Lawrence Chin
Partial reading list, 2016.

2016

20 January

The New York Times, 20/01/16, Alexandra Stevenson, "Glass Ceilings at Davos, Now on the Agenda". About the effort led by Theresa Whitmarsh at Davos this year, head of the Washington State Investment Board.

2 February

Fu Ying, "How China sees Russia: Beijing and Moscow are close, but not allies*", Foreign Affairs*, Jan/Feb. 2016.

? February

Sophia Amoruso, *#GirlBoss*, and Robert Skidelsky, *The Essential Keynes*. (Introduction: Keynes as the economist who has debunked the classical notion that free market necessarily expresses to the maximum the society's potentialities in talent and labor.)

15 February

Skylight. J. M. Bernstein, Adorno, *The Culture Industry* (1991; Introduction.)

18 February

Little Tokyo Public Library. Honda Katsuichi, *The Nanjing Massacre*, ed. Frank Gibney, trans. Karen Sandness.

3 March

Jonathan Martin and Maggie Haberman, "Anti-Trump Republicans Move to Deny Nomination", *The New York Times*, 03/03/16. "The urgent new efforts, led by a group of corporate executives, financiers and Republican strategists, came as more party leaders expressed fear that Mr Trump's nomination would taint the party with a stigma of bigotry and recklessness."

5 March

Ackerman bookstore. George W Bush Institute, *We Are Afghan Women* (2016), Introduction by Laura Bush. In 1965, Afghan women are allowed to vote in National Assembly elections, just six years after the government abolished the requirement that all women be veiled. By the early 1970s, a woman had been appointed to the cabinet as minister of public health, while in some areas of the country close to 40 percent of women held paying jobs, as teachers, doctors, and business owners. Laura Bush spoke of Taliban's degradation of women and children for the first time on 17 November 2001. The establishment of American University of Afghanistan in Kabul. Today, more than 50 percent of the incoming class is female. The murder of Farkhunda.

Laura Bush is now the chair of the George W Bush Institute's Women's Initiative, which strives to empower women through education, healthcare, and economic opportunity. In Dallas, Texas, at the Southern Methodist University.

17 March

Ackerman bookstore. Elana Maryles Sztokman, *The War on Women in Israel: A Story of Religious Radicalism and the Women Fighting for Freedom*, 2014. Sztokman is currently the executive director of the New York-based Jewish Orthodox Feminist Alliance.

24 March

Andrew Gilman, *Red State, Blue State, Rich State, Poor State* (Princeton University Press, 2008). In poor southern states such as Mississippi, rich-poor divide coincides with a racial divide. In poor states, richer people are more likely than the poor to attend religious services, but in rich states, it is poor people who are churchgoers, often in evangelical denominations. The rich states in the Northeast, Midwest, and West coast have a tradition of immigration, which has perhaps led them to be politically liberal on social issues. Increasingly, culture and religion are more important predictors of vote choice among the rich than the poor, and in that sense the country is polarized in two ways: economically between the rich and the poor, and culturally between upper-income Americans in red and blue areas (p. 22 -23). Income inequality has been increasing in Democratic-leaning states and decreasing in Republican-leaning states (p. 59). Income inequality does not explain the differences in voting between red and blue states (p. 62). “We've found that living in a rich or poor state predicts not only the vote but also the difference between how rich and poor vote. This suggests another puzzle. The current red-blue voting patterns are only twenty years old, and the current differences between how rich and poor vote by state are only twenty years old. But the rankings of state income have been stable for a century...” Not the South; not race; not income inequality. Cultural explanations and political ideology.

Higher income in rich states is not correlated with religious attendance, so that higher-income voters there, unlike in poor states, are pulled toward the Democrats on social issues, away from what might be considered their natural economic interests (p. 83). The connection between religious attendance and Republican voting dates back only to 1992. Mainline Protestants moving from the Republican column to the center, Catholics from the other direction to the center, and evangelicals strongly toward the Republican party. The religion gap opened up in the 1990s during the same period that poor and rich states became red and blue – not a coincidence (p. 87). There has been a closer alignment of moral issues to political parties since 1992, resulting in “blue states, red states”.

Rich churchgoers are much more Republican than poor churchgoers, but among the nonattenders (about a quarter of Americans), rich and poor alike are solid Democrats. *“Looked at this way, the Democrats' base is low-income churchgoers and secular Americans, while Republicans win the votes of middle-class and upper-income churchgoers”* (p. 89). “On social issues, rich people

tend to be more conservative than poor people in red states, but, in blue states, the opposite is true: the rich tend to be more socially liberal than the poor" (p. 91). Politics is more about economics in poor states and more about culture in rich states; and so, among low-income voters, political attitudes are not much different in red or blue states. "A theme throughout this book is that the cultural differences between states – the thing that make red and blue America feel like different places – boil down to differences among richer people in these states" (p. 92). Then: "... differences between religious and nonreligious Americans jumped dramatically in the 1990s... We attribute the increasing importance of church attendance in voting to the stronger alignment of parties with social issues in recent years" (p. 93).

