

Science In A Democratic Society

What does political science tell us about important real-world problems and issues? And to what extent does and can political analysis contribute to solutions? This is the challenge addressed by leading political scientists in this original text which will be essential reading for students and scholars alike.

The core message of this educational book is that democracy is, more than ever before, in need of the personal contribution of engaged citizens. Democracy is viable only if it is rooted in the hearts and minds of citizens who feel responsible not only for their own well-being, but also for the quality of social relationships in a society with marked differences in race, religion, culture, and gender. Three basic features define personalized democracy: A critical attitude not only towards others but also towards oneself; learning not only from others but also from oneself; and participation in society with attention to the contradictory nature of one's own mind. The authors emphasize that the development of personalized democracy and global citizenship requires participation at different identity levels: I as individual, we as members of social groups, we as part of humanity, and we as part of the earth. Written for future teachers at secondary level, the book contains dialogical self theory, research and a wide range of exercises. Science in a Democratic Society Prometheus Books

Civil Paths to Peace contains the analyses and findings of the Commonwealth Commission on Respect and Understanding, established in response to the 2005 request of Commonwealth Head of Government for the Commonwealth Secretary-General to 'explore initiatives to promote mutual understanding and respect among all faiths and communities in the Commonwealth.' This report focuses particularly on the issues of terrorism, extremism, conflict and violence, which are much in ascendancy and afflict Commonwealth countries as well as the rest of the world. It argues that cultivating respect and understanding is both important in itself and consequential in reducing violence and terrorism. It further argues that cultivated violence is generated through fomenting disrespect and fostering confrontational misunderstandings. The report looks at the mechanisms through which violence is cultivated through advocacy and recruitment, and the pre-existing inequalities, deprivations and humiliations on which those advocacies draw. These diagnoses also clear the way for methods of countering disaffection and violence. In various chapters the different connections are explored and examined to yield general policy recommendations. Accepting diversity, respecting all human beings, and understanding the richness of perspectives that people have are of great relevance for all Commonwealth countries, and for its 1.8 billion people. They are also importance for the rest of the world. The civil paths to peace are presented here for use both inside the Commonwealth and beyond its boundaries. The Commonwealth has survived and flourished, despite the hostilities associated with past colonial history, through the use of a number of far-sighted guiding principles. The Commission argues that those principles have continuing relevance today for the future of the Commonwealth--and also for the world at large.

Instead of considering society as a social environment, Society in the Self begins from the assumption that society works in the deepest regions of self and identity, as expressed in phenomena like self-sabotage, self-radicalization, self-cure, self-government, self-nationalization, and self-internationalization. This leads to the central thesis that a democratic society can only function properly if it is populated by participants with a democratically organized self. In this book, an integrative model is presented that is inspired by three versions of democracy: cosmopolitan, deliberative, and agonistic democracy, with the latter focusing on the role of social power and emotions. Drawing on these democratic views, three levels of inclusiveness are distinguished in the self: personal (I as an individual), social (I as a member of a group), and global (I as a human being). A democratic self requires the flexibility of moving up and down across these levels of inclusiveness and has to find its way in fields of tension between the self and the other, and between dialogue and social power. As author Hubert Hermans explains, this theory has far reaching consequences for such divergent topics as leadership in the self, cultural diversity in the self, the relationship between reason and emotion, self-empathy, cooperation and competition between self-parts, and the role of social power in prejudice, enemy image construction, and scapegoating. The central message of this book is reflected in Mahatma Gandhi's dictum: "Be the change you want to see in the world."

This book reinterprets the rise of the natural and social sciences as sources of political authority in modern America. Andrew Jewett demonstrates the remarkable persistence of a belief that the scientific enterprise carried with it a set of ethical values capable of grounding a democratic culture - a political function widely assigned to religion. The book traces the shifting formulations of this belief from the creation of the research universities in the Civil War era to the early Cold War years. It examines hundreds of leading scholars who viewed science not merely as a source of technical knowledge, but also as a resource for fostering cultural change. This vision generated surprisingly nuanced portraits of science in the years before the military-industrial complex and has much to teach us today about the relationship between science and democracy.

