

Disagreement Politics And Philosophy

Political Disagreement Robert Huckfeldt, Paul E. Johnson, John Sprague. 2004-07-12 Political disagreement is widespread within the communication network of ordinary citizens; furthermore, political diversity within these networks is entirely consistent with a theory of democratic politics built on the importance of individual interdependence. The persistence of political diversity and disagreement does not imply that political interdependence is absent among citizens or that political influence is lacking. The book's analysis makes a number of contributions. The authors demonstrate the ubiquitous nature of political disagreement. They show that communication and influence within dyads is autoregressive - that the consequences of dyadic interactions depend on the distribution of opinions within larger networks of communication. They argue that the autoregressive nature of political influence serves to sustain disagreement within patterns of social interaction, as it restores the broader political relevance of social communication and influence. They eliminate the deterministic implications that have typically been connected to theories of democratic politics based on interdependent citizens.

Reasonable Disagreement Christopher McMahon. 2009-07-16 This book examines the ways in which reasonable people can disagree about the requirements of political morality. Christopher McMahon argues that there will be a 'zone of reasonable disagreement' surrounding most questions of political morality. Moral notions of right and wrong evolve over time as new zones of reasonable disagreement emerge out of old ones; thus political morality is both different in different societies with varying histories, and different now from what it was in the past. McMahon explores this feature of his theory in detail and traces its implications for the possibility of making moral judgments about other polities, past or present. His study sheds light on an important and often overlooked aspect of political life, and will be of interest to a wide range of readers in moral and political philosophy and in political theory.

The Philosopher and His Poor Jacques Rancière. 2004-04-02 What has philosophy to do with the poor? If, as has often been supposed, the poor have no time for philosophy, then why have philosophers always made time for them? Why is the history of philosophy—from Plato to Karl Marx to Jean-Paul Sartre to Pierre Bourdieu—the history of so many figures of the poor: plebes, men of iron, the demos, artisans, common people, proletarians, the masses? Why have philosophers made the shoemaker, in particular, a remarkably ubiquitous presence in this history? Does philosophy itself depend on this thinking about the poor? If so, can it ever refrain from thinking for them? Jacques Rancière's *The Philosopher and His Poor* meditates on these questions in close readings of major texts of Western thought in which the poor have played a leading role—sometimes as the objects of philosophical analysis, sometimes as illustrations of philosophical argument. Published in France in 1983 and made available here for the first time in English, this consummate study assesses the consequences for Marx, Sartre, and Bourdieu of Plato's admonition that workers should do "nothing else" than their own work. It offers innovative readings of these thinkers' struggles to elaborate a philosophy of the poor. Presenting a left critique of Bourdieu, the terms of which are largely unknown to an English-language readership, *The Philosopher and His Poor* remains remarkably timely twenty years after its initial publication.

Why We Argue (And How We Should) Scott F. Aikin, Robert B. Talisse. 2018-09-03 *Why We Argue (And How We Should): A Guide to Political Disagreement in an Age of Unreason* presents an accessible and engaging introduction to the theory of argument, with special emphasis on the way argument works in public political debate. The authors develop a view according to which proper argument is necessary for one's individual cognitive health; this insight is then expanded to the collective health of one's society. Proper argumentation, then, is seen to play a central role in a well-functioning democracy. Written in a lively style and filled with examples drawn from the real world of contemporary politics, and questions following each chapter to encourage discussion, *Why We*

Argue (And How We Should) reads like a guide for the participation in, and maintenance of, modern democracy. An excellent student resource for courses in critical thinking, political philosophy, and related fields, Why We Argue (And How We Should) is an important contribution to reasoned debate. What's New in the Second Edition: Updated examples throughout the book, including examples from the 2016 U.S. election and first years of the Trump presidency; Expanded coverage of dialectical fallacies, including coverage of new types of fallacies and of sites where such fallacies thrive (e.g., cable news, social media); Revised For Further Thought questions and definitions of Key Terms, included at the end of each chapter; The addition of five new chapters: Deep Disagreement Argument by Analogy Argument between the Ads The Owl of Minerva (or weaponizing metalanguage) Argumentative Responsibility and Repair.

Why We Argue (And How We Should) Scott F. Aikin, Robert B. Talisse. 2013-11-12 Why We Argue (And How We Should): A Guide to Political Disagreement presents an accessible and engaging introduction to the theory of argument, with special emphasis on the way argument works in public political debate. The authors develop a view according to which proper argument is necessary for one's individual cognitive health; this insight is then expanded to the collective health of one's society. Proper argumentation, then, is seen to play a central role in a well-functioning democracy. Written in a lively style and filled with examples drawn from the real world of contemporary politics, and questions following each chapter to encourage discussion, Why We Argue (And How We Should): A Guide to Political Disagreement reads like a guide for the participation in, and maintenance of, modern democracy. An excellent student resource for courses in critical thinking, political philosophy, and related fields, Why We Argue (And How We Should): A Guide to Political Disagreement is an important contribution to reasoned debate.

