

The Problem Of Political Authority An Examination Of The Right To Coerce And The Duty To Obey By Huemer Michael 12112012

Political theorists have long been frustrated by Nietzsche's work. Although he develops profound critiques of morality, culture, and religion, it is very difficult to spell out the precise political implications of his insights. He himself never did so in any systematic way. In this book, Tamsin Shaw claims that there is a reason for this: Nietzsche's insights entail a distinctive form of political skepticism. Shaw argues that the modern political predicament, for Nietzsche, is shaped by two important historical phenomena. The first is secularization, or the erosion of religious belief, and the fragmentation of moral life that it entails. The second is the unparalleled ideological power of the modern state. The promotion of Nietzsche's own values, Shaw insists, requires resistance to state ideology. But Nietzsche cannot envisage how these values might themselves provide a stable basis for political authority; this is because secular societies, lacking recognized normative expertise, also lack a reliable mechanism for making moral insight politically effective. In grappling with this predicament, Shaw claims, Nietzsche raises profound questions about political legitimacy and political authority in the modern world.

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to follow

The Dutch Revolt has long been hailed as the triumph of political freedom over monarchical tyranny. In 1781, John Adams observed that the American Revolution was its "transcript." Known for its many protagonists—King Philip II, the Duke of Alba, the counts of Egmont and Hornes, radical Calvinists, obstreperous townspeople, and William of Orange—the Dutch Revolt brought into relief conflicts among civic freedoms, religious dissent, representative institutions, and royal authority. Drawing on a vast array of sources—including archival documents, political and religious pamphlets, ballads, chronicles and letters, and a rich store of popular prints—Peter Arnade gives us a new history of the core years of the revolt between 1566 and 1585, showing how the act of rebellion forged a political identity through ritual, symbol, and public action. In *Beggars, Iconoclasts, and Civic Patriots*, Arnade focuses on the political culture that took shape during the Revolt, a culture that itself fueled decades of turmoil. He sees the pulse of the Revolt in its public dramatization—the acts, words, and cultural representations that were its "daily bread and popular voice." The violent wave of radical iconoclasm that swept the southern Netherlands in 1566 is the book's pivot, setting the stage for the Duke of Alba's brutal effort to restore the authority of the Spanish crown. Arnade details the sieges and violent sacks of Dutch cities by the Army of Flanders, and the response of Dutch rebels, who touted defiant cities as the seats and guarantors of unassailable rights and freedoms. This civic patriotism hailed William

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of Orange as father of the fatherland, his apotheosis hearkening back to late medieval princely ritual even as it invoked new republican imagery.

Americas legal system harbors serious, widespread injustices. Many defendants are sent to prison for nonviolent offenses, including many victimless crimes. Convicts often serve draconian sentences in crowded prisons rife with abuse. Almost all defendants are convicted without trial because prosecutors threaten defendants with drastically higher sentences if they request a trial. Most Americans are terrified of encountering any kind of legal trouble, knowing that both civil and criminal courts are extremely slow, unreliable, and expensive to use. This book explores the largest injustices in the legal system and what can be done about them. Besides proposing institutional reforms, the author argues that prosecutors, judges, lawyers, and jury members ought to place justice before the law for example, by refusing to enforce unjust laws or impose unjust sentences. Issues addressed include: The philosophical basis for judgments about rights and justice The problems of overcriminalization and mass incarceration Abuse of power by police and prosecutors The injustice of plea bargaining The appropriateness of jury nullification The authority of the law, or the lack thereof Justice Before the Law is essential reading for everyone interested in legal ethics, the rule of law, and criminal justice. It is also ideal for students of legal philosophy.

"This volume is some sort the sequel to a book on the problem of sovereignty which I published in March, 1917."--Preface.

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How is a legitimate state possible? Obedience, coercion, and intrusion are three ideas that seem inseparable from all government and seem to render state authority presumptively illegitimate. This book exposes three fallacies inspired by these ideas and in doing so challenges assumptions shared by liberals, libertarians, cultural conservatives, moderates, and Marxists. In three clear and tightly-argued essays William Edmundson dispels these fallacies and shows that living in a just state remains a worthy ideal. This is an important book for all philosophers, political scientists, and legal theorists as well as readers interested in the views of Rawls, Dworkin, and Nozick, many of whose central ideas are subjected to rigorous critique.