In this successor to his pioneering Science, Truth, and Democracy, the author revisits the topic explored in his previous work--namely, the challenges of integrating science, the most successful knowledge-generating system of all time, with the problems of democracy. But in this new work, the author goes far beyond that earlier book in studying places at which the practice of science fails to answer social needs. He considers a variety of examples of pressing concern, ranging from climate change to religiously inspired constraints on biomedical research to the neglect of diseases that kill millions of children annually, analyzing the sources of trouble. He shows the fallacies of thinking that democracy always requires public debate of issues most people cannot comprehend, and argues that properly constituted expertise is essential to genuine democracy. No previous book has treated the place of science in democratic society so comprehensively and systematically, with attention to different aspects of science and to pressing problems of our times.

"To the Ancient Greeks, democracy meant gathering in a public space and arguing based on an agenda set by a randomly selected assembly of 500 other citizens. To the Icelandic Vikings in Northern Europe a few centuries later, it meant gathering every summer in a large field, a place where they held their own annual "parliament," and similarly talking things through until they got to relatively consensual decisions about the common's fate. Our contemporary representative democracies are very different. Modern Parliaments are intimidating buildings that are much harder to access for ordinary citizens--quite literally. They are typically gated and guarded, and it often feels as if only certain types of people--people with the right suit, accent, bank account, connections, even last names--are welcome to enter them. In Open Democracy, Landemore revitalizes the model of success from ancient open democracies alongside the problems of the present-day representative democracies in order to get to the heart of the issues which contemporary democratic societies are dealing with today. Something has been lost between the two, Landemore argues: accessibility; openness to the ordinary man and woman. Landemore believes the move to "representative" democracy, a mediated form of democracy seen as unavoidable in mass, commercial societies, also became a move towards democratic closure, and exclusivity. Open Democracy asks how can we recover the openness of ancient democracies in today's world, and would it help the crisis of democracy? In diagnosing what is wrong with representative democracy, Landemore offers a normative alternative and strategy--one that is more true to the democratic ideal of "government of the people, by the people, for the people." This alternative conception (open democracy) is one Landemore believes can be used to imagine and design more participatory, responsive, accountable, and smarter institutions, thereby strengthening our democracies along with on the whole, our societies"--

We live in times of increasing public distrust of the main institutions of modern society. Experts, including scientists, are suspected of working to hidden agendas or serving vested interests. The solution is usually seen as more public scrutiny and more control by democratic institutions – experts must be subservient to social and political life. In this book, Harry Collins and Robert Evans take a radically different view. They argue that, rather than democracies needing to be protected from science, democratic societies need to learn how to value science in this new age of uncertainty. By emphasizing that science is a moral enterprise, guided by values that should matter to all, they show how science can support democracy without destroying it and propose a new institution – The Owls – that can mediate between science and society and improve technological decision-making for the benefit of all.

This book empowers teachers to support student activists. The authors examine arguments for promoting student activism, explore state and national curriculum standards, suggest activist projects, and report examples of student individual and group activism. By offering suggestions for engaging students as activists across the K-12 curriculum and by including the stories of student activists who became lifetime activists, the book demonstrates how activism can serve to bolster democracy and be a component of rich, experiential learning. Including interviews with student and teacher activists, this volume highlights issues such as racial and immigrant justice, anti-gun violence, and climate change.

In the twenty-first century, the production and use of scientific knowledge is more regulated, commercialized, and participatory than at any other time. The stakes in understanding those changes are high for scientist and nonscientist alike: they challenge traditional ideas of intellectual work and property and have the potential to remake legal and professional boundaries and transform the practice of research. A critical examination of the structures of power and inequality these changes hinge upon, this book explores the implications for human health, democratic society, and the environment.

This book examines the role of policy expertise in a democratic society. From the perspectives of both political theory and policy studies, the chapters explore the implications of deliberative democratic governance for professional expertise and extends them to specific policy practices. Following the lead of John Dewey, the discussion focuses in particular on the ways professional practices might be reoriented to assist citizens in understanding and discussing the complex policy issues of an advanced technological society. In doing so, it also explores how public deliberation can be improved through more cooperative forms of policy inquiry. Adopting a deliberative-analytic approach, policy inquiry is grounded in a postempiricist, constructivist understanding of inquiry and knowledge and the participatory practices that support it. Toward this end, the chapters draw on thriving theoretical and practical work dedicated to revitalizing the citizen's role in both civil society and newer practices of democratic governance, in particular deliberative democracy in political theory, practical work with deliberative experiments, the theory and practices of democratic governance, and participatory research. Deliberative practices are promoted here as a new component part of policy-related disciplines required for participatory governance. Calling for a specialization of "policy epistemics" to advance such practices, the second half of the book takes up issues related to deliberative empowerment, including the relation of technical and social knowledge, the interpretive dimensions of social meaning and multiple realities, the role of narrative knowledge and storylines policy inquiry, social learning, tacit knowledge, the design of discursive spaces, and the place of emotional expression in public deliberation.

