

# Download Ebook The Problem Of Political Authority By Michael Huemer Read Pdf Free

**The Problem of Political Authority** **Democracy and Political Ignorance** *Issues in Political Theory* **The Problem of Political Trust** **Prayer as a Political Problem** *The Great Issues of Politics* *The Political Problem* *Congress and the Politics of Problem Solving* *Leo Strauss and the Theologico-Political Problem* *Problems of Modern Democracy* **The Problems of a Political Animal** *Political Science and the Problem of Social Order* *Current Issues in Political Marketing* *The Public and Its Problems* *Problems of American Democracy* *Knowledge and Belief in Politics* *Leo Strauss and the Problem of Political Philosophy* *Political Problems* *The Challenge of Politics* **Problems in American Democracy** *Democracies Divided* *Problems of Political Philosophy* **Political Issues Debated** *English Political Pluralism* *Making Politics Work for Development* **The Problem of Political Obligation** *Comparative Politics* **The Political Problem of Industrial Civilization** **Democracy for Realists** *Kant and the Problem of Politics* **Politics Is for Power** *Liberalism, Nationalism, Citizenship* **The Problem of Democracy in Postwar Europe** **The Politics of Ideas** *Community-based Rehabilitation* *Issues in Political Theory* *Issues in American Political Life* *Problems and Methods in the Study of Politics* **Current Political Problems: With Pros and Cons** **The Increasingly United States**

The current perception of democratic crisis in Western Europe gives a renewed urgency to a new perspective on the way democracy was reconstructed after World War II and the principles that underpinned its postwar transformation. This study accounts for the formation of the postwar democratic order in Western Europe by studying how the main political actors in France, West Germany and Italy conceptualized democracy and strove over its meaning. Based upon a wide range of librarian and archival sources from these countries, it tracks changing conceptions of democracy among leading politicians, political parties, and leaders of social movements, and unveils how they were deeply divided over key principles of postwar democracy – such as the political party, the free market economy, representation, and civic participation. By comparing three national debates on the question what democracy meant and how it should be institutionalized and practiced, this study argues that only in the 1970s conceptions of democracy converged and key political actors accepted each other as democrats with similar conceptions of democracy. This study thereby deconstructs the myth of the quick emergence of one consensual Western European model of democracy after 1945, demonstrates that its formation was a long and contentious process in which national differences were often of crucial importance, and contributes to an enhanced understanding of the historical roots of the current sentiment of democratic crisis. What are the conceptual and methodological challenges facing comparative politics today? This informative book discusses four main challenges that create stress for disciplinary reproduction and advancement, while providing potential solutions. In seven chapters, the contributors cover the most pressing issues: the dissolution of the nation-state as the main objective of inquiry; the increasing complexity of concepts and methods; the capacity to accumulate knowledge; and the tensions between parsimonious and contextually rich explanations. Scholars and students of comparative politics, international relations and political science will be interested in the up-to-date overview of pertinent conceptual problems, as well as the possible ways forward. Practitioners and decision-makers will find the real-world examples provided in this book useful to their work. Liberals believe that the purpose of politics is to guarantee that individuals do not face unfair impediments in pursuing the lives they choose for themselves. Nationalists believe that the purpose of politics is to ensure that a people's sense of authentic

