

# **PRACTICE JUDGMENT AND THE CHALLENGE OF MORAL AND POLITICAL DISAGREEMENT A PRAGMATIST ACCOUNT PDF FILE**

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## **Practice Judgment And The Challenge Of Moral And Political Disagreement A Pragmatist Account Introduction**

### **Practice, Judgment, and the Challenge of Moral and Political Disagreement**

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

### **Knowing Democracy – A Pragmatist Account of the Epistemic Dimension in Democratic Politics**

How can we justify democracy's trust in the political judgments of ordinary people? In *Knowing Democracy*, Michael Räber situates this question between two dominant alternative paradigms of thinking about the reflective qualities of democratic life: on the one hand, recent epistemic theories of democracy, which are based on the assumption that political participation promotes truth, and, on the other hand, theories of political judgment that are indebted to Hannah Arendt's aesthetic conception of political judgment. By foregrounding the concept of political judgment in democracies, the book shows that a democratic theory of political judgments based on John Dewey's pragmatism can navigate the shortcomings of both these paradigms. While epistemic theories are overly and narrowly rationalistic and Arendtian theories are overly aesthetic, the neo-Deweyan conception of political judgment proposed in this book suggests a third path that combines the rationalist and the aesthetic elements of political conduct in a way that goes beyond a merely epistemic or a merely aesthetic conception of political judgment in democracy. The justification for democracy's trust in ordinary people's political judgments, Räber argues, resides in an egalitarian conception of democratic inquiry that blends the epistemic and the aesthetic aspects of the making of political judgments. By offering a rigorous scholarly analysis of the epistemic and aesthetic foundations of democracy from a pragmatist perspective, *Knowing Democracy* contributes to the current debates in political epistemology and aesthetics and politics, both of which ask about the appropriate reflective and experiential

circumstances of democratic politics. The book brings together for the first time debates on epistemic democracy, aesthetic judgment and those on pragmatist social epistemology, and establishes an original pragmatist conception of epistemic democracy.

## **Pragmatism and the Wide View of Democracy**

The aim of this book is to provide a fresh, wider, and more compelling account of democracy than the one we usually find in conventional contemporary political theory. Telling the story of democracy as a broad societal project rather than as merely a political regime, Frega delivers an account more in tune with our everyday experience and ordinary intuitions, bringing back into political theory the notion that democracy denotes first and foremost a form of society, and only secondarily a specific political regime. The theoretical shift accomplished is major. Claiming that such a view of democracy is capable of replacing the mainstream categories of justice, freedom and non-domination in their hegemonic function of all-encompassing political concepts, Frega then argues for democracy as the broader normative framework within which to rethink the meaning and forms of associated living in all spheres of personal, social, economic, and political life. Drawing on diverse traditions of American pragmatism and critical theory, as well as tackling political issues which are at the core of contemporary theoretical debates, this book invites a rethinking of political theory to one more concerned with the political circumstances of social life, rather than remaining confined in the narrowly circumscribed space of a theory of government.

## **Pragmatism and Political Crisis Management**

p.p1 {margin: 0.0px 0.0px 0.0px 0.0px; font: 10.0px Arial} Crisis management has become one of the core challenges facing governments, but successful crisis response depends on effective public leadership. Building on insights from Pragmatist philosophy, this deeply nuanced book provides guidance and direction for public leaders tackling the most challenging tasks of the 21st century.

## **Dewey's Philosophy of Science**

This monograph presents a unitary account of Dewey's philosophy of science and demonstrates the relevance for contemporary debates. The book is written from a theoretical angle and explains Dewey's via on Experience, Language, Inquiry, Construction and Realism. Via taking this route the book addresses key philosophical problems - such as the nature of language, the idea of experience, the notion of logical constructivism, the criticism of representationalism and the nature of scientific practices. John Dewey (1859-1952) is one of the most representative philosophers of the United States. He is well known for his work in education, psychology and social reform and one of the primary figures associated with the philosophy of pragmatism. His Philosophy of Science underwent a period of almost total unpopularity and neglect. In recent times, however, as a consequence of the strong pragmatist renaissance we are now witnessing, Dewey's philosophy of science has attracted new attention. This book presents for the first time a comprehensive overview of Dewey's philosophy of science and will be of interest to scholars working in nineteenth and twentieth century philosophy of science and on the relationship between Pragmatism and Logical Empiricism.