In *Democracy's Dilemma*, David Shams argues that Warlords' participation in Afghanistan's democracy has undermined the legitimacy of the state. Human rights violations, drug trade and institutional corruption constitute the perimeters of a triangle set by warlords within which the state falls short of the moral authority necessary to assert legitimacy. The dilemma that the state faces is this: On one hand, in order to survive it has to compromise with and appease the warlords; on the other, it struggles to eradicate drugs and uproot corruption. To achieve these objectives, the state has adopted paradoxical policies and taken contradictory measures simultaneously. This in turn, has resulted in ineffectual governance and the weakness of its status as a legitimate body in the eyes of the public.

From stem cell research to global warming, human cloning, evolution, and beyond, political debates about science in recent years have fallen into the familiar categories of America's culture wars. *Imagining the Future* explores the meaning of science and technology in American politics today. The science debates, Yuval Levin argues, expose the deepest strengths and greatest weaknesses of both the left and the right, and present serious challenges to American democratic self-government. What do arguments about embryos, climate, or the origins of man reveal about contemporary America? Why do issues involving science seem to divide us along the same fault lines as so many other issues in our political life? Is science morally neutral, or is it an endeavor filled with moral promise - and peril? Are American conservatives really waging war on science? Is the American left justified in calling itself the party of science? Most of the science debates, Levin concludes, are not about particular theories or facts or technologies. Rather, they come down to a profound dispute between liberals and conservatives about the right way to think about the future. Science is only one subject of this broader dispute; but today's science debates can illuminate the contours of our politics and clarify the rift at the heart of our polity.

Science is a way of knowing about the world. At once a process, a product, and an institution, science enables people to both engage in the construction of new knowledge as well as use information to achieve desired ends. Access to science – whether using knowledge or creating it – necessitates some level of familiarity with the enterprise and practice of science: we refer to this as science literacy. Science literacy is desirable not only for individuals, but also for the health and well-being of communities and society. More than just basic knowledge of science facts, contemporary definitions of science literacy have expanded to include understandings of scientific processes and practices,

familiarity with how science and scientists work, a capacity to weigh and evaluate the products of science, and an ability to engage in civic decisions about the value of science. Although science literacy has traditionally been seen as the responsibility of individuals, individuals are nested within communities that are nested within societies—and, as a result, individual science literacy is limited or enhanced by the circumstances of that nesting. Science Literacy studies the role of science literacy in public support of science. This report synthesizes the available research literature on science literacy, makes recommendations on the need to improve the understanding of science and scientific research in the United States, and considers the relationship between scientific literacy and support for and use of science and research.

A landmark work of environmental philosophy that seeks to transform the debate about climate change. As the icecaps melt and the sea levels rise around the globe—threatening human existence as we know it—climate change has become one of the most urgent and controversial issues of our time. For most people, however, trying to understand the science, politics, and arguments on either side can be dizzying, leading to frustrating and unproductive debates. Now, in this groundbreaking new work, two of our most renowned thinkers present the realities of global warming in the most human of terms—everyday conversation—showing us how to convince even the most stubborn of skeptics as to why we need to act now. Indeed, through compelling Socratic dialogues, Philip Kitcher and Evelyn Fox Keller tackle some of the thorniest questions facing mankind today: Is climate change real? Is climate change as urgent as the “scientists” make it out to be? How much of our current way of life should we sacrifice to help out a generation that won’t even be born for another hundred years? Who would pay for the enormous costs of making the planet “green?” What sort of global political arrangement would be needed for serious action? These crucial questions play out through familiar circumstances, from an older husband and wife considering whether they should reduce their carbon footprint, to a first date that evolves into a passionate discussion about whether one person can actually make a difference, to a breakfast that becomes an examination over whether or not global warming is really happening. Entertaining, widely accessible, and thoroughly original, the result promises to inspire dialogue in many places, while also giving us a line of reasoning that explodes the so-far impenetrable barriers of obfuscation that have surrounded the discussion. While the Paris Agreement was an historic achievement that brought solutions within the realm of possibility, *The Seasons Alter* is a watershed book that will show us how to make those possibilities a reality.