nationhood wins full expression in powers of collective sovereignty or self-rule. Both of these forms of political commitment yield world-transforming political philosophies, but do either of these visions do adequate justice to a philosophically robust ideal of shared citizenship and civic membership? In Liberalism, Nationalism, Citizenship, Ronald Beiner engages critically with a wide range of important political thinkers and current debates in light of the Aristotelean idea that shared citizenship is an essential human calling. Virtually every aspect of contemporary political experience - globalization, international migration, secessionist movements, the politics of multiculturalism - pose urgent challenges to modern citizenship. Beiner's work on the philosophy of citizenship is essential reading not just for students of politics and political philosophy, but for all those who rightly sense that these kinds of recent challenges. This book, by one of the most prominent interpreters of Leo Strauss's thought, was the first to address the problem that Leo Strauss himself said was the theme of his studies: the theologico-political problem or the confrontation with the theological and the political alternative to philosophy as a way of life. In his theologico-political treatise, which comprises four parts and an appendix, Heinrich Meier clarifies the distinction between political theology and political philosophy and reappraises the unifying center of Strauss's philosophical enterprise. The book is the culmination of Meier's work on the theologico-political problem. It will interest anyone who seeks to understand both the problem caused by revelation for philosophy and the challenge posed by political-religious radicalism. The appendix makes available for the first time two lectures by Strauss that are immediately relevant to the subject of this book and that will open the way for future research and debate on the legacy of Strauss. Governments fail to provide the public goods needed for development when its leaders knowingly and deliberately ignore sound technical advice or are unable to follow it, despite the best of intentions, because of political constraints. This report focuses on two forces—citizen engagement and transparency—that hold the key to solving government failures by shaping how political markets function. Citizens are not only queuing at voting booths, but are also taking to the streets and using diverse media to pressure, sanction and select the leaders who wield power within government, including by entering as contenders for leadership. This political engagement can function in highly nuanced ways within the same formal institutional context and across the political spectrum, from autocracies to democracies. Unhealthy political engagement, when leaders are selected and sanctioned on the basis of their provision of private benefits rather than public goods, gives rise to government failures. The solutions to these failures lie in fostering healthy political engagement within any institutional context, and not in circumventing or suppressing it. Transparency, which is citizen access to publicly available information about the actions of those in government, and the consequences of these actions, can play a crucial role by nourishing political engagement. Essays on the need for a more dynamic public philosophy in American politics. Why our belief in government by the people is unrealistic—and what we can do about it Democracy for Realists assails the romantic folk-theory at the heart of contemporary thinking about democratic politics and government, and offers a provocative alternative view grounded in the actual human nature of democratic citizens. Christopher Achen and Larry Bartels deploy a wealth of social-scientific evidence, including ingenious original analyses of topics ranging from abortion politics and budget deficits to the Great Depression and shark attacks, to show that the familiar ideal of thoughtful citizens steering the ship of state from the voting booth is fundamentally misguided. They demonstrate that voters—even those who are well informed and politically engaged—mostly choose parties and candidates on the basis of social identities and partisan loyalties, not political issues. They also show that voters adjust their policy views and even their perceptions of basic matters of fact to match those loyalties. When parties are roughly evenly matched, elections often turn on irrelevant or misleading considerations such as economic spurts or downturns beyond the incumbents' control; the outcomes are essentially random. Thus, voters do not control the course of public policy, even indirectly. Achen and Bartels argue that democratic theory needs to be founded on identity groups and political parties, not on the preferences of individual voters. Now with new analysis of the 2016 elections, Democracy for Realists provides a powerful challenge to conventional thinking, pointing the way toward a fundamentally different understanding of the realities and potential of democratic government. This book examines the significance of Kant's political philosophy in the context of contemporary philosophical and political debates. In the last few decades, Kantian specialists have increasingly manifested a purely exegetic and philological interest in Kant's oeuvre, while contemporary philosophers and scientists tend to use Kant with scant hermeneutical care, thus misrepresenting or