The world's best introduction to philosophy, Knowledge, Reality, and Value explains basic philosophical problems in epistemology, metaphysics, and ethics, such as: How can we know about the world outside our minds? Is there a God? Do we have free will? Are there objective values? What distinguishes morally right from morally wrong actions? The text succinctly explains the most important theories and arguments about these things, and it does so a lot less boringly than most books written by professors. "My work is all a series of footnotes to Mike Huemer." -Plato "This book is way better than my lecture notes." -Aristotle "When I have a little money, I buy Mike Huemer's books; and if I have any left, I buy food and clothes."

-Erasmus Contents Preface Part I: Preliminaries 1. What Is Philosophy? 2. Logic 3. Critical Thinking, 1: Intellectual Virtue 4. Critical Thinking, 2: Fallacies 5. Absolute Truth

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Part II: Epistemology 6. Skepticism About the External World 7. Global Skepticism vs. Foundationalism 8. Defining "Knowledge" Part III: Metaphysics 9. Arguments for Theism 10. Arguments for Atheism 11. Free Will 12. Personal Identity Part IV: Ethics 13. Metaethics 14. Ethical Theory, 1: Utilitarianism 15. Ethical Theory, 2: Deontology 16. Applied Ethics, 1: The Duty of Charity 17. Applied Ethics, 2: Animal Ethics 18. Concluding Thoughts Appendix: A Guide to Writing Glossary Michael Huemer is a professor of philosophy at the University of Colorado, where he has taught since the dawn of time. He is the author of a nearly infinite number of articles in epistemology, metaphysics, ethics, and political philosophy, in addition to seven other amazing and brilliant books that you should immediately buy.

The role of the media has become a central part of politics and policy in the twenty-first century. That dominance has led many to suggest a trend of 'dumbing down': the privileging of style over content. In this provocative new book, Maarten Hajer takes issue with the 'dumbing down' thesis both on theoretical and empirical grounds. He aims to show how authoritative governance remains possible in crisis driven circumstances and a highly 'mediatized' world. The book elaborates a communicative understanding of authority, which, the author argues, can create a new basis for authoritative governance in a world marked by political and institutional fragmentation. Extending his discourse-analytical framework, Hajer uses both discursive and dramaturgical methods to study policymakers in their struggle for authority. Three

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detailed case studies-the plans to rebuild Ground Zero, the aftermath of the assassination of Theo Van Gogh, and the recent role of the British Food Standards Agency -provide a wealth of detail of the dynamics of authority in today's mediatized polity and bring out the peculiar role that crises now play. The argument of the book is that in the age of mediatization governance needs to be 'performed'. Hajer describes a genuinely new authoritative governance that breaks with existing interpretations. He demonstrates ways in which the traditional government of standing institutions and notions of network governance can be combined in actively creating relations with a variety of publics.

Modern states commonly deploy coercion in a wide array of circumstances in which the resort to force would clearly be wrong for any private agent. What entitles the state to behave in this manner? And why should citizens obey its commands? This book examines theories of political authority, from the social contract theory, to theories of democratic authorization, to fairness- and consequence-based theories. Ultimately, no theory of authority succeeds, and thus no government has the kind of authority often ascribed to governments. The author goes on to discuss how voluntary and competitive institutions could provide the central goods for the sake of which the state is often deemed necessary, including law, protection from private criminals, and national security.

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An orderly and livable society thus does not require acquiescence in the illusion of political authority.

This book provides a critical survey of Western political philosophy from a classical liberal perspective, paying particular attention to knowledge problems and the problem of political authority. Its central argument is that the state is a tool for solving a historically changing set of problems, and that, as a tool, the state is frequently deficient on both moral and practical grounds. Government action can be considered as a response to a set of problems, all of which may conceivably be solved in some other manner as well. The book examines in particular the relationship between the state and technology over time.

Technological developments may make the state more or less necessary over time, which is a consideration that is relatively new in the history of political philosophy, but increasingly important. The book is organized chronologically and concludes with an essay on trends in the history of political philosophy, as well as its surprisingly bright prospects for future development.