This book is the third volume of selected papers from the Central European Pragmatist Forum (CEPF). It deals with the general question of education, and the papers are organized into sections on Education and Democracy, Education and Values, Education and Social Reconstruction, and Education and the Self. The authors are among the leading specialists in American philosophy from universities across the U.S. and in Central and Eastern Europe. The series *Studies in Pragmatism and Values* promotes the study of pragmatism’s traditions and figures, and the explorations of pragmatic inquiries in all areas of philosophical thought.

Why do some democratic governments succeed and others fail? In a book that has received attention from policymakers and civic activists in America and around the world, Robert Putnam and his collaborators offer empirical evidence for the importance of “civic community” in developing successful institutions. Their focus is on a unique experiment begun in 1970 when Italy created new governments for each of its regions. After spending two decades analyzing the efficacy of these governments in such fields as agriculture, housing, and health services, they reveal patterns of associationism, trust, and cooperation that facilitate good governance and economic prosperity.

Recent work in science and technological studies has provided a clearer understanding of the way in which science functions in society and the interconnectedness among different strands of science, policy, economy and environment. It is well acknowledged that a different way of thinking is required in order to address problems facing the global community, particularly in relation to issues of risk and uncertainty, which affect humanity as a whole. However, approaches to education in science tend to perpetuate an outmoded way of thinking that is incommensurable with preparing individuals for participation and decision-making in an uncertain, complex world. Drawing on experiences of interdisciplinary dialogue and practice in a higher education context, this book illustrates how reformulating the agenda in science and technology can have a revolutionary impact on learning and teaching in the classroom at all levels. This exceptional study will interest scholars in Education, Science, Technology, and Society, and those looking to further deliberative democracy and civic participation in their students.

Understanding Risk addresses a central dilemma of risk decisionmaking in a democracy: detailed scientific and technical information is essential for making decisions, but the people who make and live with those decisions are not scientists. The key task of risk characterization is to provide needed and appropriate information to decisionmakers and the public. This important new volume illustrates that making risks understandable to the public involves much more than translating scientific knowledge. The volume also draws conclusions about what society should expect from risk characterization and offers clear guidelines and principles for informing the wide variety of risk decisions that face our increasingly technological society. *Understanding Risk* Frames fundamental questions about what risk characterization means. Reviews traditional definitions and explores new conceptual and practical approaches. Explores how risk characterization should inform decisionmakers and the public. Looks at risk characterization in the context of the entire decisionmaking process. *Understanding Risk* discusses how risk characterization has fallen short in many recent controversial decisions. Throughout the text, examples and case studies—such as planning for the long-term ecological health of the Everglades or deciding on the operation of a waste incinerator—bring key concepts to life. *Understanding Risk* will be important to anyone involved in risk issues: federal, state, and local policymakers and regulators; risk managers; scientists; industrialists; researchers; and concerned individuals.

Intended for anyone interested in democracy and public policy, social justice and empowerment, political economy and business or the social consequences of technology and architecture. Created in the form of a graphic novel, an illustrated history of the Students for a Democratic Society organization details the 1962 convention during which the group prepared the Port Huron Statement, drafted by Tom Haden, its role during the tumultuous era of the 1960s, and its final meeting in 1969 during which the SDS was shattered into myriad factions.

One of the most far-reaching transformations in our era is the wave of digital technologies rolling over—and upending—nearly every aspect of life. Work and leisure, family and friendship, community and citizenship have all been modified by now-ubiquitous digital tools and platforms. *Digital Technology and Democratic Theory* looks closely at one significant facet of our rapidly

evolving digital lives: how technology is radically changing our lives as citizens and participants in democratic governments. To understand these transformations, this book brings together contributions by scholars from multiple disciplines to wrestle with the question of how digital technologies shape, reshape, and affect fundamental questions about democracy and democratic theory. As expectations have whiplashed—from Twitter optimism in the wake of the Arab Spring to Facebook pessimism in the wake of the 2016 US election—the time is ripe for a more sober and long-term assessment. How should we take stock of digital technologies and their promise and peril for reshaping democratic societies and institutions? To answer, this volume broaches the most pressing technological changes and issues facing democracy as a philosophy and an institution.