misunderstanding his positions. This volume countervails these tendencies by focusing more on specific themes of contemporary relevance in Kant's writings. It looks to Kant's political thought for insight on tackling issues such as freedom of speech, democracy and populism, intergenerational justice, economic inequality, money, poverty, international justice and gender/feminism. Featuring readings by well-known Kant specialists and emerging scholars with unorthodox approaches to Kant's philosophy, the volume fills a significant gap in the existing scholarship on the philosopher and his works. It will be of great interest to scholars and researchers of philosophy, politics and ethics. This work emphasizes the ethical, empirical, and prudential concerns of politics in a way that links chapters and effectively jump-starts student awareness. It aims to get students to question their assumptions and explore the impact of politics on citizens' daily lives. Trust has been the subject of empirical and theoretical inquiry in a range of disciplines, including sociology, economics, psychology, philosophy, public policy and political theory. The book approaches trust from a multi-disciplinary scope of inquiry. It explains why most existing definitions and theories of trust are inadequate. The book examines how trust evolved from a quality of personal relationships into a critical factor in political institutions and representation, and to an abstract and impersonal factor that applies now to complex systems, including monetary systems. It makes a distinctive contribution by recasting trust conceptually in dialectical and pragmatic terms, and reapplying the concept to our understanding of critical issues in politics and political economy. One of the biggest problems with modern democracy is that most of the public is usually ignorant of politics and government. Often, many people understand that their votes are unlikely to change the outcome of an election and don't see the point in learning much about politics. This may be rational, but it creates a nation of people with little political knowledge and little ability to objectively evaluate what they do know. In *Democracy and Political Ignorance*, Ilya Somin mines the depths of ignorance in America and reveals the extent to which it is a major problem for democracy. Somin weighs various options for solving this problem, arguing that political ignorance is best mitigated and its effects lessened by decentralizing and limiting government. Somin provocatively argues that people make better decisions when they choose what to purchase in the market or which state or local government to live under, than when they vote at the ballot box, because they have stronger incentives to acquire relevant information and to use it wisely. A bold new interpretation of Aristotelian thought is central to Bernard Yack's provocative new book. He shows that for Aristotle, community is a conflict-ridden fact of everyday life, as well as an ideal of social harmony and integration. From political justice and the rule of law to class struggle and moral conflict, Yack maintains that Aristotle intended to explain the conditions of everyday political life, not just, as most commentators assume, to represent the hypothetical achievements of an idealistic "best regime." By showing how Aristotelian ideas can provide new insight into our own political life, Yack makes a valuable contribution to contemporary discourse and debate. His work will excite interest among a wide range of social, moral, and political theorists. This anthology is intended to be used in Political Philosophy courses. It focuses on contemporary political problems, and it is intended to be paired with any of the numerous readers which are dedicated to the history of political philosophy. History, theory, and political problems are the three pillars of the political philosophy course. However, while the anthologies on the history of political philosophy are numerous, there are relatively few sources (and even fewer single sources) that focus on contemporary political problems. This book fills that gap, with the leading contemporary positions on school vouchers, government support for the arts, pornography, same sex marriage, drug legalization, gun control, terrorism, torture, capital punishment, affirmative action, Immigration, and the environment.

00 Pateman examines the notion of political obligation in relation to the liberal democratic state and presents a vision of participatory democracy as a means to effect a more satisfactory relationship between the citizen and the state. She offers a general assessment of liberal theory and an interpretation of all familiar arguments about political obligation and democratic consent. Pateman examines the notion of political obligation in relation to the liberal democratic state and presents a vision of participatory democracy as a means to effect a more satisfactory relationship between the citizen and the state. She offers a general assessment of liberal theory and an interpretation of all familiar arguments about political obligation and democratic consent. "A must-read for anyone concerned about the fate of contemporary democracies."—Steven Levitsky, co-author of *How Democracies Die* 2020 CHOICE Outstanding Academic Title

