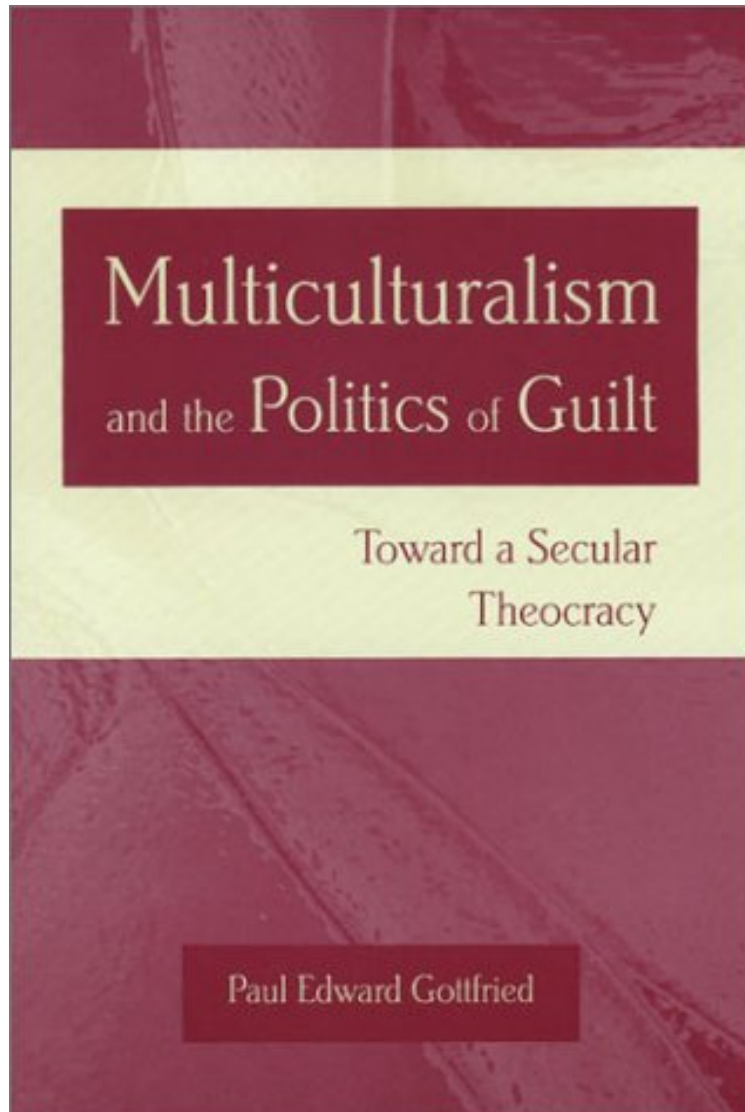


Multiculturalism and the Politics of Guilt: Towards a Secular Theocracy

Paul Edward Gottfried

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Paul Edward Gottfried : Multiculturalism and the Politics of Guilt: Towards a Secular Theocracy before purchasing it in order to gage whether or not it would be worth my time, and all praised Multiculturalism and the Politics of Guilt: Towards a Secular Theocracy:

17 of 18 people found the following review helpful. Hit the Nail SquareBy James Cantrell...I first heard of Gottfried when a Jewish Neoconservative called him a 'self-hating' Jew. Leftist Jews and Neoconservative Jews call each other