The state is often ascribed a special sort of authority, one that obliges citizens to obey its commands and entitles the state to enforce those commands through threats of violence. This book argues that this notion is a moral illusion: no one has ever possessed that sort of authority.

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In an era of systemic crisis and of global critiques of the unsustainable perpetuation of capitalism, *Pervasive Powers: The Politics of Corporate Authority* critically questions the conditions for the maintenance and expansion of corporate power. The book explores empirical case studies in the realms of finance, urban policies, automobile safety, environmental risk, agriculture, and food in western democracies. It renews understanding of the power of big business, focusing on how the study of temporalities, of multi-sited influence and of sociotechnical tools is crucial to an analysis of the evolution of corporate authority. Drawing on different literatures, ranging from research on business associations and global governance to that on the social production of ignorance or on corporate crime, this book aims at contributing to existing works on the capacity of corporations to rule the world. Unlike approaches focused on economic elites and on the political activities of firms, it goes beyond analysis of the power of corporations to influence policy-making to depict their unprecedented capacity to transform and shape the social world. Operating in numerous social spaces and mobilizing a wide range of strategies, corporate organizations have acquired the pervasive power to act far beyond mere spaces of regulation and government. Based on contributions from historians, science and technology studies scholars, sociologists and political scientists, this book

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will be of great interest to researchers, academics and students who wish to understand how corporations exert a pervasive influence on public policies, and to NGOs and regulatory agencies.

"Brilliant...explains how the rhetoric of competition has invaded almost every domain of our existence." —Evgeny Morozov, author of "To Save Everything, Click Here" "In this fascinating book Davies inverts the conventional neoliberal practice of treating politics as if it were mere epiphenomenon of market theory, demonstrating that their version of economics is far better understood as the pursuit of politics by other means." —Professor Philip Mirowski, University of Notre Dame "A sparkling, original, and provocative analysis of neoliberalism. It offers a distinctive account of the diverse, sometimes contradictory, conventions and justifications that lend authority to the extension of the spirit of competitiveness to all spheres of social life...This book breaks new ground, offers new modes of critique, and points to post-neoliberal futures." —Professor Bob Jessop, University of Lancaster Since its intellectual inception in the 1930s and its political emergence in the 1970s, neo-liberalism has sought to disenchant politics by replacing it with economics. This agenda-setting text examines the efforts and failures of economic experts to make government and public life amenable to measurement, and to re-model society and state in terms of competition. In

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particular, it explores the practical use of economic techniques and conventions by policy-makers, politicians, regulators and judges and how these practices are being adapted to the perceived failings of the neoliberal model. By picking apart the defining contradiction that arises from the conflation of economics and politics, this book asks: to what extent can economics provide government legitimacy? Now with a new preface from the author and a foreword by Aditya Chakraborty.

A bracingly provocative challenge to one of our most cherished ideas and institutions Most people believe democracy is a uniquely just form of government. They believe people have the right to an equal share of political power. And they believe that political participation is good for us—it empowers us, helps us get what we want, and tends to make us smarter, more virtuous, and more caring for one another. These are some of our most cherished ideas about democracy. But Jason Brennan says they are all wrong. In this trenchant book, Brennan argues that democracy should be judged by its results—and the results are not good enough. Just as defendants have a right to a fair trial, citizens have a right to competent government. But democracy is the rule of the ignorant and the irrational, and it all too often falls short. Furthermore, no one has a fundamental right to any share of political power, and exercising political power does most of

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us little good. On the contrary, a wide range of social science research shows that political participation and democratic deliberation actually tend to make people worse—more irrational, biased, and mean. Given this grim picture, Brennan argues that a new system of government—epistocracy, the rule of the knowledgeable—may be better than democracy, and that it's time to experiment and find out. A challenging critique of democracy and the first sustained defense of the rule of the knowledgeable, *Against Democracy* is essential reading for scholars and students of politics across the disciplines. Featuring a new preface that situates the book within the current political climate and discusses other alternatives beyond epistocracy, *Against Democracy* is a challenging critique of democracy and the first sustained defense of the rule of the knowledgeable. This book explores the metaphysics of political communities. It discusses how and why a plurality of individuals becomes a political unity, what principles or forces keep that unity together, and what threats that unity can be faced with. In Part I, the author justifies the need for the notion of substance in metaphysics in general and in the metaphysics of politics in particular. He spells out a moderately realist theory of substances and of their principles of unity, which supports substantial gradualism. Part II concerns action theory and the nature of practical reason. The author claims that the acknowledgement of reasons by