Recognition or Disagreement Axel Honneth, Jacques Rancière. 2016-05-10 Axel Honneth is best known for his critique of modern society centered on a concept of recognition. Jacques Rancière has advanced an influential theory of modern politics based on disagreement. Underpinning their thought is a concern for the logics of exclusion and domination that structure contemporary societies. In a rare dialogue, these two philosophers explore the affinities and tensions between their perspectives to provoke new ideas for social and political change. Honneth sees modern society as a field in which the logic of recognition provides individuals with increasing possibilities for freedom and is a constant catalyst for transformation. Rancière sees the social as a policing order and the political as a force that must radically assert equality. Honneth claims Rancière's conception of the political lies outside of actual historical societies and involves a problematic desire for egalitarianism. Rancière argues that Honneth's theory of recognition relies on an overly substantial conception of identity and subjectivity. While impassioned, their exchange seeks to advance critical theory's political project by reconciling the rift between German and French post-Marxist traditions and proposing new frameworks for justice.

Political Argument in a Polarized Age Scott F. Aikin, Robert B. Talisse. 2020-04-20 From obnoxious public figures to online trolling and accusations of "fake news", almost no one seems able to disagree without hostility. But polite discord sounds farfetched when issues are so personal and fundamental that those on opposing sides appear to have no common ground. How do you debate the "enemy"? Philosophers Scott Aikin and Robert Talisse show that disagreeing civilly, even with your sworn enemies, is a crucial part of democracy. Rejecting the popular view that civility requires a polite and concessive attitude, they argue that our biggest challenge is not remaining calm in the face of an opponent, but rather ensuring that our political arguments actually address those on the opposing side. Too often politicians and pundits merely simulate political debate, offering carefully structured caricatures of their opponents. These simulations mimic political argument in a way designed to convince citizens that those with whom they disagree are not worth talking to. Good democracy thrives off conflict, but until we learn the difference between real and simulated arguments we will be doomed to speak at cross-purposes. Aikin and Talisse provide a crash course in political rhetoric for the concerned citizen, showing readers why understanding the structure of arguments is just as vital for a healthy democracy as debate over facts and values. But there's a

sting in the tail - no sooner have we learned rhetorical techniques for better disagreement than these techniques themselves become weapons with which to ignore our enemies, as accusations like “false equivalence” and “ad hominem” are used to silence criticism. Civility requires us to be eternally vigilant to the ways we disagree.

Aisthesis Jacques Rancière.2013-06-04 Composed in a series of scenes, Aisthesis–Rancière’s definitive statement on the aesthetic–takes its reader from Dresden in 1764 to New York in 1941. Along the way, we view the Belvedere Torso with Winckelmann, accompany Hegel to the museum and Mallarmé to the Folies-Bergère, attend a lecture by Emerson, visit exhibitions in Paris and New York, factories in Berlin, and film sets in Moscow and Hollywood. Rancière uses these sites and events—some famous, others forgotten—to ask what becomes art and what comes of it. He shows how a regime of artistic perception and interpretation was constituted and transformed by erasing the specificities of the different arts, as well as the borders that separated them from ordinary experience. This incisive study provides a history of artistic modernity far removed from the conventional postures of modernism.

The Routledge Handbook of Political Epistemology Michael Hannon, Jeroen de Ridder.2021-04-22 As political discourse had been saturated with the ideas of post-truth, fake news, epistemic bubbles, and truth decay, it was no surprise that in 2017 The New Scientist declared: Philosophers of knowledge, your time has come. Political epistemology has old roots, but is now one of the most rapidly growing and important areas of philosophy. The Routledge Handbook of Political Epistemology is an outstanding reference source to this exciting field, and the first collection of its kind. Comprising 41 chapters by an international team of contributors, it is divided into seven parts: Politics and truth: historical and contemporary perspectives Political disagreement and polarization Fake news, propaganda, and misinformation Ignorance and irrationality in politics Epistemic virtues and vices in politics Democracy and epistemology Trust, expertise, and doubt. Within these sections crucial issues and debates are examined, including: post-truth, disagreement and relativism, epistemic networks, fake news, echo chambers, propaganda, ignorance, irrationality, political polarization, virtues and vices in public debate, epistocracy, expertise, misinformation, trust, and digital democracy, as well as the views of Plato, Aristotle, Mòzǐ, medieval Islamic philosophers, Mill, Arendt, and Rawls on truth and politics. The Routledge Handbook of Political Epistemology is essential reading for those studying political philosophy, applied and social epistemology, and politics. It is also a valuable resource for those in related disciplines such as international relations, law, political psychology, political science, communication studies, and journalism.