## **Practical Action**

This book delineates a pluralist and dynamic model of practical action which thoughtfully takes into account the reflexive conception of agency that is, by and large, prevailing in current social sciences research. Such a model will challenge the one the cognitive sciences have rather successfully imposed on our understanding of the relationship between knowledge and action. To make this model available, the book compares Wittgenstein's theses on knowing, the pragmatist outlook on inquiry and the analysis of action in common offered by interactionist sociology. It thus shows how an integrated theory of practical action would warrant a radically contextual conception of human individual and collective behaviour.

## **Contingency and Normativity: The Challenges of Richard Rorty**

Contingentism depicts normativity as one of our human effective possibilities rather than as a metaphysical bottleneck which we should necessarily fulfill. The book is a critical survey of Richard McKay Rorty's "neo-pragmatism", in the light of various theoretical arguments as well as of his own resourceful attempts to renew philosophy from within its practice.

## **Truth, Politics, Morality**

Cheryl Misak argues that truth ought to be reinstated to a central position in moral and political philosophy. She argues that the correct account of truth is one found in a certain kind of pragmatism: a true belief is one upon which inquiry could not improve, a belief which would not be defeated by experience and argument. This account is not only an improvement on the views of central figures such as Rawls and Habermas, but it can also make sense of the idea that, despite conflict, pluralism, and the expression of difference, our moral and political beliefs aim at truth and can be subject to criticism. Anyone interested in a fresh discussion of political theory and philosophy will find this a fascinating read.

## **Spatial Justice in the City**

In the context of increasing division and segregation in cities across the world, along with pressing concerns around austerity, environmental degradation, homelessness, violence, and refugees, this book pursues a multidisciplinary approach to spatial justice in the city. Spatial justice has been central to urban theorists in various ways. Intimately connected to social justice, it is a term implicated in relations of power which concern the spatial distribution of resources, rights and materials. Arguably there can be no notion of social justice that is not spatial. Philippopoulos-Mihalopoulos has argued that spatial justice is the struggle of various bodies – human, natural, non-organic, technological – to occupy a certain space at a certain time. As such, urban planning and policy interventions are always, to some extent at least, about spatial justice. And, as cities become ever more unequal, it is crucial that urbanists address questions of spatial justice in the city. To this end, this book considers these questions from a range of disciplinary perspectives. Crossing law, sociology, history, cultural studies, and geography, the book's overarching concern with how to think spatial justice in the city brings a fresh perspective to issues that have concerned urbanists for several decades. The inclusion of empirical work in London brings the political, social, and cultural aspects of spatial justice to life. The book will be of interest to academics and students in the field of urban studies, sociology, geography, planning, space law, and cultural studies.

## **The Bloomsbury Handbook of Pragmatism**

Pragmatism provides not just a theoretical perspective on science and inquiry, but ways of being in the world, of knowing the reality we inhabit. Approaching this philosophical tradition as a diverse set of philosophies that it is, The Bloomsbury Handbook of Pragmatism introduces many of the ideas and debates at the centre of the field today. Focusing on issues in different subject areas, this up-to-date handbook covers current research in aesthetics, economics, education, ethics, history, law, metaphysics, politics, race, religion, science and technology, language, and social theory. Supported by an introduction to research methods and problems, as well as a guide to past and future directions in the field, chapters are enhanced by a 'how to use' guide and glossary. Now expanded, this edition includes new chapters on pragmatism and various global and regional philosophical traditions, as well as feminism and environmental philosophy. Showing where important work continues to be done, the tensions that exist, and, most valuably, the exciting new directions the field is taking, The Bloomsbury Handbook of Pragmatism advances our understanding of the role of pragmatism in 21st century philosophy.

## **Peirce on the Uses of History**

The present book is the first to undertake a systematic study of Peirce's conception of historical knowledge and of its value for philosophy. It does so by both reconstructing in detail Peirce's arguments and giving a detailed account of the many ways in which history becomes an object of explicit reflection in his writings. The book's leading idea may be stated as follows: Peirce manages to put together an exceptionally compelling argument about history's bearing on philosophy not so much because he derives it from a well-articulated and polished conception of the relation between the two disciplines; but on the contrary, because he holds on to this relation while intuiting that it can easily turn into a conflict. This potential conflict acts therefore as a spur to put forth an unusually profound and multi-faceted analysis of what it means for philosophy to rely on historical arguments. Peirce looks at history as a way to render philosophical investigations more detailed, more concrete and more sensitive to the infinite and unforeseeable nuances that characterize human experience. In this way, he provides us with an exceptionally valuable contribution to a question that has remained gravely under-theorized in contemporary debates.