"The rich Northeast and West of the US, along with much of Europe, seem to have moved toward what might be called a postindustrial politics in which supporters of liberal and conservative parties differ more on religion than on income, and politics feels more like a culture war than a class war. Meanwhile, poorer states in the South and middle of the country look more like Mexico, with a more traditional pattern of votes of the rich and poor" (p. 106).

Conclusion: three puzzles: rich states vote Democrats, income matters more in poor states than in rich states (the rich like to vote Republican), and both these patterns show up only since the 1980s. "... the difference in voting between rich and poor states – the red-state, blue-state pattern – occurs among rich voters, and somewhat among the middle class, but less at the lower end of the income scale... The key question is, what has happened in the past twenty years to explain the red-blue pattern among upper-income voters?" (p. 167 – 8) Answer: the alignment of political parties with social and religious issues (abortion, gay rights).

30 March (Wednesday)

UCLA Library. Howard S. Schwartz, *The Revolt of the Primitive: An Inquiry into the Roots of Political Correctness*, 2001. Most of the criticism of PC in this book is directed against feminism. The "sexual holy war". "My main point is that what appears to be a war between the sexes is something far more dangerous. It is nothing less than a revolt of the primitive against the mature, driven by the most power forces within the psyche. Its potential danger is immense. The author is concerned with the unconscious element – "primitivism" – which underlies all forms which feminism assumes on the conscious level. "Primitivism can, and generally has, been represented by other images than that of the female. It has been represented by the race, by the nation, by the idolatrized self, even by the corporation. Feminism simply demonstrates that women are no exception (p. xv). The author distinguishes between "mature feminism" and "primitive feminism", or *feminist primitivism*. Feminist primitivism is the form which has dominated the public channels – the image of man as perfectly bad, woman as perfectly good, and of society as a stage for a war between them. The author's method is psychoanalytic phenomenology. "I look at stories, myths, and fictions as if they are products of the mind itself, and I try to understand the mental processes that could lead to them" (ibid.). "If it was ever a man's world, it certainly isn't anymore." Since 1990s, women increasingly outnumber men as students in all institutions of higher education (p. 1).

On “glass ceiling”. “An article by Trost (1990) in the Wall Street Journal observed that women managers did not quit jobs because of their families, but because they felt blocked in their advancement. Moreover women were much more likely to feel they were blocked than were men” (p. 68). The women have developed a fantasy of perfection in the top level. “Someone who bought into this picture and accepted it would be surprised to discover that whatever level she had reached in the organization, her subjective experience would not match the perfection she expected to find... The idea of toxic man creates another possibility. She can conclude that, because of her sex, she is not being allowed to rise to the level where the real goodness is; that she is being blocked, thwarted, and kept from participation in the bliss that she still believes is there” (p. 69). Schwartz is here commenting on something I have repeatedly emphasized in my observation (as a minority person) of American liberal white women: *they have internalized this idea that women are being discriminated against in this sexist society (have learned it from media and books) and, because this idea has solidified in their mind, they constantly feel that they are discriminated against whenever they don't get what they want or are unhappy with the way things are, even though, in reality, nobody is discriminating against them.* The prejudices in their mind have prompted them to *interpret* sexism out of non-sexist circumstances.

“The anomaly of female power” (p. 158). Here the author describes the paradoxical discrepancy between the ubiquitous image of the woman as passive, helpless victim and a woman's actual power to mobilize the full weight of society's institutions against the hapless male who has said something to offend her. Indeed, the image of woman as helpless victim is created to provide her with the power to mobilize others on her behalf: to empower women. Such technique presupposes society's acceptance of “victimology”, that being victim is proof of moral goodness and so the most important quality in the world.

Geoffrey Hughes, *Political Correctness: A History of Semantics and Culture,* 2010. “... political correctness is not an exclusively modern manifestation. Accordingly, it is enlightening to consider some earlier forms of changing orthodoxies and their semantic correlatives, as well as the moral imperatives which these changing orthodoxies have generated. In many ways, there has been a continuing dialectic between political orthodoxy and dissent since the sixteenth century, virtually since the invention of printing. Reflection shows that political correctness of one sort or another has been a feature of English society for centuries, certainly since the English Reformation, the first major political change which was not an invasion” (p. 7).

