

Liberalism And The Limits Of Justice

The Limits Of Liberalism The Limits of Liberalism Liberalism and Limited Justice Episode 2: The Limits of Liberal Concepts of Justice Justice and the Good (Liberalism and the Limits of Justice, pp. 133-174) Part 1 Marx and Tolstoy Helped Me See the Limits of Liberalism - Vijay Prashad (1/4) The Failure of Liberal Politics The Communitarian Critique of Western Liberalism with Special Reference to Sandel and Walzer Book Talk: Party Life - Chinese Governance and the World Beyond Liberalism Francis Fukuyama: Liberalism and its Discontents A New Politics of Hope | Michael Sandel | RSA Replay Francis Fukuyama — Liberalism and Its Discontents 14. John Rawls \u0026amp; The Principles of Justice Professor Michael Sandel \u201cThe Law of Return and the Right of Return\u201d Francis Fukuyama: Liberalism and Its Discontents Francis Fukuyama with Eric Liu: The Discontents of Liberalism The Moral Limits of Markets Francis Fukuyama vs John Gray: Is there a better alternative to liberal democracy? Benjamin Studebaker on The Chronic Crisis of American Democracy | A Q \u0026amp; A with Class Unity Liberalism and Its Discontents, a Conversation with Francis Fukuyama Wolfenstein Lecture: The Limits of Black Liberalism and the 2016 Presidential Election Liberals and Communitarians Book Discussion | \u201cLiberalism Against Itself\u201d by Samuel Moyn Michael Sandel: Populism, Trump, and the Future of Democracy #728 Filipe Nobre Faria: The Evolutionary Limits of Liberalism [Book Launch] Liberalism and Its Discontents with Francis Fukuyama Justice and the Good (Liberalism and the Limits of Justice, pp. 133-174) Part 3 Justice and the Good (Liberalism and the Limits of Justice, pp. 133-174) Part 2 Liberal Democracy and Its Limits Book Talk: Liberalism Against Itself Liberalism and Community Debates in Contemporary Political Philosophy Constitutionalism beyond Liberalism Virtue and the Making of Modern Liberalism Socialism and the Limits of Liberalism What Money Can't Buy The Limits of Liberal Multiculturalism Liberalism and the Limits of Justice Liberalism and the Limits of Justice The Limits of Liberalism In the Shadow of Justice Justice The Tyranny of Merit The Limits of the Legal Complex Liberalism and the Limits of Power Black Rights/white Wrongs Democracy's Discontent Sovereignty and the Limits of the Liberal Imagination The Limits of Liberal Justice Drugs and the Limits of Liberalism Boundaries and Allegiances Liberalism: The limits of liberalism

Liberalism And The Limits Of Justice

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NATALIE DYER

Princeton University Press

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.

Liberalism and Community CUP Archive

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.

Debates in Contemporary Political Philosophy Springer

Why should the liberal state be concerned about people's cultural differences? How should it respond to these differences? Can culturally differentiated treatment, including the rights and exemptions of minority members, be justified within the liberal framework? And if it can, to whom should this treatment be extended? *The Limits of Liberal Multiculturalism* discusses cultural accommodation from the perspective of liberal political theory on the one hand, and concrete multicultural policies on the other. It explores some of the weaknesses, but also the successes, of the liberal multicultural project, and develops a new, individuated, yet culturally sensitive approach to cultural diversity. While establishing differentiated rights as legitimate policy options of the liberal state, Vitikainen turns our focus to a further question: How do we reach the actual beneficiaries of such rights? In order to track their targets, differentiated rights must be fairly allocated. This requires extending the scope of the liberal multicultural project, and applying a pluralist, individual-centred approach to allocating differentiated rights in liberal democratic societies.

