

Chapter 1 : New Book: The SAGE Handbook of Neoliberalism – Radical Political Economy

This major new Handbook provides a definitive state-of-the-art review to political theory, past and present. It offers a complete guide to all the main areas and fields of political and philosophical inquiry today by the world's leading theorists.

Page 8 Handbook of Political Theory them, and map their complexity. That analysis may well be a necessary preliminary to the endorsement by political philosophers of particular ideational permutations. Third, the study of ideology offers a different kind of assessment, one that examines the logical and cultural constraints that make a particular set of political concepts intelligible, attractive, or legitimate and vice versa ; and one that weighs up the implicit as well as explicit assumptions that render an ideology plausible for its consumers. This form of evaluation appears not as a normative pronouncement but as an interpretation that seeks to be intellectually appealing instead of absolutely valid or morally prescriptive. Consequently, a much broader range of subjectmatter is prone to ideological analysis and a gulf begins to open up between it and philosophical argument. Nazism has little allure for philosophers, because it fails to pass muster on moral and analytical grounds. But its nature, if not its messages, attracts the curiosity of students of ideology wishing to understand the nature of dogmatism, myth-making, extremism and terror, and wanting to account for the ideational forces that propelled political action into those directions rather than others, and that might do so again. So while the disciplinary roots of political philosophy have become increasingly remote from the concerns of the social sciences, the painstaking and critical investigation of ideologies is the only area of analysis in which political ideas can receive appropriate consideration as a direct branch of the study of politics, rather than of philosophy or history. Only then can questions such as the following be addressed: All these can only be undertaken if we also consider immorality, inconsistency and bad arguments as suitable subject-matter for analysis within the sphere of political practice. Because they exist, and arguably always will, they have a substantial bearing on human understanding, conduct and institutional processes, without which our comprehension of the political will be profoundly impoverished. It has often been argued, following Marx, that ideologies are a sinister and exploitative form of exercising power over individuals and groups through providing them with a false view of social reality, in which they are made to adopt the norms and aims of ruling social strata. On the account offered here, although power and control remain central features of ideologies, they are far less insidious. Rather, they reflect the core of the political: Politics is not just about physical force and the clash of economic interests, but also about the assignment of contested meaning to social phenomena. It is not just about the use of the law, of the police, or of illegitimate forms of violence, nor is it just about the maximization of economic assets through the manipulation of markets, or about the impact of personality on public life. It is also about deciding on the range of meanings attributed to concepts such as welfare e. Hence the control of political language, through which the understanding of such contested political concepts is mediated, is a cardinal and typical way of capturing the high ground of the social meanings and interpretations available to a given society. This is where ideologies come in, as the devices through which political language is presented and organized for the purposes of determining those dominant meanings. And to make matters quite clear: In that sense, it is manifestly misleading to insist on the elimination of plural meanings, and to express concern when faced with selection processes among meanings.

Chapter 2 : SAGE Reference - Ideology, Political Theory and Political Philosophy

The Handbook of Political Theory marks a benchmark publication at the cutting edge of its field. It is essential reading for all students and academics of political theory and political philosophy around the world.