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agents is constitutive of action and that normativity depends on the role of the good in the formation of reasons. Finally, in Part III the author addresses the notion of political community. He claims that the principle of unity of a political community is its authority to give members of the community moral reasons for action. This suggests a middle way between liberal individualism and organicism, and the author demonstrates the significance of this view by discussing current political issues such as the role of religion in the public sphere and the political significance of cultural identity. Authority and the Metaphysics of Political Communities will be of interest to researchers and advanced students working in social metaphysics, political philosophy, philosophy of action, and philosophy of the social sciences.

In this book Richard Flathman sets out to provide a systematic understanding and an assessment of individual rights.

What gives some people the right to issue commands to everyone else and force everyone else to obey them? And why should people obey the commands of those with political power? These two key questions are the heart of the issue of political authority, and, in this volume, two philosophers debate the answers. Michael Huemer argues that political authority is an illusion and that no one is entitled to rule over anyone. He discusses and rebuts the major theories

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supporting political authority's rightfulness: implicit social contract theory, hypothetical contract theories, democratic theories of authority, and utilitarian theories. Daniel Layman argues that democratic governments have authority because they are needed to protect our rights and because they are accountable to the people. Each author writes two replies directly addressing the arguments and ideas of the other. Key Features Covers a key foundational problem of political philosophy: the authority of government. Debate format ensures a full hearing of both sides. A Glossary includes key concepts in political philosophy related to the issue of authority. Annotated Further Reading sections point students to additional resources. Clear, concrete examples and arguments help students clearly see both sides of the argument. A Foreword by Matt Zwolinski describes a broader context for political authority and then traces the key points and turns in the authors' debate.

From citizens paying taxes to employees following their bosses' orders and kids obeying their parents, we take it for granted that a whole range of authorities have the power to impose duties on others. However, although authority is often accepted in practice, it looks philosophically problematic if we conceive persons as free and equals. In this short and accessible book, Fabian Wendt examines the basis of authority, discussing five prominent theories that try to explain how

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claims to authority can be vindicated. Focusing in particular on the issue of how states can rightfully claim authority, he rigorously analyses the theories' arguments and evaluates their strengths and weaknesses. He also debates anarchism as an alternative that should be taken seriously if no theory ultimately succeeds in explaining state authority. This clear and engaging book will be essential reading for anyone grappling with the most fundamental questions of authority and obligation in political theory and political philosophy.

As long as there have been formal governments, there has been political contention, an interaction between ruler and subjects involving claims and counterclaims, compliance or resistance, cooperation, resignation, condescension, and resentment. Where political studies tend to focus on either those who rule or those who are ruled, the essays in this volume call our attention to the interaction between these forces at the very heart of contentious politics. Written by prominent scholars of political and social history, these essays introduce us to a variety of political actors: peasants and workers, tax resisters and religious visionaries, bandits and revolutionaries. From Brazil to Beijing, from the late Middle Ages to the present, all were or are challenging authority. The authors take a distinctly historical approach to their subject, writing both of specific circumstances and of larger processes. While tracing their origins to the

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social history and structural sociology approaches of the sixties and seventies, the contributors have also profited from subsequent critiques of these approaches. Taken together, their essays demonstrate that the relationship between mobilization for collective action and identity formation is a perennial problem for protest groups -- a problem that the historical study of contentious politics, with its focus on political interaction, can do much to explain.

Contemporary social and political theory has reached an impasse about a problem that had once seemed straightforward: how can individuals make ethical judgments about power and politics? *Crisis of Authority* analyzes the practices that bind authority, trust and truthfulness in contemporary theory and politics.

Drawing on newly available archival materials, Nancy Luxon locates two models for such practices in Sigmund Freud's writings on psychoanalytic technique and Michel Foucault's unpublished lectures on the ancient ethical practices of 'fearless speech', or parrhesia. Luxon argues that the dynamics provoked by the figures of psychoanalyst and truth-teller are central to this process. Her account offers a more supple understanding of the modern ethical subject and new insights into political authority and authorship.