As the author surveys political orthodoxies and their dissent in the past in Chapter 7, “Political Correctness in the Past”, he comes upon the Victorian Era. “The era is now generally regarded as a compendium of politically incorrect attitudes in its patriarchy, imperialism, capitalism, pollution, gluttony, sexual hypocrisy, punitive legal system, and exploitation of child labor” (p. 233).

Michael Behrens and Robert von Rimscha, *Politische Korrektheit in Deutschland: Eine Gefahr für die Demokratie*, 1995. Their definition of “political correctness” is only on the “ontic” level: “Politische Korrektheit ist die Eliminierung unerwünschter Wörter und Gedanken durch deren

Tabuisierung." The author however says the same thing as I have: "Realität und Gegenwelt verschwimmen, man meint (im Extremfall glaubt man es sogar) das Gegenteil von dem, was man sieht. Es ist wie das Spiegelland der *Alice im Wunderland*: Oben is unten, unten ist oben, und die Zeit fängt hinten an und hört vorne auf" (p. 46). Later, the case of Charlotte Höhn. Interviewer: "Was meinen Sie mit Denkverboten?" H: "Zum Beispiel, dass man sagt, dass die durchschnittliche Intelligenz der Afrikaner niedriger ist als die anderer." The complete discrediting of "Bevölkerungswissenschaft" in Germany. The case of Richard Herrnstein and Charles Murray's *The Bell Curve: Intelligence and Class Structure In American Life.* "Die Kontroverse um Frau Höhn war ein Angriff auf die Wissenschaftsfreiheit. Für die politisch Korrekten ging es nich darum, ob etwas richtig oder falsch war, sondern um gut oder böse... Bei der Polemik gegen Frau Höhn handelt es sich um einen Scheinangriff. In Wirklichkeit ging es darum, die Bevölkerungswissenschaft abzuschaffen... Fragen der Bevölkerungspolitik wie zu Völkerwanderungen aus der Dritten Welt, zu Armutsflüchtlingen und Geburtenraten sollen in Deutschland tabu sein" (p. 120 - 1). "Helmut Schmidt mahnte 1992 die Verfechter der multikulturellen Gesellschaft: 'Man kann aus Deutschland mit immerhin einer tausendjährigen Geschichte seit Otto I nicht nachträglich einen Schmelztiegel machen'" (p. 122).

Stefan Müller-Doohm, *Jürgen Habermas: Eine Biographie*, Suhrkamp, 2014. "... ein selbstreferentiell geschlossenes System..."

6 April

SM Library. Reza Aslan, *Zealot: The Life and Times of Jesus of Nazaret*h. The Galileans seem to have considered themselves a wholly different people from the rest of the Jews in Palestine. They were not just antagonistic toward the Romans, but also toward the Temple priesthood. The divide between Judea and Galilee grew wider after Rome placed Galilee under the direct rule of Herod the Great's son, Antipas, who allowed for a small and yet meaningful measure of Galilean autonomy. This is the historical background for the formation of the "true" (historical) Jesus: "the revolutionary zealot who walked across Galilee gathering an army of disciples with the goal of establishing the Kingdom of God on earth, the magnetic preacher who defied the authority of the Temple priesthood in Jerusalem, the radical Jewish nationalist who challenged the Roman occupation and lost" (p. 215 – 6) – the original Jesus lost to history.

There are not resurrection appearances in the gospel of Mark, as it is the unanimous consensus of scholars that the original version of the gospel ended with Mark 16:8 (p. 220).

Because, in Jewish tradition, Jesus' crucification would have made him the accursed of God (Deuteronomy 21:23) and annulled his messianic claims, his disciples tried so desperately to deflect their dashed hopes by arguing that the Kingdom of God they had hoped to establish was in actuality a celestial kingdom, not an earthly one; that the messianic prophecies had been misconstrued; that the scriptures, properly interpreted, said the opposite of what everyone thought they did; that embedded deep in the texts was a secret truth about the dying and rising messiah that only they could uncover (p. 178). "The belief in the resurrection of Jesus was among the community's first attestation of faith – earlier than the passion narratives, earlier even

