic liberal culture: The intellectuals that do defend capitalism have not made a broad enough case. It surrenders present security for future betterment. In differentiating the economic system from the state, it introduced a novel pluralism into the very center of the social system. Many people, from Solzhenitsyn to popes, find such a society immoral and chaotic. Social scientists find it sickening, as producing anomie, alienation, etc. The founders deliberately separated economic institutions from the state, and limit the power of clerical and state bureaucrats to meddle in the economy. Political activists compete in the political sector, economic activists in the economic sector and religious and intellectual activists in the moral-cultural sector. By design it is hard for any one person to get power over all three sectors. But the three sectors need each other. The system of the founders institutionalizes this in three steps. First it recognizes that all right-thinking people of goodwill do not hold the same moral vision. Third, it calls for a secular or civic faith. Thus the US Constitution: Religious bodies have a role. Each system identifies the greatest evil. For traditional societies it is disorder, for socialist societies, inequality, for democratic capitalist societies it is tyranny. The clergy is fanatic, the military plundering, the nobles proud and belligerent, the state parasitic. Leftists accuse capitalism of institutionalizing selfishness and greed. Quoting Milton and Rose Friedman: It is whatever it is that interests the participants, whatever they value, whatever goals they pursue. Democratic capitalism recognizes that sinfulness cannot be eradicated. It tries to make sinful tendencies productive and creative. Under democratic capitalism time takes on a new meaning. People start looking forward to the future instead of back to the past. They break out of eternal cycles and experiment. Time is money, and people are advised not to waste it. Religion becomes activist rather than meditative. When people become concerned about time as an asset, they intelligently organize life into time saving habits. Such practical intelligence increases wealth. Markets always get a bad press: Mammon, usury, and incompatibility with humane values, and so on. It breaks the utopian vision that fails to deliver. It creates a zero-sum society foredoomed to failure. Democratic capitalism, committed to growth offers the hope of a larger future to all. Commercial civilization is interdependent. The community depends on an ethos of cooperation. Yet when democratic socialists list the values of their society they sound middle-class. Small businessmen, pension plan participants, academic critics. A noble can descend and join it, and a peasant or proletarian can aspire and rise to it. The bourgeoisie practice high standards and competitive habits. Only his progeny survive to enjoy the fruits of his labors, intelligence and concern. The bourgeois family is different from the aristocratic family and its inherited status, the peasant family, the extended ethnic family. It is pluralistic, adaptable, nuclear, trans-cultural. Each has its ethos and creates problems for the other two. This is by design, for the energy of conflict powers progress and correction. The political system is also separate from the economic system, yet profoundly affected by it. Legislative action has politicized moral and cultural issues from regulation of business to the role of women, homosexuality, abortion, real estate, busing, and educational experiments. Their exaggerations omit what the economic system has done for democracy and for providing the wealth to found schools, churches, foundations, and freedom for artists and preachers. The economic system creates problems for government because it is designed to. Socialism required no moral heroism in him. If it failed, the workers and the poor would suffer most. Without an ear for music, you cannot compete in music, etc. Socialists see inequality as an affront; democratic capitalists see talent as a responsibility. The fact is that participatory democracy does not work in the moral-cultural realm—religion, arts, literature—or in the economic realm of economic choices about the future. Still, the extravagance of the rich is the difference between socialist drabness and urban brightness and gaiety. The rich pay for foundations that employ scholars, museums, galleries, universities, new business and technology investments. Actually in

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the United States in the top five percent earned a little less than seven times the average income of the lowest 20 percent. And, of course, the rich pay a lot more in taxes. A special problem for the United States is the relative poverty of blacks relative to whites. In blacks lived under segregation in the poorest part of the country. A catalyst is necessary. Critics accuse transnational corporations of wanting to manage the world and various other crimes against developing nations. All criticisms of corporations come down to: A Theology of Economics[edit] The Catholic Anti-Capitalist Tradition[edit] A huge task awaits theologians in thinking theologically about economic reality at three levels. They must understand economic reality scarcity, work, money, capital accumulation, etc. They must understand the specific systems on offer, from feudalism to mercantilism to capitalism and socialism. For those espousing a Christian Marxism this means a Marxism emptied of everything: In the US John A. More recently, Catholic bishops have moved decisively against capitalism, helping the poor with statist programs, rather like secular socialists. These thinkers seem to give socialist plans the benefit of every doubt, while according none to democratic capitalism in its actual character. It owes more to Hegel than to Aquinas. Moltmann is critical of both Stalinism and capitalism. He endorses democracy and socialism. And it provides an excuse. Catholic bishops ignore Catholic economic teachings of four hundred years to blame the United States for Latin American poverty. Hugh Trevor-Roper unearthed one reason. Socialism offers an alternative set of values, which stress the virtues of participation, community, equality, and sacrifice. A Theology of Development: Latin America[edit] Latin Catholic culture is different from northern European culture. Cultural choices in economic affairs make a difference. But these resources were discovered within the last years; the combustion engine, oil wells were discovered under Northern European Protestant culture. But more needs to be done. Center and periphery is a truism. Of course any economically active locale is a center. Nor is wealth created in one place subtracted from another. There is far more wealth today than years ago. All peoples have benefited. Nor is the US to blame for Latin American dependency. Only 5 percent of US investment is made abroad. Seventy percent of US exports go to developed countries. Return on US investments in Latin America is not particularly high, relative to other countries. Since World War II, growth has averaged 5. In about 40 percent lived below the poverty line and 20 percent in destitution. To raise the destitute and poor to the poverty line would cost about 5 percent of GNP. Writing about institutions, liberation theologians favor socialism. They have not thought theologically about the vocation of laymen and laywomen in the world, particularly in commerce and industry. There is no vision of the liberation available from democratic capitalism. He started as a Christian Marxist and ended up more or less accepting the culture of democratic capitalism.

