

The Problem Of Political Authority An Examination Of The Right To Coerce And The Duty To Obey By Huemer Michael 12112012

Political Authority - An Examination The Problem of Political Authority Part 1 The Problem with Political Authority: Professor Michael Huemer Matthew J. Summers: A Book You Should Know - The Problem of Political Authority The Problem of Political Authority Part 2 Ep. 47: The Problem of Political Authority (with Michael Huemer) Michael Huemer - Authority and Democracy Did The Democrats Push Through Kamala Harris? | Glenn Loury and John McWhorter Lincoln Project co-founder dissects Trump's news conference Bolton: 'Trump can't tell the difference between what's true and what's false' Government: Christian Worldview with R.C. Sproul 'Spiraling': Anchor reacts to Trump's speech and analysts discuss 'Spiraling, whining, and miserable:' Trump melts down as Harris surges in polls Cook Political Report shifts 3 states toward Harris Anne Applebaum | Autocracy, Inc. Michael Huemer, Ph.D. Q\u0026A on Constitutional Limits for Government, July 13, 2015 MICHAEL HUEMER on ANARCHISM \u0026 HUMAN NATURE Samuel Ely Bagg, \"The Dispersion of Power: A Critical Realist Theory of Democracy\" (Oxford UP, 2023) The Problem of Political Authority - Next Patron Only Book Discussion! The Problem of Political Authority with Michael Huemer Political Authority Is Illegitimate | Michael Malice The Problem of Political Authority by Michael Huemer \u0026 Peter R. Qui\u0002ones Is the State Morally Special? (Huemer - The Problem of Political Authority, Ch. 1) The Problem of Political Authority The Problem of Political Authority Capitalism and Freedom - Milton Friedman - Full Audiobook - Exploring Liberty: The Machinery of Freedom (with David Friedman) - Libertarianism.org The Myth of the Rational Voter (5512) Political Authority | Political Philosophy with Jason Brennan | Libertarianism.org Is Politics A Problem? | Prophets, Politics \u0026 Nations - The Debate | Episode 1 Book Traces History and Decline of Political Power Politics, Government, and Biblical Authority: Part 1 | Voddie Baucham The Many Hands of the State Crisis of Authority Technology and the End of Authority Authority Authority and Democracy (Routledge Library Editions: Political Science Volume 5) In Defense of Anarchism The Problem of Political Authority Asian Power and Politics Authoritative Governance An Examination of the Right to Coerce and the Duty to Obey Knowledge, Reality, and Value The Practice of Rights Institutions and Character in the Good Society Foucault's Political Challenge The Problem of Political Authority The Liberal Archipelago

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CABRERA ROCCO

THE MANY HANDS OF THE STATE

Rowman & Littlefield

"Brilliant...explains how the rhetoric of competition has invaded almost every domain of our existence." —Evgeny Morozov, author of "To Save Everything, Click Here" "In this fascinating book Davies inverts the conventional neoliberal practice of treating politics as if it were mere epiphenomenon of market theory, demonstrating that their version of economics is far better understood as the pursuit of politics by other means." —Professor Philip Mirowski, University of Notre Dame "A sparkling, original, and provocative analysis of neoliberalism. It offers a distinctive account of the diverse, sometimes contradictory, conventions and justifications that lend authority to the extension of the spirit of competitiveness to all spheres of social life...This book breaks new ground, offers new modes of critique, and points to post-neoliberal futures." —Professor Bob Jessop, University of Lancaster Since its intellectual inception in the 1930s and its political emergence in the 1970s, neo-liberalism has sought to disenchant politics by replacing it with economics. This agenda-setting text examines the efforts and failures of economic experts to make government and public life amenable to measurement, and to re-model society and state in terms of competition. In particular, it explores the practical use of economic techniques and conventions by policy-makers, politicians, regulators and judges and how these practices are being adapted to the perceived failings of the neoliberal model. By picking apart the defining contradiction that arises from the conflation of economics and politics, this book asks: to what extent can economics provide government legitimacy? Now with a new preface from the author and a foreword by Aditya Chakraborty.

Crisis of Authority Springer Nature

In a major new book, Lucian Pye reconceptualizes Asian political development as a product of cultural attitudes about power and authority. He contrasts the great traditions of Confucian East Asia with the Southeast Asian cultures and the South Asian traditions of Hinduism and Islam, and explores the national differences within these larger civilizations. Breaking with modern political theory, Pye believes that power differs profoundly from one culture to another. In Asia the masses of the people are group-oriented and respectful of authority, while their leaders are more concerned with dignity and upholding collective pride than with problem-solving. As culture decides the course of political development, Pye shows how Asian societies, confronted with the task of setting up modern nation-states, respond by fashioning paternalistic forms of power that satisfy their deep psychological craving for security. This new paternalism may appear essentially authoritarian to Western eyes, but Pye maintains that it is a valid response to the people's needs and will ensure community solidarity and strong group loyalties. He predicts that we are certain to see emerging from Asia's accelerating transformation some new version of modern society that may avoid many of the forms of tension common to Western civilization

but may also produce a whole new set of problems. This book revitalizes Asian political studies on a plane that comprehends the large differences between Asia and the West and at the same time is sensitive to the subtle variations among the many Asian cultures. Its comparative perspective will provide indispensable insights to anyone who wishes to think more deeply about the modern Asian states.