than the story of the virgin birth" (p. 175). The disciples remained in Jerusalem, had however difficulty in gaining believers from the "Hebrews" (the Aramaic speaking Jews in Jerusalem), but had better luck in recruiting from the "Hellenists" (the Greek-speaking Jews from the diaspora coming to Jerusalem for pilgrimage). After the death of Stephens, the authorities systematically expelled the Hellenists from Jerusalem; however, the Hebrews were unaffected. "It was as though the priestly authorities did not consider the two groups to be related" (p. 181). The Hellenists, flooding back to the diaspora, began transmitting the Jesus cult they had learned, in Greek, to their fellow diaspora Jews. In the process, "the Hellenist preachers began to gradually shed Jesus' message of its nationalistic concerns, transforming it into a universal calling that would be more appealing to those living in a Graeco-Roman milieu... Jesus didn't come to fulfill the law, the Hellenists argued. He came to abolish it" (p. 181). The gradual spread of Jesus' message to the gentiles. "It would not be until after the destruction of Jerusalem in 70 C.E. that the mission to the Jews would be abandoned and Christianity transformed into a Romanized religion" (p. 182). "It is in the gospel of Luke, written by one of Paul's devoted disciples, that one can see the dominance of Paul's views, while the gospel of John is little more than Pauline theology in narrative form" (p. 215). Christianity is very much "pauline". "Christianity after the destruction of Jerusalem was almost exclusively a gentile religion; it needed a gentile theology. And that is precisely what Paul provided. The choice between James' vision of a Jewish religion anchored in the Law of Moses and derived from a Jewish nationalist who fought against Rome, and Paul's vision of a Roman religion that divorced itself from Jewish provincialism and required nothing for salvation save belief in Christ, was not a difficult one for the second and third generation of Jesus' followers to make" (p. 215).

Benoît Peeters, *Derrida*, deuxième édition, revue et corrigée, Flammarion, 2010.

8 April

Skylight, Ellen R. Malcolm, *When Women Win: Emily's List and the Rise of Women in American Politics*, 2016. Ellen Malcolm launched Emily's List in 1985 seeing the near-total absence of women in congress. "From 1986, when there were 12 Democratic women in the House and none in the Senate, Emily's List has helped elect 19 women senators, 11 governors, and 110 Democratic women to the House."

9 April

The New York Times, Alissa Rubin, "The Radicalization of a Student Turned Bomber". About the Brussels bomber Najim Laachraoui.

10 April

Barnes and Noble. Marc Goodman, *Future Crimes: Inside the Digital Underground and the Battle for Our Connected World*, 2015. Google's acquisition of PittPatt. FBI's Next Generation Identification system. NameTag. These are facial-recognition technology.

12 April

SM library. Aslan, ibid., again. Note that the concept of a messiah who suffers and dies rather than triumphs and lives, and one who dies and is resurrected, is an unprecedented in Jewish understanding of Jesus' time. “What Jesus' followers were proposing was a breathtakingly bold redefinition, not just of the messianic prophecies but of the very nature and function of the Jewish messiah” (p. 166). The conversion of Stephen. Then, the reinvention of Jesus by Paul, blasphemous even to Jesus' followers back in Jerusalem.

14 April

SM Library. Suzanne Nossel, “A Feminist Foreign Policy: Hillary Clinton's Hard Choices”, a review of Valerie Hudson and Patricia Leidl, *The Hillary Doctrine: Sex and American Foreign Policy* in *Foreign Affairs*, March/ April, 2016. The authors “credit Clinton with bringing women from the periphery to the center of US foreign-policy-making by recognizing and institutionalizing the link between the status of women and the attainment of national security objectives.” UN Resolution 1325. The Office of International Women's Issues in State Department. Clinton's return to office in 2009, the elevation of Office of Global Women's Issues. A strategic plan for State Department and USAID, Quadrennial Diplomacy and Development Review, which wove women into all policy proposals. “Hudson and Leidl present a number of studies demonstrating that increased economic participation among women leads to greater overall prosperity in most societies, that the oppression of women often accompanies broader authoritarianism and state violence, and even that population imbalances favoring males – often resulting from the abortion of female fetuses, as in China – tend to foster social instability.” Clinton on Guatemala. USAID: helping Claudia Paz y Paz prosecute crimes against women in Guatemala, etc.

The Last Bookstore. Adrian Dansette, *Mai 1968*, Plon, 1971.

17 April

LA Times, Yingzhi Yang and Jonathan Kaiman, “China's science fans are over the moon to find a hero online”. On Stephen Hawking's cult following on Sina Weibo. Also others' popularity on Weibo: Tom Cruise, Kobe Bryant, Tim Cook, and Ivanka Trump. The plan to send a nano spacecraft to Alpha Centauri. Hawking's Weibo account is managed by Stradella Road, based in Santa Monica.

18 April

Library, downtown. José Ortega y Gasset, *Obras completas*, Tomo I – XII. Tomo IX. La intervención inaugural en Intituto de Humanidades, “Sobre una nueva interpretación de la Historia Universal”. (Arnold Toynbee, *A Study of History*.) “… le examen consistió, principalmente, en una critica de la obra desde las propias doctrinas de Ortega y el despliegue de sus personales ideas acerca de la ciencia histórica y el proceso de los pueblos – en particular el romano –, con frecuentes excursiones de intención sistemática de la crisis del tiempo presente...” Then: “De Europa meditatio quaedam” (from a conference in Berlin, September, 1949). Tomo VII, “Prospecto del Instituto de Humanidades” (Sentido de las Nuevas Humanidades). Then: “El

hombre y la gente" (desde 1934). "... su idea de los 'usos' constitutivos de lo social... los principios de una nueva sociología..." Then, "Qué es filosofía?" (Lección I – XI). Tomo IV, "Misión de la universidad".