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 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. This critical study of the influential political theorist dispels popular myths and reveals the inner logic of his varied and notoriously complex writings. Political theorist Leo Strauss was unexpectedly thrust into the media spotlight for his alleged influence on neoconservative politics. With *The Truth about Leo Strauss*, Michael and Catherine Zuckert challenged the many claims and speculations about this complex thinker. Now, with *Leo Strauss and the Problem of Political Philosophy*, they offer a more comprehensive interpretation of Strauss's thought, using the many manifestations of the "problem of political philosophy" as their touchstone. Strauss, they argue, sought to restore political philosophy to its original Socratic form. This is demonstrated through his critique of positivism and historicism, two intellectual currents that undermined his Socratic project. The authors also explore Strauss's interpretation of both ancient and modern political philosophers, including Plato, Aristotle, Machiavelli, and Locke. Finally, they examine Strauss's thought in the context of the twentieth century, when his chief interlocutors were Schmitt, Husserl, Heidegger, and Nietzsche. *Leo Strauss and the Problem of Political Philosophy* is the most in-depth treatment of this often misunderstood thinker, examining his ideas across his long career. It reveals Strauss's overall intellectual project: to decode how ancient and modern theory attempted to solve the problem of political philosophy. And it shows why Strauss considered the ancient solution both philosophically and politically superior. This book introduces the student to active philosophical thinking about political ideas, offering a more stimulating approach to the subject than traditional chronological surveys. The first edition was hailed by *The Times Literary Supplement* as 'the best introduction to political philosophy for a long time'. This thoroughly revised second edition brings its coverage up-to-date for the 1990s, with material reorganised to be fully accessible for the beginner. "An annotated edition of John Dewey's work of democratic theory, first published in 1927. Includes a substantive introduction and bibliographical essay"--Provided by publisher. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Aristocratic opinions of democracy.--Popular government.--Some political and social aspects of the tariff.--Criminal politics.--"The economic man."--Idleness and immorality.--The duty of educated men in a democracy.--Who will pay the bills of socialism?--The political situation in 1896.--The real problems of democracy.--The expenditure of rich men This political theory textbook invites students to apply the concepts they encounter to real world politics. Each chapter includes a 2000 word case study to highlight the theories that have been discussed. A brilliant condemnation of political hobbyism—treating politics like entertainment—and a call to arms for well-meaning, well-informed citizens who consume

political news, but do not take political action. Who is to blame for our broken politics? The uncomfortable answer to this question starts with ordinary citizens with good intentions. We vote (sometimes) and occasionally sign a petition or attend a rally. But we mainly “engage” by consuming politics as if it’s a sport or a hobby. We soak in daily political gossip and eat up statistics about who’s up and who’s down. We tweet and post and share. We crave outrage. The hours we spend on politics are used mainly as pastime. Instead, we should be spending the same number of hours building political organizations, implementing a long-term vision for our city or town, and getting to know our neighbors, whose votes will be needed for solving hard problems. We could be accumulating power so that when there are opportunities to make a difference—to lobby, to advocate, to mobilize—we will be ready. But most of us who are spending time on politics today are focused inward, choosing roles and activities designed for our short-term pleasure. We are repelled by the slow-and-steady activities that characterize service to the common good. In *Politics Is for Power*, pioneering and brilliant data analyst Eitan Hersh shows us a way toward more effective political participation. Aided by political theory, history, cutting-edge social science, as well as remarkable stories of ordinary citizens who got off their couches and took political power seriously, this book shows us how to channel our energy away from political hobbyism and toward empowering our values. The study of politics seems endlessly beset by debates about method. At the core of these debates is a single unifying concern: should political scientists view themselves primarily as scientists, developing ever more sophisticated tools and studying only those phenomena to which such tools may fruitfully be applied? Or should they instead try to illuminate the large, complicated, untidy problems thrown up in the world, even if the chance to offer definitive explanations is low? Is there necessarily a tension between these two endeavours? Are some domains of political inquiry more amenable to the building up of reliable, scientific knowledge than others, and if so, how should we deploy our efforts? In this book, some of the world's most prominent students of politics offer original discussions of these pressing questions, eschewing narrow methodological diatribes to explore what political science is and how political scientists should aspire to do their work. Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy. Volume numbers determined from Scope of the guidelines, p. 12-13. 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. Civilization and Christianity depend heavily upon one another. There is no true civilization which is not religious; nor can there be a healthy religion among a populace which is not supported by civilization. Today, too many Christians see no inconsistency in the juxtaposition of a private religion and an irreligious society, nor do they perceive how ruinous this is for both society and religion. But how are society and religion to be joined without either making religion a tool of the secular power, or the secular power a tool of religion? The problem of social order is the question of what holds complex and diverse societies together. Today, this question has become increasingly urgent in the world. Yet our ability to ask and answer the question in a helpful way is constrained by the intellectual legacy through which the question has been handed down to us. In this impressive, erudite study, Henrik Enroth describes and analyzes how the problem of social order has shaped concept formation, theory, and normative arguments in political science. The book covers a broad range of influential thinkers and theories throughout the history of political science, from the early twentieth century onwards. Social order has long been a presupposition for inquiry in political science; now we face the challenge of turning it into an object of inquiry. In a campaign for state or local office these days, you’re as likely today to hear accusations that an opponent advanced Obamacare or supported Donald Trump as you are to hear about issues affecting the state or local community. This is because American political behavior has become substantially more nationalized. American voters are far more engaged with and knowledgeable about what’s happening in Washington, DC, than in similar messages whether they are in the South, the Northeast, or the Midwest. Gone are the days when all politics was local. With *The Increasingly United States*, Daniel J. Hopkins explores this trend and its implications for the American political system. The change is significant in part