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Chapter 5 : Final Warning: A History of the New World Order | Conspiracy School

Bernard Murchland's response to Horowitz's essay in PPR on alienation begins by seconding Horowitz's efforts and then proceeds to offer a treatment of the concept that is wider in scope than Horowitz's. For the most part, Horowitz's discussion is restricted to the origins of the idea in German idealism and its sociological and.

Economic calculation problem The economic calculation problem is a criticism of central economic planning. It was first proposed by Ludwig von Mises in and later expounded by Friedrich Hayek. The free market solution is the price mechanism, wherein people individually have the ability to decide how a good should be distributed based on their willingness to give money for it. The price conveys embedded information about the abundance of resources as well as their desirability which in turn allows, on the basis of individual consensual decisions, corrections that prevent shortages and surpluses; Mises and Hayek argued that this is the only possible solution, and without the information provided by market prices socialism lacks a method to rationally allocate resources. Those who agree with this criticism argue it is a refutation of socialism and that it shows that a socialist planned economy could never work. The debate raged in the 1920s and 30s, and that specific period of the debate has come to be known by economic historians as the Socialist Calculation Debate. Therefore, they were unpriced and hence the system would be necessarily inefficient since the central planners would not know how to allocate the available resources efficiently. Friedrich Hayek argued in that "prices are an instrument of communication and guidance which embody more information than we directly have", and therefore "the whole idea that you can bring about the same order based on the division of labor by simple direction falls to the ground". He further argued that "if you need prices, including the prices of labor, to direct people to go where they are needed, you cannot have another distribution except the one from the market principle. Because the means of production would be controlled by a single entity, approximating prices for capital goods in a planned economy would be impossible. Mises projected that without a market economy there would be no functional price system, which he held essential for achieving rational and efficient allocation of capital goods to their most productive uses. Socialism would fail as demand cannot be known without prices, according to Mises. The socialist planner, therefore, is left trying to steer the collectivist economy blindfolded. He cannot know what products to produce, the relative quantities to produce, and the most economically appropriate way to produce them with the resources and labor at his central command. This leads to "planned chaos," as Mises called it, or to the "planned anarchy" to which Pravda referred. Even if we ignore the fact that the rulers of socialist countries have cared very little for the welfare of their own subjects; even if we discount the lack of personal incentives in socialist economies; and even if we disregard the total lack of concern for the consumer under socialism; the basic problem remains the same: The anarcho-capitalist economist Hans-Hermann Hoppe argues that, in the absence of prices for the means of production, there is no cost-accounting which would direct labor and resources to the most valuable uses. She argues that, because of the makeup of the leadership of these regimes, the concerns of women got particularly short shrift. If a state-owned industry is able to keep operating with losses, it may continue operating indefinitely producing things that are not in high consumer demand. If consumer demand is too low to sustain the industry with voluntary payments by consumers then it is tax-subsidized. This prevents resources capital and labor from being applied to satisfying more urgent consumer demands. According to economist Milton Friedman "The loss part is just as important as the profit part. What distinguishes the private system from a government socialist system is the loss part. If it had been a government project, it would have been expanded, because there is not the discipline of the profit and loss element. The only certain fact about Russian affairs under the Soviet regime with regard to which all people agree is: If we were to regard the Soviet regime as an experiment, we would have to say that the experiment has clearly demonstrated the superiority of capitalism and the inferiority of socialism. Machan, "Without a market in which allocations can be made in obedience to the law of supply and demand, it is difficult or impossible to funnel resources with respect to actual human