20 April

UCLA. John T Graham, *A Pragmatist Philosophy of Life in Ortega y Gasset*, University of Missouri Press, 1994. "Bibliographical Essay: A Brief World History of Ortega Criticism". Julian Marias. Ortega's popularity in the United States since the 1970s – greatest outside the Hispanic world. Alfred Stern. Robert McClintock, *Man and His Circumstances: Ortega as Educator.* Most comprehensive on Ortega's philosophy. Philip Silver. In Germany. Ernst Curtius. Otto Böllnow: Ortega's philosophy as "philosophy of life" (Lebensphilosophie). France. Better appreciation than in Germany. Charles Cascalès, Jean-Paul Borel, and Alain Guy. The centennial years: Julian Marias, Victor Ouimette, Sergio Rabade Romeo, and Pedro Cerezo Galan. Marias' *Trayectorias* (1983) finally admitted that historical reason was the final and culminating phase of Ortega's philosophy.

Julián Marías, *José Ortega y Gasset: Circumstance and Vocation*, trans. Frances M López-Morillas, University of Oklahoma Press, 1970.

22 April

SM Library. Emmanuelle Loyer, *Lévi-Strauss*, Flammarion, 2015.

6 May

"Homosexuality: Rohmer-Therapy", in The Economist, 30/04/16 – 06/05/16. On the growing acceptance of gay rights in China.

11 May

In Walgreens. Read, *In Touch*, 16 May 2016, "Prison Wedding for Jodi Arias". Sentenced to life in prison for murdering her boyfriend, Travis Alexander. She continues to maintain that she has been a victim of domestic violence. Very gifted at being deceitful, says prosecutor Martinez. Her defense attorney Kirk Nurmi confirms, "Jodi gets what she wants by using her sexuality."

14 May

Skylight. Hannah Arendt, *The Life of the Mind* (One: Thinking; Two: Willing). Reflecting on the Eichmann trial, the "banality of evil" – that this tremendous evil-doer is after all no monster at all but just an ordinary, thoughtless person who knows only how to repeat on his mouth what is commonly repeated by everyone – Arendt writes: "Clichés, stock phrases, adherence to conventional, standardized codes of expression and conduct have the socially recognized function of protecting us against reality, that is, against the claim on our thinking attention that all events and facts make by virtue of their existence" (p. 4). "The question that imposed itself was: Could the activity of thinking as such, the habit of examining whatever happens to come to

pass or to attract attention, regardless of results and specific content, could this activity be among the conditions that make men abstain from evil-doing or even actually 'condition' them against it?" (p. 5). It's the same warning against political correctness: by reducing previous achieved insights into right and wrong or social justice to formulas everyone is required to repeat on his or her mouth without consideration of reality, political correctness isolates human beings from reality and prevents thinking, so that, in the end, the formula about advancing social justice becomes an instrument to perpetuate social injustice without anyone noticing it. Once thinking ceases, we will do evil without knowing.

16 May

UCLA library. Karl Jaspers and Kurt Rossmann, *Die Idee der Universität*, 1961. "Die Universität hat die Aufgabe, die Wahrheit in der Gemeinschaft von Forschern und Studenten zu suchen... Dass irgendwo bedingungslose Wahrheitsforschung stattfinde, ist ein Anspruch des Menschen als Menschen.... In Staaten, die durch Wahrheit leben wollen, gilt ein auf Unwahrheit gegründetes Leben nicht als lebenswert.

18 May

Read Michael Barbaro and Megan Twohey, "Crossing the Line: Trump's Private Conduct with Women", *The New York Times*, 15 May 2016.

21 May

Skylight. Liza Featherstone ed., *False Choices: The Faux Feminism of Hillary Rodham Clinton*. Verso, 2016. Also browsed: Emma Goldman, *Living My Life* and Gloria Steinem, *My Life On The Road.*

23 May

Public library, downtown. Read: Jürgen Habermas, *Zwischen Naturalismus und Religion* (Einleitung, "Eine politische Verfassung für die pluralistische Weltgesellschaft?"). Browsed: Nicole Garcia, *Un coeur simple*, Gustave Flaubert, and Marina Picasso (Louis Valentin), *Grand-père* (2001).