This book provides a unified account of the connection between justice and the good life. It argues that the virtues of character require institutions, while good

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institutions enable persons to live together virtuously. Although virtue ethics and political philosophy are rich and sophisticated philosophical traditions, there has been an unfortunate divergence, in theory and practice, between the virtues of character and the virtues of institutions. This book has two primary purposes. First, it reorients political philosophy around the concept of the good life. To do so, the author addresses the problem of political authority from a virtue ethics perspective. He also considers whether a political theory oriented around the good life is compatible with Rawls's notion of reasonable pluralism. Second, the book explains the relationship between the virtues of institutions and the virtues of character. The author shows how institutions support the development and exercise of the virtues of character, while examining specific other-regarding virtues such as justice and friendship. The Authority of Virtue will appeal to scholars and advanced students working in virtue ethics, social and political philosophy, ancient philosophy, and political theory.

The state is central to social scientific and historical inquiry today, reflecting its importance in domestic and international affairs. States kill, coerce, fight, torture, and incarcerate, yet they also nurture, protect, educate, redistribute, and invest. It is precisely because of the complexity and wide-ranging impacts of states that research on them has proliferated and diversified. Yet, too many scholars inhabit

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separate academic silos, and theorizing of states has become dispersed and disjointed. This book aims to bridge some of the many gaps between scholarly endeavors, bringing together scholars from a diverse array of disciplines and perspectives who study states and empires. The book offers not only a sample of cutting-edge research that can serve as models and directions for future work, but an original conceptualization and theorization of states, their origins and evolution, and their effects.

Modern states claim rights of jurisdiction and control over particular geographical areas and their associated natural resources. *Boundaries of Authority* explores the possible moral bases for such territorial claims by states, in the process arguing that many of these territorial claims in fact lack any moral justification. The book maintains throughout that the requirement of states' justified authority over persons has normative priority over, and as a result severely restricts, the kinds of territorial rights that states can justifiably claim, and it argues that the mere effective administration of justice within a geographical area is insufficient to ground moral authority over residents of that area. The book argues that only a theory of territorial rights that takes seriously the morality of the actual history of states' acquisitions of power over land and the land's residents can adequately explain the nature and extent of states' moral rights over particular territories.

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Part I of the book examines the interconnections between states' claimed rights of authority over particular sets of subject persons and states' claimed authority to control particular territories. It contains an extended critique of the dominant "Kantian functionalist" approach to such issues. Part II organizes, explains, and criticizes the full range of extant theories of states' territorial rights, arguing that a little-appreciated Lockean approach to territorial rights is in fact far better able to meet the principal desiderata for such theories. Where the first two parts of the book concern primarily states' claims to jurisdiction over territories, Part III of the book looks closely at the more property-like territorial rights that states claim - in particular, their claimed rights to control over the natural resources on and beneath their territories and their claimed rights to control and restrict movement across (including immigration over) their territorial borders.

Once more available in paperback, and with a new Preface, here is Robert Paul Wolff's classic 1970 analysis of the foundations of the authority of the state and the problems of political authority and moral autonomy in a democracy.

This book debates the nature and functions of authority: it examines how far our inherited images of authority derive from an aristocratic and traditional order and considers which models of authority are still relevant in a democratic and rationalist society. It discusses the characteristics of the authority relationship,

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whether political authority differs from other kinds of authority, how authority relates to power and whether authority should be distinguished from the concept of legitimate rule. The latter part of the book explores the relevance or irrelevance of authority in contemporary society. In particular it examines recent libertarian arguments for the rejection of all forms of authority and the special problems of creating and maintaining authority after revolution.