Technology and the End of Authority Springer Nature

Democracy is not naturally plausible. Why turn such important matters over to masses of people who have no expertise? Many theories of democracy answer by appealing to the intrinsic value of democratic procedure, leaving aside whether it makes good decisions. In *Democratic Authority*, David Estlund offers a groundbreaking alternative based on the idea that democratic authority and legitimacy must depend partly on democracy's tendency to make good decisions. Just as with verdicts in jury trials, Estlund argues, the authority and legitimacy of a political decision does not depend on the particular decision being good or correct. But the "epistemic value" of the procedure--the degree to which it can generally be accepted as tending toward a good decision--is nevertheless crucial. Yet if good decisions were all that mattered, one might wonder why those who know best shouldn't simply rule. Estlund's theory--which he calls "epistemic proceduralism"--avoids epistocracy, or the rule of those who know. He argues that while some few people probably do know best, this can be used in political justification only if their expertise is acceptable from all reasonable points of view. If we seek the best epistemic arrangement in this respect, it will be recognizably democratic--with laws and policies actually authorized by the people subject to them.

Authority Princeton University Press

In an era of systemic crisis and of global critiques of the unsustainable perpetuation of capitalism, *Pervasive Powers: The Politics of Corporate Authority* critically questions the conditions for the maintenance and expansion of corporate power. The book explores empirical case studies in the realms of finance, urban policies, automobile safety, environmental risk, agriculture, and food in western democracies. It renews understanding of the power of big business, focusing on how the study of temporalities, of multi-sited influence and of sociotechnical tools is crucial to an analysis of the evolution of corporate authority. Drawing on different literatures, ranging from research on business associations and global governance to that on the social production of ignorance or on corporate crime, this book aims at contributing to existing works on the capacity of corporations to rule the world. Unlike approaches focused on economic elites and on the political activities of firms, it goes beyond analysis of the power of corporations to influence policy-making to depict their unprecedented capacity to transform and shape the social world. Operating in numerous social spaces and mobilizing a wide range of strategies, corporate organizations have acquired the pervasive power to act far beyond mere spaces of regulation and government. Based on contributions from historians, science and technology studies scholars, sociologists and political scientists, this book will be of great interest to researchers, academics and students who wish to understand how corporations exert a pervasive influence on public policies, and to NGOs and regulatory agencies.

Authority and Democracy (Routledge Library Editions: Political Science Volume 5) Cambridge University Press

Political theorists have long been frustrated by Nietzsche's work. Although he develops profound critiques of morality, culture, and religion, it is very

difficult to spell out the precise political implications of his insights. He himself never did so in any systematic way. In this book, Tamsin Shaw claims that there is a reason for this: Nietzsche's insights entail a distinctive form of political skepticism. Shaw argues that the modern political predicament, for Nietzsche, is shaped by two important historical phenomena. The first is secularization, or the erosion of religious belief, and the fragmentation of moral life that it entails. The second is the unparalleled ideological power of the modern state. The promotion of Nietzsche's own values, Shaw insists, requires resistance to state ideology. But Nietzsche cannot envisage how these values might themselves provide a stable basis for political authority; this is because secular societies, lacking recognized normative expertise, also lack a reliable mechanism for making moral insight politically effective. In grappling with this predicament, Shaw claims, Nietzsche raises profound questions about political legitimacy and political authority in the modern world.

IN DEFENSE OF ANARCHISM

Oxford University Press on Demand

This book provides a critical survey of Western political philosophy from a classical liberal perspective, paying particular attention to knowledge problems and the problem of political authority. Its central argument is that the state is a tool for solving a historically changing set of problems, and that, as a tool, the state is frequently deficient on both moral and practical grounds. Government action can be considered as a response to a set of problems, all of which may conceivably be solved in some other manner as well. The book examines in particular the relationship between the state and technology over time. Technological developments may make the state more or less necessary over time, which is a consideration that is relatively new in the history of political philosophy, but increasingly important. The book is organized chronologically and concludes with an essay on trends in the history of political philosophy, as well as its surprisingly bright prospects for future development.