In two ways, liberals accord liberty primacy as a political value. Recent liberal thinkers such as as Joel Feinberg This might be called the Fundamental Liberal Principle Gaus, It follows from this that political authority and law must be justified, as they limit the liberty of citizens. Consequently, a central question of liberal political theory is whether political authority can be justified, and if so, how. For this reason, social contract theory, as developed by Thomas Hobbes [], John Locke [], Jean-Jacques Rousseau [] and Immanuel Kant [], is usually viewed as liberal even though the actual political prescriptions of, say, Hobbes and Rousseau, have distinctly illiberal features. Insofar as they take as their starting point a state of nature in which humans are free and equal, and so argue that any limitation of this freedom and equality must be justified i. The Fundamental Liberal Principle holds that restrictions on liberty must be justified. Because he accepts this, we can understand Hobbes as part of the liberal tradition. In the culture at large, this view of the relation between citizen and king had been taking shape for centuries. The Magna Carta was a series of agreements, beginning in , arising out of disputes between the barons and King John. The Magna Carta eventually settled that the king is bound by the rule of law. In , the Magna Carta was part of the beginning rather than the end of the argument, but by the mids, concepts of individual rights to trial by jury, due process, and equality before the law were more firmly established. Hobbes generally is treated as one of the first and greatest social contract thinkers. Typically, Hobbes also is seen as an advocate of unlimited monarchy. This special end justifies almost any means, including drastic limitations on liberty. Yet, note the limitations implicit in the end itself. Hobbes, the famed absolutist, in fact developed a model of government sharply limited in this most important way. Paradigmatic liberals such as Locke not only advocate the Fundamental Liberal Principle, but also maintain that justified limitations on liberty are fairly modest. Only a limited government can be justified; indeed, the basic task of government is to protect the equal liberty of citizens. Isaiah Berlin famously advocated a negative conception of liberty: I am normally said to be free to the degree to which no man or body of men interferes with my activity. Political liberty in this sense is simply the area within which a man can act unobstructed by others. If I am prevented by others from doing what I could otherwise do, I am to that degree unfree; and if this area is contracted by other men beyond a certain minimum, I can be described as being coerced, or, it may be, enslaved. Coercion is not, however, a term that covers every form of inability. If I say that I am unable to jump more than ten feet in the air, or cannot read because I am blind—it would be eccentric to say that I am to that degree enslaved or coerced. Coercion implies the deliberate interference of other human beings within the area in which I could otherwise act. You lack political liberty or freedom only if you are prevented from attaining a goal by other human beings Berlin, So understood, negative liberty is an opportunity-concept. Being free is a matter of what options are left open to us, regardless of whether we exercise such options Taylor, Nevertheless, Green went on to claim that a person can be unfree if he is subject to an impulse or craving that cannot be controlled. Just as a slave is not doing what he really wants to do, one who is, say, an alcoholic, is being led by a craving to look for satisfaction where it cannot, ultimately, be found. For Green, a person is free only if she is self-directed or autonomous. Running throughout liberal political theory is an ideal of a free person as one whose actions are in some sense her own. In this sense, positive liberty is an exercise-concept. Such a person is not subject to compulsions, critically reflects on her ideals and so does not unreflectively follow custom, and does not ignore her long-term interests for short-term pleasures. And today it is a dominant strain in liberalism, as witnessed by the work of S. In the words of the British socialist R. On this positive conception, a person not prohibited from being a member of a Country Club but too poor to afford membership is not free to be a member: Positive freedom qua effective power to act closely ties freedom to material resources. Education, for example, should be easily available so that all can develop their capacities. According to Philip Pettit, The contrary of the liber, or free, person in Roman, republican usage was the servus, or slave, and up to at least the beginning of the last century, the dominant

connotation of freedom, emphasized in the long republican tradition, was not having to live in servitude to another: The ideal liberty-protecting government, then, ensures that no agent, including itself, has arbitrary power over any citizen. This is accomplished through an equal disbursement of power. Each person has power that offsets the power of another to arbitrarily interfere with her activities Pettit, The republican conception of liberty is certainly distinct from both Greenian positive and negative conceptions. When all dominating power has been dispersed, republican theorists are generally silent about these goals Larmore Thus, in contrast to the ordinary negative conception, on the republican conception the mere possibility of arbitrary interference is a limitation of liberty. Republican liberty thus seems to involve a modal claim about the possibility of interference, and this is often cashed out in terms of complex counterfactual claims. It is not clear whether these claims can be adequately explicated Gaus, ; cf. Some republican theorists, such as Quentin Skinner When republican liberty is seen as a basis for criticizing market liberty and market society, this is plausible Gaus, b. However, when liberalism is understood more expansively, and not so closely tied to either negative liberty or market society, republicanism becomes indistinguishable from liberalism Ghosh, ; Rogers, ; Larmore, ; Dagger, In practice, another crucial fault line concerns the moral status of private property and the market order. From the eighteenth century right up to today, classical liberals have insisted that an economic system based on private property is uniquely consistent with individual liberty, allowing each to live her life "including employing her labor and her capital" as she sees fit. Indeed, classical liberals and libertarians have often asserted that in some way liberty and property are really the same thing; it has been argued, for example, that all rights, including liberty rights, are forms of property; others have maintained that property is itself a form of freedom Gaus, ; Steiner, A market order based on private property is thus seen as an embodiment of freedom Robbins, Unless people are free to make contracts and sell their labour, save and invest their incomes as they see fit, and free to launch enterprises as they raise the capital, they are not really free. Classical liberals employ a second argument connecting liberty and private property. Here the idea is that the dispersion of power that results from a free market economy based on private property protects the liberty of subjects against encroachments by the state. Although classical liberals agree on the fundamental importance of private property to a free society, the classical liberal tradition itself is a spectrum of views, from near-anarchist to those that attribute a significant role to the state in economic and social policy on this spectrum, see Mack and Gaus, Most nineteenth century classical liberal economists endorsed a variety of state policies, encompassing not only the criminal law and enforcement of contracts, but the licensing of professionals, health, safety and fire regulations, banking regulations, commercial infrastructure roads, harbors and canals and often encouraged unionization Gaus, b. Although classical liberalism today often is associated with libertarianism, the broader classical liberal tradition was centrally concerned with bettering the lot of the working class, women, blacks, immigrants, and so on. The aim, as Bentham put it, was to make the poor richer, not the rich poorer Bentham, []: Consequently, classical liberals treat the leveling of wealth and income as outside the purview of legitimate aims of government coercion. Three factors help explain the rise of this revisionist theory. First, the new liberalism arose in the late nineteenth and early twentieth centuries, a period in which the ability of a free market to sustain what Lord Beveridge Believing that a private property based market tended to be unstable, or could, as Keynes argued [], get stuck in an equilibrium with high unemployment, new liberals came to doubt, initially in empirical grounds, that classical liberalism was an adequate foundation for a stable, free society. Here the second factor comes into play: This was partly due to the experiences of the First World War, in which government attempts at economic planning seemed to succeed Dewey, The third factor underlying the currency of the new liberalism was probably the most fundamental: They entrench a merely formal equality that in actual practice systematically fails to secure the kind of equal positive liberty that matters on the ground for the working class. And in his *Principles of Political Economy* Mill consistently emphasized that it is an open question whether personal liberty can flourish without private property, vol. For Rawls, the default is an equal distribution of basically income and wealth; only inequalities that best enhance the long-term prospects of the least advantaged are just. As Rawls sees it, the difference principle constitutes a public recognition of the principle of reciprocity: Many followers of Rawls have focused less on the ideal of reciprocity than on the commitment to equality Dworkin, And in