Constitutionalism beyond Liberalism Penn State Press

Liberalism is the political philosophy of equal persons, yet liberalism has denied equality to those it saw as black sub-persons. In *Black Rights/White Wrongs: The Critique of Racial Liberalism*, political philosopher Charles Mills challenges mainstream accounts that ignore this history and its current legacy in the United States today.

Virtue and the Making of Modern Liberalism Cambridge 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.

SOCIALISM AND THE LIMITS OF LIBERALISM

NYU Press

This volume examines and critiques several of the classical theoretical foundations of domestic and international organization, concentrating on the contestable conceptions of community, order, justice, freedom, responsibility and wealth developed by the major political theorists of the modern epoch. Nelson argues that the accepted discourses of world politics are constructed by way of particular interpretive negotiations of what sovereign power is and what it must be made to accomplish in domestic and world politics. Providing a Foucaultian analysis of modern power and the liberal subject, the work traces the history of modern inquiries into sovereignty to a time when the state was being severed from a Christian eschatology, a time when political theorists sought ways of lending meaning and purpose to emerging conceptions of 'the political.' Modern theories of sovereignty, Nelson argues, embody the remainders of a deep worry over the precarious nature of legitimacy, the contingency of power, and the frailty of any political form. The theoretical traditions of liberalism and the Enlightenment dispense with anxiety over the politics of legitimacy by repressing the historical, constricting the political, and fashioning political rationalities suited to increasingly intimate and ever-expansive forms of liberal governance. This book aims to explore how modern theories of sovereignty elicit and effect governable subjects and forms of political community that have proven crucial to intensifying and expansive powers of the liberal state. An inquiry into modern theories of sovereignty and statecraft and a critical interrogation of how political theories are invoked by the traditions of international relations across the modern era, this volume will be of interest to all scholars of political theory, political philosophy and international relations.

What Money Can't Buy Fordham Univ Press

Virtue has been rediscovered in the United States as a subject of public debate and of philosophical inquiry. Politicians from both parties, leading intellectuals, and concerned citizens from diverse backgrounds are addressing questions about the content of our character. William Bennett's moral guide for children, *A Book of Virtues*, was a national bestseller. Yet many continue to associate virtue with a prudish, Victorian morality or with crude attempts by government to legislate morals. Peter Berkowitz clarifies the fundamental issues, arguing that a certain ambivalence toward virtue reflects the liberal spirit at its best. Drawing on recent scholarship as well as classical political philosophy, he makes his case with penetrating analyses of four central figures in the making of modern liberalism: Hobbes, Locke, Kant, and Mill. These thinkers are usually understood to have neglected or disparaged virtue. Yet Berkowitz shows that they all believed that government resting on the fundamental premise of liberalism—the natural freedom and equality of all human beings—could not work unless citizens and officeholders possess particular qualities of mind and character. These virtues, which include reflective judgment, sympathetic imagination, self-restraint, the ability to cooperate, and toleration do not arise spontaneously but must be cultivated. Berkowitz explores the various strategies the thinkers employ as they seek to give virtue its due while respecting individual liberty. Liberals, he argues, must combine energy and forbearance, finding public and private ways to support such nongovernmental institutions as the family and voluntary associations. For these institutions, the liberal tradition powerfully suggests, play an indispensable role not only in forming the virtues on which liberal democracy depends but in overcoming the vices that it tends to engender. Clearly written and vigorously argued, this is a provocative work of political theory that speaks directly to complex issues at the heart of contemporary philosophy and public discussion. New Forum Books makes available to general readers outstanding, original, interdisciplinary scholarship with a special focus on the juncture of culture, law, and politics. New Forum Books is guided by the conviction that law and politics not only reflect culture, but help to shape it. Authors include leading political scientists, sociologists, legal scholars, philosophers, theologians, historians,

and economists writing for nonspecialist readers and scholars across a range of fields. Looking at questions such as political equality, the concept of rights, the problem of virtue in liberal politics, crime and punishment, population, poverty, economic development, and the international legal and political order, New Forum Books seeks to explain--not explain away--the difficult issues we face today.

