Do religious arguments have a public role in the post-9/11 world? Can we hold democracy together despite fractures over moral issues? Are there moral limits on the struggle against terror? Asking how the citizens of modern democracy can reason with one another, this book carves out a controversial position between those who view religious voices as an anathema to democracy and those who believe democratic society is a moral wasteland because such voices are not heard. Drawing inspiration from Whitman, Dewey, and Ellison, Jeffrey Stout sketches the proper role of religious discourse in a democracy. He discusses the fate of virtue, the legacy of racism, the moral issues implicated in the war on terrorism, and the objectivity of ethical norms. Against those who see no place for religious reasoning in the democratic arena, Stout champions a space for religious voices. But against increasingly vocal antiliberal thinkers, he argues that modern democracy can provide a moral vision and has made possible such moral achievements as civil rights precisely because it allows a multitude of claims to be heard. Stout's distinctive pragmatism reconfigures the disputed area where religious thought, political theory, and philosophy meet. Charting a path beyond the current impasse between secular liberalism and the new traditionalism, Democracy and Tradition asks whether we have the moral strength to continue as a democratic people as it invigorates us to retrieve our democratic virtues from very real threats to their practice.

Written by the preeminent democratic theorist of our time, this book explains the nature, value, and mechanics of democracy. In a new introduction to this Veritas edition, Ian Shapiro considers how Dahl would respond to the ongoing challenges democracy faces in the modern world. "Within the liberal democratic camp there is considerable controversy about exactly how to define democracy. Probably the most influential voice among contemporary political scientists in this debate has been that of Robert Dahl."--Marc Plattner, New York Times "An excellent introduction for novices, as well as a trusty handbook for experts and political science mavens."--Publishers Weekly

From the theory of ‘deliberative democracy’ to the politics of the ‘third way’, the present Zeitgeist is characterized by attempts to deny what Chantal Mouffe contends is the inherently conflictual nature of democratic politics. Far from being signs of progress, such ideas constitute a serious threat to democratic institutions. Taking issue with John Rawls and Jürgen Habermas on one side, and the political tenets of Blair, Clinton and Schröder on the other,
Mouffe brings to the fore the paradoxical nature of modern liberal democracy in which the category of the ‘adversary’ plays a central role. She draws on the work of Wittgenstein, Derrida, and the provocative theses of Carl Schmitt, to propose a new understanding of democracy which acknowledges the ineradicability of antagonism in its workings.

The idea of finding a 'third way' in politics has become a focus of discussion across the world. Political leaders, in the US, Europe, Asia and Latin America claim to be following its principles. Yet the notion has also attracted much criticism. Some say it is an empty concept without any real content. Critics from the more traditional left argue that it is a betrayal of left-wing ideals. Anthony Giddens's The Third Way (Polity Press, 1998) is regarded by many as the key text of third way politics. Translated into twenty-five languages, it has shaped the development of the third way. In this new book Giddens responds to the critics, and further develops the ideas set out in his earlier volume. Far from being unable to deal with inequalities of wealth and power, he shows, third way politics offers the only feasible approach to these issues. The work is indispensable for anyone who wants to understand the most important political debate going on today. Anthony Giddens is the Director of the London School of Economics and Political Science. He is the author or editor of over thirty books. His previous works, especially Beyond Left and Right (Polity Press, 1994) have influenced debates about the future of social democracy in many countries across the world. Frequently referred to in the UK as Tony Blair's guru, Giddens has made a strong impact on the evolution of New Labour.

In 2008, the collapse of the US financial system plunged the economy into the worst economic downturn since the Great Depression. In its aftermath, the financial crisis pushed to the forefront fundamental moral and institutional questions about how we govern the modern economy. What are the values that economic policy ought to prioritize? What institutions do we trust to govern complex economic dynamics? Much of popular and academic debate revolves around two competing approaches to these fundamental questions: laissez-faire defenses of self-correcting and welfare-enhancing markets on the one hand, and managerialist turns to the role of insulated, expert regulation in mitigating risks and promoting growth on the other. In Democracy Against Domination, K. Sabeel Rahman offers an alternative vision for how we should govern the modern economy in a democratic society. Drawing on a rich tradition of economic reform rooted in the thought and reform politics of early twentieth century progressives like John Dewey and Louis Brandeis, Rahman argues that the fundamental moral challenge of economic governance today is two-fold: first, to counteract the threats of economic domination whether in the form of corporate power or inequitable markets; and second, to do so by expanding the capacity of citizens themselves to exercise real political power in economic policymaking. This normative framework in turn suggests a very different way of understanding and addressing major economic governance issues of the post-crisis era, from the challenge of too-big-to-fail financial firms, to the dangers of regulatory capture and regulatory reform. Synthesizing a range of insights from history to political theory to public policy, Democracy Against Domination offers an exciting reinterpretation of progressive economic thought; a fresh normative approach to democratic theory; and an urgent hope for realizing a more equitable and democraticallyaccountable economy through practical reforms in our policies and regulatory institutions.