## **Practicing Pragmatist Aesthetics**

This is the first collection in English devoted exclusively to pragmatist aesthetics. Its main aim is to employ the resources of that rich and exciting tradition in studying artistic phenomena such as film, sculpture, bio-art, poetry, the novel, cuisine, and various body arts. But it also attempts to provide a wider background for such studies by sketching the history of pragmatist reflection on the aesthetic and by discussing some of the main positions that this history has produced: the aesthetic conceptions of C.S. Peirce, William James, John Dewey, Joseph Margolis, Richard Shusterman (somaesthetics in particular), and others.

## **Routledge International Handbook of Contemporary Social and Political Theory**

The triangular relationship between the social, the political and the cultural has opened up social and political theory to new challenges. The social can no longer be reduced to the category of society, and the political extends beyond the traditional concerns of the nature of the state and political authority. This Handbook will address a range of issues that have recently emerged from the disciplines of social and political theory, focusing on key themes as opposed to schools of thought or major theorists. It is divided into three sections which address: the most influential theoretical traditions that have emerged from the legacy of the twentieth century the most important new and emerging frameworks of analysis today the major theoretical problems in recent social and political theory. The Routledge International Handbook of Contemporary Social and Political Theory encompasses the most up-to-date developments in contemporary social and political theory, and as such is an essential research tool for both undergraduate and postgraduate students, as well as researchers, working in the fields of political theory, social and political philosophy, contemporary social theory, and cultural theory.

## **Debunking Arguments in Ethics**

Offers the first book-length discussion of debunking arguments in ethics and the reliability of moral judgment.

## **Reasonable Disagreement**

This book examines the ways in which reasonable people can disagree about the requirements of political morality. Christopher McMahan argues that there will be a 'zone of reasonable disagreement' surrounding most questions of political morality. Moral notions of right and wrong evolve over time as new zones of reasonable disagreement emerge out of old ones; thus political morality is both different in different societies with varying histories, and different now from what it was in the past. McMahan explores this feature of his theory in detail and traces its implications for the possibility of making moral judgments about other polities,

past or present. His study sheds light on an important and often overlooked aspect of political life, and will be of interest to a wide range of readers in moral and political philosophy and in political theory.

## **L'éthique et les pratiques d'intervention en organisation**

De plus en plus d'organisations font référence à l'éthique dans leurs activités et dans divers documents officiels. Les demandes d'intervention à portée éthique se multiplient conséquemment. Les attentes des organisations sont toutefois variées, tout comme le sont les pratiques d'intervention et les conceptions théoriques qu'elles mobilisent. Ce livre vise à réfléchir aux approches actuelles en matière d'intervention en éthique, à leurs objectifs et leurs méthodes, ainsi qu'à d'autres cadres théoriques d'intervention en organisation, non spécifiquement dédiés à l'éthique, mais pouvant remplir des fonctions analogues. Il s'inscrit dans le prolongement d'un colloque international tenu à l'Université Laval auquel étaient conviés des experts belges, français et québécois. Les chercheurs ont ainsi partagé les modèles théoriques qu'ils utilisent lors d'interventions en organisation tout en poursuivant la réflexion sur l'intervention en éthique, sont transferts en milieu de travail de même que la façon dont elle contribue à la construction d'un corps inédit de connaissances.

## **Pragmatismus und Theorien sozialer Praktiken**

Die Körperlichkeit des Handelns, die soziale Herstellung handelnder "Subjekte \

## **Compromise and Disagreement in Contemporary Political Theory**

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

## **Toward a Pragmatist Metaethics**

In our current social landscape, moral questions—about economic disparity, disadvantaging biases, and scarcity—are rightly receiving attention with a sense of urgency. This book argues that classical pragmatism offers a compelling and useful account of our engagement with moral life. The key arguments are first, that a broader reading of the pragmatist tradition than is usually attempted within the context of ethical theory is necessary; and second, that this broad reading offers resources that enable us to move forward in contemporary debates about truth and principles in moral life. The first argument is made by demonstrating that there is an arc of theoretical unity that stretches from two key founders of pragmatism—Charles Sanders Peirce and William James—through the work of John Dewey and Clarence Irving Lewis. The second argument is made by engaging with contemporary debates concerning the truth-status of the judgments and assertions made in ordinary moral discourse, as well as the role and nature of moral principles. *Toward a Pragmatist Metaethics* will be of interest to scholars of American philosophy, American intellectual history,

and moral and political theorists, as well as anyone interested in the contours and demands of shared moral discourse.