This book examines mass marketing techniques in a political rather than economic context. The authors' thesis remains persuasive: democratic politics, precisely because it requires mass support for its legitimation, increases the need for public opinion to be channelized and focused. This is precisely the task of marketing in the political process. Increasingly, advanced societies are involved in symbolic rather than direct forms of struggle. As a result, management of ideas becomes crucial to both political survival and economic expansion. Romain Laufer and Catherine Paradeise argue that public opinion and media formation is built into the fabric of Western political culture, dating from the Sophists in ancient Greece through Machiavelli in the aristocratic baronies of pre-capitalist Europe. With the rise of the bureaucratic-administrative state in the West, the need for persuasive public opinion analysis became part of the fabric of the advanced Western democratic and capitalist nations. The volume benefits from authors trained and familiar with the traditions of both the United States and Europe. They are able to consider contrasts in marketing styles as well as continuities of contents among advanced nation-states. No simple "how-to" manual, this bracingly different volume discusses its subject with an easy command of the philosophical and cultural literatures, as well as the major classics of economics, sociology, and political science.

In this sequel to his prize-winning book, *The Eyes of the People*, Jeffrey Edward Green draws on philosophy, history, social science, and literature to ask what democracy can mean in a world where it is understood that socioeconomic status to some degree will always determine opportunities for civic engagement and career advancement. Under this shadow of unfairness, Green argues that the most advantaged class are rightly subjected to compulsory public burdens. And just as provocatively, he urges ordinary citizens living in polities permanently darkened by plutocracy to acknowledge their second-class status and the uncomfortable civic ethics that come with it -- specifically an ethics whereby the pursuit of egalitarianism is informed, at least in part, by indignation, envy, uncivil modes of discourse, and even the occasional suspension of political care. Deeply engaged in the history of political thought, *The Shadow of Unfairness* is still first and foremost an effort to illuminate present-day politics. With the plebeians of ancient Rome as his muse, Green develops a plebeian conception of contemporary liberal democracy, at once disenchanting yet idealistic in its insistence that the Few-Many distinction might be enlisted for progressive purpose. Green's analysis is likely to unsettle all sides of the political spectrum, but its focus looks beyond narrow partisan concerns and aims instead to understand what the ongoing quest for free and equal citizenship might require once it is accepted that our political and educational systems will always be tainted by socioeconomic inequality.

Defending the role that science must play in democratic society--science defined not just in terms of technology but as a way of approaching problems and viewing the world. In this collection of original essays, experts in political science, the hard sciences, philosophy, history, and other disciplines examine contemporary anti-science trends, and make a strong case that respect for science is essential for a healthy democracy. The editors note that a contradiction lies at the heart of modern society. On the one hand, we inhabit a world increasingly dominated by science and technology. On the other, opposition to science is prevalent in many forms--from arguments against the teaching of evolution and the denial of climate change to the promotion of alternative medicine and outlandish claims about the effects of vaccinations. Adding to this grass-roots hostility toward science are academics espousing postmodern relativism, which equates the methods of science with regimes of "power-knowledge." While these cultural trends are sometimes marketed in the name of "democratic pluralism," the contributors contend that such views are actually destructive of a broader culture appropriate for a democratic society. This is especially true when facts are degraded as "fake news" and scientists are dismissed as elitists. Rather than enhancing the capacity for rational debate and critical discourse, the authors view such anti-science stances on either the right or the left as a return to premodern forms of subservience to authority and an unwillingness to submit beliefs to rational scrutiny. Beyond critiquing attitudes hostile to science, the essays in this collection put forward a positive vision for how we might better articulate the relation between science and democracy and the benefits that accrue from cultivating this relationship.

The role of science in policymaking has gained unprecedented stature in the United States, raising questions about the place of science and scientific expertise in the democratic process.

Some scientists have been given considerable epistemic authority in shaping policy on issues of great moral and cultural significance, and the politicizing of these issues has become highly contentious. Since World War II, most philosophers of science have purported the concept that science should be "value-free." In *Science, Policy and the Value-Free Ideal*, Heather E.

