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The Terms of Political Discourse. by William E. Connolly

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Political Discourse. D.E. Apter, in International Encyclopedia of the Social & Behavioral Sciences, 2001. Political discourse refers to frames of meaning and their ordering and disordering propensities. It attributes special importance to symbolic capital as a form of meaning in contrast to economic capital, the two constituting quite different forms of power.

Political Discourse - an overview | ScienceDirect Topics

Political discourse is an umbrella term for various political talks made at different political forums such as political campaign rallies, party manifestoes, inaugural speeches, bills among others. Schaffer sees (1996), political discourse, as a sub-category of discourse in general, which can be based on two criteria: functional and thematic.

POLITICAL DISCOURSE: A CRITICAL DISCOURSE ANALYSIS OF ...

The Terms of Political Discourse. (Princeton Paperbacks) [Connolly, William E.] on Amazon.com. *FREE* shipping on qualifying offers. The Terms of Political Discourse. (Princeton Paperbacks)

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While there are many other areas that focus on political discourse, for example, [rhetoric,] there is limited concern with language theory and the role of language in the construction of the [political] itself. The chapter sets the role of [representation] as the core concern of much political discourse, which may be considered [descriptively,] in terms of the linguistic tools employed in representing the world in specific ways, or [critically,] where the aim is to ...

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Changing Terms of Political Discourse - JSTOR

The Key Terms absence An absence is something that could be present in language use or discourse, but is not, possibly for ideological reasons (see van Leeuwen 1996, 1997). For example, Hollway (1995: 60) notes that [there is no currently available way of

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The terms of political discourse. First published in 1974. Subjects. Philosophy, Political science, Political science, philosophy. Edit. The terms of political discourse. This edition published in 1974 by Heathin Lexington, Mass. Edition Notes. Bibliography: p. 211-213.

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Political discourse definition: Discourse is spoken or written communication between people, especially serious... | Meaning, pronunciation, translations and examples

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The Terms of Political Discourse. William E. Connolly. Overview. Author (s) Reviews 1. William Connolly presents a lucid and concise defense of the thesis of [essentially contested concepts] that can well be read as a general introduction to political theory, as well as for its challenge to the prevailing understanding of political discourse. In Connolly's view, the language of politics is not a neutral medium that conveys ideas independently formed but an institutionalized structure ...

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The Terms of Political Discourse.: Connolly, William E ...

Political Discourse synonyms. Top synonyms for political discourse (other words for political discourse) are political speech, political debate and political rhetoric.

38 Political Discourse synonyms - Other Words for ...

The Terms of Political Discourse. ... as well as for its challenge to the prevailing understanding of political discourse. In Connolly's view, the language of politics is not a neutral medium that conveys ideas independently formed but an institutionalized structure of meanings that channels political thought and action in certain directions ...

William E. Connolly, The Terms of Political Discourse ...

The terms of political discourse. [William E Connolly] -- Examines the role played in political life and political enquiry by contests between such concepts as power, interest, freedom and responsibility.

The terms of political discourse (Book, 1993) [WorldCat.org]

In Connolly's view, the language of politics is not a neutral medium that conveys ideas independently formed but an institutionalized structure of meanings

that channels political thought and...

William Connolly presents a lucid and concise defense of the thesis of "essentially contested concepts" that can well be read as a general introduction to political theory, as well as for its challenge to the prevailing understanding of political discourse. In Connolly's view, the language of politics is not a neutral medium that conveys ideas independently formed but an institutionalized structure of meanings that channels political thought and action in certain directions. In the new preface he pursues the implications of this perspective for a distinctive conception of ethics and democracy.

In a series of stimulating essays, William E. Connolly explores the element of ambiguity in politics. He argues that democratic politics in a modern society requires, if it is to flourish, an appreciation of the ambiguous character of the standards and principles we cherish the most. Connolly's work, lucidly, presented and intellectually challenging, will be of interest to students and scholars of political science, philosophy, rhetoric, and law, and to all whose interests include the connections between contemporary epistemological arguments and politics and, more broadly, between thought and language. Connolly criticizes the ways in which contemporary politics extends normalization into various areas of modern existence. He argues, against this trend, for an approach that would provide relief from the rigid identity formations that result from normalization. In supporting his thesis, Connolly shows how the imperative for growth must be relaxed if normalizing pressures are to be obviated. His, however, is not the familiar antigrowth argument; rather, he ties his thesis to his general antinormalization argument, asking how one could create an ethic that would sustain itself when the growth imperatives are relaxed. Connolly's chapters on the work of other thinkers (including Michel Foucault, Jürgen Habermas, Richard Rorty, and Charles Taylor) are linked with his main theme, as he shows how various tendencies in the philosophy of the social sciences and in political theory aid and abet the normalizing tendency. His analyses of Rorty and Taylor are especially important. Connolly shows the significance of antifoundationalism (Rorty's contribution to the debate on epistemology), while providing a compelling critique both of Rorty's stance and Taylor's alternative to it. Especially important to Connolly's thesis is the ontology on which it rests. He shows how the endorsement of an ontology of discordance within concord--a view that all systems of meaning impose order on that which was not designed to fit neatly within them--can support a more democratizing process. His final chapter, "Where the Word Breaks Off," vindicates the ontology of discordance, which has governed the argument throughout the text. Throughout these essays, Connolly builds a consistent argument for the politicalization of normalization, disclosing forms of normalization where others have seen unproblematic modes of communication and problem solving. Original in concept and bold in presentation, Connolly's work will form the basis for considerable debate in the several disciplines it serves.