A much-anticipated guide to saving democracy, from one of our most essential political thinkers. Everyone knows that democracy is in trouble, but do we know what democracy actually is? Jan-Werner Müller, author of the widely translated and acclaimed What Is Populism?, takes us back to basics in Democracy Rules. In this short, elegant volume, he explains how democracy is founded not just on liberty and equality, but also on uncertainty. The latter will sound unattractive at a time when the pandemic has created unbearable uncertainty for so many. But it is crucial for ensuring democracy’s dynamic and creative character, which remains one of its signal advantages over authoritarian alternatives that seek to render politics (and individual citizens)
completely predictable. Müller shows that we need to re-invigorate the intermediary institutions that have been deemed essential for democracy’s success ever since the nineteenth century: political parties and free media. Contrary to conventional wisdom, these are not spent forces in a supposed age of post-party populist leadership and post-truth. Müller suggests concretely how democracy’s critical infrastructure of intermediary institutions could be renovated, re-empowering citizens while also preserving a place for professionals such as journalists and judges. These institutions are also indispensable for negotiating a democratic social contract that reverses the secession of plutocrats and the poorest from a common political world.

In what is widely considered the most influential book ever written by Walter Lippmann, the late journalist and social critic provides a fundamental treatise on the nature of human information and communication. The work is divided into eight parts, covering such varied issues as stereotypes, image making, and organized intelligence. The study begins with an analysis of "the world outside and the pictures in our heads", a leitmotif that starts with issues of censorship and privacy, speed, words, and clarity, and ends with a careful survey of the modern newspaper. Lippmann’s conclusions are as meaningful in a world of television and computers as in the earlier period when newspapers were dominant. Public Opinion is of enduring significance for communications scholars, historians, sociologists, and political scientists.

All over the world democratic reforms have brought power to the people - but under conditions where the people have little opportunity to think about the power that they exercise. Do we want a democracy inspired by Madison or by Madison Avenue? A democracy animated by deliberation or by manipulation? This book examines each of the principal democratic theories and makes the case for a democracy in which the people offer informed judgments about politics or policy. It then goes on to show how this form of democracy can be made a reality. When the People Speak describes deliberative democracy projects conducted by the author with various collaborators in the US, China, Britain, Denmark, Australia, Italy, Bulgaria, Northern Ireland, and in the entire European Union. These projects have resulted in the massive expansion of wind power in Texas, the building of sewage treatment plants in China, the crafting of budget solutions in a region in Italy, and greater mutual understanding between Catholics and Protestants in Northern Ireland. Critics of deliberative democracy say that it will privilege the more educated or that the public is incompetent when it comes to understanding policy issues, and should not be consulted. Others argue that it will increase polarization. Fishkin offers rebuttals for each of these arguments. Combining theory and practice he shows how a more deliberative politics is both practical and compelling.

From India to Turkey, from Poland to the United States, authoritarian populists have seized power. Two core components of liberal democracy--individual rights and the popular will--are at war, putting democracy itself at risk. In plain language, Yascha Mounk describes how we got here, where we need to go, and why there is little time left to waste.