THE LIMITS OF LIBERAL MULTICULTURALISM

Verso Books

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.

Liberalism and the Limits of Justice Routledge

At the start of the twenty-first century, 1 percent of the U.S. population is behind bars. An additional 3 percent is on parole or probation. In all but two states, incarcerated felons cannot vote, and in three states felon disenfranchisement is for life. More than 5 million adult Americans cannot vote because of a felony-class criminal conviction, meaning that more than 2 percent of otherwise eligible voters are stripped of their political rights. Nationally, fully a third of the disenfranchised are African American, effectively disenfranchising 8 percent of all African Americans in the United States. In Alabama, Kentucky, and Florida, one in every five adult African Americans cannot vote. *Punishment and Inclusion* gives a theoretical and historical account of this pernicious practice of felon disenfranchisement, drawing widely on early modern political philosophy, continental and postcolonial political thought, critical race theory, feminist philosophy, disability theory, critical legal studies, and archival research into state constitutional conventions. It demonstrates that the history of felon disenfranchisement, rooted in postslavery restrictions on suffrage and the contemporaneous emergence of the modern "American" penal system, reveals the deep connections between two political institutions often thought to be separate, showing the work of membership done by the criminal punishment system and the work of punishment done by the electoral franchise. Felon disenfranchisement is a symptom of the tension that persists in democratic politics between membership and punishment. This book shows how this tension is managed via the persistence of white supremacy in contemporary regimes of punishment and governance.

Liberalism and the Limits of Justice Oxford University Press on Demand

"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."--

THE LIMITS OF LIBERALISM

Princeton University Press

Spanning two centuries and five Nordic countries, this book questions the view that political lawyers are required for the development of a liberal political regime. It combines cross-disciplinary theory and careful empirical case studies by country experts whose regional insights are brought to bear on wider global contexts. The theory of the legal complex posits that lawyers will not simply mobilize collectively for material self-interest; instead they will organize and struggle for the limited goal of political liberalism. Constituted by a moderate state, core civil rights, and civil society freedoms, political liberalism is presented as a discrete but professionally valued good to which all lawyers can lend their support. Leading scholars claim that when one finds struggles against political repression, politics of the Legal Complex are frequently part of that struggle. One glaring omission in this research program is the Nordic region. This insightful volume provides a comprehensive account of the history and politics of lawyers of the last 200 years in the Nordic countries: Norway, Sweden, Denmark, Finland, and Iceland. Topping most global indexes of core civil rights, these states have been found to contain few to no visible legal complexes. Where previous studies have characterized lawyers as stewards and guardians of the law that seek to preserve its semi-autonomous nature, these legal complexes have emerged in a manner that challenges the standard narrative. This book offers rational choice and structuralist explanations for why and when lawyers mobilise collectively for political liberalism. In each country analysis, authors place lawyers in nineteenth century state transformation and emerging constitutionalism, followed by expanding democracy and the welfare state, the challenge of fascism and world war, the tensions of the Cold War, and the latter-day rights revolutions. These analyses are complemented by a comprehensive comparative introduction, and a concluding reflection on how the theory of the legal complex might be recast, making *The Limits of the Legal Complex* an invaluable resource for scholars and practitioners alike.

IN THE SHADOW OF JUSTICE

Cambridge University Press

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.

Justice Farrar, Straus and Giroux

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.

The Tyranny of Merit Farrar, Straus and Giroux

The Limits of Liberal Justice addresses important scholarly debates and public policy issues, discussing conceptual and political problems at the heart of Australian liberal democracy. Taking the recent debates over liberal and communitarian political philosophy as the object of inquiry, the book explores the social and political character of multiculturalism and indigenous rights movements in Australia's political culture. Cutting across the complex terrain of the many forms of claims for recognition, cultural protections and group-specific rights, the book argues that the point is not whether we should accept or reject the claims of diversity tout court. Rather we should use the protocols of the Rawlsian 'justice as fairness' to discern and differentiate between acceptable and unacceptable claims. Covering interesting and important aspects of the theories of citizenship, especially political liberalism, and the extent to which they help to formulate an understanding of pluralism in relation to political stability and justice, this book will prove useful reading for students and anyone interested in Rawlsian liberalism and social justice.

