
Liberalism And The Limits Of Justice

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*Liberalism And The
Limits Of Justice*

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VIRGINIA BENTLEY

Drugs and the Limits of Liberalism

Springer Nature

Liberalism and the Limits of

JusticeCambridge University Press

Toleration and the Limits of Liberalism

Routledge

Encompassing the relationship between the state and the individual, society and the individual, the nature of freedom and the concept of the person, this four-volume set covers the main tenets of the liberal tradition. The collection includes material from the rich background and history of classical writings, and also emphasizes modern scholarship and

contemporary issues. Fully indexed and including a new introduction by the editor, this is an invaluable reference tool for both researchers and students in the field.

Sovereignty and the Limits of the Liberal

Imagination Cornell University Press

Previous edition published in 1982.

Liberalism at Its Limits Routledge

In The Limits of Liberalism, Mark T.

Mitchell argues that a rejection of tradition is both philosophically incoherent and politically harmful. This false conception of tradition helps to facilitate both liberal cosmopolitanism and identity politics. The incoherencies are revealed through an investigation of the works of Michael Oakeshott, Alasdair MacIntyre, and Michael Polanyi. Mitchell demonstrates that the rejection of tradition as an

epistemic necessity has produced a false conception of the human person—the liberal self—which in turn has produced a false conception of freedom. This book identifies why most modern thinkers have denied the essential role of tradition and explains how tradition can be restored to its proper place. Oakeshott, MacIntyre, and Polanyi all, in various ways, emphasize the necessity of tradition, and although these thinkers approach tradition in different ways, Mitchell finds useful elements within each to build an argument for a reconstructed view of tradition and, as a result, a reconstructed view of freedom. Mitchell argues that only by finding an alternative to the liberal self can we escape the incoherencies and pathologies inherent therein. This book will

appeal to undergraduates, graduate students, professional scholars, and educated laypersons in the history of ideas and late modern culture.

The Limits of the Legal Complex

University of Notre Dame Press

This book assesses the evolutionary sustainability of liberalism. The book's central claim is that liberal institutions ultimately weaken their social groups in the evolutionary process of inter-group competition. In this sense, institutions relying on the liberal satisfaction of preferences reveal maladaptive tendencies. Based on the model of multilevel selection, this work appraises the capacity of liberal democracy and free markets to satisfy preferences. In particular, the book re-evaluates public choice theory's classic postulate that free markets are a suitable alternative to the shortcomings of western liberal democracies regarding preference satisfaction. Yet, the book concludes that free markets are not a solution to the problems of liberal democracy because both market and democratic liberal institutions rest on the liberal satisfaction of preferences, an ethic which hurts group

evolutionary fitness. This volume is of interest to political theorists, evolutionary ethicists, political economists and to general readers interested in the future of liberalism.

The Limits of Liberalism Oxford University Press

Much contemporary political philosophy has been a debate between utilitarianism on the one hand and Kantian, or rights-based ethic has recently faced a growing challenge from a different direction, from a view that argues for a deeper understanding of citizenship and community than the liberal ethic allows. The writings collected in this volume present leading statements of rights-based liberalism and of the communitarian, or civic republican alternatives to that position. The principle of selection has been to shift the focus from the familiar debate between utilitarians and Kantian liberals in order to consider a more powerful challenge of the rights-based ethic, a challenge indebted, broadly speaking, to Aristotle, Hegel, and the civic republican tradition. Contributors include Isaiah Berlin, John Rawls, Alasdair MacIntyre.

Sandel on Rawls and the Limits of Liberalism Liberalism and the Limits of Justice

The author examines challenges to liberal thought posed by the changing circumstances of the modern world and considers whether liberal principles of justice can accommodate social and global interdependencies while reaffirming the importance of individual responsibility.