Liberals blame the retreat of the liberal world order on populists at home and authoritarian leaders abroad. Only liberalism, so they claim, can defend the rules-based international system against demagogy, corruption and nationalism. This provocative book contends that the liberal world order is illiberal and undemocratic – intolerant about the cultural values of ordinary people in the West and elsewhere while concentrating power in the hands of unaccountable Western elites and Western-dominated institutions. Under the influence of contemporary liberalism, the international system is fuelling economic injustice, social fragmentation and a worldwide “culture war” between globalists and nativists. Liberals, far from defending rules, have broken international law and imposed their version of market fundamentalism and democracy promotion by military means. Liberal “civilisation” has fuelled resentment across the
world by imposing a narrow worldview that pits cultures against one another. To avoid a descent into a violent culture clash, this book proposes radical ideas for international order that take the form of cultural commonwealths – social bonds and crossborder cultural ties on which international trust and cooperation depends. The book’s defence of an older order against both liberals and nationalists will speak to all readers trying to understand our age of anger. This book will be of key interest to scholars, students and readers of liberalism, political theory and democracy, and more broadly to comparative politics and international relations.

A BEST BOOK OF THE YEAR by The Washington Post and The Financial Times • "How did our democracy go wrong? This extraordinary document is Applebaum's answer." —Timothy Snyder, author of On Tyranny

A Pulitzer Prize–winning historian explains, with electrifying clarity, why elites in democracies around the world are turning toward nationalism and authoritarianism. From the United States and Britain to continental Europe and beyond, liberal democracy is under siege, while authoritarianism is on the rise. In Twilight of Democracy, Anne Applebaum, an award-winning historian of Soviet atrocities who was one of the first American journalists to raise an alarm about antidemocratic trends in the West, explains the lure of nationalism and autocracy. In this captivating essay, she contends that political systems with radically simple beliefs are inherently appealing, especially when they benefit the loyal to the exclusion of everyone else. Elegantly written and urgently argued, Twilight of Democracy is a brilliant dissection of a world-shaking shift and a stirring glimpse of the road back to democratic values.

In this prize-winning book, one of the most prominent political theorists of our time makes a major statement about what democracy is and why it is important. Robert Dahl examines the most basic assumptions of democratic theory, tests them against the questions raised by its critics, and recasts the theory of democracy into a new and coherent whole. He concludes by discussing the directions in which democracy must move if advanced democratic states are to exist in the future. “When Robert Dahl speaks about democracy, everyone should listen. With Democracy and Its Critics Dahl has produced a work destined to become another classic.”—Lucian W. Pye, American Political Science Review “In this magisterial work [Dahl]… describe[s] what democracy means…; why our own democracy is still deeply flawed; and how we could reform it…. A work of extraordinary intelligence and, what is even rarer, a work of extraordinary wisdom.”—Robert N. Bellah, New York Times Book Review

In this prize-winning book, one of the most prominent political theorists of our time makes a major statement about what democracy is and why it is important. Robert Dahl examines the most basic assumptions of democratic theory, tests them against the questions raised by its critics, and recasts the theory of democracy into a new and coherent whole. He concludes by discussing the direction in which democracy must move if advanced democratic states are to exist in the future.

Individual decision making can often be wrong due to misinformation, impulses, or biases. Collective decision making, on the other hand, can be surprisingly accurate. In Democratic Reason, Hélène Landemore demonstrates that the very factors behind the superiority of collective decision making add up to a strong case for democracy. She shows that the processes and procedures of democratic decision making form a cognitive system that ensures that decisions taken by the many are more likely to be right than decisions taken by the few. Democracy as a form of government is therefore valuable not only because it is legitimate and just, but also because it is smart. Landemore considers how the argument plays out with respect to two main mechanisms of democratic politics: inclusive deliberation and majority rule. In deliberative settings, the truth-tracking properties of deliberation are enhanced more by
inclusiveness than by individual competence. Landemore explores this idea in the contexts of representative democracy and the selection of representatives. She also discusses several models for the "wisdom of crowds" channeled by majority rule, examining the trade-offs between inclusiveness and individual competence in voting. When inclusive deliberation and majority rule are combined, they beat less inclusive methods, in which one person or a small group decide. Democratic Reason thus establishes the superiority of democracy as a way of making decisions for the common good.

Can defensive efforts that curtail rights of participation of antidemocratic movements be consistent with democratic values? In this collection of essays, scholars from across politics, philosophy and law address the unresolved practical and theoretical questions concerning democracy and extremism.