The Politics of Aesthetics Jacques Rancière.2013-05-08 The Politics of Aesthetics rethinks the relationship between art and politics, reclaiming aesthetics from the narrow confines it is often reduced to. Jacques Rancière reveals its intrinsic link to politics by analysing what they both have in common: the delimitation of the visible and the invisible, the audible and the inaudible, the thinkable and the unthinkable, the possible and the impossible. Presented as a set of inter-linked interviews, The Politics of Aesthetics provides the most comprehensive introduction to Rancière’s work to date, ranging across the history of art and politics from the Greek polis to the aesthetic revolution of the modern age. Available now in the Bloomsbury Revelations series 10 years after its original publication, The Politics of Aesthetics includes an afterword by Slavoj Žižek, an interview for the English edition, a glossary of technical terms and an extensive bibliography.

Explaining Political Disagreement Andrew Mason.1993-08-27 Study of the reasons given by political theorists for the existence of intractable political disagreement.

The Cambridge Companion to Philosophical Methodology Giuseppina D’Oro, Søren Overgaard.2017-02-16 The volume provides clear and comprehensive coverage of the main methodological debates and approaches within philosophy. The book gives equal weight to analytical and continental approaches, and pays attention to approaches that are often overlooked.

Arguing about Political Philosophy Matt Zwolinski.2014 This second edition of Arguing About Political Philosophy is the most complete, up-to-date, and interdisciplinary anthology of its kind. Its selections cover both classic philosophical sources such as Hobbes and Rousseau, and contemporary

figures such as Robert Nozick and G.A. Cohen. But additional excerpts from economists, psychologists, novelists, and legal theorists help students from diverse intellectual backgrounds to connect with and appreciate the problems and distinctive methodology of political philosophy. This second edition also goes beyond any other anthology on the market in its coverage of traditionally under-represented views such as libertarianism, neo-socialism, feminism, and critical race theory. And it is one of the only anthologies to go beyond A Theory of Justice in its coverage of the political thought of John Rawls. The volume is divided into 3 parts - Foundational Concepts; Government, the Economy and Morality; and Applied Political Philosophy - covering core arguments and emerging debates in topics like: social contract theory political economy property rights freedom equality immigration global distributive justice The new companion website offers valuable resources for instructors and students alike, including sample quizzes, exams, and writing assignments, extensive study questions for each reading, and an online version of the What's Your Political Philosophy self-assessment.

Conflict in Aristotle's Political Philosophy Steven Skultety.2019-11-01 Offers a careful analysis of how Aristotle understands civil war, partisanship, distrust in government, disagreement, and competition, and explores ways in which these views are relevant to contemporary political theory. Do only modern thinkers like Machiavelli and Hobbes accept that conflict plays a significant role in the origin and maintenance of political community? In this book, Steven Skultety argues that Aristotle not only took conflict to be an inevitable aspect of political life, but further recognized ways in which conflict promotes the common good. While many scholars treat Aristotelian conflict as an absence of substantive communal ideals, Skultety argues that Aristotle articulated a view of politics that theorizes profoundly different kinds of conflict. Aristotle comprehended the subtle factors that can lead otherwise peaceful citizens to contemplate outright civil war, grasped the unique conditions that create hopelessly implacable partisans, and systematized tactics rulers could use to control regrettable, but still manageable, levels of civic distrust. Moreover, Aristotle conceived of debate, enduring disagreement, social rivalries, and competitions for leadership as an indispensable part of how human beings live well together in successful political life. By exploring the ways in which citizens can be at odds with one another, *Conflict in Aristotle's Political Philosophy* presents a dimension of ancient Greek thought that is startlingly relevant to contemporary concerns about social divisions, constitutional crises, and the range of acceptable conflict in healthy democracies. "Through debate with other scholars, this book clarifies the meaning of stasis, a central term in Aristotle's Politics; speculates about the limits of Aristotle's notion of practical wisdom; and puts in dialogue Aristotle's historical thought with contemporary debates about the nature of political conflict." — Thornton Lockwood, Quinnipiac University

Moral Disagreement Richard Rowland.2021 Moral disagreement is a subject that goes back to Plato and Aristotle and drives contemporary debates about moral relativism, scepticism and objectivity. Ideal for students of ethics, metaethics and political philosophy.

Mere Civility Teresa M. Bejan.2017-01-02 In liberal democracies committed to tolerating diversity as well as disagreement, the loss of civility in the public sphere seems critical. But is civility really a virtue, or a demand for conformity that silences dissent? Teresa Bejan looks at early modern debates about religious toleration for answers about what a civil society should look like.

Conciliatory Democracy Martin Ebeling.2017-04-07 In this book, Martin Ebeling discusses how we ought to react to our persistent political disagreement with other citizens. He presents this disagreement as not only a moral problem, but also as an epistemically unsettling phenomenon, as we often have reason to judge our opposition to be as competent as ourselves in judging the political issues at stake. *Conciliatory Democracy* reflects on the political philosophy of Jean-Jacques Rousseau and claims that advocates of deliberative democracy, which treats political disagreement mainly as a moral problem, should expand their approach. The author promotes Rousseau's appreciation of disagreement in contemporary political philosophy as a way to encourage conciliation within democracy. Ebeling furthermore draws on public choice theory and empirical research to reintroduce political parties as vital players in the institutional landscape of democracy.

