On the Political What is the contemporary legacy of Gramsci’s notion of Hegemony? How can universalism be reformulated now that its spurious versions have been so thoroughly criticized? In this ground-breaking project, Judith Butler, Ernesto Laclau and Slavoj Žižek engage in a dialogue on central questions of contemporary philosophy and politics. Their essays, organized as separate contributions that respond to one another, range over the Hegelian legacy in contemporary critical theory, the theoretical dilemmas of multiculturalism, the universalism-versus-particularism debate, the strategies of the Left in a globalized economy, and the relative merits of post-structuralism and Lacanian psychoanalysis for a critical social theory. While the rigor and intelligence with which these writers approach their work is formidable, Contingency, Hegemony, Universality benefits additionally from their clear sense of energy and enjoyment in a revealing and often unpredictable exchange.

The Making of Political Identities Since its original publication fifteen years ago, this hugely influential book has been at the centre of much debate. The arguments and controversies it has aroused are, furthermore, far from abating: the disintegration of the Soviet bloc, the emergence of new social and political identities linked to the transformation of late capitalism, and the crisis of a left-wing project whose essentialist underpinnings have increasingly come under fire have, if anything, made more relevant than ever the theoretical perspective that the book proposes. Moreover the political project of ‘radical and plural democracy’ that it advocates provides a much-needed antidote to the attempts to formulate a Third Way capable of overcoming the classical opposition between Left and Right. Updated with a new preface, this is a fundamental text for understanding the workings of hegemony and grasping the nature of contemporary social struggles and their significance for democratic theory.

Emancipation(s) Carl Schmitt’s thought serves as a warning against the dangers of complacency entailed by triumphant liberalism. His conception of politics is a sharp challenge to those who believe that the blurring of frontiers between the left and right and the increasing mobilization of political discourse constitute great advances for democracy. Schmitt reminds us forcefully that the essence of politics is a struggle and that the distinction between friend and enemy cannot be abolished.


Experience and Historical Materialism New Reflections on the Revolution of Our Time
continues the innovative exploration of major issues concerning democracy and socialism which was staked out in Hegemony and Socialist Strategy. Examining the meanings of social struggle in the context of late capitalism, Laclau situates the re-making of political identities within a framework of democratic revolution. The critical method is one which describes major structural changes in the contemporary world-system at the same time as it theorizes a coherent and radical interpretative form. This marriage of politics and theory allows the book to embrace topics ranging from the relationship between Marxism and psychoanalysis to the historical significance of May 1968 and forms of political struggle in the third world. In a final section of illuminating interviews the author expounds his most recent thought on politics and philosophy.

Post-Marxism Combining rigorous theoretical debate with a set of articles exploring Ernesto Laclau's thinking of politics, leading international scholars of contemporary radical theory demonstrate the relevance of Laclau's work to conceptualizing the Political and politics. Part 1 situates Laclau's conceptualisation of the political in the past four decades, both before and after the publication of Hegemony and Socialist Strategy. In particular it reviews Laclau's critique of Marx and Marxism, in order to explore questions not addressed at the time. Part 2 addresses Laclau's work on Rhetoric and Affect developed in some detail over the past decade. These chapters emphasise the centrality of affect and rhetoric to Laclau's conceptualisation of hegemony, thinking this in relation to the importance of rhetoric to neo-liberal politics, and arguing that rhetorical tropes are central to any thinking of the political. Part 3 positions Laclau's work in relation to Contemporary Political theory marking his distance and debt from/to Althusssser, Schmitt and Wittgenstein respectively. Part 4 explores Laclau's account of Radical Democracy in relation to contemporary political concerns. Authors address the recent financial crisis; debt in relation to Greek and European politics; the analysis of contemporary capitalism; the politics of the Occupy movement and Latin American populism.

Globalisation, the European Union and Turkey In State, Power, Socialism, the leading theorist of the state and European communism advances a vigorous critique of contemporary Marxist theories of the state. Arguing against a general theory of the state, Poulantzas identifies forms of class power crucial to socialist strategy that go beyond the state apparatus.