26 May

The Last Bookstore. Ayn Rand, *The Voice of Reason: Essays in Objectivist Thought*, Leonard Peikoff's Introduction. About the Ford Hall Forum. Ronald Clark, *The Life of Bertrand Russell* (2011). "Enter Wittgenstein".

28 May

Los Angeles Times. Kate Linthicum, "Trump's Chinese American Fans". Jonathan Kaiman, "Chengdu's Start-Up Slows Down".

SM Library. Carlos Baker, *Emerson Among the Eccentrics: A Group Portrait*. Viking, 1996. Donald Yannella, *Ralph Waldo Emerson*, 1982.

29 May

Skylight. Dick Russell, *The Man Who Knew Too Much.* Carrol and Graf, 1992, 2003. Introduction by Lachy Hulme. Forward by Carl Oglesby. Richard Case Nagell. The US government effort to discredit him, "to reduce his reputation to that of a caricatured mental patient" (p. xii). He is "a man without a country". Then note this description in Michael Ruppert's *Crossing The Rubicon* (p. 221):

> "Published photos depict Edmonds as strikingly attractive; people like her are often prime subjects for recruitment as intelligence assets while being given as little information as possible as to how they are being used. In very sensitive operations if the 'asset' has no knowledge that he or she is being 'run', so much the better. One term used to refer to such assets in the intelligence community is 'Dixie cups' because they are often used once and thrown away. Such 'assets' are expendable."

1 June

Skylight. Judith Butler, *Gender Trouble*, 1990. The foundation of Queer Theory. Very influential in Germany.

2 June

Public library, downtown. Browsed Simone Pétrement, *La vie de Simone Weil*, 1973. Official biography.

12 June

New York Times, Javier Hernandez, "China's plan for college spots for the poor ignites a class conflict".

18 June

Skylight. More of *The Man Who Knew Too Much.* CIA's "Domestic Operations". Nagell's realization that he was not working for the CIA but for "other interests". Then, Andreas Huyssen's Forward in Peter Sloterdijk's *Critique of Cynical Reason*.

? June

Slavoj Zizik, *Living in the End Times*.

19 June

NY Times. Rebecca Ruiz, "Russia Barred From Track in Rio Games". Stephen Castle, "Suspect in British Lawmaker's Killing Is Investigated for Possible Neo-Nazi Ties". Steven Erlanger,

“Growing Dread Over Ugly Tone Of 'Brexit' Vote”. New Face in Runoff Vote for Mayor of Rome.

24 June

SM library. Browsed, Charlotte Allen, *The Human Christ: The Search For The Historical Jesus* (1998).

29 June

SM library. Franz Niedermayer, *Jose Ortega y Gasset*, trans. Peter Tirner, 1973. Then, Malala Yousafzai with Christina Lamb, *I Am Malala*, 2013, and its German translation, *Ich bin Malala*, Elisabeth Liebl, Sabine Längsfeld, and Margarete Längsfeld.

30 June

On the bus, given the book, Joanne Shelter and Patricia Purvis, *And the Word Came with Power: How God Met and Changed A People Forever* (1992).

1 July

Browsed: Peter Potter, *Theodora: Actress, Empress, Saint*, Oxford University Press, 2015.

3 July

Skylight. Judith Butler, *Undoing Gender*, 2004. A commentary on Agancinski.

6 July

Downtown library. Peter Sloterdijk, *Sphären I*, 1998. “Avantgardismus ist die Kompetenz, alle Mitglieder einer Gesellschaft zur Entscheidung über einen Vorschlag, der nicht aus ihr selbst stammt, zu zwingen” (p. 11).

9 July

The New York times, “Five Officers Killed As Payback, Chief Says”.

15 July

Chicago Tribune. Bradley Klapper, “US offers Russia new partner plan on Syria”. “Night of terror: Truck attack kills 80 in French city of Nice”. David G. Savage, “Justice Ginsburg apologizes for 'ill-advised' Trump remarks”. “The aim of the recusal law is to ensure public confidence in the integrity of court decisions, said New York University law professor Stephen Gillers.” Laura King, “Insults not foreign to new foreign secretary”. On the appointment of Boris Johnson. Charles Krauthammer, “Putting a kink in Putin's aggressive behavior”. An ideological commentary portraying NATO summit as defense against Russian aggression.