Living with Moral Disagreement Michele S. Moses.2016-03-28 How to handle affirmative action is one of the most intractable policy problems of our era, touching on controversial issues such as race-consciousness and social justice. Much has been written both for and against affirmative action policies—especially within the realm of educational opportunity. In this book, philosopher Michele S. Moses offers a crucial new pathway for thinking about the debate surrounding educational affirmative action, one that holds up the debate itself as an important emblem of the democratic process. Central to Moses’s analysis is the argument that we need to understand disagreements about affirmative action as inherently moral, products of conflicts between deeply held beliefs that shape differing opinions on what justice requires of education policy. As she shows, differing opinions on affirmative action result from different conceptual values, for instance, between being treated equally and being treated as an equal or between seeing race-consciousness as a pernicious political force or as a necessary variable in political equality. As Moses shows, although moral disagreements about race-conscious policies and similar issues are often seen as symptoms of dysfunctional politics, they in fact create rich opportunities for discussions about diversity that nourish democratic thought and life.

In the Beginning Was the Deed Bernard Williams.2009-02-09 Bernard Williams is remembered as one of the most brilliant and original philosophers of the past fifty years. Widely respected as a moral philosopher, Williams began to write about politics in a sustained way in the early 1980s. There followed a stream of articles, lectures, and other major contributions to issues of public concern--all complemented by his many works on ethics, which have important implications for political theory. This new collection of essays, most of them previously unpublished, addresses many of the core subjects of political philosophy: justice, liberty, and equality; the nature and meaning of liberalism; toleration; power and the fear of power; democracy; and the nature of political philosophy itself. A central theme throughout is that political philosophers need to engage more directly with the realities of political life, not simply with the theories of other philosophers. Williams makes this argument in part through a searching examination of where political thinking should originate, to whom it might be addressed, and what it should deliver. Williams had intended to weave these essays into a connected narrative on political philosophy with reflections on his own experience of postwar politics. Sadly he did not live to complete it, but this book brings together many of its components. Geoffrey Hawthorn has arranged the material to resemble as closely as possible Williams's original design and vision. He has provided both an introduction to Williams's political philosophy and a bibliography of his formal and informal writings on politics. Those who know the work of Bernard Williams will find here the familiar hallmarks of his writing--originality, clarity, erudition, and wit. Those who are unfamiliar with, or unconvinced by, a philosophical approach to politics, will find this an engaging introduction. Both will encounter a thoroughly original voice in modern political theory and a searching approach to the shape and direction of liberal political thought in the past thirty-five years.

Political Philosophy Dudley Knowles.2006-04-21 This comprehensive introduction to the major thinkers and topics in political philosophy explores the philosophical traditions which continue to inform our political judgements. Dudley Knowles introduces the ideas of key political thinkers including Hobbes, Locke, Marx and Mill and influential contemporary thinkers such as Berlin, Rawls and Nozick. He outlines central problems in political philosophy and encourages the reader to critically engage with all the issues discussed. The individual chapters discuss and analyse: * utilitarianism * liberty * rights * justice * obligation * democracy Political Philosophy is ideally suited to students taking introductory courses in political theory and philosophy.

Political Epistemology Elizabeth Edenberg,Michael Hannon.2021 The first edited collection to explore one of the most rapidly growing area of philosophy: political epistemology. The volume brings together leading philosophers to explore ways in which the analytic and conceptual tools of epistemology bear on political philosophy--and vice versa.

The Epistemology of Group Disagreement Fernando Broncano-Berrocal,J. Adam Carter.2020-12-11 This book brings together philosophers to investigate the nature and normativity of group

disagreement. Debates in the epistemology of disagreement mainly have been concerned with idealized cases of peer disagreement between individuals. However, most real-life disagreements are complex and often take place within and between groups. Ascribing views, beliefs, and judgments to groups is a common phenomenon that is well researched in the literature on the ontology and epistemology of groups. The essays in this volume seek to connect these literatures and to explore both intra- and inter- group disagreements. They apply their discussions to a range of political, religious, social, and scientific issues. The Epistemology of Group Disagreement is an important resource for students and scholars working on social and applied epistemology, disagreement, and topics at the intersection of epistemology, ethics, and politics.

Reading Ranciere Paul Bowman, Richard Stamp. 2011-06-02 Over the past 40 years, Jacques Rancière's work has defined itself through a remarkable set of philosophical differences in relation to other key figures working in the fields of politics, philosophy and aesthetics. There have been significant philosophical, theoretical and aesthetic disagreements with influential figures in contemporary thought, including Althusser, Bourdieu, Derrida, Agamben, Deleuze, Foucault, Habermas and Badiou. Through these differences Rancière has emerged as one of the world's leading contemporary theorists. Whilst Rancière has long been a well-known force in francophone contexts, the translation of his works into English has generated a lot of excitement and catapulted him to the forefront of attention in several putatively distinct but interconnected fields: philosophy, politics, critical theory, aesthetics and film. Reading Rancière intervenes in this ongoing discourse by assembling an eminent collection of critical assessments of the significance of Rancière's diverse impact and growing influence. This book offers a sustained, critically balanced response to the work of this major contemporary theorist, as well as a new interview and a key text published here for the first time.