The Rhetorical Foundations Of Society In The Empty Place: Democracy and Public Space Teresa Hoskyns explores the relationship of public space to democracy by relating different theories of democracy in political philosophy to spatial theory and spatial and political practice. Establishing the theoretical basis for the study of public space, Hoskyns examines the rise of representative democracy and investigates contemporary theories for the future of democracy, focusing on the Chantal Mouffe's agonistic model and the civil society model of Jürgen Habermas. She argues that these models of participatory democracy can co-exist and are necessarily spatial. The book then provides diverse perspectives on how the role of physical public space is articulated through three modes of participatory spatial practice. The first focuses on issues of participation in architectural practice through a set of projects exploring the ‘open spaces’ of a postwar housing estate in Euston. The second examines the role of space in the construction of democratic identity through a feminist architecture/art collective, producing space through writing, performance and events. The third explores participatory political democratic practice through social forums at global, European and city levels. Hoskyns concludes that participatory democracy requires a conception of public space as the empty place, allowing different models and practices of democracy to co-exist.

Margins of Political Discourse In Emancipation(s), Ernesto Laclau addresses a central question: how have the changes of the last decade, together with the transformation in contemporary thought, altered the classical notion of “emancipation” as formulated since the Enlightenment? Our visions of the future and
our expectations of emancipation, have been deeply affected by the changes of recent history: the end of the Cold War, the explosion of new ethnic and national identities, the social fragmentation under late capitalism, and the collapse of universal certainties in philosophy and social and historical thought. Laclau here begins to explore precisely how our visions of emancipation have been recast under these new conditions. Laclau examines the internal contradictions of the notion of “emancipation” as it emerged from the mainstream of modernity, as well as the relation between universalism and particularism which is inherent in it. He explores the making of political identities and the status of central notions in political theory such as “representation” and “power,” focusing particularly on the work of Derrida and Rorty. Emancipation(s) is a significant contribution to the reshaping of radical political thought.

Politics and Ideology in Marxist Theory In 1985, Ernesto Laclau and Chantal Mouffe issued a serious challenge to the Marxist theoretical tradition with the publication of Hegemony and Socialist Strategy. Six years later, the collapse of the Soviet Union signaled the end of a nearly century long experiment with Marxism in practice. Both of these events ought to make scholars question the relevance of Marxist critique in the 21st century. This research looks at the work of activist and intellectual Raya Dunayevskaya in order to construct a response to both the current economic and political crises as well as the theoretical crisis that Marxist political thought currently faces. In order to do so, Dunayevskaya's work is compared with two of her contemporaries, C.L.R. James and Cornelius Castoriadis. It is argued that Dunayevskaya represents a unique tradition of libertarian and Hegelian Marxism that is able to respond to the dual crisis mentioned above. This is shown by 1) laying out a Marxist conception of the political that can compete with those offered by current non-Marxist thinkers; 2) claiming that Dunayevskaya and James are able to integrate the concepts of race and gender into their conception of democratic politics in a way that does not fall into the weaknesses of Marxism as theorized by its post-structuralist critics; 3) explaining Dunayevskaya’s contribution to the understanding of Marx's appropriation of Hegel; 4) arguing that these facets of Dunayevskaya’s thought offer an important contribution to Marxist, anarchist, and radical democratic scholars and activists in the context of current popular struggles.

Modernism and Hegemony Presentation of a new, ethical vision of democracy built around self-rule, civic education, and ethical cultivation.

Laclau A brilliant tour de force of scholarship and argument.” Marxism Today In this hugely influential book, Laclau and Mouffe examine the workings of hegemony and contemporary social struggles, and their significance for democratic theory. With the emergence of new social and political identities, and the frequent attacks on Left theory for its essentialist underpinnings, Hegemony and Socialist Strategy remains as relevant as ever, positing a much-needed antidote against 'Third Way' attempts to overcome the antagonism between Left and Right.