## **Pragmatism, Critique, Judgment**

Leading philosophers and social thinkers, including Richard Rorty, Jacques Derrida, and Jurgen Habermas, pay tribute to the influential American philosopher Richard J. Bernstein.

## **Moral Literacy**

A distinguished moral philosopher and a leading interpreter of Kant's ethics, Barbara Herman draws on Kant to address timeless issues in ethical theory as well as ones arising from current moral problems, such as obligations to distant need, the history of slavery as it bears on affirmative action, and the moral costs of reparative justice. Challenging various Kantian orthodoxies, Herman offers a view of moral competency as a complex achievement, governed by rational norms and dependent on supportive social conditions. She argues that the objectivity of duties and obligations does not rule out the possibility of or need for moral invention. Her goal is not to revise Kant but to explore the issues and ask the questions that he did not consider. Some of the essays involve explicit interpretation of Kant, and others are prompted by ground-level questions. For example, how should we think about moral character given what we know about the fault lines in normal development? If ordinary moral life is saturated by the content of local institutions, how should our accounts of moral obligation and judgment accommodate this?

## **The Grounds of Political Legitimacy**

Political decisions have the potential to greatly impact our lives. Think of decisions in relation to abortion or climate change, for example. This makes political legitimacy an important normative concern. But what makes political decisions legitimate? Are they legitimate in virtue of having support from the citizens? Democratic conceptions of political legitimacy answer in the affirmative. Such conceptions rightly highlight that legitimate political decision-making must be sensitive to disagreements among the citizens. But what if democratic decisions fail to track what there is most reason to do? What if a democratically elected government fails to take measures necessary to protect its population from threats related to climate change? Peter argues that the legitimacy of political decisions doesn't just depend on respect for the citizens' will; and defends a novel hybrid conception of political legitimacy, called the Epistemic Accountability conception. According to this conception, political legitimacy also depends on how political decision-making responds to evidence for what there is most reason to do. *Grounds for Political Legitimacy* starts with an overview of the main ways in which philosophers have thought about political legitimacy, and identifies the epistemic accountability conception as an overlooked alternative. It then develops the epistemic accountability conception of political legitimacy and discusses its implications for legitimate political decision-making. Considering the norms that should govern political debate, it examines the role of experts in politics, and probes the responsibilities of democratically elected political leaders and as well as of citizens.

## **Deliberative Politics**

The banner of deliberative democracy is attracting increasing numbers of supporters, in both the world's older and newer democracies. This effort to renew democratic politics is widely seen as a reaction to the dominance of liberal constitutionalism. But many questions surround this new project. What does deliberative democracy stand for? What difference would deliberative practices make in the real world of political conflict and public policy design? What is the relationship between deliberative politics and liberal constitutional arrangements? The 1996 publication of Amy Gutmann and Dennis F. Thompson's *Democracy and Disagreement* was a signal contribution to the ongoing debate over the role of moral deliberation in democratic politics. In *Deliberative Politics* an all-star cast of political, legal, and moral commentators seek to criticize, extend, or provide alternatives to Gutmann and Thompson's hopeful model of democratic

deliberation. The essays discuss the value and limits of moral deliberation in politics, and take up practical policy issues such as abortion, affirmative action, and health care reform. Among the impressive roster of contributors are Norman Daniels, Stanley Fish, William A. Galston, Jane Mansbridge, Cass R. Sunstein, Michael Walzer, and Iris Marion Young, and the editor of the volume, Stephen Macedo. The book concludes with a thoughtful response from Gutmann and Thompson to their esteemed critics. This fine collection is essential reading for anyone who takes seriously the call for a more deliberative politics.

## **Social Theory and Practice**

This book tackles questions which revolve around the representational purport (or lack thereof) of evaluative and normative claims. Claims about what we ought to do, what is best, what is justified, or simply what counts as a good reason for action—in other words, evaluative or normative claims—are familiar. But when we pause to ask what these claims mean and what we are doing when we use them, puzzles arise. Are there facts of the matter about what ought to be done, much like there are facts of the matter about mathematics or the natural world? If so, "ought claims" are probably trying to represent the "ought facts". Alternatively, perhaps there are no evaluative facts, in which case evaluative claims are either trying to represent facts which do not exist, or evaluative claims are not in the representation business to begin with. The latter option is intriguing, and it is the subject of much recent work in expressivism, pragmatism, and semantic relativism. But if ought claims are not representing anything as factual, why do we think such claims are true or false, and what are we doing when we disagree with one another about them? This book sheds light on this important area of philosophy. This book was originally published as a special issue of the *Canadian Journal of Philosophy*.