The political discontent or malaise that typifies most modern democracies is mainly caused by the widely shared feeling that the political freedom of citizens to influence the development of their society and, related to this, their personal life, has become rather limited. We can only address this discontent when we rehabilitate politics, the deliberate, joint effort to give direction to society and to make the best of ourselves. In Pluralism, Democracy and Political Knowledge, Hans Blokland examines this challenge via a critical appraisal of the pluralist conception of politics and democracy. This conception was formulated by, above all, Robert A. Dahl, one of the most important political scholars and democratic theorists of the last half century. Taking his work as the point of reference, this book not only provides an illuminating history of political science, told via Dahl and his critics, it also offers a revealing analysis as to what progress we have made in our thinking on pluralism and democracy, and what progress we could make, given the epistemological constraints of the social sciences. Above and beyond this, the development and the problems of pluralism and democracy are explored in the context of the process of modernization. The author specifically discusses the extent to which individualization, differentiation and rationalization contribute to the current political malaise in those countries which adhere to a pluralist political system.

In this witty and provocative study of democracy and its critics, Charles Willard debunks liberalism, arguing that its exaggerated ideals of authenticity, unity, and community have deflected attention from the pervasive incompetence of "the rule of experts." He proposes a ground of communication that emphasizes common interests rather than narrow disputes. The problem of "unity" and the public sphere has driven a wedge between libertarians and communitarians. To mediate this conflict, Willard advocates a shift from the discourse of liberalism to that of epistemics. As a means of organizing the ebb and flow of consensus, epistemics regards democracy as a family of knowledge problems—as ways of managing discourse across differences and protecting multiple views. Building a bridge between warring peoples and warring paradigms, this book also reminds those who presume to instruct government that they are obliged to enlighten it, and that to do so requires an enlightened public discourse.
have already passed the first one. Drawing on decades of research and a wide range of historical and global examples, from 1930s Europe to contemporary Hungary, Turkey, and Venezuela, to the American South during Jim Crow, Levitsky and Ziblatt show how democracies die—and how ours can be saved. Praise for How Democracies Die “What we desperately need is a sober, dispassionate look at the current state of affairs. Steven Levitsky and Daniel Ziblatt, two of the most respected scholars in the field of democracy studies, offer just that.”—The Washington Post “Where Levitsky and Ziblatt make their mark is in weaving together political science and historical analysis of both domestic and international democratic crises; in doing so, they expand the conversation beyond Trump and before him, to other countries and to the deep structure of American democracy and politics.”—Ezra Klein, Vox “If you only read one book for the rest of the year, read How Democracies Die. . . .This is not a book for just Democrats or Republicans. It is a book for all Americans. It is nonpartisan. It is fact based. It is deeply rooted in history. . . . The best commentary on our politics, no contest.”—Michael Morrell, former Acting Director of the Central Intelligence Agency (via Twitter) “A smart and deeply informed book about the ways in which democracy is being undermined in dozens of countries around the world, and in ways that are perfectly legal.”—Fareed Zakaria, CNN

The EU referendum in the UK and Trump’s victory in the USA sent shockwaves through our democratic systems. In Democracy and Its Crisis A. C. Grayling investigates why the institutions of representative democracy seem unable to hold up against forces they were designed to manage, and why it matters. First he considers those moments in history when the challenges we face today were first encountered and what solutions were found. Then he lays bare the specific threats facing democracy today. The paperback edition includes new material on the reforms that are needed to make our system truly democratic.

“Continuing his career-long exploration of modern democracy, Dahl addresses a question that has long vexed students of political theory: the place of independent organizations, associations, or special interest groups within the democratic state.”—The Wilson Quarterly “There is probably no greater expert today on the subject of democratic theory than Dahl….His proposal for an ultimate adoption here of a ‘decentralized socialist economy,’ a system primarily of worker ownership and control of economic production, is daring but rational, reflecting his view that economic inequality seems destined to become the major issue here it historically has been in Europe.”—Library Journal “Dahl reaffirms his commitment to pluralist democracy while attempting to come to terms with some of its defects.”—Laura Greyson, Worldview “Anyone who is interested in these issues and who makes the effort the book requires will come away the better for it. And more. He will receive an explanation for our current difficulties that differs considerably from the explanation for our current difficulties that differs considerably from the explanation offered by the Reagan administration, and a prescription for the future which differs fundamentally from the nostrums emanating from the White House.”—Dennis Carrigan, The (Louisville, Kentucky) Courier-Journal