Ernesto Laclau The essays collected in this volume develop the theoretical perspective initiated in Laclau and Chantal Mouffe’s classic Hegemony and Socialist Strategy. Central to the argument of The Rhetorical Foundations of Society is the establishment of rhetorical tropes—such as metaphor, metonymy and catachresis—as the ‘non-foundational’ grounds of society. From this basis, Laclau explores the state of social relations in today’s heterogeneous society. Employing analytical philosophy from both phenomenological and structuralist traditions, he seeks to locate an ontological terrain for interpersonal relationships. Further, he investigates the definition of social antagonism in an increasingly globalized world, where the proliferation of conflicts and points of rupture erodes crucial links between the social subjects postulated by classical social analysis.

The Challenge of Carl Schmitt The themes of citizenship and community are today at the center of a fierce debate as both left and right try to mobilize them for their
cause. For the left such notions are crucial in all the current attempts to redefine political struggle through extending and deepening democracy. But, argue the contributors to this volume, these concepts need to be made compatible with the pluralism that marks modern democracy. Rather than reject the liberal tradition, they argue, the aim should be to radicalize it. These essays set out to examine what types of “citizen” and “community” might be required by such a radical and plural democracy. From a range of disciplines and a fruitful diversity of theoretical perspectives, the contributors help us to address the following challenge: how to defend the greatest possible pluralism without destroying the very framework of the democratic political community. Despite their differences, a vision emerges from these essays which is sharply at odds both with the universalistic and rationalistic conception to be found in the work of Habermas, and with postmodern celebrations of absolute heterogeneity. For this book is an exploration of politics—of a politics where power, conflict and antagonism will always play a central role.

New Reflections on the Revolution of Our Time Ernesto Laclau has blazed a unique trail in political theory and philosophy since the early 1970s. In so doing, he has articulated a range of philosophical and theoretical currents into a coherent alternative to mainstream models and practices of conducting social and political science. The editors have focused on work in three key areas: Post-Marxist Political Theory: Discourse, Hegemony, Signification Laclau has developed an original conception of post-Marxist political theory that is grounded on a materialist theory of discourse. The latter is constructed from a range of theoretical and philosophical sources, including poststructuralism, psychoanalysis, linguistic theory and post-analytical philosophy. The centerpiece of this approach is the category of hegemony, which develops Antonio Gramsci’s seminal contribution to Marxist theory, and is in turn connected to a web of related concepts, including articulation, dislocation, the logics of equivalence and difference, political identification, myth and social imaginary. These ideas have informed a number of empirical and theoretical studies associated with the Essex School of Discourse Theory. Analyzing Populism A central concern of Laclau’s writings has been the question of populism, both in Latin America where he began his interrogation of the phenomenon (especially the experience of Peronism), and then in his engagement with the "new social movements" and socialist strategy more generally. The concept of populism becomes a general way of exploring the "primacy of politics" in society. Critical Engagements Laclau is first and foremost an engaged intellectual who has consistently sought to theorize contemporary events and reality, and to debate with the leading intellectual figures of the day, with respect to questions of political principle and strategy. His recent debates with Judith Butler and Slavoj Žižek in Contingency, Hegemony, Universality: Contemporary Dialogues on the Left, published in 2011 (London: Verso), exemplify this critical ethos. He continues to elaborate his approach by challenging and articulating related approaches, and by situating his work in connection to the democratic Left.

Hegemony and Socialist Strategy Annotation A critique of high modernism from a newly formulated Marxist perspective, achieved through analyses of texts by Marx and Adorno, Manet’s paintings, and the works of several Latin American writers.
Annotation(c) 2003 Book News, Inc., Portland, OR (booknews.com).