'self-hating' Jews who know nothing about Jewish history, and both so label the Gottfrieds and Rothbards. Unlike journalistic popularizers of Neoconservative ideas that support the Managerial State in all its Big Brother growth, Gottfried is a scholar who writes not for the seventh grade reading levels of most recent college graduates but for others who also have the ability to follow ideas. If you think that Jonah Goldberg is intelligent and well read and writes well about complex issues, then Gottfried will be over your head. *Multiculturalism and the Politics of Guilt* is a must read for anyone wishing to know how and why we have come to have a centralized Welfare State that uses its powers to wage cultural war against middle American values and identities. All those who have a stake in that Big Government and profit by it if only to escalate themselves at the expense of traditional values, small government-inclined middle America (Marxists, socialists, Feminists, Afrocentrists, Queer Theorists, Randians, Neoconservatives, military-industrial complex profiteers, soccer moms with good intentions, etc.) also have a vested interest in making certain Gottfried's ideas remain known only by a few who have looked outside the box as defined by the powers-that-be in the two political parties and in liberal academia and journalism. If you are unwilling to accept the consensus passively, you need to read, to purchase, both *Multiculturalism and the Politics of Guilt* and *After Liberalism*. 42 of 44 people found the following review helpful. Brilliant By Steve Jackson In light of the depraved nature of American culture, it's easy for any second-hander to catalog a bunch of disparate events and ideas and package them with a litany of canned-bromides about "multiculturalism" and "political correctness." (As an example, I just read a story the other day about "ethnomathematics.") On the other hand, it takes a scholar to make sense of the intellectual trends that are dominating the Western world. Fortunately, the paleoconservative movement has such a scholar in Dr. Paul Gottfried. Prof. Gottfried focuses on trends such as "diversity," "multiculturalism," and "sensitivity" showing that there is a theology behind them. The Christian view of sin and redemption is replaced by a secular counterpart of "insensitivity" and psychological manipulation. Based on Prof. Gottfried's approach, the desire of the left (old left and neocon "right") becomes understandable. American foreign policy (which was historically based on the idea of American interest, however misguided at times) is now focused on fighting "intolerance." The love affair of the left with immigration likewise becomes understandable. What better way to apologize for your nation's alleged sins than slowly destroying your culture through a change in the population? This fact isn't lost on European conservatives, who - as Prof. Gottfried notes - realize that these new voters aren't likely to vote conservative. For some reason, the Jewish holocaust takes center stage in this new religion, in which both liberals and their alleged opponents seek to draw lessons from this event. That nearly three million Poles died at the hands of the Nazis is ignored. Likewise, Stalin's murder of millions of Ukrainians in the name of egalitarianism gets short shift. Whereas people are put in jail for denying the Jewish holocaust, even mainstream publishers will print books downplaying Stalin's evils. Prof. Gottfried breaks from standard neoconservative and paleoconservative analysis by showing that although the "sensitizing" may be carried out by the managerial class, it appears to have substantial public support. The multicultural agenda has majority support in the United Kingdom, and perhaps close to that in the United States. This work follows upon Prof. Gottfried's *AFTER LIBERALISM*, which is also highly recommended. 10 of 12 people found the following review helpful. Authoritative, indispensable diagnosis of cultural ills By R. J. Stove Whilst the observation is hardly original, it still deserves emphasizing: America's finest, most courageous university presses are the late twentieth and early twenty-first centuries' nearest equivalent to those medieval monks who kept civilized scholarship's lamp burning while, outside the cloisters, Goths and Huns rampaged. Such presses have placed all of us who care for the life of the mind into an intellectual and moral debt that we have no chances of repaying. As a good example of what they can achieve - not just in terms of disseminating sharp and astute prose, but in conveying it via fine, clear, typo-free print on satisfyingly opaque paper - we need only examine *MULTICULTURALISM AND THE POLITICS OF GUILT*. This quietly and learnedly devastating appraisal of Political Correctness in all its forms is an authoritative - indeed, indispensable - survey of intellectual corruption, if not from China to Peru, then at least in Europe and the Western Hemisphere (by no means the United States alone). There should be no doubt about Paul Gottfried's expertise, breadth of reading, courtesy towards antagonists as well as towards allies, and diagnostic skill. His latest book is not cheap, but it represents very good value for money.

Multiculturalism and the Politics of Guilt extends Paul Gottfried's examination of Western managerial government's growth in the last third of the twentieth century. Linking multiculturalism to a distinctive political and religious context, the book argues that welfare-state democracy, unlike bourgeois liberalism, has rejected the once conventional distinction between government and civil society. Gottfried argues that the West's relentless celebrations of diversity have resulted in the downgrading of the once dominant Western culture. The moral rationale of government has become the consciousness-raising of a presumed majority population. While welfare states continue to provide entitlements and fulfill the other material programs of older welfare regimes, they have ceased to make qualitative leaps in the direction of social democracy. For the new political elite, nationalization and income redistributions have become less significant than controlling the speech and thought of democratic citizens. An escalating hostility toward the bourgeois Christian past, explicit or at least implicit in the policies undertaken by the West and urged by the media, is characteristic of what Gottfried labels an emerging "therapeutic" state. For Gottfried, acceptance of an intrusive

political correctness has transformed the religious consciousness of Western, particularly Protestant, society. The casting of "true" Christianity as a religion of sensitivity only toward victims has created a precondition for extensive social engineering. Gottfried examines late-twentieth-century liberal Christianity as the promoter of the politics of guilt. Metaphysical guilt has been transformed into self-abasement in relation to the "suffering just" identified with racial, cultural, and lifestyle minorities. Unlike earlier proponents of religious liberalism, the therapeutic statist oppose anything, including empirical knowledge, that impedes the expression of social and cultural guilt in an effort to raise the self-esteem of designated victims. Equally troubling to Gottfried is the growth of an American empire that is influencing European values and fashions. Europeans have begun, he says, to embrace the multicultural movement that originated with American liberal Protestantism's emphasis on diversity as essential for democracy. He sees Europeans bringing authoritarian zeal to enforcing ideas and behavior imported from the United States. *Multiculturalism and the Politics of Guilt* extends the arguments of the author's earlier *After Liberalism*. Whether one challenges or supports Gottfried's conclusions, all will profit from a careful reading of this latest diagnosis of the American condition.

About the Author Paul Edward Gottfried is Professor of Humanities at Elizabethtown College in Pennsylvania. He is the author of *After Liberalism* and *The Search for Meaning*.