Disagreement Jacques Rancière. 1999 Is there any such thing as political philosophy? So begins this provocative book by one of the foremost figures in Continental thought. Here, Jacques Ranciere brings a new and highly useful set of terms to the vexed debate about political effectiveness in the face of a new world order. What precisely is at stake in the relationship between philosophy and the adjective political? In *Disagreement*, Ranciere explores the apparent contradiction between these terms and reveals the uneasy meaning of their union in the phrase political philosophy -- a juncture related to age-old attempts in philosophy to answer Plato's devaluing of politics as a democratic egalitarian process. According to Ranciere, the phrase also expresses the paradox of politics itself: the absence of a proper foundation. Politics, he argues, begins when the demos (the excessive or unrepresented part of society) seeks to disrupt the order of domination and distribution of goods naturalized by police and legal institutions. In addition, the notion of equality operates as a game of contestation that constantly substitutes litigation for political action and community. This game, Ranciere maintains, operates by a primary logic of misunderstanding. In turn, political philosophy has always tried to substitute the politics of truth for the politics of appearances. *Disagreement* investigates the various transformations of this regime of truth and their effects on practical politics. Ranciere then distinguishes what we mean by democracy from the practices of a consensual system in order to unravel the ramifications of the fashionable phrase the end of politics. His conclusions will be of interest to readers concerned with political questions from the broadest to the most specific and local.

Politics of Literature Jacques Rancière. 2011-02-07 The politics of literature is not the same as the politics of writers and their commitments, nor does it concern the way writers represent social structures or political struggles. The expression 'politics of literature' assumes that there is a specific connection between politics as a form of collective practice and literature as a historically determined regime of the art of writing. It implies that literature intervenes in the parceling out of space and time, place and identity, speech and noise, the visible and the invisible, that is the arena of the political. This book seeks to show how the literary revolution shatters the perceptible order that underpinned traditional hierarchies, but also why literary equality foils any bid to place literature in the service of politics or in its place. It tests its hypotheses on certain writers: Flaubert,

Tolstoy, Hugo, Mallarmé, Brecht and Borges, to name a few. It also shows the consequences of this for psychoanalytical interpretation, historical narration and philosophical conceptualization.

Political Pluralism, Disagreement and Justice Julian F. Müller.2019-05-10 This book poses the question: How can we organize society in such a way that our disagreement about facts and norms works to the benefit of everyone? In response, it makes the argument for polycentric democracy, a political arrangement consisting of various political units that enjoy different degrees of independence. It is argued that to progress towards justice, we first need to change our attitude towards reasonable disagreement. Theorists have always viewed reasonable disagreement as nuisance, if not as a threat. However, this work puts forward that the diversity of perspectives which underlie reasonable disagreement should be viewed as a resource to be harvested rather than a threat to be tamed. Resting on two key arguments, the author proposes the idea of polycentric democracy as the most capable method of making pluralism productive. The book explores what such a political order might look like and concludes that only an institutional system which is capable of profiting from diversity, such as polycentric democracy, might reasonably be expected to generate an overlapping consensus. Continuing in the tradition of Karl Popper and Friedrich August von Hayek, this book lies at the intersection of philosophy, political economy and political theory. It will be of great interest to academics and scholars working in philosophy, politics and economics.

Voicing Dissent Casey Rebecca Johnson.2018-02-01 Disagreement is, for better or worse, pervasive in our society. Not only do we form beliefs that differ from those around us, but increasingly we have platforms and opportunities to voice those disagreements and make them public. In light of the public nature of many of our most important disagreements, a key question emerges: How does public disagreement affect what we know? This volume collects original essays from a number of prominent scholars—including Catherine Elgin, Sanford Goldberg, Jennifer Lackey, Michael Patrick Lynch, and Duncan Pritchard, among others—to address this question in its diverse forms. The book is organized by thematic sections, in which individual chapters address the epistemic, ethical, and political dimensions of dissent. The individual contributions address important issues such as the value of disagreement, the nature of conversational disagreement, when dissent is epistemically rational, when one is obligated to voice disagreement or to object, the relation of silence and resistance to dissent, and when political dissent is justified. *Voicing Dissent* offers a new approach to the study of disagreement that will appeal to social epistemologists and ethicists interested in this growing area of epistemology.