Laclau “Margins of political discourse” are those border zones where paradigms intersect and where issues of order and disorder, meaning and non-meaning must be continually renegotiated. Our age is marked by multiple dislocations, by political as well as philosophical paradigm shifts. Politically, a Europe-centered world order has given way to a decentered arena of global power struggles. Philosophically, traditional metaphysics – itself a European legacy – is making room for diverse modes of anti-foundationalism. In this situation, philosophy and political theory are bound to be decentered themselves, occupying a peculiar border zone in which traditional boundaries are blurred without being erased. This is the locus of Dallmayr’s book. Located at the intersection of Continental and Anglo-American thought as well as at the border of philosophy and politics, Margins of Political
Discourse explores the zone between polis and cosmopolis, between modernity and postmodernity, between reason and contingency, between immanence and transcendence.

Feminisme voor de 99% It has been nearly two centuries since Marx famously turned Hegel on his head in order to repurpose dialectics as a revolutionary way of thinking about the internal contradictions of our social relations. Despite critiques from post-structuralists, post-colonialists, and others, there has been a resurgence of dialectical thought among political theorists as of late. This resurgence has coincided with a rise in the mention of words like class warfare, socialism, and communism among the general public on the streets of Seattle in 1999, in Cairo’s Tahrir Square, in the actions of the Greek anarchists and the Spanish indignados, and in the rallying cry of "we are the 99%" of the Occupy Movement, and in academia. This book explores how it is that dialectical thought might respond to the critiques brought forth by those on the left who are critical of Marxism’s universalizing and authoritarian legacy. Brian C. Lovato singles out Ernesto Laclau and Chantal Mouffe as the key interlocutors in this ongoing conversation between Marxism and post-structuralism. Laclau and Mouffe argue that Marxist theory is inherently authoritarian, cannot escape a class-reductionist theory of revolutionary subjectivity, and is bound by a closed Hegelian ontology. Lovato argues the opposite by turning to two heterodox Marxist thinkers, Raya Dunayevskaya and C. L. R. James, in order to construct a radically democratic, dynamic, and open conceptualization of dialectical thought. In doing so, he advances a vision of Marxist theory that might serve as a resource to scholars and activists committed not only to combatting capitalism, but also to fighting against colonialism, patriarchy, white supremacy, and heteronormativity. The writings of Dunayevskaya and James allow for Marxism to become relevant again in these tumultuous early years of the 21st century.

The Politics & Poetics of Gulliver's Travel Writing In this work, Mouffe argues that liberal democracy misunderstands the problems of ethnic, religious and nationalist conflicts because of its inadequate conception of politics. He suggests that the democratic revolution may be jeopardized by a lack of understanding of citizenship, community and pluralism. Mouffe examines the work of Schmidt and Rawls and explores feminist theory, in an attempt to place the project of radical and plural democracy on a more adequate foundation than is provided by liberal theory.

State, Power, Socialism A philosophical and political exploration of the construction of popular identities In this highly original and influential work, Ernesto Laclau focuses on the construction of popular identities and how “the people” emerge as a collective actor. Skillfully combining theoretical analysis with a myriad of empirical references from numerous historical and geographical contexts, he offers a critical reading of the existing literature on populism, demonstrating its dependency on the theorists of “mass psychology,” such as Taine and Freud. On Populist Reason is essential reading for all those interested in the question of political identities in the present day.

Democracy, Dialectics, and Difference Experience and Historical Materialism: Five Argumentative Essays. The central essay in this volume sketches a revised version of historical materialism, with agents' experiences of and responses to their social circumstances as the motive power of historical development and transformations. The other four essays are critiques of Althusserian structural Marxism, various misreadings of Marx and Engels, Laclau & Mouffe's"discourse analysis" as put forward in their Hegemony and Socialist Strategy and Keith Jenkins' postmodernist Re-thinking History.