Modernity is marked by acrimonious debate over the form of the good society and the proper shape of politics. But these struggles are set within a frame that supports some arguments and rules other possibilities out of contention. If late-modernity is a time of danger as well as significant achievement, it is necessary to ask: how can we become more reflective about the economies of thought which have governed modern political discourse? William Connolly clarifies the affinities binding together disparate theorists who have sought to comprehend the shape and prospects of modernity. He reveals how thinkers

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adamantly opposed to one another at one level implicitly share assumptions and demands at a more basic level; and invites Nietzsche - the thinker who disturbs modern theories by assessing them from the hypothetical perspective of a non-modern future - to expose patterns of insistence inside the theories of his predecessors.

Over the past two decades, the renowned political theorist William E. Connolly has developed a powerful theory of pluralism as the basis of a territorial politics. In this concise volume, Connolly launches a new defense of pluralism, contending that it has a renewed relevance in light of pressing global and national concerns, including the war in Iraq, the movement for a Palestinian state, and the fight for gay and lesbian rights. Connolly contends that deep, multidimensional pluralism is the best way to promote justice and inclusion without violence. He advocates a deep pluralism—in contrast to shallow, secular pluralism—that helps to create space for different groups to bring their religious faiths into the public realm. This form of deep pluralism extends far beyond faith, encompassing multiple dimensions of social and personal lives, including household organization and sexuality. Connolly looks at pluralism not only in light of faith but also in relation to evil, ethics, relativism, globalization, and sovereignty. In the process, he engages many writers and theorists—among them, Spinoza, William James, Henri Bergson, Marcel Proust, Gilles Deleuze, Giorgio Agamben, Talal Asad, Michael Hardt, and Antonio Negri. *Pluralism* is the first book in which Connolly explains the relationship between pluralism and the experience of time, and he offers readings of several films that address how time is understood, including *Time Code*, *Far from Heaven*, *Waking Life*, and *The Maltese Falcon*. In this necessary book Connolly brings a compelling, accessible philosophical critique together with his personal commitment to an inclusive political agenda to suggest how we might—and why we must—cultivate pluralism within both society and ourselves.

Politics: The Key Concepts is an up-to-date and broad-ranging introduction to the terms that lie at the heart of political discourse. Entries are drawn from areas such as political theory, international politics, political science and methodology. As well as explaining core, established principles, this informative guide explores some of the more complex, topical and contested concepts from the world of politics. Concepts covered include: Capitalism Class Identity Institutionalism Referendum Marxism Pluralism Postmodernism Socialism Social Constructivism In an accessible A-Z format with helpful cross-referencing and suggestions for further reading, *Politics: The Key Concepts* is an invaluable reference for all students of politics, international relations and related courses.

Capitalism and Christianity, American Style is William E. Connolly's stirring call for the democratic left to counter the conservative stranglehold over American religious and economic culture in order to put egalitarianism and ecological integrity on the political agenda. An eminent political theorist known for his work on identity, secularism, and pluralism, Connolly charts the path of the "evangelical-capitalist resonance machine," source of a bellicose ethos reverberating through contemporary institutional life. He argues that the vengeful vision of the Second Coming motivating a segment of the evangelical right resonates with the ethos of greed animating the cowboy sector of American capitalism. The resulting evangelical-capitalist ethos finds expression in church pulpits, Fox News reports, the best-selling *Left Behind* novels, consumption practices, investment priorities, and state policies. These practices resonate together to diminish diversity, forestall responsibility to future generations, ignore urban poverty, and support a system of extensive economic inequality. Connolly describes how the evangelical-capitalist machine works, how its themes resound across class lines, and how it infiltrates numerous aspects of American life. Proposing changes in sensibility and strategy to challenge this machine, Connolly contends that the liberal distinction between secular public and religious private life must be reworked. Traditional notions of unity or solidarity must be translated into drives to forge provisional

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assemblages comprised of multiple constituencies and creeds. The left must also learn from the political right how power is infused into everyday institutions such as the media, schools, churches, consumption practices, corporations, and neighborhoods. Connolly explores the potential of a "tragic vision" to contest the current politics of existential resentment and political hubris, explores potential lines of connection between it and theistic faiths that break with the evangelical right, and charts the possibility of forging an "eco-egalitarian" economy. *Capitalism and Christianity, American Style* is William E. Connolly's most urgent work to date.

Considers how non-linear notions of causality and time--where multiple, interacting, and partially open systems coexist--could transform the way we imagine political action.

* How are states made possible, constructed in theory and practice, and what alternative possibilities are given up by conferring legitimacy on states? * How do 'reasons of state' appropriate and inform discourses of sovereignty, territoriality, historiography, diplomacy, security and community? * How can we employ language to challenge the problematic logics of international relations and imagine alternative ways of being with and relating to others? *States of Political Discourse* addresses these questions through a series of highly original and provocative essays that engage a range of political conditions and practices, exploring areas that are conventionally neglected. Topics include the language of normal and pathological states in Freudian psychoanalysis, the mythography of Europe, the political reification of the Himalayan region, the spirituality of cosmopolitanism, the status of the Knights of St John, and the literary exploration of diplomacy and security.

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