Democratic institutional forms and processes are increasingly widespread in Africa as dictatorial regimes have been forced to give way as a result of popular mobilization and external donor pressure. However the premises of the African scholars whose empirical research and analytical explorations are included in this volume are that democratic form and democratic substance are two different things; Western-derived institutional forms are neither necessarily the most appropriate nor the most practical in the current African context; and rooting democratic norms in the political cultures of African polities raises socio-cultural issues with which political scientists must engage. This book explores various critical questions in the context of particular elections and particular countries as diverse as Ghana, Nigeria, Kenya, the Congo, Cameroon and the Central African Republic. They include the
continuing impact of police state apparatuses following democratic transition; factors influencing African voters' attitudes and behaviour; the impact of incumbency on electoral competition; women's electoral participation; the phenomenon of often very limited party programmatic choice in the context of huge social diversity and multi-party competition; and the controversial issues around the transplantation of liberal democratic institutions. Underlying these issues is the fundamental question of whether democratic processes as currently practised in Africa are really making any significant difference to the African struggle for economic, social and cultural progress. This volume is valuable for the original perspectives of its African contributors; the issues it explores; and the concrete democratic experiences it analyses; and the challenges it makes to the existing concepts, paradigms and practices of liberal democracy.

When do governments merit our allegiance, and when should they be denied it? Ian Shapiro explores this most enduring of political dilemmas in this innovative and engaging book. Building on his highly popular Yale courses, Professor Shapiro evaluates the main contending accounts of the sources of political legitimacy. Starting with theorists of the Enlightenment, he examines the arguments put forward by utilitarians, Marxists, and theorists of the social contract. Next he turns to the anti-Enlightenment tradition that stretches from Edmund Burke to contemporary post-modernists. In the last part of the book Shapiro examines partisans and critics of democracy from Plato’s time until our own. He concludes with an assessment of democracy’s strengths and limitations as the font of political legitimacy. The book offers a lucid and accessible introduction to urgent ongoing conversations about the sources of political allegiance.

The Parliament is the visible face of democracy in India. It is the epicentre of political life, public institutions of great verve, and a regime of Rights. In a first-of-its-kind study, this book delves into the lived experience of the Indian Parliament by focusing on three distinct phases—the 1950s, the 1970s, and the 1990s and beyond. The authors argue against the widely held notion of its ongoing decline, and demonstrate how it has repeatedly, and successfully, responded to India’s changing needs in six decades of existence. This comprehensive and authoritative study examines the changing social composition and differing modes of representation that make up the Lok Sabha and critically explores its relation with the Rajya Sabha. Developments in the institutional complex of the Parliament, including the functioning of the Opposition and the Speaker are traced over time, along with the processes of legislation and accountability. Major debates in the House are scrutinized, and much of the analysis is based on empirical data gathered from surveys circulated among prominent politicians and public intellectuals. It also addresses the intricate issue of relations between the Judiciary and the Parliament. In its in-depth focus on the Lok Sabha, the volume highlights the way the Parliament has come to encompass India's proverbial diversity. It especially demonstrates the route this institution has taken to engage with fractious issues of diverging linguistic and regional demands.

A bracingly provocative challenge to one of our most cherished ideas and institutions Most people believe democracy is a uniquely just form of government. They believe people have the right to an equal share of political power. And they believe that political participation is good for us—it empowers us, helps us get what we want, and tends to make us smarter, more virtuous, and more caring for one another. These are some of our most cherished ideas about democracy. But Jason Brennan says they are all wrong. In this trenchant book, Brennan argues that democracy should be judged by its results—and the results are not good enough. Just as defendants have a right to a fair trial, citizens have a right to competent government. But democracy is the rule of the ignorant and the irrational, and it all too often falls short. Furthermore, no one has a fundamental right to any share of political power, and exercising political power does most of us little good. On the contrary, a wide range of social science research shows that political participation and democratic
deliberation actually tend to make people worse—more irrational, biased, and mean. Given this grim picture, Brennan argues that a new system of
government—epistocracy, the rule of the knowledgeable—may be better than democracy, and that it's time to experiment and find out. A challenging critique
of democracy and the first sustained defense of the rule of the knowledgeable, Against Democracy is essential reading for scholars and students of politics
across the disciplines. Featuring a new preface that situates the book within the current political climate and discusses other alternatives beyond epistocracy,
Against Democracy is a challenging critique of democracy and the first sustained defense of the rule of the knowledgeable.