Thinking the Political Laclau: A Critical Reader is the first full-length critical appraisal of Laclau's work and includes contributions from several leading philosophers and theorists. The first section examines Laclau's theory that the contest between universalism and particularism provides much of the philosophical background to political and social struggle, taking up the important place accorded to, amongst others, Hegel and Lacan in Laclau's work. The second section of the book
considers what Laclau's 'radical democracy' might look like and reflects on its ethical implications, particularly in relation to Laclau's post-Marxism and thinkers such as Jürgen Habermas. The final section investigates the place of hegemony in Laclau's work, the idea for which he is perhaps best-known. This stimulating collection also includes replies to his critics by Laclau and the important exchange between Laclau and Judith Butler on equality, making it an excellent companion to Laclau's work and essential reading for students of political and social theory.

Promise of Democracy, The The research approaches Turkish membership question to the European Union as an open-ended struggle among social forces. It aims to address whether there is a hegemonic pro-membership perspective and if any, which social forces are supporting it. Is there any alternative contesting and resisting membership and neo-liberal restructuring? Can disadvantaged groups from globalisation form a united struggle, and if not, how can we account for the lack of an alternative? At the theoretical level, it dismisses mainstream integration theories as debate is mainly stuck to the dichotomy between membership or not (form of integration), that in return is a non-debate. It introduces Gramscian historical materialist framework that paves the way to account for socio-economic content and power relations underpinning ongoing integration process. The argument proceeds by delving into a debate on theoretical coordinates regarding hegemony in Gramscian analyses and the theory of discourse introduced by Laclau and Mouffe in the Hegemony and Socialist Strategy. Ultimately, it dismisses theory of discourse and conceives class struggle in relation to discipline of capital over society within social relations of production. The empirical data relies on semi-structured interviews conducted with capital and labour, political parties, state officials and women rights/feminist groups and human rights groups. Additionally, particular sectors, textile, automotive and agriculture are examined in parallel with Gramscian historical materialist coordinates on intra-class struggle. I shall argue that pro-membership perspective, whose socio-economic content is consolidation of neo-liberal restructuring, is hegemonic. It is pioneered by internationally oriented capital and conveyed as the means to stimulate competitiveness and economic growth and to consolidate democracy. It draws support from nationally oriented capital analogous with delocalization of production and integration to transnational production via outsourcing and contract manufacturing. Yet, it is possible to identify two rival class strategies that contest neo-liberal pro-membership project, neo-mercantilism that is supported by nationally oriented labour, nationalist political parties, centre-left political parties and Ha-vet (No-Yes) that is underpinned by internationally oriented labour, social democratic fraction among the Left, particular women rights groups and human rights groups. On the one hand, position of social forces underpinning neo-mercantilism is weakened in economy and ideas that echo import-substitution policy under Keynesian welfare state regime and developmentalist state in periphery are defeated analogous with globalisation and neo-liberal restructuring. The only criticism of neo-mercantilist project remains on national sensitivities. Put bluntly, the critique is anti-imperialist though not anti-capitalist. At the final analysis, membership is interpreted in relation to modernization and westernization with a populist discourse. On the other hand, although social forces within Ha-vet read European Union as a capitalist economic integration model, they conceive internationalisation of labour and European Social Model as the only viable mechanism to struggle against globalization and transnationalisation of production. Moreover, European integration is received positively as a democratization project. Ultimately, neither neo-mercantilism that supports 'membership on equal terms and conditions', nor Ha-vet that adopts the motto of 'another globalisation and Europe is possible', stands as an overall alternative.

Radical Thinkers Set 8 (Shrinkwrapped) Manifest met elf stellingen die het feminisme moeten richten op de gelijkstelling van alle vrouwen en niet alleen van de elite.

Dimensions of Radical Democracy On how politics, class and culture are intertwined.
Hegemony and Socialist Strategy

This work brings together trends of current thinking - Lacanian psychoanalysis, deconstruction, neo-Hegelianism and political philosophy - to illuminate the question of identity in the contemporary world. It also examines some of the new political identities which have emerged in recent decades.