16 July

The New York Times. Gardiner Harris, “US and Russia agree on steps to combat ISIS in Syria”. Kerry's meeting with Lavrov on 15 July in Moscow. Both agreed to steps to ensure cessation of hostilities in Syria. Kerry refused to produce a list of agreements. “Critics said the lack of details raised suspicions that Mr Kerry had conceded too much. 'The fact no details were announced indicates whatever was agreed was hard to swallow and may be hard to implement, especially in light of the attempted coup in Turkey,' said Andrew J. Tabler of the Washington Institute for Near East Policy...” Also the proposal for a joint command center in Jordan (which worried many in the Pentagon and the State Department). The US agreed to see the Nusra Front (anti-Assad) as a terrorist organization to be targeted. The US will share information with Russia about other rebel groups associated with Nusra, however only so that Russia can avoid targeting them. “Mr Kerry left his meeting with Mr Lavrov to pitch his proposed deal to the Obama administration's top national security officials through a secure communication link at the nearby US Embassy. After discussing the deal with the officials, Mr Kerry returned to the bargaining table and asked most of the aides from both countries to leave so he could speak more directly with Mr Lavrov.”

Also, Andrew Higgins, “In France, 'classic delinquent' with no known ties to terrorism”. Tim Arango and Ceylan Yeginsu, “Erdogan back in Istanbul – signs insurgency is failing to take hold.”

20 July

The New York Times. Maggie Haberman and Michael Barbaro, “How Melania Trump sent speech veering off course”. Gardiner Harris, “Unapologetic foreign secretary meets the press”. On Boris Johnson. His joint press conference with John Kerry. Melissa Eddy, “Afghan teenager spoke of friend's death before attack in Germany”. The death of Pakistani “feminist” Qandeel Baloch. Jonathan Martin, “Bush family network, dispirited by Trump, largely avoids Cleveland.”: “'If Donald Trump wins, he will, by definition, have created a new template of success for Republicans,' said Ari Fleischer... 'But if he loses, and particularly if he is crushed, it will reset the party back more in the direction of President Bush'...” Cheney supports Trump. He “has indicated to former colleagues that with his daughter on the Wyoming ballot for Congress this year, he had little choice.” Fleischer and Schlapp support Trump.

21 July

The New York Times. Jason Horowitz, “For trusted Trump Tower insider, longtime passion for writing leads into a storm”. About Meredith McIver, who took the blame for Melania's plagiarism. Carl Zimmer, “In brain map, gears of mind get rare look”. On the Human Connectome Project.

22 July

The New York Times. Somini Sengupta, “Secrecy reigns as UN seeks a new Secretary General”. Andrew Kramer, “Ukraine's security services and rebels are said to be equals in torture”. Choe Sang-Hun, “Pyongyang radio revives coded broadcasts for spies”. Ashley Parker and Michael

Barbaro, “New celebrities emerge in Cleveland: Trump's children.” Paul Krugman, “The Siberian Candidate”. On Putin's influence on Trump. Strange admiration for Putin among many on the right. Paul Manafort, Trump's campaign manager, has been on the payroll of Viktor Yanukovych. Trump has dealings with Russian businesses.

24 July

Arizona Daily Star. George Jahn and Paul Wheatley, “Police: mass killings fascinated Munich shooter”. Stephen Braun, “Hacked emails released by Wikileaks show top Dems' hostility to Sanders”.

27 July

Downtown library. Checked out Peter Berger, et al, *The Homeless Mind*.

29 July

The Wall Street Journal, Raja Abdulrahim, “Syria Rebels Say al Quaeda Ties Cut”. The Nusra Front (Mohammed al-Golani) is cutting ties with Al-Quaeda and is reforming into a new group in order to halt US-Russian bombing. “Nusra was excluded from a February cease-fire agreement sponsored by the US and Russia...”

4 August

The Los Angeles Times. Noah Bierman, Michael Finnegan, and David Lauter, “Among the GOP, 'panic is rising'.” Noah Bierman and Nigel Dura, “Bad timing for Trump's stumble.” Rick Anderson, “Apsiring terrorist? A former soldier insists he was framed.” On the case of Daniel Seth Franey.

The Last Bookstore. Lew Wallace, *Ben Hur*.

6 August

SM Library. Jacques Ravenne's Preface (De l'odyssée du manuscrit, à l'exception de l'oeuvre) and Gilbert Lely's Avant-Propos in Sade, *Les 120 journées de Sodome* (1975, 2014).

? August

John Robert Heath and Victor Davis Hanson, *Who Killed Homer? The Demise of Classic Education and the Recovery of Greek Wisdom,* 2001.

10 August

SM library. Melveena McKendrick, *Cervantes*, 1980. Cervantes' aim in writing Don Quixote: to make the romances of chivalry loathsome to common people.

12 August

SM library. Ms. Sally Howard, “The Genderpreneurs”. 2009 Swedish Discrimination Act. The new pronoun *hen.*

? August

SM library. Checked out: John Phillips' *The Marquis de Sade: A Very Short Introduction.*

23 August

SM library. Béatrice Didier's *Commentaires* in Sade, *Justine: ou les malheurs de la vertu.* “Sade s'est servi du conte philosophique, comme d'un instrument permettant de prouver, avec une rigueur scientifique, que la vertu est toujours punie et malfaisante... Deux soeurs, l'une très libertine vit dans le bonheur, dans l'abondance et la prospérité, l'autre, extrêmement sage tombe dans mille panneaux qui finissent enfin par entraîner sa perte...”