THE PROBLEM OF POLITICAL AUTHORITY

Princeton University Press

Modern states claim rights of jurisdiction and control over particular geographical areas and their associated natural resources. Boundaries of Authority explores the possible moral bases for such territorial claims by states, in the process arguing that many of these territorial claims in fact lack any moral justification. The book maintains throughout that the requirement of states' justified authority over persons has normative priority over, and as a result severely restricts, the kinds of territorial rights that states can justifiably claim, and it argues that the mere effective administration of justice within a geographical area is insufficient to ground moral authority over residents of that area. The book argues that only a theory of territorial rights that takes seriously the morality of the actual history of states' acquisitions of power over land and the land's residents can adequately explain the nature and extent of states' moral rights over particular territories. Part I of the book examines the interconnections between states' claimed rights of authority over particular sets of subject persons and states' claimed authority to control particular territories. It contains an extended critique of the dominant "Kantian functionalist" approach to such issues. Part II organizes, explains, and criticizes the full range of extant theories of states' territorial rights, arguing that a little-appreciated Lockean approach to territorial rights is in fact far better able to meet the principal desiderata for such theories. Where the first two parts of the book concern primarily states' claims to jurisdiction over territories, Part III of the book looks closely at the more property-like territorial rights that states claim - in particular, their claimed rights to control over the natural resources on and beneath their territories and their claimed rights to control and restrict movement across (including immigration over) their territorial borders.

Asian Power and Politics Oxford University Press

"Considers the contributions of philosophical theories of property rights, political obligation, and self-determination to our moral understanding of political control over geographical space. Focuses on American Indian and other indigenous claims to a separate political status, including potentially to full legal independence"--Provided by publisher.

Penn State Press

Madmen, Intellectuals, and Academic Scribblers presents a simple, economic framework for understanding the systematic causes of political change. Wayne A. Leighton and Edward J. López take up three interrelated questions: Why do democracies generate policies that impose net costs on society? Why do such policies persist over long periods of time, even if they are known to be socially wasteful and better alternatives exist? And, why do certain wasteful policies eventually get repealed, while others endure? The authors examine these questions through familiar policies in contemporary American politics, but also draw on examples from around the world and throughout history. Assuming that incentives drive people's decisions, the book matches up three key ingredients—ideas, rules, and incentives—with the characters who make political waves: madmen in authority (such as Franklin Delano Roosevelt and Margaret Thatcher), intellectuals (like Jon Stewart and George Will), and academic scribblers (in the vein of Friedrich Hayek and John Maynard Keynes). Political change happens when these characters notice holes in the structure of ideas, institutions, and incentives, and then act as entrepreneurs to shake up the status quo.

Authoritative Governance Routledge

This book offers a sampling of cutting-edge research on the state, pointing to future directions for research and providing innovative ways of theorizing states.

AN EXAMINATION OF THE RIGHT TO COERCE AND THE DUTY TO OBEY

SAGE

to follow

Knowledge, Reality, and Value John Wiley & Sons

The Problem of Political Authority An Examination of the Right to Coerce and the Duty to Obey Springer

The Practice of Rights Palgrave Macmillan

This book provides a unified account of the connection between justice and the good life. It argues that the virtues of character require institutions, while good institutions enable persons to live together virtuously. Although virtue ethics and political philosophy are rich and sophisticated philosophical traditions, there has been an unfortunate divergence, in theory and practice, between the virtues of character and the virtues of institutions. This book has two primary purposes. First, it reorients political philosophy around the concept of the good life. To do so, the author addresses the problem of political authority from a virtue ethics perspective. He also considers whether a political theory oriented around the good life is compatible with Rawls's notion of reasonable pluralism. Second, the book explains the relationship between the virtues of institutions and the virtues of character. The author shows how institutions support the development and exercise of the virtues of character, while examining specific other-regarding virtues such as justice and friendship. The Authority of Virtue will appeal to scholars and advanced students working in virtue ethics, social and political philosophy, ancient philosophy, and political theory.

Institutions and Character in the Good Society Belknap Press

While much has been written on both political obligation and the justification of punishment, there has been little sustained effort to link the two. In *Playing Fair*, Richard Dagger aims to fill this gap and provide a unified theory of political obligation and the justification of punishment that takes its bearings from the principle of fair play. To do this, he first establishes the principle of fair play—the idea that people in a cooperative venture have obligations to one another to shoulder a fair share of the burdens because they receive a fair share of the benefits of cooperation—as the basis of political obligation. Dagger then argues that the members of a reasonably just polity have an obligation to obey its laws because they have an obligation of reciprocity, or fair play, to one another. This theory of political obligation provides answers to fundamental and still debated questions about how to justify punishment, who has the right to carry it out, and how much to punish. *Playing Fair* brings two long-standing concerns of political and legal philosophy together to rebut those who deny the possibility of a general obligation to obey the law, to defend the link between political authority and obligation, and to establish the proper scope of criminal law.