The final collection of writings by the late intellectual and author of Culture and Imperialism emphasizes the importance of humanism in today's complex,
dangerous, and high-tech world, explaining why humanistic values and democratic principles are essential in an era of heightened animosity, aggression,
and violence.

The idea of finding a 'third way' in politics has been widely discussed over recent months - not only in the UK, but in the US, Continental Europe and Latin
America. But what is the third way? Supporters of the notion haven't been able to agree, and critics deny the possibility altogether. Anthony Giddens shows
that developing a third way is not only a possibility but a necessity in modern politics.

In this provocative book, one of our most eminent political scientists questions the extent to which the American Constitution furthers democratic goals.
Robert Dahl reveals the Constitution's potentially antidemocratic elements and explains why they are there, compares the American constitutional system to
other democratic systems, and explores how we might alter our political system to achieve greater equality among citizens. In a new chapter for this second
edition, he shows how increasing differences in state populations revealed by the Census of 2000 have further increased the veto power over constitutional
amendments held by a tiny minority of Americans. He then explores the prospects for changing some important political practices that are not prescribed by
the written Constitution, though most Americans may assume them to be so.

In this book, the eminent psychoanalyst Leonard Shengold looks at why some people are resistant to change, even when it seems to promise a change for
the better. Drawing on a lifetime of clinical experience as well as wide readings of world literature, Shengold shows how early childhood relationships with
parents can lead to a powerful conviction that change means loss. Dr. Shengold, who is well known for his work on the lasting affects of childhood trauma
and child abuse in such seminal books as Soul Murder and Soul Murder Revisited, continues his exploration into the consequences of early psychological
injury and loss. In the examples of his patients and in the lives and work of such figures as Edna St. Vincent Millay, William Wordsworth, and Henrik
Ibsen, Shengold looks at the different ways in which unconscious impressions connected with early experiences and fantasies about parents are integrated
into individual lives. He shows the difficulties he encounters with his patients in raising these memories to the conscious level where they can be known
and owned; and he also shows, in his survey of literary figures, how these memories can become part of the creative process. Haunted by Parents offers a
deeply humane reflection on the values and limitations of therapy, on memory and the lingering effects of the past, and on the possibility of recognizing the
promise of the future.

No other country in the world evokes such contrasting sentiments as the United States of America. This is not new, but it has become particularly virulent
in recent years. The reason is simple: after the end of the cold war America has remained the only super power in the world. Or rather, it has become a veritable hyper–power without apparent limits to the exercise of its power. The fate of the world lies in large part in its hands. This book analyses the most widespread criticisms of American democracy namely, that it is plebiscitary, devoid of voters, unduly favours the rich, and imperial. It shows that these criticisms fail to hit the mark. Yet even if its vices are fewer and different from what its critics often claim, American democracy cannot be read as an exemplary catalogue of virtues, as its apologists would have it. Resting on contradictions rather than coherence, American democracy cannot be seen as a model and even less as an ideology. Rather it should be understood as a method. Clearing away the misunderstandings and prejudices that cloud contemporary debates about America, this book brings out with exceptional clarity the strengths as well as the weaknesses of the American democratic experience. In a century when no country can hope to escape from the influence of American power, it is vital to understand both.

Democracy is struggling in America--by now this statement is almost cliché. But what if the country is no longer a democracy at all? In Democracy Incorporated, Sheldon Wolin considers the unthinkable: has America unwittingly morphed into a new and strange kind of political hybrid, one where economic and state powers are conjoined and virtually unbridled? Can the nation check its descent into what the author terms "inverted totalitarianism"?

Wolin portrays a country where citizens are politically uninterested and submissive--and where elites are eager to keep them that way. At best the nation has become a "managed democracy" where the public is shepherded, not sovereign. At worst it is a place where corporate power no longer answers to state controls. Wolin makes clear that today's America is in no way morally or politically comparable to totalitarian states like Nazi Germany, yet he warns that unchecked economic power risks verging on total power and has its own unnerving pathologies.