Liberalism and the Limits of Power

Cambridge University Press

Autonomy is fundamental to liberalism. But autonomous individuals often choose to do things that harm themselves or undermine their equality. In particular, women often choose to participate in practices of sexual inequality—cosmetic surgery, gendered patterns of work and childcare, makeup, restrictive clothing, or the sexual subordination required by membership in certain religious groups. In this book, Clare Chambers argues that this predicament poses a fundamental challenge to many existing liberal and multicultural theories that dominate contemporary political philosophy. Chambers argues that a theory of justice cannot ignore the influence of culture and

the role it plays in shaping choices. If cultures shape choices, it is problematic to use those choices as the measure of the justice of the culture. Drawing upon feminist critiques of gender inequality and poststructuralist theories of social construction, she argues that we should accept some of the multicultural claims about the importance of culture in shaping our actions and identities, but that we should reach the opposite normative conclusion to that of multiculturalists and many liberals. Rather than using the idea of social construction to justify cultural respect or protection, we should use it to ground a critical stance toward cultural norms. The book presents radical proposals for state action to promote sexual and cultural justice.

[The Evolutionary Limits of Liberalism](#)
Clarendon Press

"In the Shadow of Justice tells the story of how liberal political philosophy was transformed in the second half of the twentieth century under the influence of John Rawls. In this first-ever history of contemporary liberal theory, Katrina Forrester shows how liberal egalitarianism—a set of ideas about justice, equality,

obligation, and the state—became dominant, and traces its emergence from the political and ideological context of the postwar United States and Britain. In the aftermath of the civil rights movement and the Vietnam War, Rawls's *A Theory of Justice* made a particular kind of liberalism essential to political philosophy. Using archival sources, Forrester explores the ascent and legacy of this form of liberalism by examining its origins in midcentury debates among American antistatists and British egalitarians. She traces the roots of contemporary theories of justice and inequality, civil disobedience, just war, global and intergenerational justice, and population ethics in the 1960s and '70s and beyond. In these years, political philosophers extended, developed, and reshaped this liberalism as they responded to challenges and alternatives on the left and right—from the New International Economic Order to the rise of the New Right. These thinkers remade political philosophy in ways that influenced not only their own trajectory but also that of their critics. Recasting the history of late twentieth-century political thought and providing novel

interpretations and fresh perspectives on major political philosophers, *In the Shadow of Justice* offers a rigorous look at liberalism's ambitions and limits."--

Kant, Respect and Injustice (Routledge Revivals) Oxford University Press

This textbook reflects the buoyant state of contemporary political philosophy, and the development of the subject in the past two decades. It includes seminal papers on fundamental philosophical issues such as: the nature of social explanation distributive justice liberalism and communitarianism citizenship and multiculturalism nationalism democracy criminal justice. A range of views is represented, demonstrating the richness of the philosophical contribution to some of the most contested areas of public policy and political decision making. Each section has an introduction by the editors that situates the papers in the ongoing debate. Further Reading sections feature at the end of each chapter. Readings from the following thinkers are included: Steven Lukes, Robert Nozick, John Rawls, Bhikhu Parekh, Antony Duff, G.A. Cohen, Derek Parfit, Roger Scruton, Michael Sandel,

Alasdair MacIntyre. *Debates in Contemporary Political Philosophy* will be a valuable resource for upper-level students interested in current thinking in this area.

Black Rights/white Wrongs Farrar, Straus and Giroux

Any liberal democratic state must honour religious and cultural pluralism in its educational policies. To fail to honour them would betray ideals of freedom and toleration fundamental to liberal democracy. Yet if such ideals are to flourish from one generation to the next, allegiance to the distinctive values of liberal democracy is a necessary educational end, whose pursuit will constrain pluralism. The problem of political education is therefore to ensure the continuity across generations of the constitutive ideals of liberal democracy, while remaining hospitable to a diversity of conduct and belief that sometimes threatens those very ideals. *Creating Citizens* addresses this crucial problem. In lucid and elegant prose, Professor Callan, one of the world's foremost philosophers of education, identifies both the principal ends of civic education, and the rights that limit their political pursuit. This timely new

study sheds light on some of the most divisive educational controversies, such as state sponsorship and regulation of denominational schooling, as well as the role of non-denominational schools in the moral and political development of children. *Oxford Political Theory* presents the best new work in contemporary political theory. It is intended to be broad in scope, including original contributions to political philosophy, and also work in applied political theory. The series will contain works of outstanding quality with no restriction as to approach or subject matter. The series editors are David Miller and Alan Ryan.