Douglas argues that such an ideal is neither adequate nor desirable for science. She contends that the moral responsibilities of scientists require the consideration of values even at the heart of science. She lobbies for a new ideal in which values serve an essential function throughout scientific inquiry, but where the role values play is constrained at key points, thus protecting the integrity and objectivity of science. In this vein, Douglas outlines a system for the application of values to guide scientists through points of uncertainty fraught with moral valence. Following a philosophical analysis of the historical background of science advising and the value-free ideal, Douglas defines how values should-and should not-function in science. She discusses the distinctive direct and indirect roles for values in reasoning, and outlines seven senses of objectivity, showing how each can be employed to determine the reliability of scientific claims. Douglas then uses these philosophical insights to clarify the distinction between junk science and sound science to be used in policymaking. In conclusion, she calls for greater openness on the values utilized in policymaking, and more public participation in the policymaking process, by suggesting various models for effective use of both the public and experts in key risk assessments.

This book examines how dominant interest groups manipulate the available science to support their positions.

Striving to boldly redirect the philosophy of science, this book by renowned philosopher Philip Kitcher examines the heated debate surrounding the role of science in shaping our lives. Kitcher explores the sharp divide between those who believe that the pursuit of scientific knowledge is always valuable and necessary--the purists--and those who believe that it invariably serves the interests of people in positions of power. In a daring turn, he rejects both perspectives, working out a more realistic image of the sciences--one that allows for the possibility of scientific truth,

but nonetheless permits social consensus to determine which avenues to investigate. He then proposes a democratic and deliberative framework for responsible scientists to follow. Controversial, powerful, yet engaging, this volume will appeal to a wide range of readers. Kitcher's nuanced analysis and authoritative conclusion will interest countless scientists as well as all readers of science--scholars and laypersons alike.

In this successor to his pioneering *Science, Truth, and Democracy*, the author revisits the topic explored in his previous work—namely, the challenges of integrating science, the most successful knowledge-generating system of all time, with the problems of democracy. But in this new work, the author goes far beyond that earlier book in studying places at which the practice of science fails to answer social needs. He considers a variety of examples of pressing concern, ranging from climate change to religiously inspired constraints on biomedical research to the neglect of diseases that kill millions of children annually, analyzing the sources of trouble. He shows the fallacies of thinking that democracy always requires public debate of issues most people cannot comprehend, and argues that properly constituted expertise is essential to genuine democracy. No previous book has treated the place of science in democratic society so comprehensively and systematically, with attention to different aspects of science and to pressing problems of our times.

This book serves as an introduction to the ongoing political debate about the relationship of capitalism and democracy. In recent years, the ideological battles between advocates of free markets and minimal government, on the one hand, and adherents of greater democratic equality and some form of the welfare state, on the other hand, have returned in full force. Anyone who wants to make sense of contemporary American politics and policy battles needs to have some understanding of the divergent beliefs and goals that animate this debate. In *Capitalism and Democracy*, Thomas A. Spragens, Jr., examines the opposing sides of the free market versus welfare state debate through the lenses of political economy, moral philosophy, and political theory. He asks: Do unchecked markets maximize prosperity, or do they at times produce wasteful and damaging outcomes? Are market distributions morally appropriate, or does fairness require some form of redistribution? Would a society of free markets and minimal government be the best kind of society possible, or would it have serious problems? After leading the reader through a series of thought experiments designed to compare and clarify the thought processes and beliefs held by supporters of each side, Spragens explains why there are no definitive answers to these questions. He concludes, however, that some answers are better than others, and he explains why his own judgement is that a vigorous free marketplace provides great benefits to a democratic society, both economically and politically, but that it also requires regulation and supplementation by collective action for a society to maximize prosperity, to mitigate some of the unfairness of the human condition, and to be faithful to important democratic purposes and ideals. This engaging and accessible book will interest students and scholars of political economy, democratic theory, and theories of social justice. It will also appeal to general readers who are seeking greater clarity and understanding of contemporary debates about government's role in the economy.