one way that is especially appropriate: Thus, Robert Nozick Then someone offers Wilt Chamberlain a dollar for the privilege of watching Wilt play basketball. Before we know it, thousands of people are paying Wilt a dollar each, every time Wilt puts on a show. The distribution is no longer equal, and no one complains. If justice is a pattern, achievable at a given moment, what happens if you achieve perfection? Must you then prohibit everythingâ€”no further consuming, creating, trading, or even givingâ€”so as not to upset the perfect pattern? Nozick neither argues nor presumes people can do whatever they want with their property. Nozick, recalling the focus on connecting property rights to liberty that animated liberalism in its classical form, notes that if there is anything at all people can do, even if the only thing they are free to do is give a coin to an entertainer, then even that tiniest of liberties will, over time, disturb the favored pattern. Nozick is right that if we focus on time slices, we focus on isolated moments, and take moments too seriously, when what matters is not the pattern of holdings at a moment but the pattern of how people treat each other over time. Even tiny liberties must upset the pattern of a static moment. By the same token, however, there is no reason why liberty must upset an ongoing pattern of fair treatment. A moral principle forbidding racial discrimination, for example, prescribes no particular end-state. Such a principle is what Nozick calls weakly patterned, sensitive to history as well as to pattern, and prescribing an ideal of how people should be treated without prescribing an end-state distribution. It affects the pattern without prescribing a pattern. And if a principle forbidding racial discrimination works its way into a society via cultural progress rather than legal intervention, it need not involve any interference whatsoever. Some may promote liberty, depending on how they are introduced and maintained. See Schmidtz and Brennan Accordingly, even granting to Nozick that time-slice principles license immense, constant, intolerable interference with everyday life, there is some reason to doubt that Rawls intended to embrace any such view. It is the arrangement of the basic structure which is to be judged, and judged from a general point of view. Rawls was more realistic than that. Instead, it is the trend of a whole society over time that is supposed to benefit the working class as a class. To be sure, Rawls was a kind of egalitarian, but the pattern Rawls meant to endorse was a pattern of equal status, applying not so much to a distribution as to an ongoing relationship.

Chapter 3 : Handbook of Political Theory - PDF Free Download

- traditions in political thought outside a western perspective. The Handbook of Political Theory marks a benchmark publication at the cutting edge of its field. It is essential reading for all students and academics of political theory and political philosophy around the world.