The Limits of the Legal Complex Harvard University Press

This volume examines and critiques several of the classical theoretical foundations of domestic and international organization, concentrating on the contestable conceptions of community, order, justice, freedom, responsibility and wealth developed by the major political theorists of the modern epoch. Nelson argues that the accepted discourses of world politics are constructed by way of particular interpretive negotiations of what sovereign power is and what it must be made to accomplish in domestic and world politics. Providing a Foucaultian analysis of modern power and the liberal subject, the work traces the history of modern inquiries into sovereignty to a time when the state was being severed from a Christian eschatology, a time when political theorists sought ways of lending meaning and purpose to emerging conceptions of 'the political.' Modern theories of sovereignty, Nelson argues, embody the remainders of a deep worry over the precarious nature of legitimacy, the contingency of power, and the frailty of any political form. The theoretical traditions of liberalism and the Enlightenment dispense with anxiety over the politics of legitimacy by repressing the historical, constricting the political, and fashioning political rationalities suited to increasingly intimate and ever-expansive forms of liberal governance. This book aims to explore how modern theories of sovereignty elicit and effect governable subjects and forms of political community that have proven crucial to intensifying and expansive powers of the liberal state. An inquiry into modern theories of sovereignty and statecraft and a critical interrogation of how political theories are invoked by the traditions of international relations across the modern era, this volume will be of interest to all scholars of political theory, political philosophy and international relations.

LIBERALISM AND THE LIMITS OF POWER

Humanities Press

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.

Black Rights/white Wrongs Farrar, Straus and Giroux

Communitarian thinkers have identified important deficiencies in liberal thought, in particular the limits of the account of justice given in liberal theories. This book makes transparent for the reader the implications that the liberal account of justice has for our ways of thinking about education. Citing the work of John Rawls as the principal expression of contemporary liberal thought, Keeney argues that there are certain intractable tensions between the view of the individual given in rights-based theories of justice and a certain valuable conception of education, which in the West has traditionally been termed a "liberal" or "general" education and concludes that ideals of a liberal education are only available to a political ethic which is capable of articulating a public conception of virtue and the good.

DEMOCRACY'S DISCONTENT

Routledge

Previous edition published in 1982.

Sovereignty and the Limits of the Liberal Imagination Princeton University Press

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.

The Limits of Liberal Justice Routledge

Should we pay children to read books or to get good grades? Should we allow corporations to pay for the right to pollute the atmosphere? Is it ethical to pay people to test risky new drugs or to donate their organs? What about hiring mercenaries to fight our wars? Auctioning admission to elite universities? Selling citizenship to immigrants willing to pay? In *What Money Can't Buy*, Michael J. Sandel takes on one of the biggest ethical questions of our time: Is there something wrong with a

world in which everything is for sale? If so, how can we prevent market values from reaching into spheres of life where they don't belong? What are the moral limits of markets? In recent decades, market values have crowded out nonmarket norms in almost every aspect of life—medicine, education, government, law, art, sports, even family life and personal relations. Without quite realizing it, Sandel argues, we have drifted from having a market economy to being a market society. Is this where we want to be? In his New York Times bestseller *Justice*, Sandel showed himself to be a master at illuminating, with clarity and verve, the hard moral questions we confront in our everyday lives. Now, in *What Money Can't Buy*, he provokes an essential discussion that we, in our market-driven age, need to have: What is the proper role of markets in a democratic society—and how can we protect the moral and civic goods that markets don't honor and that money can't buy?

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