## **Normativity and the Problem of Representation**

What is the relevance of Luc Boltanski's 'pragmatic sociology of critique' to central issues in contemporary social and political analysis? In seeking to respond to this question, this book contains critical commentaries from prominent social theorists attempting to map out the influence and broad scope of Boltanski's oeuvre.

## **The Spirit of Luc Boltanski**

The chapters collected in this book generate discussion about the intersections of feminisms and rhetorics, as well as the ways in which those intersections are productive. This collection focuses on the locations of feminist rhetorics, the various discourses that invoke "feminism" or "feminist," and the scholarship that provokes, challenges, and deliberates issues of key concern. In focusing on challenge and location, this collection acknowledges the academic and socio-discursive spaces that feminisms, and rhetorics on or about feminisms, inhabit. Feminism, but also women and what it means to be a woman, is a signifier under siege in public discourse. The chapters included here speak to the challenges and diversities of feminist rhetoric and discourse in public and private life, in the academy, and in the media. The authors represented in this collection present potential consequences for communities in the academy and beyond, spanning international, geopolitical, racial, and religious contexts.

## **Feminist Challenges or Feminist Rhetorics? Locations, Scholarship, Discourse**

The din and deadlock of public life in America - where insults are traded, slogans proclaimed, and self-serving deals are made and unmade - reveal the deep disagreement that pervades our democracy. The disagreement is not only political but also moral, as citizens and their representatives increasingly take extreme and intransigent positions. A better kind of public discussion is needed, and Amy Gutmann and Dennis Thompson provide an eloquent argument for "deliberative democracy" today. They develop a principled framework for opponents to come together on moral and political issues.

## **Democracy and Disagreement**

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

## **Conciliatory Democracy**

Cheryl Misak presents a history of the great American philosophical tradition of pragmatism, from its inception in the Metaphysical Club of the 1870s to the present day. This ambitious new account identifies the connections between traditional American pragmatism and contemporary philosophy and argues that the most defensible version of pragmatism — roughly, that of Peirce, Lewis, and Sellars — must be seen and recovered as an important part of the analytic tradition.

## **The American Pragmatists**

Examines how practical reasoning can be put into the service of ethical and moral theory.

## **Ethics Done Right**

Diversity is an unavoidable aspect of twenty-first century living. The authors in this volume engage in cross-difference conversations with other thinkers from earlier periods and other philosophical traditions in order to reconstruct pragmatism and cosmopolitanism in ways that are more attuned to our lived experience of diversity.

## **Pragmatism and Diversity**

Our technological culture has an extremely dynamic character: old ways of reproducing ourselves, managing nature and keeping animals are continually replaced by new ones; norms and values with respect to our bodies, food production, health care and environmental protection are regularly being put up for discussion. This constantly confronts us with new moral problems and dilemmas. In discussion with other approaches this book argues that pragmatism, with its strong emphasis on the interaction between technology and values, gives us both procedural help and stresses the importance of living and cooperating together in tackling these problems and dilemmas. The issues in this book include the interaction of technology and ethics, the status of pragmatism, the concept of practice, and discourse ethics and deliberative democracy. It has an interactive design, with original contributions alternating with critical comments. The book is of interest for students, scholars and policymakers in the fields of bioethics, animal ethics, environmental ethics, pragmatist philosophy and science and technology studies.

## **Pragmatist Ethics for a Technological Culture**

Richard J. Bernstein is a leading exponent of American pragmatism and one of the foremost philosophers of the twentieth century. In this collection he takes a pragmatic approach to specific problems and issues to demonstrate the ongoing importance of this philosophical tradition. Topics under discussion include multiculturalism, political public life, evil and religion. Individual philosophers studied are Kant, Arendt, Rorty, Habermas, Dewey and Trotsky. Each of the sixteen essays, many of which are published here for the



first time, offers a way of bridging contemporary philosophical differences. This book will be of interest to scholars of philosophy and those researching social and political theory.