Debates in Contemporary Political Philosophy Harvard University Press

A Times Literary Supplement's Book of the Year 2020 A New Statesman's Best Book of 2020 A Bloomberg's Best Book of 2020 A Guardian Best Book About Ideas of 2020 The world-renowned philosopher and author of the bestselling *Justice* explores the central question of our time: What has become of the common good? These are dangerous times for democracy. We live in an age of winners and losers, where the odds are stacked in favor of the already

fortunate. Stalled social mobility and entrenched inequality give the lie to the American credo that "you can make it if you try". The consequence is a brew of anger and frustration that has fueled populist protest and extreme polarization, and led to deep distrust of both government and our fellow citizens--leaving us morally unprepared to face the profound challenges of our time. World-renowned philosopher Michael J. Sandel argues that to overcome the crises that are upending our world, we must rethink the attitudes toward success and failure that have accompanied globalization and rising inequality. Sandel shows the hubris a meritocracy generates among the winners and the harsh judgement it imposes on those left behind, and traces the dire consequences across a wide swath of American life. He offers an alternative way of thinking about success--more attentive to the role of luck in human affairs, more conducive to an ethic of humility and solidarity, and more affirming of the dignity of work. *The Tyranny of Merit* points us toward a hopeful vision of a new politics of the common good. [Virtue and the Making of Modern](#)

Liberalism Penn State Press

This book makes a significant contribution to the tradition of liberal political theory: it explores the foundations and limits of the idea of equality within that theory and offers a sustained argument for a persuasive new view of liberalism. Liberal thinking has always displayed a tension between the claims of liberty and those of equality. Professor Gutmann examines the contributions of liberal theorists from Locke to Rawls on the subject of two kinds of equality - equality of opportunity to participate and the equal distribution of economic goods. Valuing both, she shows that, far from being alternatives, the two ideals are compatible to a much greater degree than has previously been thought. Liberal Equality restores egalitarianism to political theory in a way that will forcefully challenge its critics to deeper reflection.

Liberalism and Community Princeton University Press

Over the course of the nineteenth century in both Europe and the United States, the state usurped the traditional authority of the church in regulating sexual expression and behavior. In the same century philosophers of classical liberalism

identified that state function as a threat to individual liberty. Since then, liberalism has provided the framework for debates over obscenity around the globe. But liberalism has recently been under siege, on the one side from postmodern thinkers skeptical about its andro- and ethnocentric assumptions, and on the other side from religious thinkers doubtful of the moral integrity of the Enlightenment project writ large. The principal challenge for those who conduct academic work in this realm is to formulate new models of research and analysis appropriate to understanding and evaluating speech in the present-day public sphere. Toward those ends, *Obscenity and the Limits of Liberalism* contains a selection of essays and interventions by prominent authors and artists in a variety of disciplines and media. These writings, taken as a whole, put recent developments into historical and global contexts and chart possible futures for a debate that promises to persist well into the new millennium. *Obscenity and the Limits of Liberalism* Princeton University Press
On American democracy
Constitutionalism beyond Liberalism

University of Pittsburgh Pre Society's drug problem will persist, and debates over how to solve it will continue, getting nowhere, until we define our terms. This book is an effort to do just that—to parse the legal, moral, and philosophical underpinnings for any discussion of drug policy. Does liberal political theory, with its commitment to individual freedom, offer any guidance in the matter of drugs, particularly regarding their legal status? Do the commitments that citizens of liberal democracies make—commitments to ideals such as rationality, equality, justice, and democratic forms of decision-making—have implications for drug policy? These are the questions addressed in this volume, which explores the possibilities and limitations of philosophical reflection on this pressing, practical social issue. The authors, distinguished political and legal philosophers, search out the justification of policies that manage problems of drug consumption and social disintegration, but do so in keeping with the moral and political commitments of a liberal democratic society. Their subjects range from the rationality or irrationality of drug

consumption to the scope of liberty; from the proper aims of legislation to the rhetoric of the war on drugs, particularly as deployed by former "Drug Czar" William Bennett.

