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**PREFACE**

The twentieth century was marked by the dissolution of the modern nation state in the Great Wars that ravaged Europe. Unable to sustain a former independence, the nations of Europe turn to a common Union as the protection of the rights of individuals and the sustenance of local culture. The same century that saw the destruction of modernist political institutions also witnessed in North America the growing predominance of the United States as the only global super-power and the maturing of Canada beyond an endemic colonial subordination. Founded not on the naturalistic grounds of language and culture but on enlightenment principles of universal freedom and equality, these North American states did not suffer the destruction of national sovereignty which occurred in Europe.

Yet in the light of the current global turmoil there is need to examine the fundamental relationship between the freedom of the individual and the institutions whose purpose is the education and expression of freedom. In North America especially but globally as well this reflection occurs in the shadow of the attack on the United States in September of 2001. Threats to global security call into question the liberal tendency to emphasize the rights of individuals over and above the good which is expressed in a common institutional life. But, likewise, in times of political turmoil, these rights on which the strength of the liberal state depends can be eroded.

The theme of this edition of *Animus* is Political Institutions. The essays which comprise this volume consider the ways in which institutional life gives shape to freedom and cover topics from the ancient and modern worlds and from the nineteenth through the twenty-first century.

Eli Diamond considers the treatment of private interest in Plato's *Laws* in the light of a guiding question of Plato's later dialogues as to the relation of unity and difference. Paul Epstein in his interpretative essay on Aristophanes' *Lysistrata* considers that work's conception of how the particular interests of humanity might be reconciled with a divine rational order. James Doull's posthumous 'Secularity and Religion' considers the fundamentally Christian basis of modern institutions.

Graeme Nicholson investigates the thought of the anarchist Michael Bakunin and considers the rational principle of rebellion over and against what he conceives as the fortress state. Brian Trainor, by contrast will point to the idealist thought of Bernard Bosanquet as providing an account of how it is that the state and individual right can be conceived as united, noting that because Bosanquet is not an anti-jurist moralist he is able to provide a defense for individual rights unavailable to communitarian and post-modern critics. Ivan Emke's sociological analysis of the way illness is defined in the context of the global economy provides insight into health care and the rights and responsibilities of the individuals who participate in its institutions. Finally, David Peddle and Neil Robertson consider a longstanding debate between George Grant and James Doull about the nature of Canadian sovereignty. The authors investigate the philosophical differences that result in lamentation, on the one hand, and renewed allegiance to the idea of Canada on the other.