Foucault's Political Challenge Cambridge University Press

In his major new work Chandran Kukathas offers, for the first time, a book-length treatment of this controversial and influential theory of minority rights. The work is a defence of a form of liberalism and multiculturalism. The general question it tries to answer is: what is the principled basis of a free society marked by cultural diversity and group loyalties? More particularly, it explains whether such a society requires political institutions which recognize minorities; how far it should tolerate such minorities when their ways differ from those of the mainstream community; to what extent political institutions should address injustices suffered by minorities at the hands of the wider society, and also at the hands of the powerful within their own communities; what role, if any, the state should play in the shaping of a society's (national) identity; and what fundamental values should guide our reflections on these matters. Its main contention is that a free society is an open society whose fundamental principle is the principle of freedom of association. A society is free to the extent that it is prepared to tolerate in its midst associations which differ or dissent from its standards or practices. An implication of these principles is that political society is also no more than one among other associations; its basis is the willingness of its members to continue to associate under the terms which define it. While it is an 'association of associations', it is not the only such association; it does not subsume all other associations. The principles of a free society describe not a hierarchy of superior and subordinate authorities but an archipelago of competing and overlapping jurisdictions. The idea of a liberal archipelago is defended as one which supplies us with a better metaphor of the free society than do older notions such as the body politic, or the ship of state. This work presents a challenge, and an alternative, to other contemporary liberal theories of multiculturalism.

The Problem of Political Authority NYU Press

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.

THE LIBERAL ARCHIPELAGO

OUP Oxford

Contemporary social and political theory has reached an impasse about a problem that had once seemed straightforward: how can individuals make ethical judgments about power and politics? *Crisis of Authority* analyzes the practices that bind authority, trust and truthfulness in contemporary theory and politics. Drawing on newly available archival materials, Nancy Luxon locates two models for such practices in Sigmund Freud's writings on psychoanalytic technique and Michel Foucault's unpublished lectures on the ancient ethical practices of 'fearless speech', or parrhesia. Luxon argues that the dynamics provoked by the figures of psychoanalyst and truth-teller are central to this process. Her account offers a more supple understanding of the modern ethical subject and new insights into political authority and authorship.

A SYSTEM OF RIGHTS

Clarendon Press

From citizens paying taxes to employees following their bosses' orders and kids obeying their parents, we take it for granted that a whole range of authorities have the power to impose duties on others. However, although authority is often accepted in practice, it looks philosophically problematic if we conceive persons as free and equals. In this short and accessible book, Fabian Wendt examines the basis of authority, discussing five prominent theories that try to explain how claims to authority can be vindicated. Focusing in particular on the issue of how states can rightfully claim authority, he rigorously analyses the theories' arguments and evaluates their strengths and weaknesses. He also debates anarchism as an alternative that should be taken seriously if no theory ultimately succeeds in explaining state authority. This clear and engaging book will be essential reading for anyone grappling with the most fundamental questions of authority and obligation in political theory and political philosophy.

Playing Fair Routledge

This book explores the metaphysics of political communities. It discusses how and why a plurality of individuals becomes a political unity, what principles or forces keep that unity together, and what threats that unity can be faced with. In Part I, the author justifies the need for the notion of substance in metaphysics in general and in the metaphysics of politics in particular. He spells out a moderately realist theory of substances and of their principles of unity, which supports substantial gradualism. Part II concerns action theory and the nature of practical reason. The author claims that the acknowledgement of reasons by agents is constitutive of action and that normativity depends on the role of the good in the formation of reasons. Finally, in Part III the author addresses the notion of political community. He claims that the principle of unity of a political community is its authority to give members of the community moral reasons for action. This suggests a middle way between liberal individualism and organicism, and the author demonstrates the significance of this view by discussing current political issues such as the role of religion in the public sphere and the political significance of cultural identity. *Authority and the Metaphysics of Political Communities* will be of interest to researchers and advanced students working in social metaphysics, political philosophy, philosophy of action, and philosophy of the social sciences.

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AUTHORITY AND DEMOCRACY

Cambridge University Press

This book sets out to re-examine the foundations of Thomas Hobbes's political philosophy, and to develop a Hobbesian normative theory of international relations. Its central thesis is that two concepts – anarchy and authority – constitute the core of Hobbes's political philosophy whose aim is to justify the state. The Hobbesian state is a type of authority (juridical, public, coercive, and supreme) which emerges under conditions of anarchy ('state of nature'). A state-of-nature argument makes a difference because it justifies authority without appeal to moral obligation. The book shows that the closest analogue of a Hobbesian authority in international relations is Kant's confederation of free states, where states enjoy 'anarchical' (equal) freedom. At present, this crucial form of freedom is being threatened by economic processes of globalisation, and by the resurgence of private authority across state borders.