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preferences and goals. Theoretically, the fundamental difference between a traditional socialist economy and a market socialist economy is the existence of a market for the means of production and capital goods. Suppression of economic democracy and self-management Central planning is also criticized by elements of the radical left. Libertarian socialist economist Robin Hahnel notes that even if central planning overcame its inherent inhibitions of incentives and innovation it would nevertheless be unable to maximize economic democracy and self-management, which he believes are concepts that are more intellectually coherent, consistent and just than mainstream notions of economic freedom. But they could never have delivered economic self-management, they would always have been slow to innovate as apathy and frustration took their inevitable toll, and they would always have been susceptible to growing inequities and inefficiencies as the effects of differential economic power grew. Under central planning neither planners, managers, nor workers had incentives to promote the social economic interest. Nor did impending markets for final goods to the planning system enfranchise consumers in meaningful ways. But central planning would have been incompatible with economic democracy even if it had overcome its information and incentive liabilities. And the truth is that it survived as long as it did only because it was propped up by unprecedented totalitarian political power. June Milton Friedman, an economist, argued that socialism, by which he meant state ownership over the means of production, impedes technological progress due to competition being stifled. As evidence, he said that we need only look to the U. This was one of the reasons for the United States patent system and copyright law. Socialism has proved no more efficient at home than abroad. What are our most technologically backward areas? The delivery of first class mail, the schools, the judiciary, the legislative system " all mired in outdated technology. No doubt we need socialism for the judicial and legislative systems. We do not for mail or schools, as has been shown by Federal Express and others, and by the ability of many private schools to provide superior education to underprivileged youngsters at half the cost of government schooling We all justly complain about the waste, fraud and inefficiency of the military. Because it is a socialist activity " one that there seems no feasible way to privatize. But why should we be any better at running socialist enterprises than the Russians or Chinese? By extending socialism far beyond the area where it is unavoidable, we have ended up performing essential government functions far less well than is not only possible but than was attained earlier. In a poorer and less socialist era, we produced a nationwide network of roads and bridges and subway systems that were the envy of the world. Today we are unable even to maintain them. They further argue that incentives increase productivity for all people and that the loss of those effects would lead to stagnation. It is the common error of Socialists to overlook the natural indolence of mankind; their tendency to be passive, to be the slaves of habit, to persist indefinitely in a course once chosen. Let them once attain any state of existence which they consider tolerable, and the danger to be apprehended is that they will thenceforth stagnate; will not exert themselves to improve, and by letting their faculties rust, will lose even the energy required to preserve them from deterioration. Competition may not be the best conceivable stimulus, but it is at present a necessary one, and no one can foresee the time when it will not be indispensable to progress. Nonetheless, some of his views on the idea of flat taxation remained, albeit in a slightly toned down form. This hope [that egalitarian reward would lead to a higher level of motivation], one that spread far beyond Marx, has been shown by both history and human experience to be irrelevant. For better or worse, human beings do not rise to such heights. Generations of socialists and socially oriented leaders have learned this to their disappointment and more often to their sorrow. The basic fact is clear: Consequently, the socialist chooses a more equal distribution of income, on the assumption that the marginal utility of income to a poor person is greater than that to a rich person. According to Mises, this mandates a preference for a lower average income over inequality of income at a higher average income. He sees no rational justification for this preference. Libertarian socialists and anarchists argue that market socialism fails to see any alternatives outside of the narrow confines of market-based or state-based solutions. According to Hayek, to achieve control over means of production and distribution of wealth it is necessary for such socialists to acquire significant powers of coercion. Hayek argued that the road to socialism leads society to

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totalitarianism , and argued that fascism and Nazism were the inevitable outcome of socialist trends in Italy and Germany during the preceding period. He argued that socialism is not a working class movement as socialists contend, but rather "the construction of theorists, deriving from certain tendencies of abstract thought with which for a long time only the intellectuals were familiar; and it required long efforts by the intellectuals before the working classes could be persuaded to adopt it as their program. A socialist policy is abhorrent to the British ideas of freedom. Socialism is inseparably interwoven with totalitarianism and the object worship of the state. It will prescribe for every one where they are to work, what they are to work at, where they may go and what they may say. Socialism is an attack on the right to breathe freely. No socialist system can be established without a political police. They would have to fall back on some form of Gestapo, no doubt very humanely directed in the first instance. For example, Milton Friedman argued that the absence of voluntary economic activity makes it too easy for repressive political leaders to grant themselves coercive powers.

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Chapter 6 : George Bernard Shaw on socialism | theinnatdunvilla.com

Merab Mamardashvili's. philosopher and doctor Bernard Murchland on the basis of The Critique of Modernity and the Heritage of the.

