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The "Carter Doctrine" on human rights is very unevenly applied. At least that is the charge made by people who note the difference between Carter's statements on the Soviet Union and on, say, South Korea. James Finn argues, however, that discrimination is not the same thing as hypocrisy in applying standards on human rights. A more sophisticated notion of "consistency" requires balancing several valid interests in making foreign policy. The task is to sustain a universal ideal in relating to different, and sometimes conflicting, particularities. It is not yet clear that the Carter Administration is up to the task. Certainly, writes Finn, today's bold affirmations will not be believable for very long unless we refine the basic concepts that shape our policies on human rights.

In a much acclaimed article in *Worldview* (January/February, 1977) Elizabeth Spiro was among the first to analyze the "linchpin status" of human rights in U.S. foreign policy. Now she espies a new opportunity in Carter's pledge to sign the U.N. covenants on that subject. Congress and the communications media will have a unique opportunity to educate the American people on values that extend also to domestic questions of controversy. This is no time, Spiro says, for closet libertarians.

Political discussion today is obscured by a widespread inhibition about being anti-Communist, even though almost all Americans are in fact anti-Communist, writes Larry Nevins in "Passions and Political Perceptions." Nevins traces the source of this curiosity to the "madnesses" of McCarthyism and anti-McCarthyism in the 1950's. A new candor in political discourse, including the perception of new political alignments, requires above all that we come clean on the partisan obscurantisms that are still too much with us. Perhaps labels and slogans should take a back seat for a while, suggests Nevins, as we focus attention on what political passions actually do to people.