

Preface

This book is intended to be a contribution to the philosophy of politics, its presumed audience composed primarily of political theorists. So much should be apparent from the title, but the point nonetheless needs to be made and reiterated. For as the reader will see, I shall be spending a fair amount of time dealing with matters only indirectly related to politics, including and especially generic problems in the philosophy of action and the philosophy of mind. This would seem to make for a perhaps odd work of political thought, but there are reasons for it.

I believe that much contemporary theorizing about politics presupposes – sometimes expressly, often not – a particular range of positions that have become influential in the recent philosophical literature and that purport to have powerful implications for our understanding of human conduct, broadly conceived. Such positions emphasize the noncognitive and nonreflective aspects of practical judgment and practical action – they reject what is variously called the “intellectualistic fallacy” or the “myth of the mental” – and promote, thereby, a decidedly non-intellectualist and non-rationalist account of our active engagement in the world, including engagement that we would think of as skilled or highly accomplished. This general point of view has been embraced by a variety of otherwise unconnected or loosely connected philosophical perspectives, including analytic theories of knowing-how and knowing-that, neo-Heideggerian approaches to the phenomenology of everyday life, materialist conceptions of mind, so-called affect theory, and explorations of the putative difference between “thinking fast” and “thinking slow.” Exactly how such materials have come to influence recent theorizing about politics is not always clear. Occasionally, the connection has been direct and specific; explicit ties between political theory and serious philosophical inquiry – though, as I will suggest, profoundly attenuated – have not been entirely severed. More often, however, we seem to be talking

Preface To New Politics A

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