That he did and his provocations, sometimes perverse and extreme, were always deliberately intended to challenge his readers - to make them think, or even to think twice. He was an English Socialist of the classic kind, in the same mould as Michael Foot and Aneurin Bevan - left-wing, but also libertarian, egalitarian and hostile to the Communist Party. In addition he was quite un-theoretical, almost anti-theoretical. He maintained that no person or party was above criticism: Orwell was quintessentially English in his love of the countryside and in his protestant conscience Orwell was quintessentially English in his love of the countryside and in his Protestant conscience, which made him angry at injustice and concerned for the plight of the poor, even if he was a firm rationalist and unbeliever. His mastery of the plain style of writing and personal unconcern for anything other than a plain style of living was all of a piece with the ordinary people whom he wished to reach in his writing, in the tradition of Wells and Dickens rather than modern and now post-modern novelists. Most of his school friends went on to Cambridge, but he entered the Burma Police, a satisfyingly second-class part of the Imperial Civil Service. He stuck it for five years, but resigned in , having come to hate the social pretentiousness of the British in Burma, especially their indifference to Burmese culture. The work is often taken to be socialist, because it is anti-imperialist and because we know from his *Down and Out in Paris and London* that the author spent time among tramps and down-and-outs - in order to see at first hand, not from books or reports, if the British treated their poor as they did the Burmese and the Indians. He thought, on the whole, they did, although later he admitted that he was mistaken in seeing tramps as the extreme of working-class poverty, rather than as a highly differentiated sub-class. He was an individualist who resented one man or one culture imposing its values on another; and though familiar with socialist arguments about economic exploitation, he did not consider himself a socialist until . A year later he published *The Road to Wigan Pier* , a clinical but moving account of living among the unemployed of the real working class. *Top War Poster* from the Spanish civil war: It sold badly at the time but is now seen as a classic, honest description of war, and one of the shrewdest polemics against the Stalinist attempt to dominate both the Spanish Republic and the whole of the international left-wing movement. For a brief period, until , he was militantly anti-war, close to pacifism. He remained a member of the Independent Labour Party ILP , and was often mistakenly called Trotskyite because of his strong left-wing views - he regarded traditional Labour party members as milk-and-water compromisers. Meanwhile, he scraped a thin living as a novelist and reviewer. Being tubercular, he was not accepted for military service Moved by hatred of Fascism and Hitlerism, he wrote a great polemic, *The Lion and the Unicorn* , where he argued with fervid optimism that a social revolution was taking place in the ranks of the British army. He set out to rescue patriotism from nationalism, trying to show that the roots of English patriotism could be seen as radical rather than Conservative. He stayed in this wholly congenial post until the end of the war. This design never came to be, but the pre-war novels, like *Keep the Aspidistra Flying* and *Coming Up For Air*, do have some such connection with his post-war masterpiece *Animal Farm* and with his most famous work *Nineteen Eighty-Four* . There is so much more to Orwell than just his books, impressive though they are. *Animal Farm* is a story of how the revolution of a group of animals fighting for liberty and equality was betrayed by power-hungry Stalinist pigs. It is quite clear that with *Animal Farm* Orwell did not intend to write a parable of the impossibility of revolution; equally, *Nineteen Eighty-Four* was not a morbid prophecy of what was sure to happen in society, but a savage, Swiftian satiric warning of what could happen if power was pursued for its own sake. Many right-wing American critics, however, read him in a contrary sense, some mistakenly, others deliberately. He also argued for a democratic socialist United States of Europe. Some critics plausibly describe his genius as an essayist. Sardonic humour is found throughout his journalism, as when he mocked the fiercely urban readers of *Tribune*, at the time of the battle

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for Stalingrad, by devoting his columns to the pleasure of watching toads mating and hares boxing - or to the glory of a six-penny Woolworth rose. When letters of protest rolled in he replied that in his idea of the classless society there would be more time, not less, for such pleasures. He wrote, like Dickens, Morris and Wells before him, for those whose only university was the free public library or the extra-mural class. He seems a figure born almost out of time, a figure from the English Civil War born into the early 20th century. Of course, he voted Labour, although it is doubtful that he ever joined the party. Had he done so, he would have been a bundle of trouble. Many writers and columnists try to imitate Orwell, but behind his writing was a unique and strange set of experiences that few now can - or would care to - emulate. However, his growing reputation, and the great sales of his writings after his death, perhaps show that we feel some loss of integrity, or of great causes to support, as we survey a troubled world while cocooned in a comfortable consumer society.

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Chapter 7 : Project MUSE - Philosophical Encounters in Philosophy and Phenomenological Research, â€œ

The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language (review) Bernard Murchland
Philosophy and Literature, Volume 3, Number 1, Spring , pp.