The American People and Science Policy: The Role of Public Attitudes in the Policy Process examines and evaluates the structure and efficacy of public participation in the formulation of science policy in the United States. Organized into 10 chapters, this book first reviews major science policy issues in the 20th century. This text then introduces a stratified model of public policy formulation that appears to fit science policy. The public participation in science policy is also explained. Other chapters explore the science policy agenda; attitudes of both policy leaders and the attentive public on resource and independence issues; and the future of public participation in science policy. Lastly, the formulation of science policy in a democratic society is addressed. This book will be useful for professional students engaged in this field of interest.

An examination of nanotechnology as a lens through which to study contemporary democracy in both theory and practice. In *Democratic Experiments*, Brice Laurent discusses the challenges that emerging technologies create for democracy today. He focuses on nanotechnology and its attendant problems, proposing nanotechnology as a lens through which to understand contemporary democracy in both theory and practice. Arguing that democracy is at stake where nanotechnology is defined as a problem, Laurent examines the sites where nanotechnology is discussed and debated by scientists, policymakers, and citizens. It is at these sites where the joint production of nanotechnology and the democratic order can be observed. Focusing on the United States, France, and Europe, and various international organizations, Laurent analyzes representations of nanotechnology in science museums, collective discussions in participatory settings, the making of categories such as “nanomaterials” or responsible innovation” in standardization and regulatory arenas, and initiatives undertaken by social movements. He contrasts American debates, in which the concern for public objectivity is central, with the French “state experiment,” the European goal of harmonization, and the international concern with a global market. In France, public debate proceeded in response to public protest and encountered a radical critique of technological development; the United States experimented with an innovative approach to technology assessment. The European regulatory approach results in lengthy debates over political integration; the United States relies on the adversarial functioning of federal agencies. Because nanotechnology is a domain where concerns over anticipation and participation are pervasive, Laurent argues, nanotechnology—and science and technology studies more generally—provides a relevant focus for a renewed analysis of democracy.

While people profess a disdain for politics, in a democracy politics is the primary vehicle for citizens to influence the decisions and decision makers that shape public policy at every level. This widely acclaimed work provides an overview of public policymaking in all its aspects along with basic information, tools, and examples that will equip citizens to participate more effectively in the policymaking process. It is intended for use in internships and service-learning programs, but will serve equally as a resource for any organized effort to involve citizens in community service and the exercise of civic responsibility. This updated edition includes an all-new case study on the issue of immigration, and all other case studies have been revised.

A new model for the relationship between science and democracy that spans policymaking, the funding and conduct of research, and our approach to new technologies Our ability to act on some of the most pressing issues of our time, from pandemics and climate change to artificial intelligence and nuclear weapons, depends on knowledge provided

by scientists and other experts. Meanwhile, contemporary political life is increasingly characterized by problematic responses to expertise, with denials of science on the one hand and complaints about the ignorance of the citizenry on the other. *Politics and Expertise* offers a new model for the relationship between science and democracy, rooted in the ways in which scientific knowledge and the political context of its use are imperfect. Zeynep Pamuk starts from the fact that science is uncertain, incomplete, and contested, and shows how scientists' judgments about what is significant and useful shape the agenda and framing of political decisions. The challenge, Pamuk argues, is to ensure that democracies can expose and contest the assumptions and omissions of scientists, instead of choosing between wholesale acceptance or rejection of expertise. To this end, she argues for institutions that support scientific dissent, proposes an adversarial "science court" to facilitate the public scrutiny of science, reimagines structures for funding scientific research, and provocatively suggests restricting research into dangerous new technologies. Through rigorous philosophical analysis and fascinating examples, *Politics and Expertise* moves the conversation beyond the dichotomy between technocracy and populism and develops a better answer for how to govern and use science democratically. Regardless of whether science is practised in industry, the academy, or government, its conduct inescapably shapes and is shaped by democratic institutions. Moreover, the involvement of science with public policy formation and democracy has dramatically increased over the centuries and, by all accounts, will continue to do so. In order to understand the functioning of science and democracy, it is necessary to acknowledge the complex relationship between them. *Public Science in Liberal Democracy* aims to do this from an interdisciplinary perspective, presenting an array of substantively different positions on the issues that it explores. The volume focuses on three major questions: Can science retain independence and objectivity in the face of demands to meet commercial and public policy objectives? In what ways is scientific discourse privileged in the formation of public policy? How can scientific knowledge and methodology be made compatible with the interdisciplinarity and integration required of public policy formation and discourse? Representing a wide range of viewpoints, the contributors to *Public Science in Liberal Democracy* come from Canada, Europe, the United States, and Australia, and include practising scientists as well as scholars working in the humanities and social sciences. This timely and thought-provoking collection makes an important contribution to the literature and will appeal to anyone interested in scientific research and its political and philosophical ramifications in democratic society.