26 August

Christina Hoff Sommers, *Who Stole Feminism*, 1994. Sade, *La philosophie dans le boudoir.*

29 August

The New York Times. Russian disinformation warfare in Norway: new partnership with NATO will cause stockpile of new nuclear bombs in Norway, etc.

31 August

Public Library, downtown. Steve Fenton, *Durkheim and Modern Sociology*. Checked out Uta Gerhardt, *Talcott Parsons: An Intellectual Biography*.

6 September

SM library. Gerald Myers, *William James: His Life and Thought* (Yale University Press, 1986).

9 September

SM library. Barry Burd, *Android Application Development for Dummies*, 2012. Then, Robert Eisenman, *James the Brother of Jesus,* 1996.

10 September

Skylight. Breanne Fahs, *Valerie Solanas.* 2014, the Feminist Press.

18 September

Spent the whole afternoon in Skylight reading Breanne Fahs' *Valerie Solanas*.

20 September

Los Angeles Times: “Shootout ends intense pursuit”. On the arrest of the bomber in New York (Ahmad Khan Rahami). Robyn Dixon, “It causes terror; but is it terrorism?”

? September

In downtown library. 官场现形记.

6 October

SM library. Kai Bird and Martin J. Sherwin, *American Prometheus: The Triumph and Tragedy of J. Robert Oppenheimer*, 2005.

11 October

SM library. *The Cambridge History of Classical Literature, I, Greek Literature*, ed. P. E. Easterling and B. M. W. Knox, Cambridge University Press, 1985. On Euripides. "The late tradition that he composed his plays in a cave on Salamis is certainly apocryphal but the story does symbolize a real situation – the isolation which we have come to recognize as the usual fate of the intellectually advanced artist in democratic society" (p. 317). See *Medea*, 292 – 305.

22 October

Skylight. Guy Debord, *La société du spectacle*. Read the Preface (3rd edition, 1992).

31 October

UCLA library. George Ritzer, *The McDonaldization of Society: 6*, Pine Forge Press, 2011. "... social criticism... social theory used to critique society and, thereby, provide the base for its betterment..." Donna Dustin, *The McDonaldization of Social Work* (2007). The welfare state/ social democratic collectivism vs market-led principles (the Americanisation of the world economy). Dennis Hayes and Robin Wynyard, ed., *The McDonaldization of Higher Education,* Bergin and Garvey, 2002.

10 November

Checked out from Downtown Public Library: Nicholas Carr, *The Shallows.*

11 November

SM library. Juan Martinez, *Conviction: the untold story of putting Jodi Arias behind bars*, 2016. The expert witnesses whom Jodi Arias found to testify on her behalf: Richard Samuels (psychologist) and Alyce LaViolette (social worker).

23 November

SM library. Michael Kazin, "Trump and American Populism", *Foreign Affairs*, November/ December 2016. The emergence of populism in America in late 1800s. On the left and on the right. Bernie Sanders belongs to the leftist tradition of populism, Trump, the rightist. The left, progressive. The right, racial nationalist sort. The rightist: Chinese Exclusion Act, 1882, the banning of all Japanese immigration, 1902, the second rise of KKK in 1920s (the Prohibition).

Fear-mongering about a conspiracy between Jewish and Catholics to undermine the white and Christian commoners. Finally, the American First Committee (Charles Lindbergh), isolationism. It has become increasingly difficult for the current day populists (both Sanders and Trump) to clearly define the "common people" whom they represent, given the increasing multicultural dimension of American society.

28 November

Scott Shane, "In Trump, Populist Provocateur Found the Man for His Mission". *The New York Times.*

2 December

From Zealot. L. Festinger, et al, *When Prophecy Fails: A Social and Psychological Study of a Modern Group That Predicted the Destruction of the World* (1956). "... which... demonstrates that 'under certain conditions a religious community whose fundamental beliefs are disconfirmed by events in the world will not necessarily collapse and disband. Instead it may undertake zealous missionary activity as a response to its sense of cognitive dissonance, i.e., a condition of distress and doubt stemming from the disconfirmation of an important belief' (39)."

The New York Times. Jason Horowitz, "In an angry wave of populism, the next domino could be Italy". About Matteo Renzi's constitutional reform (referendum). Andrew Higgins, "In measured speech, Putin calls for 'mutually beneficial' ties with US". About Putin's yearly state-of-the-union address on 1 December.