Thomas Aquinas Seminary in St. Paul, Minnesota, now named the University of St. He graduated valedictorian of his class in Ryan was a member of the inaugural class at the St. At the Catholic University of America, Ryan received his licentiate in literature in and his Doctorate of Sacred Theology in Ryan saw his own vocation as the teaching of moral theology and economic justice to the American electorate, emphasizing in particular his influence on Catholic voters and politicians. He taught moral theology at the St. Paul Seminary from â€œ”, and then returned to Washington where he served as a professor at the Catholic University from until , teaching graduate level courses in moral theology, industrial ethics and sociology. Economic thought[edit] Ryan viewed the separation of economic thought from religious and ethical rules as the root of practical economic problems faced by Americans in the early half of the twentieth century. It was published as *A Living Wage* in Ryan insisted in the text that all men had a right to a living wage , adequate to support himself and his family. Always grounding his political thought in moral theology, Ryan argued that *Rerum novarum* converted the living wage "from an implicit to an explicit principle of Catholic ethics". *The Right and Wrong of Our Present Distribution of Wealth*, in which he provided an examination of rent from land, interest on capital , profits from enterprise , and wages for labor in relation to moral principles. Ryan based his own vision of economic progress in America on equitable wealth distribution , decreased working hours , and a guaranteed minimum wage. While *A Living Wage* has achieved a higher degree of recognition, Ryan stated in his autobiography, "*Distributive Justice* is unquestionably the most important book I have written. He would argue this economic philosophy for his entire life. Though Ryan was primarily an intellectual and moral theologian, his deep conviction that the church had a proper role to play in public affairs led him to maintain a consistent engagement in American politics throughout his lifetime. Ryan avoided political labels such as " liberal " or " conservative ," but eventually settled on "papalist" to describe his public position, meaning "an orthodox commitment to the Holy See. Ryan was among the earliest advocates of minimum wage laws in the United States. Yet, the text also involved a number of less successful reforms that defy popular interpretations of Ryan as a strictly liberal political thinker, such as a federal ban on the dissemination of information on birth control and rigid support for abortion laws. While teaching at St. Paul Seminary, Ryan took an active interest in trade unions, promoting their cause to outside groups, addressing union gatherings, and helping to author and promote social legislation. After teaching at the Catholic University, Ryan became head of the Social Action Department of the National Catholic Welfare Conference , a position that allowed him substantial opportunities to influence politicians in Washington. He was a noted supporter of the failed Child Labor Amendment to the U. Wary of the potential controversy his speech could arouse, he began the endorsement by stating, "I am making tonight what is liable to be called a political speech. It is not that. It is mainly a discussion of certain political events in the light of moral law. Reception[edit] During his lifetime, Ryan met fierce criticism for his economic and political thought. With his position with the NCWC, he was authorized by the Bishops as their principal Catholic spokesman for social reform within the United States, and became the first Catholic priest to deliver the benediction at a presidential inauguration in He is remembered today as an early and essential advocate for social reform in the first half of the twentieth century. He maintains a unique role in the history of the American Catholic tradition as a pioneer in the application of Catholic theology to questions of social justice in industrial society. Thomas explores the relationship between the Catholic social tradition and business theory and practice by fostering a deeper integration of faith and work. Its Ethical and Economic Aspects. Francisco Ferrer , Criminal Conspirator. B Herder Book Co. Alleged Socialism of the Church Fathers. The Church and Socialism and Other Essays. The University Press, The Church and Labor. The State and the Church. Millar Declining Liberty and Other Papers. Questions of the

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Day. A Better Economic Order. Harper and Brothers, Seven Troubled Years, Catholic Principles of Politics. The Church and Interest-Taking. A Minimum Wage By Legislation. Social Reform on the Catholic Lines. Catholic Social Guild Series. Catholic Truth Society, Social Reform on Catholic Lines. New York; Columbus Press, Family Limitation and the Church and Birth Control. The Mail and Express Co. Problems of the Peace Conference. National Catholic Welfare Conference, Catholic Doctrine on the Right of Self Government. National Catholic War Council, National Catholic Welfare Council, The Denver Tramway Strike of Denver Commission of Religious Forces, Devin and John A. Lapp The Labor Problem: The Supreme Court and the Minimum Wage. Christian Charity and the Plight of Europe. The Proposed Child Labor Amendment. National Child Labor Committee, A Question of Tactics for Catholic Citizens. Should a Catholic be President? Calvert Publishing Corporation, The Ethics of Public Utility Valuation. National Popular Government League , Catholic Association for International Peace, Catholic Charities Review, Supreme Court and the Minimum Wage. Prohibition and Civic Loyalty. Foreign Policy Association, Marshall Moral Aspects of Sterilization. Prohibition, Yes or No? Moral Factors in Economic Life. National Council of Catholic Men, Haas Catholic Principles and the Present Crises. Catholic Conference on Industrial Problems, Some Timely Commentaries on a Great Encyclical. Attitude of the Church Toward Public Ownership. Public Ownership League, Moom and Raymond A. McGowan Organized Social Justice. Social Justice in the Congress. Message of the Encyclicals for America Today. Democratic National Committee, The Constitution and Catholic Industrial Teaching. The Church, the State and Unemployment. Government Printing Office, The Present Business Recession. Relation of Catholicism to Fascism, Communism, and Democracy. Citizen, the Church, and the State. Can Unemployment Be Ended?

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Chapter 8 : George Bernard Shaw | Biography, Plays, & Facts | theinnatdunvilla.com

George Bernard Shaw, Irish comic dramatist, literary critic, and socialist propagandist, winner of the Nobel Prize for Literature in Shaw's article on socialism appeared in the 13th edition of the Encyclopædia Britannica..