because it works against a key rationale of America's federalist system, which was built on the assumption that citizens would be more strongly attached to their states and localities. It also has profound implications for how voters are represented. If voters are well informed about state politics, for example, the governor has an incentive to deliver what voters—or at least a pivotal segment of them—want. But if voters are likely to back the same party in gubernatorial as in presidential elections irrespective of the governor's actions in office, governors may instead come to see their ambitions as tethered more closely to their status in the national party. First published in 1973. Few concepts in the modern age have created more controversy in the discussion of social, moral, and political issues than that of ideology. Ever since the term was coined by Destutt de Tracy to refer to a scientific study of the origin of ideas, its meaning has undergone a series of mutation, until we have reached the stage where ideology can now be used to refer to almost any organized body of beliefs. Amidst these changes in the meaning of the term certain common preoccupations are detectable and certain fundamental problems remain. Is human reason capable of comprehending reality 'as it is'? Or is its approach necessarily influenced by the thinker's values, personal or class interests and personal or social prejudices? Is human reason a culturally neutral instrument or a socially acquired capacity that is unconsciously shaped by a particular historical age or society or class? There are fundamental problems too concerning the internal structure and rationale of specific ideologies such as conservatism, pluralism, and apartheid. This title will be of great interest to students of philosophy and politics. A substantive alternative to typical issues texts-which cover too many issues, too superficially-this intriguing and comprehensive text offers a more in-depth and coherent approach to contemporary policy problems and solutions. It provides a conceptual framework in which students can become comfortable actually doing policy analysis, and in learning skills beyond reading about certain political issues. Students not only learn the context, status, and prospects of issues confronting the U.S. government, but also see how these issues now cross our domestic borders into a global realm. This political theory textbook invites students to apply the concepts they encounter to real world politics. Each chapter includes a 2,000 word case study to highlight the theories that have been discussed. How do issues end up on the agenda? Why do lawmakers routinely invest in program oversight and broad policy development? What considerations drive legislative policy change? For many, Congress is an institution consumed by partisan bickering and gridlock. Yet the institution's long history of addressing significant societal problems - even in recent years - seems to contradict this view. Congress and the Politics of Problem Solving argues that the willingness of many voters to hold elected officials accountable for societal conditions is central to appreciating why Congress responds to problems despite the many reasons mustered for why it cannot. The authors show that, across decades of policy making, problem-solving motivations explain why bipartisanship is a common pattern of congressional behavior and offer the best explanation for legislative issue attention and policy change. Explore the increased need for marketing within the political arena Current Issues in Political Marketing presents up-to-date theory and research findings from academics working in political science, advertising, and management, and guidance from successful practitioners who know what it takes to make a nonprofit organization stand out i

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