

DOWNLOAD PDF POST-FOUNDATIONALISM AND SOCIAL DEMOCRACY

MARK BEVIR

Chapter 1 : Mark Bevir | UC Berkeley Political Science

Mark Bevir is a Professor of Political Science and the Director of the Center for British Studies, University of California, Berkeley. He is also a Professor in the Graduate School of Governance, United Nations University (MERIT), and a Distinguished Research Professor in the College of Arts and Humanities, Swansea University.

Background[edit] The late nineteenth century saw the growth of political organisations in London, many of which formed themselves into clubs, and for a while, so Robert Hampson said, the city was the epicentre of European radicalism during the last decades of the nineteenth century. This was concomitant, so Hermia Oliva notes, with the closure of other European cities to individuals of a radical philosophy. The black door on the right is at the original entrance to the Club at number 6 Rose Street. Rose Street itself was a poor area of London in the mid-nineteenth century and was occupied by brothels and frequently infected by cholera. A contemporary reported that the locality was "thickly inhabited by a poor, and in some instances bad class of people". According to Davide Turcato , "anarchist cosmopolitanism [in the area] was markedly international", yet blended into a local tradition of clublife. Particularly formative were the German Anti-Socialist Laws of , [14] and, more broadly, the Paris Commune of and the collapse of the First International. However, Jonathan Moses has suggested that "their political ideals – the destruction of hierarchy, collective decision making, hostility to the state and capitalism, atheism and free love – did little to ingratiate them to Victorian England. Therefore, working-class leftists formed or joined local clubs. English, French, German, Polish and Russian, reflecting the main countries from which the refugees were arriving. But at least in the early s, their politics were either republican or vaguely anarchist forms of radicalism. The Rose Street Club was not only a political organisation for gatherings of like-minded people, but a social one which provided succour for newly-arrived refugees. Soutter and Dr G. Neither the Rose Street Club nor Kitz was an anarchist in , [51] and probably would never have been if not for the arrival of Johann Most in London the following year. Soon after joining Rose Street, he began publishing the radical newspaper Freiheit [14] English: The paper stated that the assassination was "the unavoidable result of English tyranny in Ireland". Frank Kitz took over as editor [23] before production was transferred from Rose Street to Switzerland on a temporary basis. Jack Williams regularly spoke at the Rose Street Club on matters ranging from Irish nationalism to British republicanism , popular at the time among lower-class Londoners. The Club was instrumental in raising the funds required for her return to Paris following the amnesty for those who had taken part. Rose Street itself may originally have named after a tavern. Although the meeting of the 2nd March was the "first step" [34] towards the formation of a broad umbrella Social Democratic Party, it was not until that the Social Democratic Federation came into existence on the outskirts of the Liberal Party.

Chapter 2 : UNU-MERIT » Prof. Dr. Mark Bevir

Mark Bevir (born William Mark Bevir) is a professor of political science and the Director of the Center for British Studies at the University of California, Berkeley, where he currently teaches courses on political theory and philosophy, public policy and organisation, and methodology.

Life[edit] Bevir was born in London. His family was broadly humanist and impressed upon Bevir the importance of reading, self-expression and seeking personal growth. Bevir was educated at the University of Exeter and Oxford University. Work[edit] Bevir has published extensively in philosophy, history, and political science literatures. His interests are diverse, including Anglophone, continental, and South Asian thought, particularly radical, socialist, and critical theory of the nineteenth and twentieth centuries. Philosophical concerns include postanalytic approaches to subjectivity, social inquiry, ethics, and democratic theory. Philosophy of history[edit] Bevir is the author of *The Logic of the History of Ideas*, which builds on the work of analytic philosophers such as Ludwig Wittgenstein and Donald Davidson to "undertake a normative study of the forms of reasoning appropriate to the history of ideas". His approach is intended to complement, and not directly oppose, the Cambridge School of history of political thought which focuses on recovering meanings of historical texts, and hermeneutic theorists concerned with the phenomenology of understanding. Rather, Bevir introduces the idea of a normative approach that hinges on using traditions and dilemmas to understand beliefs and more complex webs of meaning, key concepts that underpin his work on interpretive political science and governance theory. Interpretivism[edit] Mark Bevir and R. They argue that political science must necessarily be an interpretive art. This is because they hold that the starting point of enquiry must be to unpack the meanings, beliefs, and preferences of actors to then make sense of understanding actions, practices, and institutions. Political science is therefore an interpretative discipline underpinned by hermeneutic philosophy rather than positivism: Bevir and Rhodes thus provide an elaborate philosophical foundation for a decentred theory of governance woven together by the notions of beliefs, traditions and dilemmas. So, for example, a political scientist may select a part of the governance process, and then explain it by unpicking various political traditions and how actors within these traditions encounter and act to resolve dilemmas. Governance is thus understood as the contingent and unintended outcome of competing narratives of governance. It suggests that the modern state is dispersed, lacking an essence or center. It suggests that political action embodies the meanings and beliefs that people reach as they draw on inherited traditions to respond to new dilemmas. In her short account, Claire Donovan explains that "For Bevir and Rhodes, decentered theory revolves around the idea of situated agency: A tradition or episteme or paradigm is the set of theories against the background of which a person comes to hold beliefs and perform actions. It is a first influence upon people â€” a set of beliefs that they inherit and then transform in response to encounters with "dilemmas" or problems or anomalies. A dilemma arises whenever novel circumstances generate a new belief that forces people to question their previously held beliefs. Change occurs through encountering such dilemmas: He published a number of articles on the topic and then *The Making of British Socialism* Bevir rejects accounts of socialism that emphasise class consciousness. He argues that British socialism arose as people revised various traditions in response to economic and religious dilemmas. Socialism has diverse strands rooted in distinct traditions including Tory radicalism, romanticism, liberalism, and positivism. He suggests that earlier socialists focused on social justice, radical democratic schemes, and utopian personal and social transformations. Books[edit] Bevir, Mark *The logic of the history of ideas*. Cambridge, UK New York: Bevir, Mark; Rhodes, R. New York, NY London: *Key concepts in governance*. The state as cultural practice. *The making of British socialism*. A theory of governance. University of California Press. Edited books[edit] Bevir, Mark; Trentmann, Frank *Critiques of capital in modern Britain and America*: Houndmills, Basingstoke, Hampshire New York: Bevir, Mark; Trentmann, Frank *Markets in historical contexts*: Bevir, Mark; Stimson, Shannon C. *Modern political science Anglo-American exchanges*

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Contents: Preface; Democracy and postmodernity: the problem, Elizabeth Deeds Ermarth; Citizenship, Resistance, and Democracy, Edward W. Said; Democracy as agonistic pluralism, Chantal Mouffe; Post-foundationalism and social democracy, Mark Bevir; Rewriting equality: difference, social justice, and 'postsocialist' politics, Fran Tonkiss; The.