An argument that draws on canonical and contemporary thinkers in political theory and science studies—from Machiavelli to Latour—for insights on bringing scientific expertise into representative democracy. Public controversies over issues ranging from global warming to biotechnology have politicized scientific expertise and research. Some respond with calls for restoring a golden age of value-free science. More promising efforts seek to democratize science. But what does that mean? Can it go beyond the typical focus on public participation? How does the politics of science challenge prevailing views of democracy? In *Science in Democracy*, Mark Brown draws on science and technology studies, democratic theory, and the history of political thought to show why an adequate response to politicized science depends on rethinking both science and democracy. Brown enlists such canonical and contemporary thinkers as Machiavelli, Hobbes, Rousseau, Dewey, and Latour to argue that the familiar dichotomy between politics and science reinforces a similar dichotomy between direct democracy and representative government. He then develops an alternative perspective based on the mutual shaping of participation and representation in both science and politics. Political representation requires scientific expertise, and scientific institutions may become sites of political representation. Brown illustrates his argument with examples from expert advisory committees, bioethics councils, and lay forums. Different institutional venues, he shows, mediate different elements of democratic representation. If we understand democracy as an institutionally distributed process of collective representation, Brown argues, it becomes easier to see the politicization of science not as a threat to democracy but as an opportunity for it.

Philanthropy is everywhere. In 2013, in the United States alone, some \$330 billion was recorded in giving, from large donations by the wealthy all the way down to informal giving circles. We tend to think of philanthropy as unequivocally good, but as the contributors to this book show, philanthropy is also an exercise of power. And like all forms of power, especially in a democratic society, it deserves scrutiny. Yet it rarely has been given serious attention. This book fills that gap, bringing together expert philosophers, sociologists, political scientists, historians, and legal scholars to ask fundamental and pressing questions about philanthropy's role in democratic societies. The contributors balance empirical and normative approaches, exploring both the roles philanthropy has actually played in societies and the roles it should play. They ask a multitude of questions: When is philanthropy good or bad for democracy? How does, and should, philanthropic power interact with expectations of equal citizenship and democratic political voice? What makes the exercise of philanthropic power legitimate? What forms of private activity in the public interest should democracy promote, and what forms should it resist? Examining these and many other topics, the contributors offer a vital assessment of philanthropy at a time when its power to affect public outcomes has never been greater.

The Science Communication Challenge explores and discusses the whys – as distinct from the hows – of science communication. Arguing that the dominant science communication paradigm is didactic, it makes the case for a political category of science communication, aimed at furthering discussions of science-related public affairs and making room for civilized and reasonable exchanges between different points of view. As civil societies and knowledge societies, modern democratic societies are confronted with the challenge of accommodating both the scientific logic of truth-seeking and the classical political logic of pluralism. The didactic science communication paradigm, however, is unsuited to dealing with substantial disagreement. Therefore, it is also unsuited to facilitate communication about the steadily increasing number of science-related political issues. Using insights from an array of academic fields, *The Science Communication Challenge* explores the possible origins of the didactic paradigm, connecting it to particular understandings of knowledge, politics and the public and to the widespread assumption of a science-versus-politics dichotomy. The book offers a critique of that

assumption and suggests that science and politics be seen as substantially different activities, suited to dealing with different kinds of questions – and to different varieties of science communication.

Scientists have a choice concerning what role they should play in political debates and policy formation, particularly in terms of how they present their research. This book is about understanding this choice, what considerations are important to think about when deciding, and the consequences of such choices for the individual scientist and the broader scientific enterprise. Rather than prescribing what course of action each scientist ought to take, the book aims to identify a range of options for individual scientists to consider in making their own judgments about how they would like to position themselves in relation to policy and politics. Using examples from a range of scientific controversies and thought-provoking analogies from other walks of life, *The Honest Broker* challenges us all - scientists, politicians and citizens - to think carefully about how best science can contribute to policy-making and a healthy democracy.

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