Dis-agreement Jacques Rancière.1999 Is there any such thing as political philosophy? So begins this provocative book by one of the foremost figures in Continental thought. Here, Jacques Rancière brings a new and highly useful set of terms to the vexed debate about political effectiveness in the face of a new world order. What precisely is at stake in the relationship between philosophy and the adjective political? In *Disagreement*, Rancière explores the apparent contradiction between these terms and reveals the uneasy meaning of their union in the phrase political philosophy -- a juncture related to age-old attempts in philosophy to answer Plato's devaluing of politics as a democratic egalitarian process. According to Rancière, the phrase also expresses the paradox of politics itself: the absence of a proper foundation. Politics, he argues, begins when the demos (the excessive or unrepresented part of society) seeks to disrupt the order of domination and distribution of goods naturalized by police and legal institutions. In addition, the notion of equality operates as a game of contestation that constantly substitutes litigation for political action and community. This game, Rancière maintains, operates by a primary logic of misunderstanding. In turn, political philosophy has always tried to substitute the politics of truth for the politics of appearances. *Disagreement* investigates the various transformations of this regime of truth and their effects on practical politics. Rancière then distinguishes what we mean by democracy from the practices of a consensual system in order to unravel the ramifications of the fashionable phrase the end of politics. His conclusions will be of interest to readers concerned with political questions from the broadest to the most specific and local.

Civil Disagreement Edward Langerak.2014-03-11 How can we agree to disagree in today's

pluralistic society, one in which individuals and groups are becoming increasingly polarized by fierce convictions that are often at odds with the ideas of others? *Civil Disagreement: Personal Integrity in a Pluralistic Society* shows how we can cope with diversity and be appropriately open toward opponents even while staying true to our convictions. This accessible and useful guide discusses how our conversations and arguments can respect differences and maintain personal integrity and civility even while taking stances on disputed issues. The author examines an array of illustrative cases, such as debates over slavery, gay marriage, compulsory education for the Amish, and others, providing helpful insights on how to take firm stands without denigrating opponents. The author proposes an approach called "perspective pluralism" that honors the integrity of various viewpoints while avoiding the implication that all reasonable views are equally acceptable or true. *Civil Disagreement* offers a concise yet comprehensive guide for students and scholars of philosophical or religious ethics, political or social philosophy, and political science, as well as general readers who are concerned about the polarization that often seems to paralyze national and international politics.

Disagreement and Skepticism Diego E. Machuca. 2013 The thirteen essays in this volume explore for the first time the possible skeptical implications of disagreement in different areas and from different perspectives, with an emphasis in the current debate about the epistemic significance of disagreement. They represent a new contribution to the study of the connection between disagreement and skepticism in epistemology, metaethics, ancient philosophy, and metaphilosophy.

Law and Disagreement Jeremy Waldron. 1999-03-11 When people disagree about justice and about individual rights, how should political decisions be made among them? How should they decide about issues like tax policy, welfare provision, criminal procedure, discrimination law, hate speech, pornography, political dissent and the limits of religious toleration? The most familiar answer is that these decisions should be made democratically, by majority voting among the people or their representatives. Often, however, this answer is qualified by adding 'providing that the majority decision does not violate individual rights.' In this book Jeremy Waldron has revisited and thoroughly revised thirteen of his most recent essays. He argues that the familiar answer is correct, but that the qualification about individual rights is incoherent. If rights are the very things we disagree about, then we are quarrelling precisely about what that qualification should amount to. At best, what it means is that disagreements about rights should be resolved by some other procedure, for example, by majority voting, not among the people or their representatives, but among judges in a court. This proposal - although initially attractive - seems much less agreeable when we consider that the judges too disagree about rights, and they disagree about them along exactly the same lines as the citizens. This book offers a comprehensive critique of the idea of the judicial review of legislation. The author argues that a belief in rights is not the same as a commitment to a Bill of Rights. He shows the flaws and difficulties in many common defences of the 'democratic' character of judicial review. And he argues for an alternative approach to the problem of disagreement: when disagreements about rights arise, the respectful way to resolve them is by decision-making among the right-holders on a basis that reflects an equal respect for them as the holders of views about rights. This respect for ordinary right-holders, he argues, has been sadly lacking in the theories of justice, rights, and constitutionalism put forward in recent years by philosophers such as John Rawls and Donald Dworkin. But the book is not only about judicial review. The first tranche of essays is devoted to a theory of legislation, a theory which highlights the size, the scale and the diversity of modern legislative assemblies. Although legislation is often denigrated as a source of law, Waldron seeks to restore its tattered dignity. He deprecates the tendency to disparage legislatures and argues that such disparagement is often a way of bolstering the legitimacy of the courts, as if we had to transform our parliaments into something like the American Congress to justify importing American-style judicial reviews. *Law and Disagreement* redresses the balances in modern jurisprudence. It presents legislation by a representative assembly as a form of law making which is especially apt for a society whose members disagree with one another about fundamental issues of principle, for it is a form of law making that does not attempt to conceal the fact that our decisions are made and claim their authority in the midst of, not in spite of, our political and moral disagreements. This timely

rights-based defence of majoritarian legislation will be welcomed by scholars of legal and political philosophy throughout the world.