The Handbook is divided into five parts which together serve to illustrate: It is essential reading for all students and academics of political theory and political philosophy around the world. As such, the Handbook should be useful to scholars as well as students especially postgraduate students who are seeking to acquaint themselves with current scholarship in contemporary political theory. The Handbook is divided into four parts. Part I focuses on different ways of doing political theory – the nature of scholarship in political theory. This first part examines, among other problems, the relation of political theory to philosophy, political science and ideology, the place of historical scholarship in the study of texts, as well as Straussian and postmodern approaches to texts. The second part offers analyses of some of the main political theories that provide a focus for contemporary scholarship, such as Marxism, liberalism, conservatism, republicanism, communitarianism and democratic, discourse and green theories. Part III is organized around investigations of the modern state: Because the contemporary practice of political theory is so closely linked to the history of political thought, the last part of Handbook is devoted to studies of periods in the history of political thought, presenting discussions of the main thinkers of each period as well as current scholarship. Our aim to present thorough analyses required editorial judgements about coverage: The reader will discover that Part IV provides comprehensive and rigorous treatments of the main epochs of Western political theory, as well as fascinating chapters on crucial themes in Chinese political thought and the currently important topic of modern Islamic political thought. Because the Handbook contains thematic and historical chapters, detailed examinations of a theory or theorist are apt to be found in more than one chapter. We have provided cross-references and an extensive index to assist readers in locating relevant discussions. All of us were, further, assisted by an Editorial Board, who provided important guidance about the structure and content of the Handbook, as well as lending their expert advice; again, our sincere thanks. Finally, and most importantly, we are indebted to our contributors, who took such care in researching and writing their chapters. He now teaches political theory at Arizona State University. He is also an avid sea-kayaker and master carpenter. Mackenzie Prize for best book published in Political Science in He is a co-editor of Citizenship, Sustainability and Environmental Research: He is the author of Modern Italian Social Theory: An Historical Argument, Liberalism and Pluralism: His edited and co-edited books include Victorian Liberalism: American and European Perspectives, Constitutionalism in Transformation: She is the author of The Enchantment of Modern Life: He is author of Public Deliberation: Problems of Indeterminacy MIT, He is currently writing a book on cosmopolitan democracy. His other interests include philosophy of social science, critical social theory and pragmatism. Rengger International Relations in Political Thought: His publications include Civic Virtues: His articles on rights, republicanism, political obligation, punishment, and other topics in political and legal philosophy have appeared in the American Political Science Review, Ethics, the American Journal of Political Science, the Review of Politics, Political Studies, Criminal Justice Ethics, Law and Philosophy, and other scholarly journals and books. He presently directs the Contemporary Studies program at the University of Queensland. He is now working on a collectivist epistemology drawing on ideas of Hayek, Foucault, Kuhn, and Bakhtin. His recent books include Deliberative Democracy and Beyond: A specialist on the history of politics and political economy in eighteenth-century China, she is the author of Conflicting Counsels to Confuse the Age: She is a member of the Australian Labor Party. His works include Ethnic Conflict: Social Science and Critical Theory Chicago, He is the editor of Canadian Political Thought Oxford, He is currently writing books about multiculturalism in Canada and researching the political thought of George Grant. Among his books are The New Liberalism: The Durability of Dissent ed. His books have been translated into Italian, Japanese and Romanian. She is author of Feminism and Philosophy: Perspectives on Equality and Difference, Imaginary Bodies: Power, Ethics and Corporeality, and with G. Spinoza, Past and Present. Public Reason as a

Post-Enlightenment Project He was formerly an editor of the Australasian Journal of Philosophy, and is a founding editor of Politics, Philosophy and Economics. He is currently working on a book on principled reasoning in morals and politics. She is currently writing a book about the political philosophy of Spinoza, and one on a more wide-ranging project about the emotions in political philosophy. He is the author of Georges Sorel: A Study of Ideas Macmillan, He taught politics at Macquarie University for many years and is now retired. He has written on utilitarianism, on religious toleration, on the [Page xiii]political philosophy and ethics of Antoine Arnauld and Pierre Bayle, and on the political thought of William of Ockham. A Theory of Diversity and Freedom Oxford, and various books and papers on Australian politics, liberal political theory, and multiculturalism. He is a founder and co-editor of the Journal of Political Philosophy. His research interests include moral and political philosophy, applied ethics, economics and philosophy, political economy, business and professional ethics, and bioethics. He is an associate editor of Politics, Philosophy and Economics. His current research interests include moral pluralism and political theory, modern German political thought from Kant to Habermas and beyond , Max Weber, John Rawls and political liberalism, and Hannah Arendt, Leo Strauss, Carl Schmitt and the Weimar intellectuals. He is the editor of Weber: He is a founding editor of the European Journal of Political Theory. Presently his concern is to employ the techniques of contemporary analytic political theory to discuss questions of political principle raised by the process of European political integration. His recent publications include A Future for Marxism? Pluto , Engaging Political Philosophy: He is the author of numerous articles in scholarly journals and anthologies on topics within ethics, political philosophy, and the philosophy of law. He is the editor of Responsibility, Rights, and Welfare: White edited What is Political Theory? He is consulting editor for Political Theory. She has co-edited Politics of Sexuality: Identity, Gender, Citizenship Routledge, and Genre et politique: Her main research and teaching interests are the politics of gender and sexuality, eugenics, and discourse theory. Among his books are Community and Ideology: An Introduction , Philosophy, Politics and Citizenship: He is author, editor, or co-editor of nine books, including Ideas of Contract in English Political Thought in the Age of John Locke, and over 50 articles in journals such as.

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Chapter 5 : SAGE Reference - Handbook of Political Theory

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