Lawrence, Hertfordshire, England, Irish comic dramatist, literary critic, and socialist propagandist, winner of the Nobel Prize for Literature in 1925. In his mother left her husband and took her two daughters to London, following her music teacher, George John Vandeleur Lee, who from had shared households in Dublin with the Shaws. In Shaw resolved to become a writer, and he joined his mother and elder sister the younger one having died in London. Shaw in his 20s suffered continuous frustration and poverty. He spent his afternoons in the British Museum reading room, writing novels and reading what he had missed at school, and his evenings in search of additional self-education in the lectures and debates that characterized contemporary middle-class London intellectual activities. His fiction failed utterly. The semiautobiographical and aptly titled *Immaturity*; published repelled every publisher in London. His next four novels were similarly refused, as were most of the articles he submitted to the press for a decade. A fragment posthumously published as *An Unfinished Novel* in but written in 1888 was his final false start in fiction. Despite his failure as a novelist in the 1880s, Shaw found himself during this decade. He became a vegetarian, a socialist, a spellbinding orator, a polemicist, and tentatively a playwright. Shaw involved himself in every aspect of its activities, most visibly as editor of one of the classics of British socialism, *Fabian Essays in Socialism*, to which he also contributed two sections. Eventually, in 1901, the drama critic William Archer found Shaw steady journalistic work. Shaw had a good understanding of music, particularly opera, and he supplemented his knowledge with a brilliance of digression that gives many of his notices a permanent appeal. But Shaw truly began to make his mark when he was recruited by Frank Harris to the *Saturday Review* as theatre critic in 1898; in that position he used all his wit and polemical powers in a campaign to displace the artificialities and hypocrisies of the Victorian stage with a theatre of vital ideas. He also began writing his own plays. Both men were trying to develop a modern realistic drama, but neither had the power to break away from the type of artificial plots and conventional character types expected by theatregoers. The result performed flouted the threadbare romantic conventions that were still being exploited even by the most daring new playwrights. Potentially this is a tragic situation, but Shaw seems to have been always determined to avoid tragedy. The unamiable lovers do not attract sympathy; it is the social evil and not the romantic predicament on which attention is concentrated, and the action is kept well within the key of ironic comedy. The same dramatic predispositions control Mrs. Both groups of plays were revised and published in *Plays Pleasant and Unpleasant*. The first of the second group, *Arms and the Man* performed in 1904, has a Balkan setting and makes lighthearted, though sometimes mordant, fun of romantic falsifications of both love and warfare. The second, *Candida* performed in 1904, was important for English theatrical history, for its successful production at the Royal Court Theatre in 1904 encouraged Harley Granville-Barker and J. Vedrenne to form a partnership that resulted in a series of brilliant productions there. The play represents its heroine as forced to choose between her clerical husband—a worthy but obtuse Christian socialist—and a young poet who has fallen wildly in love with her. She chooses her seemingly confident husband because she discerns that he is actually the weaker man. The poet is immature and hysterical but, as an artist, has a capacity to renounce personal happiness in the interest of some large creative purpose. This is a significant theme for Shaw; it leads on to that of the conflict between man as spiritual creator and woman as guardian of the biological continuity of the human race that is basic to a later play, *Man and Superman*. In *Candida* such speculative issues are only lightly touched on, and this is true also of *You Never Can Tell* performed in 1905, in which the hero and heroine, who believe themselves to be respectively an accomplished amorist and an utterly rational and emancipated woman, find themselves in the grip of a vital force that takes little account of these notions. In 1906, during the process of recuperation, he married his unofficial nurse, Charlotte Payne-Townshend, an Irish heiress and

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friend of Beatrice and Sidney Webb. The apparently celibate marriage lasted all their lives, Shaw satisfying his emotional needs in paper-passion correspondences with Ellen Terry , Mrs. Patrick Campbell , and others. The play depicts Caesar as a lonely and austere man who is as much a philosopher as he is a soldier. Shaw had already become established as a major playwright on the Continent by the performance of his plays there, but, curiously, his reputation lagged in England. In *Major Barbara* performed , Shaw has his heroine, a major in the Salvation Army , discover that her estranged father, a munitions manufacturer, may be a dealer in death but that his principles and practice, however unorthodox, are religious in the highest sense, while those of the Salvation Army require the hypocrisies of often-false public confession and the donations of the distillers and the armourers against which it inveighs. In *Androcles and the Lion* performed , Shaw dealt with true and false religious exaltation in a philosophical play about early Christianity. Its central theme, examined through a group of early Christians condemned to the arena, is that one must have something worth dying forâ€”an end outside oneselfâ€”in order to make life worth living. It was claimed by Shaw to be a didactic drama about phonetics, and its antiheroic hero, Henry Higgins , is a phonetician, but the play is a humane comedy about love and the English class system. The scene in which Eliza Doolittle appears in high society when she has acquired a correct accent but no notion of polite conversation is one of the funniest in English drama. *Pygmalion* has been both filmed , winning an Academy Award for Shaw for his screenplay, and adapted into an immensely popular musical, *My Fair Lady* ; motion-picture version, *His antiwar speeches* made him notorious and the target of much criticism. They expound his philosophy of creative evolution in an extended dramatic parable that progresses through time from the Garden of Eden to 31, ce. The canonization of Joan of Arc reawakened within Shaw ideas for a chronicle play about her. In the resulting masterpiece, *Saint Joan* performed , the Maid is treated not only as a Roman Catholic saint and martyr but as a combination of practical mystic, heretical saint, and inspired genius. In his later plays Shaw intensified his explorations into tragicomic and nonrealistic symbolism. After a wartime hiatus , Shaw, then in his 90s, produced several more plays, including *Farfetched Fables* performed , *Shakes Versus Shav* performed , and *Why She Would Not* , which is a fantasy with only flashes of the earlier Shaw. Impudent , irreverent, and always a showman, Shaw used his buoyant wit to keep himself in the public eye to the end of his 94 years; his wiry figure, bristling beard, and dandyish cane were as well known throughout the world as his plays. When his wife, Charlotte, died of a lingering illness in , in the midst of World War II , Shaw, frail and feeling the effects of wartime privations, made permanent his retreat from his London apartment to his country home at Ayot St. Lawrence, a Hertfordshire village in which he had lived since He died there in George Bernard Shaw at his country home in Ayot St. His development of a drama of moral passion and of intellectual conflict and debate, his revivifying of the comedy of manners , and his ventures into symbolic farce and into a theatre of disbelief helped shape the theatre of his time and after. A visionary and mystic whose philosophy of moral passion permeates his plays, Shaw was also the most trenchant pamphleteer since Swift, the most readable music critic in English, the best theatre critic of his generation, a prodigious lecturer and essayist on politics, economics, and sociological subjects, and one of the most prolific letter writers in literature. By bringing a bold critical intelligence to his many other areas of interest, he helped mold the political, economic, and sociological thought of three generations.