Dissensus Jacques Rancière.2015-07-30 *Dissensus: On Politics and Aesthetics* brings together some of Jacques Rancière's most recent writings on art and politics to show the critical potential of two of his most important concepts: the aesthetics of politics and the politics of aesthetics. In this fascinating collection, Rancière engages in a radical critique of some of his major contemporaries on questions of art and politics: Gilles Deleuze, Antonio Negri, Giorgio Agamben, Alain Badiou and Jacques Derrida. The essays show how Rancière's ideas can be used to analyse contemporary trends in both art and politics, including the events surrounding 9/11, war in the contemporary consensual age, and the ethical turn of aesthetics and politics. Rancière elaborates new directions for the concepts of politics and communism, as well as the notion of what a 'politics of art' might be. This important collection includes several essays that have never previously been published in English, as well as a brand new afterword. Together these essays serve as a superb introduction to the work of one of the world's most influential contemporary thinkers.

Practice, Judgment, and the Challenge of Moral and Political Disagreement Roberto Frega.2012-04-05 *Practice, Judgment, and the Challenge of Moral and Political Disagreement: A Pragmatist Account* offers an account of moral and political disagreement, explaining its nature and showing how we should deal with it. In so doing it strikes a middle path between troublesome dualisms such as those of realism and relativism, rationality and imagination, power and justification. To do so, the book draws on the resources of the pragmatist tradition, claiming that this tradition offers solutions that have for the most part been neglected by the contemporary debate. To prove this claim, the book provides a large account of debates within this tradition and engages its best solutions with contemporary philosophical theories such as perfectionism, critical theory, moral realism, and liberalism. The question of the nature of disagreement is addressed both at the general theoretical level and more specifically with reference to moral and political forms of disagreement. At the more general level, the book proposes a theory of practical rationality based upon the notion of rationality as inquiry. At the second, more specific, level, it aims to show that this conception can solve timely problems that relates to the nature of moral and political reasoning.

Arguing about Political Philosophy Matt Zwolinski.2009 *Arguing About Political Philosophy* is an engaging survey of political philosophy perfect for beginning and advanced undergraduates. Selections cover classic philosophical sources such as Rousseau and Locke, as well as contemporary writers such as Nozick and Dworkin. In addition, this text includes a number of readings drawn from economics, literature, and sociology which serve to introduce philosophical questions about politics in a novel and intriguing way. As well as standard topics such as political authority and distributive justice, special attention is given to global issues which have become especially pressing in recent years, such as the right of individuals or groups to secede, the nature of global distributive justice, the morality of immigration, and the moral status of war and terrorism. The volume is divided into 3 parts-Foundational Concepts; Government, the Economy and Morality; and Global Justice-helping the student get to grips with classic and core arguments and emerging debates in: political authority rights justice political economy property rights distributive justice freedom equality immigration war, humanitarianism, torture. Matt Zwolinski provides lucid and engaging introductions to each section, giving an overview of the debate and outlining the arguments of each section's readings. *Arguing About Political Philosophy* is an exciting introduction for students new to political philosophy.

The Morality of Conflict Samantha Besson.2005-11-25 This book explores the relationship between the law and pervasive and persistent reasonable disagreement about justice. It reveals the central moral function and creative force of reasonable disagreement in and about the law and shows why and how lawyers and legal philosophers should take reasonable conflict more seriously. Even though the law should be regarded as the primary mode of settlement of our moral conflicts, it can, and should, also be the object and the forum of further moral conflicts. There is more to the rule of law than convergence and determinacy and it is important therefore to question the importance of

agreement in law and politics. By addressing in detail issues pertaining to the nature and sources of disagreement, its extent and significance, as well as the procedural, institutional and substantive responses to disagreement in the law and their legitimacy, this book suggests the value of a comprehensive approach to thinking about conflict, which until recently has been analysed in a compartmentalized way. It aims to provide a fully-fledged political morality of conflict by drawing on the analysis of topical jurisprudential questions in the new light of disagreement. Developing such a global theory of disagreement in the law should be read in the context of the broader effort of reconstructing a complete account of democratic law-making in pluralistic societies. The book will be of value not only to legal philosophers and constitutional theorists, but also to political and democratic theorists, as well as to all those interested in public decision-making in conditions of conflict.

Compromise and Disagreement in Contemporary Political Theory Christian Rostboll, Theresa Scavenius. 2017-10-31 Until recently, discussions of compromise have been largely absent in political theory. However, political theorists have become increasingly interested in understanding the practice and justification of compromise in politics. This interest is connected to the increased concern with pluralism and disagreement. *Compromise and Disagreement in Contemporary Political Theory* provides a critical discussion of when and to what extent compromise is the best response to pluralism and disagreement in democratic decision-making and beyond. Christian F. Rostbøll and Theresa Scavenius draw together the work of ten established and emerging scholars to provide different perspectives on compromise. Organized into four parts, the book begins by discussing the justification and limits of compromise. Part 2 discusses the practice of compromise and considers the ethics required for compromise as well as the institutions that facilitate compromise. Part 3 focuses on pluralism and connects the topic of compromise to current discussions in political theory on public reason, political liberalism, and respect for diversity. Part 4 discusses different challenges to compromise in the context of the current political environment. The book will be of interest to a wide range of scholars in the social sciences, philosophy, and law. It will be useful in introducing scholars to a variety of approaches to compromise and as readings for graduate courses in political theory and political philosophy, ethics, the history of ideas, and the philosophy of law.

