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This work includes the texts corresponding to the course that Raymond Aron ImpartiPeră'a ę A Ā at the National Administration School in 1952. It is an in-depth analogue tica raises us and which encourage revolutionary hope. Through a clear and simple exhibition, the author reserves the political religions of our time and makes ideas of great complexity accessible to the reader. The book also acts as an introduction to the entire work of the work of Aronon French thinkers. Heir of the liberal tradition of Montesquieu and Tocqueville, and a witness directed in the thirty years of the rise of Nazism, the author opposed to the political extremes and has defended the values of liberty, tolerance, tolerance and moderation. Aron arrives in these about f ę Āicle to the cent of its intellectual finesse, with a grace, an irony and an implacable rigor. The short essay that closes the book, "History and conception". ABC "seems current and relevant today as in the small small in which it has been written. [?] The lumbit of relationships between political liberty and equality. [?] Heart of intellectual commitment." Tony Judt, the weight of the responsibility. Raymond Aron nu eyulcni e 2591 ne n'ĀicartsinimdA ed lanoicaN aleucsE al ne odirapmi osruc nu egocer euq ,n'Āiculover y aicarcomeD ,acitĀlop aĀfosolif al a n'ĀiccudortnI arseumed omoc ,rodeceralcse odunem a aotatlusir atsiv ed otnup uS .socim'Ānoce y socitĀlop ,selaicos soibmac sol aicacipsrep noc 'Āzilana ĀnotloW euqinimoD y akissiM siuoL-naej rop odazilaer satsivertne ed orbil led olutĀt le rasu ropĀ oditemormpoc rodattecpep etsE .aĀrF arreuG al ed etneitabmoc nu euq sĀĀm ohcum euf)1102 ,abr(selautceletni sol ed oipo lE ed rotua lE .ĀnorĀ noc ratreca a ertraS noc esracoviuqeĀ naĀreferp ,semaĀ ed sarbalap ne ,seneiuq arap avitcarta ocop are zetasnes us ,asecnarf arutluc al ed sodacatsed seragul 'Āpuco norĀ euqnuA .aralc y aĀrf ,etnegiletni se arutircse uS .XX olgis le rop odirrocer nu nos Ā zerevaB salocin 'Ācided el euq aĀfargoib al ne y)3102 ,abr(sairomeM sus ne necerapa euqĀ sacim©Ālop sus y adiv uS Ā.ocserf erpmeis etluser asorp us euq necah euq sedadilauc sal ed anu se sedlimuh sohceh sol rop otepser nUĀ :aisenmĀ larutluC ne ebircse semaj evilC ;seuqofne sus ed rogir le abalazĀes tduj ynoT ,dadilibasnopser al ed osepe lE nE .airotsih al ed aĀfosolif al y acitĀlop aĀroet al ,aĀgoloicos al noc dadilaer al ed sisilĀna le abanibmoC .serosnedef sus ed sohcum euq omsixram led sĀĀm aĀbas y sanamela aĀgoloicos al y aĀfosolif al neib aAconoc .sum led saicarcomed sal abarimda y ,tnatsnoC o elliveuqoT ,ueiuqsetnoM nĀĀtse sareदारud sĀĀm saicneuĀa sus ertne :omsilarebil led al are norĀ ed n'Āicidart al ,sairanoiculover sarutsop enoizoda ,ytnoP-uaelreM o ertraS omoc ,n'Āicireneg ed sore:Āapmoc sus ed sonugla euq sarteimM .opmeit us ed aicnarF al ne ralualognis lautceletni nu euf)3991-5091 sĀraP(norĀ dnomyarĀ ,pp 472 .5102 ,atimĀdinl aniqĀĀP .anolesraB zelĀznoG siuL ed n'ĀiccedarT avomasĀ edualC-naej ed seton y ogoĀĀrp ,n'ĀicidE n'Āiculover y aicarcomeD ,acitĀlop aĀfosolif al a insightful, concisely and surprisingly timely to the strengths and weaknesses of democracy, which aron to define how Ā ę Ā system of Pacysical competitiveness for powerĀ ę ,based on the revocability of positions and respect for the rules and where the parties They are essential. Ā ę Ā democracy is a human reality and therefore is imperfect. It is also an irrational reality. The only way Ā ę "or the only utopĀĀĀ ę" of rationality conceived in taking the best and telling them: Ā ę Unfortunately, the means of knowing that it is all of everyone's intelligence and who are the best, writes Aron. The advantage of democracy is that it is a non-footnoting ride Ā ę ę to ensure the effectiveness of powers, but to differentiate individuals against the excesses of power. Aron exposes the criticism to democracy from a Marxist point of view Ā ę "The class struggle" or MachiavĀ © lycrico Ā ę "all raver ends up being an oligarchĀ, in this case a plutocracĀ ę". The central concern of the book is the tension between equality and freedom: Ā ę Fondamentali difference is in the world: on the one hand, the empirical and progressive; on the other, that of revolutionary rationalism. That two ways can end up deriving in This is not opposed in time, but "from the origin of the democratic idea there were two tendencies. One of the most interesting parts of the book is the analysis of the weaknesses of democracy. Some instability factors obey internal causes, such as the competence between individuals and groups for power, the dissociation between political power and social power or the refusal of democracy to defend themselves before their enemies. His conciliar career raises problems such as external politician, for example in the face of totalitarian liders, but also in the politicization of administrative life, or in the relationship between rulers and government: the defense of all interests leads to paragraph and the last The distance between political and social powers requires a difficult tension. Aron also reflects on the authority, expectations and limits of the state. The fact that democracy and industrialization improve inter-S groups and that the pacisian competition system tends to weaken the functioning of a liberal economic system. Thinking of France's time, he warns: "It is difficult to ask men to be passionate about the acceptance of all passions and all opponents. The second part of the introduction to political philosophy is an analysis of revolution and revolutionary regulations. Aron talks about a missing world: their observations do not move with the same ease for the contemporary world, but it offers a hostile analysis of Marx's theory and their ambiguous and their ambiguity and Marxism in a "mlenarism". He studies the Sovio River according to Marxist theories and controversies and according to what he offers to his citizens and emphasizes that the eliminated in a single party system are comparable to a ministerial crisis in Ay sociĀĀ Somsimertxe Sol Osupo es rotua le ,omsisan led Osnect atniet atniet soĀĀĀo Sol ne otercid otercid ,elliveuqoĀ y ed ed ed edebil alrebil nĀ'666Ā'6Ā

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