The transition from royal to popular sovereignty during the age of democratic revolutions--from 1776 to 1848--entailed not only the reorganization of institutions of governance and norms of political legitimacy, but also a dramatic transformation in the iconography and symbolism of political power. The personal and external rule of the king, whose body was the physical locus of political authority, was replaced with the impersonal and immanent self-rule of the people, whose power could not be incontestably embodied. This posed representational difficulties that went beyond questions of institutionalization and law, extending into the aesthetic realm of visualization, composition, and form. How to make the people's sovereign will tangible to popular judgment was, and is, a crucial problem of democratic political aesthetics. *The Democratic Sublime* offers an interdisciplinary exploration of how the revolutionary proliferation of popular assemblies--crowds, demonstrations, gatherings of the "people out of

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doors"--came to be central to the political aesthetics of democracy during the age of democratic revolutions. Jason Frank argues that popular assemblies allowed the people to manifest as a collective actor capable of enacting dramatic political reforms and change. Moreover, Frank asserts that popular assemblies became privileged sites of democratic representation as they claimed to support the voice of the people while also signaling the material plenitude beyond any single representational claim. Popular assemblies continue to retain this power, in part, because they embody that which escapes representational capture: they disrupt the representational space of appearance and draw their power from the ineffability and resistant materiality of the people's will. Engaging with a wide range of sources, from canonical political theorists (Rousseau, Burke, and Tocqueville) to the novels of Hugo, the visual culture of the barricades, and the memoirs of popular insurgents, *The Democratic Sublime* demonstrates how making the people's sovereign will tangible to popular judgment became a central dilemma of modern democracy, and how it remains so today.

"A must-read for anyone concerned about the fate of contemporary democracies."—Steven Levitsky, co-author of *How Democracies Die* Why divisions have deepened and what can be done to heal them As one part of the global democratic recession, severe political polarization is increasingly afflicting

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old and new democracies alike, producing the erosion of democratic norms and rising societal anger. This volume is the first book-length comparative analysis of this troubling global phenomenon, offering in-depth case studies of countries as wide-ranging and important as Brazil, India, Kenya, Poland, Turkey, and the United States. The case study authors are a diverse group of country and regional experts, each with deep local knowledge and experience. *Democracies Divided* identifies and examines the fissures that are dividing societies and the factors bringing polarization to a boil. In nearly every case under study, political entrepreneurs have exploited and exacerbated long-simmering divisions for their own purposes—in the process undermining the prospects for democratic consensus and productive governance. But this book is not simply a diagnosis of what has gone wrong. Each case study discusses actions that concerned citizens and organizations are taking to counter polarizing forces, whether through reforms to political parties, institutions, or the media. The book's editors distill from the case studies a range of possible ways for restoring consensus and defeating polarization in the world's democracies. Timely, rigorous, and accessible, this book is of compelling interest to civic activists, political actors, scholars, and ordinary citizens in societies beset by increasingly rancorous partisanship.

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In this sophisticated yet accessible text, Hampton neatly synthesizes the classical tradition, the giants of the modern period, the dominant topics of the 20th century, as well as the new questions and concerns that are just beginning to rewrite contemporary political philosophy. }Political philosophy, perhaps even more than other branches of philosophy, calls for constant renewal to reflect not just re-readings of the tradition but also the demands of current events. In this lively and readable survey, Jean Hampton has created a text for our time that does justice both to the great traditions of the field and to the newest developments. In a marvelous feat of synthesis, she links the classical tradition, the giants of the modern period, the dominant topics of the twentieth century, and the new questions and concerns that are just beginning to rewrite contemporary political philosophy. Hampton presents these traditions in an engaging and accessible manner, adding to them her own views and encouraging readers to critically examine a range of ideas and to reach their own conclusions. Of particular interest are the discussions of the contemporary liberalism-communitarianism debates, the revival of interest in issues of citizenship and nationality, and the way in which feminist concerns are integrated into all these discussions. Political Philosophy is the most modern text on the topic now available, the ideal guide to what is going on in the field. It will be welcomed by scholars and students in

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philosophy and political science, and it will serve as an introduction for readers from outside these fields.

A defence of ethical intuitionism where (i) there are objective moral truths; (ii) we know these through an immediate, intellectual awareness, or 'intuition'; and (iii) knowing them gives us reasons to act independent of our desires. The author rebuts the major objections to this theory and shows the difficulties in alternative theories of ethics.

"Considers the contributions of philosophical theories of property rights, political obligation, and self-determination to our moral understanding of political control over geographical space. Focuses on American Indian and other indigenous claims to a separate political status, including potentially to full legal independence"--Provided by publisher.