Agonistics

In this hugely influential book, Laclau and Mouffe examine the workings of hegemony and contemporary social struggles, and their significance for democratic theory. With the emergence of new social and political identities, and the frequent attacks on Left theory for its essentialist underpinnings, Hegemony and Socialist Strategy remains as relevant as ever, positing a much-needed antidote against ‘Third Way’ attempts to overcome the antagonism between Left and Right.

Hegemony and Socialist Strategy

Over het politieke / druk 1 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.

Democracy, Dialectics, and Difference

Ernesto Laclau is best known for co-authoring Hegemony and Socialist Strategy, with Chantal Mouffe. Politically active in the social and student movements of the 1960s, and a member of PSIN (Socialist Party of the National Left), Laclau's oeuvre links the working class and new social movements. Rejecting Marxist economic determinism and the notion of class struggle, Laclau instead urged for a radical democracy where antagonisms could be expressed. Frequently described as post-Marxist, Laclau's writings have focused on political movements. Politics and Ideology in Marxist Theory was Laclau's first published work, where readers can trace the early formation of ideas that shaped the twentieth century.

For a Left Populism

This book traces the crystallisation of post-Marxism as a specific theoretical position in its own right and considers the role played in its development by post-structuralism, postmodernism and second-wave feminism. It examines the history of dissenting tendencies within the Marxist tradition and considers what the future prospects of post-Marxism are likely to be.

The Politics of Identity

No Marketing Blurb

The Return of the Political

On Populist Reason Working at the intersection of narrative studies and political theory, this thesis performs an original critical intervention in Gulliver’s Travels studies to establish the work as an intertextual response to the hegemonic articulations of European travel writing produced between the 15th and 18th centuries under the discourse of Discovery. My argument proceeds through two movements. First, an archeology of studies on Gulliver’s Travels that identifies key developments and points of significance in analyses of the satire’s intertextual relationship with travel writing. Second, a discursive analysis of the role of Discovery generally, and travel writing specifically, in constructing European hegemony within a newly global context. Together these movements allow me to locate Gulliver’s Travels firmly within the discourse of Discovery and to specify the politics of the text and the poetics of its operations. For this analysis I adopt a conceptualization of hegemony elaborated by Ernesto Laclau and Chantal Mouffe in
Hegemony and Socialist Strategy (1985), which defines discourse as a structured totality of elements of signification, wherein the meaning and identify of each element is constituted by articulatory practices competing to fix the differences and equivalences between it and others within the discourse. An hegemonic discourse is one that successfully limits the possibility of novel articulations according to a particular governing logic. In the Age of Discovery, this governing logic, I argue, is a socio-spatial logic that constructed the "European" subject through its difference from the "Non-European," the "civilized" subject through its difference from the "savage," and the "free land" of the "savage" peoples through its difference from the occupied lands of the "civilized." To conduct the concomitant critical analysis of Gulliver's Travels, I draw upon Jacques Rancière's conception of the "distribution of the sensible," which refers both to the partitions determined in sensory experience that anticipate the distributions of parts and wholes, the orders of visibility and invisibility, and the relationships of address or comportment beneath every community; and to the specific practices that partake of these distributions to establish the "common sense" about the objects that make up the common world, the ways in which it is organized, and the capacities of the people within it. This enables me to establish travel writing as an articulatory practice that utilized a narrative modality to "reveal" the globe in a Eurocentric image dependent upon the logic of Discovery: a discursively constructed paradigm that I identify as what others have labeled "travel realism," which organized the globe into a single field of discursivity predicated upon the "civilizational" and "rational" superiority of Europeans over their non-European Others. Gulliver's Travels, I conclude, intervenes in this distribution of the sensible by utilizing the satirical form as a recomposing logic to upend the paradigm of travel realism and break away from the "sense" that it makes of the bodies, beings, and lands it represents.