## **Pragmatic Encounters**

This thought-provoking book explores the multifaceted phenomenon of objectivity and its relations to various aspects of jurisprudence, legal interpretation and practical reasoning. Featuring contributions from an international group of researchers from differing legal contexts, it addresses topics relevant not only from a theoretical point of view but also themes directly connected with legal and judicial practice.

## **Objectivity in Jurisprudence, Legal Interpretation and Practical Reasoning**

This collection of essays introduces pragmatism to the study of international relations and evaluates its potential for the theory and practice of global politics. Seeking to reorient the discipline of International Relations (IR) towards practices and problematic situations, the editors of this volume draw on the pragmatist tradition to provide critical inspiration for this task. Their book, organised into four distinct parts, aims to outline the potential of pragmatism to reconstruct IR. Through such an approach this volume seeks to re-invigorate the discipline and bridge the gap between IR academic communities in the US, UK, and continental Europe. This pioneering volume provides: the first book-length evaluation of the potential pragmatism holds for the practice as well as the epistemological, theoretical and normative debates within the discipline of IR theoretical reflections and empirical studies in the area of diplomacy, international law, public (environmental) policy and the Arab-Israeli conflict highly original contributions by prominent scholars in the field of IR, International Law, Sociology and Social Theory Drawing on research from several disciplines, Pragmatism in International Relations will be vital reading for students and scholars of International Relations, International Relations Theory, and Social Theory.

## **Pragmatism in International Relations**

This exciting new book is the first comprehensive and critical study of the relationship between the Pragmatist tradition and political theory. Festenstein develops his argument through a detailed and original reading of four key thinkers: John Dewey, Richard Rorty, Jurgen Habermas and Hilary Putnam.

## **Pragmatism and Political Theory**

Professor Matthew Kramer is one of the most important legal philosophers of our time - even if the label 'legal philosopher' does not do justice to the breadth of his work. This collection of essays brings together esteemed philosophers, as well as junior scholars, to critically assess Kramer's philosophy. The contributions focus on Kramer's work on legal philosophy, metaethics, normative ethics, and political philosophy. The volume is divided into six parts, each focusing on different aspect of Kramer's work. The first part, Rights and Right-holding, contains five essays addressing Kramer's work on rights and right-holding, including the Hohfeldian analysis and the interest theory of right-holding. The four essays in the second part, General Jurisprudence, focus on Kramer's work in general jurisprudence, from the compatibility of legal positivism with universal legal error, to his robust defense of inclusive legal positivism, concluding with reflections on his writings on the rule of law. The third part, General Matters of Ethics, contains two essays addressing Kramer's metaethical work on moral realism as a moral doctrine. The fourth and fifth parts, Freedom and Liberalism, have four essays falling within political philosophy, probing Kramer's work on negative freedom and political liberalism, respectively. The sixth part, Applied Ethics, contains two essays on Kramer's work on capital punishment and freedom of expression. The collection is rounded off by reflections on, and replies to, the contributions by Kramer himself.

## Without Trimmings

"Is Confucianism compatible with democracy? In this book, Sungmoon Kim lays out a normative theory of Confucian democracy -- pragmatic Confucian democracy -- to address questions of the right to political participation, instrumental and intrinsic values of democracy, democratic procedure and substance, punishment and criminal justice, social and economic justice, and humanitarian intervention. Kim shows us that the question is not so much about the compatibility of Confucianism and democracy, but of how the two systems can benefit from each other" (ed.).

## Democracy After Virtue

"The pragmatists' response to the claim that theirs is a deeply American philosophy has been less to challenge the claim than to attempt to embrace it on their own terms. . . . One could speak of a national philosophy as one could not speak of a national chemistry or physics. But national cultures were complicated and often conflicted. Hence the relationship between a philosophy and a national culture could be at once close and fraught with tension."—from *Democratic Hope Pragmatism*, as Richard Rorty has said, "names the chief glory of our country's intellectual tradition." In *Democratic Hope*, Robert B. Westbrook examines the varieties of classical pragmatist thought in the work of John Dewey, William James, and Charles Peirce, testing in good pragmatic fashion the truth of propositions by their consequences in experience. Westbrook also attends to the recent revival of pragmatism by Rorty, Cheryl Misak, Richard Posner, Hilary Putnam, Cornel West, and others and to pragmatist strains in contemporary American political thinking. Westbrook's aims are both historical and political: to ensure that the genealogy of pragmatism is an honest one and to argue for a hopeful vision of deliberative democracy underwritten by a pragmatist epistemology and ethics.

## Democratic Hope

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