Socialism and the Limits of Liberalism

Palgrave Macmillan

In this work, originally published in 1986, Victor Seidler explores the different notions of respect, equality and dependency in Kant's moral writings. He illuminates central tensions and contradictions not only within Kant's moral philosophy, but within the thinking and feeling about human dignity and social inequality which we take very much for granted within a liberal moral culture. In challenging our assumption of the autonomy of morality, Seidler also questions our understanding of what it means for someone to live as a person in his or her own right. The autonomy of individuals cannot be assumed but has to be reasserted against relationships of subordination. This involves a break with a rationalist morality, so that respect for others involves respect for emotions, feelings, desires and needs, and establishes a fuller autonomy as a basis

for freedom and justice.

Liberalism and the Limits of Justice

Routledge

A renowned Harvard professor's brilliant, sweeping, inspiring account of the role of justice in our society--and of the moral dilemmas we face as citizens What are our obligations to others as people in a free society? Should government tax the rich to help the poor? Is the free market fair? Is it sometimes wrong to tell the truth? Is killing sometimes morally required? Is it possible, or desirable, to legislate morality? Do individual rights and the common good conflict? Michael J. Sandel's "Justice" course is one of the most popular and influential at Harvard. Up to a thousand students pack the campus theater to hear Sandel relate the big questions of political philosophy to the most vexing issues of the day, and this fall, public television will air a series based on the course. Justice offers readers the same exhilarating journey that captivates Harvard students. This book is a searching, lyrical exploration of the meaning of justice, one that invites readers of all political persuasions to consider familiar controversies in fresh

and illuminating ways. Affirmative action, same-sex marriage, physician-assisted suicide, abortion, national service, patriotism and dissent, the moral limits of markets—Sandel dramatizes the challenge of thinking through these conflicts, and shows how a surer grasp of philosophy can help us make sense of politics, morality, and our own convictions as well. Justice is lively, thought-provoking, and wise—an essential new addition to the small shelf of books that speak convincingly to the hard questions of our civic life.

Sovereignty and the Limits of the Liberal Imagination Routledge

Liberal regimes shape the ethical outlooks of their citizens, relentlessly influencing their most personal commitments over time. On such issues as abortion, homosexuality, and women's rights, many religious Americans feel pulled between their personal beliefs and their need, as good citizens, to support individual rights. These circumstances, argues John Tomasi, raise new and pressing questions: Is liberalism as successful as it hopes in avoiding the imposition of a single ethical doctrine on all of society? If liberals cannot prevent the spillover of public values into

nonpublic domains, how accommodating of diversity can a liberal regime actually be? To what degree can a liberal society be a home even to the people whose viewpoints it was formally designed to include? To meet these questions, Tomasi argues, the boundaries of political liberal theorizing must be redrawn. Political liberalism involves more than an account of justified state coercion and the norms of democratic deliberation. Political liberalism

also implies a distinctive account of nonpublic social life, one in which successful human lives must be built across the interface of personal and public values. Tomasi proposes a theory of liberal nonpublic life. To live up to their own deepest commitments to toleration and mutual respect, liberals, he insists, must now rethink their conceptions of social justice, civic education, and citizenship

itself. The result is a fresh look at liberal theory and what it means for a liberal society to function well.

The Limits of Liberal Multiculturalism

Taylor & Francis

Looks to the criminality and violence of Latin America to assess the discord between liberalism in theory and practice, and thus how liberalism might be exhausted in relation to local conditions not reconcilable to its core tenants.