The Democratic Paradox

Becoming Utopian We are currently witnessing in Western Europe a “populist moment” that signals the crisis of neoliberal hegemony. The central axis of the political conflict will be between right- and left-wing populism. By establishing a frontier between “the people” and “the oligarchy,” a left-populist strategy could bring together the manifold struggles against subordination, oppression and discrimination. This strategy acknowledges that democratic discourse plays a crucial role in the political imaginary of our societies. And through the construction of a collective will, mobilizing common affects in defence of equality and social justice, it will be possible to combat the xenophobic policies promoted by right-wing populism.

Hegemony and Socialist Strategy Going back first to Aristotle, she identifies the historical origins of the political and reflects on the Enlightenment, and the social contract, arguing that in spite of its good intentions, it levelled the radical core of political life. Contemporary examples, including the Iraq war, racism and the rise of the far right, are used to illustrate and support her theory that far from combating extremism, the quest for consensus politics undermines the ability to challenge it. These case studies are also highly effective points of reference for student revision. On the Political is a stimulating argument about the future of politics and addresses the most fundamental aspects of democracy that will aid further study. Chantal Mouffe is Quintin Hogg Research Fellow in Politics at the University of Westminster, London. She is the author of several books, including The Democratic Paradox and with Ernesto Laclau, Hegemony and Socialist Strategy.

Hegemony and Socialist Strategy A dream of a better world is a powerful human force that inspires activists, artists, and citizens alike. In this book Tom Moylan – one of the pioneering scholars of contemporary utopian studies – explores the utopian process in its individual and collective trajectory from dream to realization. Drawing on theorists such as Fredric Jameson, Donna Haraway and Alain Badiou and science fiction writers such as Kim Stanley Robinson and China Miéville, Becoming
Utopian develops its argument for sociopolitical action through studies that range from liberation theology, ecological activism, and radical pedagogy to the radical movements of 1968. Throughout, Moylan speaks to the urgent need to confront and transform the global environmental, economic, political and cultural crises of our time.

Contingency, Hegemony, Universality Political conflict in our society is inevitable, and its results are often far from negative. How then should we deal with the intractable differences arising from complex modern culture? Developing her groundbreaking political philosophy of agonistics— the search for a radical and plural democracy— Chantal Mouffe examines international relations, strategies for radical politics, the future of Europe and the politics of artistic practices. She shows that in many circumstances where no alternatives seem possible, agonistics offers a new road map for change. Engaging with cosmopolitanism, post-operaism, and theories of multiple modernities she argues in favour of a multipolar world with real cultural and political pluralism.

The Empty Place Over the last thirty years, the work of the political theorist Ernesto Laclau has reinvigorated radical political and social theory. Taking concepts previously ignored or unused within mainstream political theory, such as the political, hegemony, discourse, identity, and representation, he has made them fundamental to thinking about politics and social theory. Resisting the dead end of postmodern politics, his work has drawn in stimulating ways on Gramscian, poststructuralist and psychoanalytic theory. Laclau: A Critical Reader is the first full-length critical appraisal of Laclau's work and includes contributions from several leading philosophers and theorists. The first section examines Laclau's theory that the contest between universalism and particularism provides much of the philosophical background to political and social struggle, taking up the important place accorded to, amongst others, Hegel and Lacan in Laclau's work. The second section of the book considers what Laclau's 'radical democracy' might look like and reflects on its ethical implications, particularly in relation to Laclau's post-Marxism and thinkers such as Jurgen Habermas. The final section investigates the place of hegemony in Laclau's work, the idea for which he is perhaps best-known. This stimulating collection also includes replies to his critics by Laclau and the important exchange between Laclau and Judith Butler on equality, making it an excellent companion to Laclau's work and essential reading for students of political and social theory. Ernesto Laclau, Rodolphe Gasche, Fred Dallmayr, Oliver Marchart, Rado Riba, Linda Zerilli, Simon Critchley, Mark Devenney, Aletta Norval, William E. Connolly, Jelica Sumic, Jason Glynos, J. Hillis Mil

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