Democracy and Disagreement Amy Gutmann, Dennis F. Thompson. 2009-07-01 The din and deadlock of public life in America—where insults are traded, slogans proclaimed, and self-serving deals made and unmade—reveal the deep disagreement that pervades our democracy. The disagreement is not only political but also moral, as citizens and their representatives increasingly take extreme and intransigent positions. A better kind of public discussion is needed, and Amy Gutmann and Dennis Thompson provide an eloquent argument for “deliberative democracy” today. They develop a principled framework for opponents to come together on moral and political issues. Gutmann and Thompson show how a deliberative democracy can address some of our most difficult controversies—from abortion and affirmative action to health care and welfare—and can allow diverse groups separated by class, race, religion, and gender to reason together. Their work goes beyond that of most political theorists and social scientists by exploring both the principles for reasonable argument and their application to actual cases. Not only do the authors suggest how deliberative democracy can work, they also show why improving our collective capacity for moral argument is better than referring all disagreements to procedural politics or judicial institutions. *Democracy and Disagreement* presents a compelling approach to how we might resolve some of our most trying moral disagreements and live with those that will inevitably persist, on terms that all of us can respect.

Disagreement Bryan Frances. 2014-08-25 Regardless of who you are or how you live your life, you disagree with millions of people on an enormous number of topics from politics, religion and morality to sport, culture and art. Unless you are delusional, you are aware that a great many of the people who disagree with you are just as smart and thoughtful as you are - in fact, you know that often they are smarter and more informed. But believing someone to be cleverer or more knowledgeable about a particular topic usually won't change your mind. Should it? This book is

devoted to exploring this quandary - what should we do when we encounter disagreement, particularly when we believe someone is more of an authority on a subject than we are? The question is of enormous importance, both in the public arena and in our personal lives. Disagreement over marriages, beliefs, friendships and more causes immense personal strife. People with political power disagree about how to spend enormous amounts of money, about what laws to pass, or about wars to fight. If only we were better able to resolve our disagreements, we would probably save millions of lives and prevent millions of others from living in poverty. The first full-length text-book on this philosophical topic, *Disagreement* provides students with the tools they need to understand the burgeoning academic literature and its (often conflicting) perspectives. Including case studies, sample questions and chapter summaries, this engaging and accessible book is the perfect starting point for students and anyone interested in thinking about the possibilities and problems of this fundamental philosophical debate.

An Introduction to Social and Political Philosophy Richard Schmitt.2009-06-16 Social and political philosophy, unlike other fields and disciplines, involves conflict, disagreement, deliberation, and action. This text takes a new approach and understands philosophy not so much as a story of great thinkers or as a collection of philosophical positions but as a series of debates and disagreements in which students must participate. Adopting what may be called an 'active learning' method, Richard Schmitt, who has long taught social and political philosophy in the Ivy Leagues as well at state colleges, presents a range of problems and debates which engage the core question of freedom. Too often, students are bewildered, and then bored, by highly abstract philosophical questions because they are unable to connect those abstract issues to their own life experiences. This text immediately connects issues and experiences, and provides integrated, on-going questions to spark dialogue, whether in class settings or in the reader's own mind, and to help students form strong arguments with good reasons for their positions. In the course of examining different current controversies, the book develops theories of democracy, equality, the state, property, autonomy, and the role of morality in politics, all of which are standard for courses in social and political philosophy.

Conflict in Aristotle's Political Philosophy Steven Skultety.2019-10-03 Do only modern thinkers like Machiavelli and Hobbes accept that conflict plays a significant role in the origin and maintenance of political community? In this book, Steven Skultety argues that Aristotle not only took conflict to be an inevitable aspect of political life, but further recognized ways in which conflict promotes the common good. While many scholars treat Aristotelian conflict as an absence of substantive communal ideals, Skultety argues that Aristotle articulated a view of politics that theorizes profoundly different kinds of conflict. Aristotle comprehended the subtle factors that can lead otherwise peaceful citizens to contemplate outright civil war, grasped the unique conditions that create hopelessly implacable partisans, and systematized tactics rulers could use to control regrettable, but still manageable, levels of civic distrust. Moreover, Aristotle conceived of debate, enduring disagreement, social rivalries, and competitions for leadership as an indispensable part of how human beings live well together in successful political life. By exploring the ways in which citizens can be at odds with one another, *Conflict in Aristotle's Political Philosophy* presents a dimension of ancient Greek thought that is startlingly relevant to contemporary concerns about social divisions, constitutional crises, and the range of acceptable conflict in healthy democracies.

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