



D.R.

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Italie / Etats-Unis

Vivre dans une société plurielle : politique, minorités et diversité religieuse

L'auteur

Nadia Urbinati (Ph.D., European University Institute, Florence, 1989) est politologue, spécialiste de la pensée politique moderne et contemporaine et des traditions démocratiques et anti-démocratiques. Elle est co-directrice du Columbia University Faculty Seminar on Political and Social Thought et a fondé et dirigé le Workshop on Politics, Religion and Human Rights. Elle est co-éditrice, avec Andrew Arato, du journal *Constellations: An International Journal of Critical and Democratic Theory*. Elle est membre du comité exécutif des Séminaires d'Istanbul de la Fondation Reset Dialogues on Civilization.

L'œuvre

Democracy disfigured : Opinion, Truth and the people. (Harvard University Press, 2014) (320 p.)

Boundaries of toleration. (dir. A. Stepan et C. Taylor) (University Press Group Ltd, 2014) (328 p.)

Representative democracy : Principles and Genealogy. (University of Chicago Press, 2006) (344 p.)

Mill on democracy. (University of Chicago Press) (300 p.)

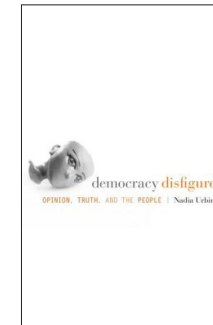
Mots-Clefs

Democratic thought
Fundamental rights
Modern political thought
Political sciences

Religion
Toleration

Zoom

Democracy disfigured : Opinion, Truth and the people. (Harvard University Press, 2014) (320 p.)

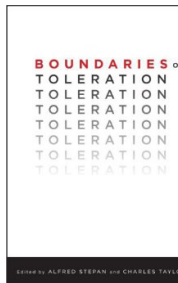


Dans *Democracy Disfigured*, Nadia Urbinati diagnostique les maux qui assaillent le corps politique à l'ère de la politique hyper-partisane et des monopoles médiatiques, et propose une défense inspirée des compromis désordonnés et des résultats controversés qui définissent la démocratie. Nadia Urbinati identifie trois types de « défiguration » démocratique : apolitique, populiste et plébiscitaire. Chacune affaiblit une séparation cruciale que toute démocratie doit préserver : la

cloison qui sépare l'expression libre de l'opinion publique et les institutions gouvernementales qui appliquent la volonté du peuple. La démocratie apolitique délégitime les opinions politiques en faveur de l'expertise. La démocratie populiste polarise de façon radicale le forum public où les opinions sont discutées. La démocratie plébiscitaire, enfin, surévalue les aspects esthétiques et irrationnels de l'opinion publique. Pour Urbinati, la démocratie implique une lutte permanente pour rendre visible les questions que les citoyens considèrent être les plus essentielles dans leurs vies. L'opinion est donc une forme d'action, aussi importante que les mécanismes qui organisent le vote et mobilisent les décisions.

Urbinati se concentre moins sur les ennemis déclarés de la démocratie que sur ceux qui se présentent comme ses amis : les technocrates procéduriers, les démagogues qui invoquent « le peuple » de façon désinvolte et les représentants des médias qui, si cela ne tenait qu'à eux, transformeraient la gouvernance en un spectacle sportif et les citoyens en supporters d'équipes adverses.

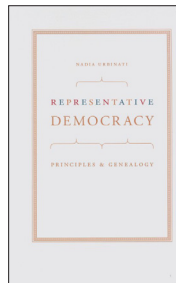
Boundaries of toleration. (dir. A.Stepan et C. Taylor) (University Press Group Ltd, 2014) (328 p.)



How can people of diverse religious, ethnic, and linguistic allegiances and identities live together without committing violence, inflicting suffering, or oppressing each other? In this volume, contributors explore the limits of toleration and suggest we think beyond them to mutual respect.

Salman Rushdie reflects on the once tolerant Sufi-Hindu culture of Kashmir. Ira Katznelson follows with an intellectual history of toleration as a layered institution in the West. Charles Taylor advances a new approach to secularism in our multicultural world, and Akeel Bilgrami responds by offering context and caution to that approach. Nadia Urbinati explores why Cicero's humanist ideal of Concord was not used in response to religious discord. The volume concludes with a refutation of the claim that toleration was invented in the West. Rajeev Bhargava writes on Asoka's India, and Karen Barkey explores toleration within the Ottoman and Habsburg Empires. Sudipta Kaviraj examines accommodations and conflicts in India, and Alfred Stepan highlights contributions to toleration and multiple democratic secularisms in such Muslim-majority countries as Indonesia and Senegal.

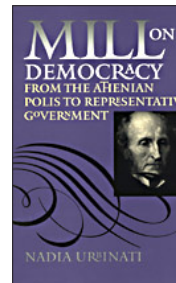
Representative democracy : Principles and Genealogy. (University of Chicago Press, 2006) (344 p.)



It is usually held that representative government is not strictly democratic, since it does not allow the people themselves to directly make decisions. But here, taking as her guide Thomas Paine's subversive view that 'Athens, by representation, would have surpassed her own democracy' Nadia Urbinati

challenges this accepted wisdom, arguing that political representation deserves to be regarded as a fully legitimate mode of democratic decision making and not just a pragmatic second choice when direct democracy is not possible. As Urbinati shows, the idea that representation is incompatible with democracy stems from our modern concept of sovereignty, which identifies politics with a decision maker's direct physical presence and the immediate act of the will. She goes on to contend that a democratic theory of representation can and should go beyond these identifications. Political representation, she demonstrates, is ultimately grounded in a continuum of influence and power created by political judgment, as well as the way presence through ideas and speech links society with representative institutions. Deftly integrating the ideas of such thinkers as Rousseau, Kant, Emmanuel Joseph Sieyès, Paine, and the Marquis de Condorcet with her own, Urbinati constructs a thought-provoking alternative vision of democracy.

Mill on democracy. (University of Chicago Press) (300 p.)



Despite John Stuart Mill's widely respected contributions to philosophy and political economy, his work on political philosophy has received a much more mixed response. Some critics have even charged that Mill's liberalism was part of a political project to restrain, rather than foster,

democracy.

Redirecting attention to Mill as a political thinker, Nadia Urbinati argues that this claim misrepresents Mill's thinking. Although he did not elaborate a theory of democracy, Mill did devise new avenues of democratic participation in government that could absorb the transformation of politics engendered by the institution of representation. More generally, Urbinati assesses Mill's contribution to modern democratic theory by critiquing the dominant «two liberties» narrative that has shaped Mill scholarship over the last several decades. As Urbinati shows, neither Isaiah Berlin's theory of negative and positive freedom nor Quentin Skinner's theory of liberty as freedom from domination adequately captures Mill's notion of political theory.