Paradox Lost covers ten of philosophy's most fascinating paradoxes, in which seemingly compelling reasoning leads to absurd conclusions. The following paradoxes are included: The Liar Paradox, in which a sentence says of itself that it is false. Is the sentence true or false? The Sorites Paradox, in which we imagine removing grains of sand one at a time from a heap of sand. Is there a particular grain whose removal converts the heap to a non-heap? The Puzzle of the Self-Torturer, in which a series of seemingly rational choices has us

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accepting a life of excruciating pain, in exchange for millions of dollars. Newcomb's Problem, in which we seemingly maximize our expected profit by taking an unknown sum of money, rather than taking the same sum plus \$1000. The Surprise Quiz Paradox, in which a professor finds that it is impossible to give a surprise quiz on any particular day of the week . . . but also that if this is so, then a surprise quiz can be given on any day. The Two Envelope Paradox, in which we are asked to choose between two indistinguishable envelopes, and it is seemingly shown that each envelope is preferable to the other. The Ravens Paradox, in which observing a purple shoe provides evidence that all ravens are black. The Shooting Room Paradox, in which a deadly game kills 90% of all who play, yet each individual's survival turns on the flip of a fair coin. Each paradox is clearly described, common mistakes are explored, and a clear, logical solution offered. Paradox Lost will appeal to professional philosophers, students of philosophy, and all who love intellectual puzzles.

This book sets out to re-examine the foundations of Thomas Hobbes's political philosophy, and to develop a Hobbesian normative theory of international relations. Its central thesis is that two concepts – anarchy and authority – constitute the core of Hobbes's political philosophy whose aim is to justify the state. The Hobbesian state is a type of authority (juridical, public, coercive, and

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supreme) which emerges under conditions of anarchy ('state of nature'). A state-of-nature argument makes a difference because it justifies authority without appeal to moral obligation. The book shows that the closest analogue of a Hobbesian authority in international relations is Kant's confederation of free states, where states enjoy 'anarchical' (equal) freedom. At present, this crucial form of freedom is being threatened by economic processes of globalisation, and by the resurgence of private authority across state borders.

This edited collection examines the intersections of social control, political authority and public policy, providing an insight into the key elements needed to understand the role of governance in establishing and maintaining social control through law and public policy making.

This book examines Foucault's political framework for connecting political authority with practices of freedom. It starts from the older Foucault's claim that where there is obedience there cannot be government by truth. Then it shows how this claim runs like a red thread through his entire life project.

What makes a government legitimate? Arthur Isak Applbaum rigorously argues that the greatest threat to democracies today is not loss of basic rights or despotism. It is the tyranny of unreason: domination of citizens by incoherent, inconstant, incontinent rulers. A government that cannot govern itself cannot legitimately govern others.

While there is no shortage of studies addressing the state's regulation of the sexual, research into the ways in which the sexual governs the state and its attributes is still in its infancy. The *Sexual Constitution of Political Authority* argues that there are good reasons to suppose that

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our understandings of state power quiver with erotic undercurrents. The book maintains, more specifically, that the relationship between ideas of political authority and male same-sex desire is especially fraught. Through a series of case studies where a statesman's same-sex desire was put on trial (either literally or metaphorically) as a problem for the good exercise of public powers, the book shows the resilience and adaptability of cultural beliefs in the incompatibility between public office and male same-sex desire. Some of the case studies analysed are familiar ground for both political/constitutional history and the history of sexuality. The Sexual Constitution of Political Authority argues, however, that only by systematically reading questions of institutional politics and questions of sexuality through each other will we have access to the most interesting insights that a study of these trials can generate. Whether they involve obscure public officials or iconic rulers such as Hadrian and James I, these compelling fragments of queer history reveal that the disavowal of male same-sex desire has been, and partly remains, central to mainstream understandings of political authority.

This eBook edition of "The Social Contract" has been formatted to the highest digital standards and adjusted for readability on all devices. The Social Contract, originally published as *On the Social Contract*; or, *Principles of Political Rights* by Jean-Jacques Rousseau, is a 1762 book in which Rousseau theorized about the best way to establish a political community in the face of the problems of commercial society, which he had already identified in his *Discourse on Inequality* (1754). The Social Contract helped inspire political reforms or revolutions in Europe, especially in France. The Social Contract argued against the idea that monarchs were divinely empowered to legislate. Rousseau asserts that only the people, who are sovereign, have that all-powerful right.

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