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Chapter 9 : Novak, Michael | theinnatdunvilla.com

The Corporation, the two-and-a-half hour documentary by producer/director Mark Achbar, director/editor Jennifer Abbott and writer Joel Bakan, has attracted considerable attention. After screenings.

Harold Laski Israel Cohen, a Jewish writer Israel Zangwill , a Jewish playwright and novelist, who in wrote the play *The Melting Pot*, which was a propaganda play showing how Americans discriminated against Blacks and Jews. Some of these people were also members of the Society for Psychical Research , an organization dedicated to spiritualism research, which was founded in . On November 7, , this group met to discuss the establishment of an organization "whose ultimate aim shall be the reconstruction of Society in accordance with the highest moral possibilities. On January 25th, one member, J. In April, , their first publication was distributed, a four-page pamphlet called *Why Are We Poor?* In May , journalist George Bernard Shaw joined and soon became the leading figure of the Fabians. He later won the Nobel Prize for Literature in . In , John W. In , their pamphlet *Facts for Socialists* maintained that any person who knew the facts of Socialism, had no other choice but to be one. It was their best selling piece of propaganda. By , tracts had been distributed, and 31 speakers had delivered lectures. From , there had been 3, lectures given by Fabian members. Their membership rose to by , in , and in . Among its major contributors: Ernest Elmhirst, the widow of J. Morgan partner Willard Straight, who founded the socialist magazine *New Republic*. In , *The Fabian Essays*, the most noted work on Socialism, was written by seven influential members of the Society, and edited by George Bernard Shaw. It became the blueprint for socialistic legislation, and was later reprinted in , , and . Edward Pease, Secretary of the Fabians, wrote to H. Wells on January 10, , to say that Webb and his wife Beatrice, were the "pioneers of your *New Republic*. In his first lecture after joining, he said that the World State was a necessity. In his book, *A Modern Utopia*, he wrote of the World State taking control and creating a "sane order," and how they maintained a central records system in Paris which they used to keep track of every person on Earth and aided the state to eliminate the unfit. Wells was unimpressed with the [effectiveness of the] Fabian organization, and called for expansion by raising money, getting new offices, appointing a new staff, and relaxing the guidelines for membership. Wells maintained his socialistic views and in wrote *The Open Conspiracy: Blueprints for a World Revolution* which was an elaboration of ideas from his book *The World of William Clissold*, which gave a seven-point program for the development of the "new human community" and was inspired by the rise of Communism. The character, William Clissold, had called his project for world revolution, the "open conspiracy," which meant: It is not a project to overthrow existing governments by insurrectionary attacks, but to supersede them by disregard. It does not want to destroy them or alter their forms but to make them negligible by replacing their functions. It will respect them as far as it must. What is useful of them it will use; what is useless it will efface by its stronger reality; it will join issue only with what is plainly antagonistic and actively troublesome. Its establishment would be accomplished by "functional men, men of high natural intelligence and professional competence, who performed the creative and managerial work of the world. In all sorts of ways, they will be influencing and controlling the ostensible government. For the furtherance of its aims, the *Open Conspiracy* may work in alliance with all sorts of movements and people They will recognize each other much more clearly than they did at first and they will have acquired a common name The character of the *Open Conspiracy* will now be plainly displayed. It will have become a great world movement as widespread and evident as Socialism and Communism. It will largely have taken the place of these movements. It will be more, it will be a world-religion. This large, loose, assimilatory mass of groups and societies will be definitely and obviously attempting to swallow up the entire population of the world and become the new human community. It is obvious that Wells either based his writings on the actual plans of the Fabian elitists, or used his knowledge of what they had already done in order to formulate a theory of what they were going to do in the future. Wells , wrote in his book *Propaganda: With printing press and newspaper, the telephone, telegraph, radio and airplanes, ideas can be spread rapidly,*