Wolin examines the myths and mythmaking that justify today's politics, the quest for an ever-expanding economy, and the perverse attractions of an endless war on terror. He argues passionately that democracy's best hope lies in citizens themselves learning anew to exercise power at the local level. Democracy Incorporated is one of the most worrying diagnoses of America's political ills to emerge in decades. It is sure to be a lightning rod for political debate for years to come. Now with a new introduction by Pulitzer Prize–winning journalist Chris Hedges, Democracy Incorporated remains an essential work for understanding the state of democracy in America.

Originally published in 1989, a guide for students coming for the first time to the study of democracy, who often find it difficult to trace the development of the idea and to place it in historical context. In this accessible and informative text, Jon Roper introduces the reader to arguments for and against criticisms of the concept of democracy. He does so through examination of the statements and writings of major nineteenth-century politicians and philosophers, in the United States and the United Kingdom.

There are few better examples of analysis - the critical thinking skill of understanding how an argument is built - than Robert Dahl's Democracy and its Critics. In this work, the American political theorist closely analyzes the democratic political system and then evaluates whether the arguments that are in favor of it are, in fact, rigorous. Dahl sets out to describe democracy's merits and problems, asking if it really is the worthwhile political system we believe it to be. Knowing that the idea of democracy is now almost universally popular, his detailed analysis leads him to look at a number of regimes that claim to be democratic but do not, in truth, practice democracy. But Dahl is not only interested in uncovering uncomfortable truths. He goes further and creates a set of standards by which we can all decide whether a country really is democratic. Dahl's analysis of the evidence leads him to conclude that the following criteria must be met for a regime to be considered truly democratic: elected officials control policy-making; there are free and fair elections of officials; everyone must have a right to vote; everyone has the right to run for office; there is freedom of speech; alternative information is available; and people can
form free, independent political groups.

Rainer Baubock is the world's leading theorist of transnational citizenship. He opens this volume with a question that is crucial to our thinking on citizenship in the twenty-first century: who has a claim to be included in a democratic political community? Baubock's answer addresses the major theoretical and practical issues of the forms of citizenship and access to citizenship in different types of polity, the specification and justification of rights of non-citizen immigrants as well as non-resident citizens, and the conditions under which norms governing citizenship can legitimately vary. This argument is challenged and developed in responses by Joseph Carens, David Miller, Iseult Honohan, Will Kymlicka and Sue Donaldson, David Owen and Peter J. Spiro. In the concluding chapter, Baubock replies to his critics.

Americans often complain about the operation of their government, but scholars have never developed a complete picture of people's preferred type of government. In this provocative and timely book, Hibbing and Theiss-Morse, employing an original national survey and focus groups, report the governmental procedures Americans desire. Contrary to the prevailing view that people want greater involvement in politics, most citizens do not care about most policies and therefore are content to turn over decision-making authority to someone else. People's wish for the political system is that decision makers be empathetic and, especially, non-self-interested, not that they be responsive and accountable to the people's largely nonexistent policy preferences or, even worse, that the people be obligated to participate directly in decision making. Hibbing and Theiss-Morse conclude by cautioning communitarians, direct democrats, social capitalists, deliberation theorists, and all those who think that greater citizen involvement is the solution to society's problems.

Robert Dahl's Preface helped launch democratic theory fifty years ago as a new area of study in political science, and it remains the standard introduction to the field. Exploring problems that had been left unsolved by traditional thought on democracy, Dahl here examines two influential models—the Madisonian, which represents prevailing American doctrine, and its recurring challenger, populist theory—arguing that they do not accurately portray how modern democracies operate. He then constructs a model more consistent with how contemporary democracies actually function, and, in doing so, develops some original views of popular sovereignty and the American constitutional system.

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In current political debate, liberalism and nationalism are often portrayed as one another's enemies. In contrast liberal nationalists believe that the tolerance
and relative openness of liberal societies depends on the unifying force of a shared national identity. This multidisciplinary book explores the different forms that national identities can take, as well as their political consequences, drawing not only on philosophy but also on political science and psychology. It argues that a liberal national identity must be cultural, rather than ethnic or merely civic, and examines the challenges involved in integrating immigrants, dual nationals, and other minorities into the national community.

Examines two opposing world-views of progress within Western civilization

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