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and even instantaneously, across the whole of America. The secret goal of the Fabian Society was to create a godless, classless, socialistic society that was dedicated to the ultimate victory of Socialism which really meant Communism. In , they became affiliated with the Second Socialist International established in , and helped establish a Democratic Socialist state in Great Britain. Maurice , a professor of Fine Arts at Oxford, an artist and writer, based his views on those of Socialist Robert Owen. He advocated a utopian society, and espoused theories developed from the teachings of Plato BC , who had studied under Socrates, and became the greatest philosopher in history. Plato established an academy which operated for years, producing many great men, including Aristotle. In his work, *The Republic*, he outlined his ideal society, which was an aristocratic society ruled by the elite. It included the elimination of marriage and the family, and introduced selective breeding by the government which would destroy all inferior offspring. The Fabians were working towards a new world by indoctrinating young scholars who would eventually rise to power in various policy-making positions throughout the world by infiltrating educational institutions, government agencies, and political parties. Their strategy was called the "doctrine of inevitability of gradualism," which meant that their goals would be gradually achieved. So gradual, that nobody would notice, or "without breach of continuity or abrupt change of the entire social issue. Upton Sinclair well-known author and socialist , Jack London well-known fiction writer , Rev. Thomas Wentworth Higginson a Unitarian minister , J. Phelps Stokes, and Clarence Darrow legendary lawyer. They incorporated the Intercollegiate Socialist Society for the purpose of promoting "an intelligent interest in socialism among college men and women," and established chapters at Harvard, Princeton, Columbia, New York University, and the University of Pennsylvania. Their true purpose was to begin de-Christianizing America. One of its founding members was John Dewey , the father of progressive education, whose philosophy consisted of "atheism, socialism and evolution. Dewey would later serve as its Vice-President, and in , became its President. Shaw called for "wire-pulling" the government in order to get Socialist measures passed. In , the Labour Party adopted a program which implemented the ideas of Fabianism. In , the New Fabian Research Bureau was organized, joining the Fabian Society in to form a reorganized group. In , the Colonial Bureau of the Fabian Society was established; and in , the Fabian International Bureau was formed, which catered to international issues. In December, , the Fabians published the Beveridge Report, written by Sir William Beveridge later made a Lord , who made a long list of promises to Britons, if they would accept his package of social reforms. In , Fabian Socialists took control of the House of Commons, on the strength of the Report, and the Parliamentary Reforms, which had been published eleven years earlier by Sir Ivor Jennings. Within a few years, British industries and services were nationalized and put under government control, which now meant that the Rothschilds were able to control more, because all the banks were forced to use Bank of England notes, instead of their own. At its peak in , the Fabian Society had 8, members in 80 local chapters. Nearly half of all Labour Party representatives of the Parliament in the House of Commons were members, along with most Party leaders. Today, from their headquarters at 11 Dartmouth Street, in London, they spread their ideas among teachers, civil servants, politicians, union officials, and other influential people. They publish the *Fabian Review* magazine. They also hold meetings, lectures, conferences, and seminars; do research in political, economic, and social problems; and publish their findings and views in magazines, books and pamphlets. Their concentration has been mainly on reforms to social services and the nationalization of industry. He eventually controlled the production of diamonds throughout the world. His Consolidated Gold Fields was also a prosperous gold mining operation. In , while still studying at Oxford it took him 8 years because of having to run the diamond mines , he wrote the first of seven wills, in which each became a separate and legally binding document. It called for the establishment of: His seventh and last will, named [Nathan] Rothschild administrator of his estate, and established an educational grant known as the Rhodes Scholarships at Oxford University which was controlled by the Fabians. The Scholarships provided a two-year program for young men, and later, women, from the United States, United Kingdom and Germany, to carry on the Illuminati conspiracy. Among the more famous Rhodes Scholars: Attorney General, Sen. Frank Church Idaho, Sen. Bill Bradley New Jersey, Sen. Lugar Indiana, Sen. Paul Sarbanes Maryland, Rep. Levitas

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GA, Rep. The Rhodes fortune, through the Rhodes Scholarship Fund , has been used to promote the concept of globalism and one-world government. Up to , out of 1, American Rhodes Scholars, had positions in teaching and educational administration, 31 were college presidents, had government positions, 70 held positions in the media, and 14 were executives in foundations. Plato called for " He said in Using the Jesuits and the Masons as organizational models, Rhodes joined together with Rothschild agent Lord Alfred Milner to form a secret group on February 5, The group included other Ruskin associates at Oxford such as: