

# The Practice Of Liberal Pluralism

Reflection on the elements of value pluralism yields a set of ethical principles, including respect for universal values, rejection of political utopianism, promotion of value diversity, accommodation of reasonable disagreement, and cultivation of civic virtues. Ends like liberty, equality and community are intrinsic goods which can neither be ranked in an absolute hierarchy nor translated into units of a common denominator. In particular, what reason is there to justify the value ranking characteristic of liberal democracy, favouring personal autonomy and toleration. Those principles are best satisfied by a liberal form of politics characterised by a strong commitment to personal autonomy, by policies of moderate redistribution and multiculturalism, and by constitutional restraints on democratic politics. Against that view, George Crowder argues that a strong distinctive case for liberalism as a universal project is implied by value pluralism itself. If that is true, how can we choose among such values when they come into conflict in particular cases. This is the first book-length defence of liberalism on the basis of value pluralism, complementing and extending the work of Berlin and others. Recent commentators have seen value pluralism as undermining the traditional claims of liberalism to universal authority, rendering it at best no more than one political form among others with no greater claim to legitimacy. Value pluralism is the idea, associated with the late Isaiah Berlin, that fundamental human values are irreducibly plural and incommensurable de537e84c8

In *Uncivil Society*, Richard Boyd argues-through a careful reading of such seminal figures as Hobbes, Locke, Burke, Mill, Tocqueville, and Oakeshott-that contemporary theorists have not only tended to ignore the question of which sorts of groups ought to count as "civil society" but they have also unduly discounted the ambivalence of violent and illiberal groups in a liberal democracy. Civil society is one of the most hotly debated topics in contemporary political theory. These debates often assume that a vibrant associational life between individual and state is essential for maintaining liberal democratic institutions. Boyd seeks to correct this conceptual confusion by offering us a better moral taxonomy of the virtue of civility de537e84c8

Richard Bellamy illustrates his criticism and proposals by reference to such topical issues as the citizens charter, constitutional reform, the Rushdie affair and the development of the European Union. In *Liberalism and Pluralism* the author explores the challenges conflicting values, interests and identities pose to liberal democracy de537e84c8

Tackling the often-contradictory issues surrounding liberal pluralism, this book poses serious questions for the education system in the US and in the UK. With debates on the relationship between cultural diversity and the role of schools raging on both sides of the Atlantic, the time is apt for a philosophical work that shines new light on the issues involved and that brings a fresh perspective to a political and emotive discussion. Here Burtonwood brings the writing of British philosopher Isaiah Berlin to bear on the subject of multiculturalism in schools, the first time that his work has been applied to matters of education de537e84c8

*The Problem of Value Pluralism: Isaiah Berlin and Beyond* is a uniquely comprehensive survey of the political theory of value pluralism and also an original contribution by a leading voice in the pluralist literature. Together these approaches indicate a liberal politics of redistribution, multiculturalism, and constitutionalism, and a public policy in which basic values are carefully balanced. Three broad approaches are especially important: universalism, contextualism, and conceptualism. Incommensurability is the key component of pluralism, undermining familiar monist philosophies such as utilitarianism. Value pluralism is the idea, most prominently endorsed by Isaiah Berlin, that fundamental human values are universal, plural, conflicting, and incommensurable with one another. Historical context must also be taken into account. But if values are incommensurable, how do we decide between them when they conflict. Crowder argues that the conceptual approach is the most fruitful, yielding norms of value diversity, personal autonomy, and inclusive democracy. George Crowder assesses a range of responses to this problem proposed by Berlin and developed by his successors. Scholars and researchers interested in the work of Berlin, liberalism, value pluralism, and related ideas will find this a stimulating and valuable source de537e84c8

Since the 1970s, sub-state national minorities in a number of developed liberal democracies have both reasserted their cultural distinctiveness and demanded recognition of it in legal and political terms. This book examines the role played by law in the negotiation of competing rights claims de537e84c8

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Contends that the notions of media pluralism and diversity have been reduced to empty catchphrases or conflated with consumer choice and market competition de537e84c8

This book examines liberal theory's attempts to accommodate pluralism, asking two fundamental questions: 1. 2. Can a revised liberal pluralism account for the political significance of sub-national identity group membership. How and why have theorists based their defences and proposed revisions of liberal pluralism upon particular and contestable definitions of what is the relevant and significant plurality de537e84c8

The Demands of Liberal Education analyses and applies contemporary liberal political theory to certain key problems within the field of educational theory. Combining theoretical with empirical research, this book will interest and provoke scholars, policy makers, educators, parents, and all citizens interested in education politics. Levinson examines problems centred around determining appropriate educational aims, content and institutional structure and argues that liberal governments should exercise a much greater control over education than they now do de537e84c8

John Gray has become one of our liveliest and most influential political philosophers. John Gray's new book gives post-liberal theory a more definite content. The earlier book ended on a sceptical note, both in respect of what a post-liberal political philosophy might look like, and with respect to the claims of political philosophy itself. It does so by considering particular thinkers in the history of political thought, by criticizing the conventional wisdom, liberal and socialist, of the Western academic class, and most directly by specifying what remains of value in liberalism. The upshot of this line of thought is that we need not regret the failure of foundationalist liberalism, since we have all we need in the historic inheritance of the institutions of civil society. It is to the practice of liberty that these institutions encompass, rather than to empty liberal theory, that we should repair. This current volume is a sequel to his *Liberalisms: Essays in Political Philosophy* de537e84c8

No contemporary actor has William Galston's status as both a political philosopher and political actor. This book was first published in 2002 de537e84c8

The volume also considers the theoretical implications of expanding the realm of tolerance. Some contributors are reluctant to broaden the scope of tolerance, while others insist that the notion of "tolerance" is itself potentially confining and demeaning and that modern

nations should aspire to celebrate cultural differences. Coming to terms with ethnic diversity and cultural differences has become a major public policy concern in contemporary liberal democracies, as they struggle to adjust to burgeoning immigrant populations. *Engaging Cultural Differences* explores how liberal democracies respond socially and legally to differences in the cultural and religious practices of their minority groups. *Engaging Cultural Differences* provides a compelling examination of the challenges of multiculturalism and reveals a deep understanding of the challenges democracies face as they seek to accommodate their citizens' diverse beliefs and practices. But how does the principle of tolerance work in practice in countries such as Germany, France, India, South Africa, and the United States, where an increasingly wide range of cultural groups holds often contradictory beliefs about appropriate social and family life practices. Building on such examples, the contributors examine the role of tolerance in practical encounters between state officials and immigrants, and between members of longstanding majority groups and increasing numbers of minority groups. Liberal democracies are based on principles of inclusion and tolerance. As these democracies expand to include peoples of vastly different cultural backgrounds, the limits of tolerance are being tested as never before de537e84c8

To respond to today's crisis, good leaders must strive for inclusive economic growth while addressing fraught social and cultural issues, including demographic anxiety, with frank attention. This is a permanent source of vulnerability, but liberal democracy will endure so long as citizens believe it is worth fighting for. Although reforms may stem the populist tide, liberal democratic life will always leave some citizens unsatisfied. Yet this much is clear: these challenges indict the triumphalism that accompanied liberal democratic consolidation after the collapse of the Soviet Union. Whether today's populism represents a corrective to unfair and obsolete policies or a threat to liberal democracy itself remains up for debate. The Great Recession, institutional dysfunction, a growing divide between urban and rural prospects, and failed efforts to effectively address immigration have paved the way for a populist backlash that disrupts the postwar bargain between political elites and citizens de537e84c8

"Abstract Global legal pluralism has become one of the leading analytical frameworks for understanding and conceptualizing law in the twenty-first century"-- de537e84c8

Kekes concludes that liberalism cannot cope with the prevalence of evil, that it is vitiated by inconsistent commitments, and that—contrary to its aim—liberalism is an obstacle to good lives. All these policies are detrimental to good lives. Liberals favor individual autonomy, a wide plurality of choices, and equal rights and resources, seeing them as essential for good lives. According to

Kekes, liberalism is inconsistent because the conditions liberals regard as essential for good lives actually foster the very evils liberals want to avoid, and avoiding those evils depends on conditions contrary to the ones liberals favor. They oppose such evils as selfishness, intolerance, cruelty, and greed. Liberalism is doomed to failure, John Kekes argues in this penetrating criticism of its basic assumptions. Kekes argues further that the liberal conceptions of equality, justice, and pluralism require treating good and evil people with equal respect, distributing resources without regard to what recipients deserve, and restricting choices to those that conform to liberal preconceptions. Yet the more autonomy, equality, and pluralism there is, Kekes contends, the greater is the scope for evil de537e84c8

Shows how the UN regime on human rights has transformed national and international society in accordance with liberal values de537e84c8

Drawing on the works of John Rawls, Jürgen Habermas and other major political philosophers, they delve into the different strands of the concept, their possible real-world political outcomes, as well as popular misconceptions. Focusing on these critical questions essential to understanding of modern societies, this book traces the origins of pluralism in contemporary political thought, and presents new, original interpretations of the idea by contemporary philosophers. Does it have its origins in the diversity of cultures. A key text, this volume will be essential reading for scholars and researchers of politics, political theory and philosophy, and social theory". The essays in the volume bring clarity into an ongoing fractious debate and reveal the underlying roots and fissures in our understanding of a dynamic and contested idea. "Is pluralism inherent to the human condition. Are disagreements among individuals the same as disagreements among societies de537e84c8

This collection explores this crisis. The crisis of liberalism is in its claim to endorse neutral procedures that allow individuals and groups to pursue their own good, when the very possibility of such neutrality is affected by the growth of plural societies, and resulting divisions of loyalty de537e84c8

The book focuses on the study of democratic processes. socio-economic, ethno-cultural,. ) interests and the transformation of this diversity into public policies, (2) on the participatory features of democracy and on barriers to individual and group participation due to disparities in economic and political resources. Special emphasis is put (1) on the existence of a diversity of (e. g de537e84c8

Michael Freeden explores the concept of liberalism, one of the longest-standing and central political theories and ideologies. Combining a variety of approaches, he distinguishes between liberalism as a political movement, as a system of ideas, and as a series of ethical and philosophical principles de537e84c8

What Is Pluralism de537e84c8

Its uniqueness lies in its insistence that the acceptance of value pluralism involves placing certain limitations on what is an acceptable form of government and what functions governments ought to be legitimately performing. In a new approach coined “nomocratic pluralism,” this volume argues that liberty under the rule of law, which is not merely liberty where the law is silent, is a key concept of liberty and cannot be subsumed by the other primary implications of the acceptance of value pluralism: that political communities must reject positive liberty as a political value, and place a high, but not absolute, priority on negative liberty as a political value. The concept of liberty under the rule of law is particularly suited to accommodate a great variety of individual and group conceptions of value and the moral good, and thus, along with negative liberty, should be a primary value for those who accept value pluralism. This book is a contribution to the ongoing conversation about value pluralism and its relation to political life de537e84c8

This book will appeal to students seeking to understand how rising states may affect the current institutions of international order, and make assessments of how fast that order may change. This book argues that China is incrementally pushing for re-interpretation of liberal norms, but, the result is that rather than being illiberal, this reinterpretation produces norms that are differently liberal and more akin to the liberal pluralism of the 1990s. The book’s empirical chapters explore China’s views on norms of sovereignty and intervention, and aid and development, contrasting them against the current western liberal practices, but making the case that they are congruent with the attitudes understood as being broadly liberal-pluralist. It will also appeal to scholars working on China and institutions by aiding the development of new lines of enquiry. Is China challenging liberal norms or being socialised to them. In developing this argument, the author presents a novel way to understand and assess these incremental changes, and the causes of them de537e84c8

Two Faces of Liberalism argues that, in its beginning, liberalism contained two contradictory philosophies of tolerance. John Gray, an eminent professor at the London School of Economics, “picks large and interesting topics and says arresting things about them,”

according to the New York Review of Books. In this major contribution to political theory, Gray's new book "takes us beyond the current debate"(The New York Times Book Review) of traditional liberalism to keep up with the complex political realities of today's increasingly divided world. Like its widely praised predecessor *False Dawn*, *Two Faces of Liberalism*, hailed by the Los Angeles Times as "elegant and powerful," offers a thoughtful and provocative analysis of the liberal tradition in politics. In the other, it framed terms for peaceful coexistence between warring communities and between different ways of life. In one, it put forward the enlightenment vision of a universal civilization de537e84c8

This collection of specially commissioned essays brings together twelve distinguished scholars from a variety of fields to discuss critically Taylor's work. Charles Taylor is one of the most influential contemporary moral and political philosophers: in an era of specialisation he is one of the few thinkers who has developed a comprehensive philosophy which speaks to the conditions of the modern world in a way that is compelling to specialists in various disciplines. This is the first comprehensive evaluation of Charles Taylor's work and a major contribution to leading questions in philosophy and the human sciences as they face an increasingly pluralistic age. Taylor responds to all the contributions and re-articulates his own views. The topics range from the history of philosophy, to truth, modernity and postmodernity, theism, interpretation, the human sciences, liberalism, pluralism and difference de537e84c8

Sample Text de537e84c8

This book focuses on a central question: are the classical secularist arrangements well equipped to tackle the challenge of fast-growing religious pluralism. This book will be of interest to students and scholars of political theory, philosophy, religion and politics, European law, human rights, legal theory and socio-legal studies. In contrast with the progressive dilution of religions predicted by traditional liberal and Marxist approaches, religions remain important for many people, even in Europe, the most secularised continent. Offering an interdisciplinary approach that combines political theory and legal analysis, the authors tackle two interrelated facets of this controversial question. Or should we move to new post-secular arrangements when dealing with pluralism in Europe. The practical consequences of this debate are then examined, focusing on case-law through four empirical case studies. In the context of increasingly culturally diverse societies, this calls for a reinterpretation of the secular legacy of the Enlightenment and also for an updating of democratic institutions. They begin by exploring the theoretical perspective, asking what post-secularism is and looking at

its relation to secularism de537e84c8

Throughout, they question assumptions underlying pluralism's discourse and its influence on the legal decisions that shape modern religious practice. The contributors to this volume treat pluralism as a concept that is historically and ideologically produced or, put another way, as a doctrine that is embedded within a range of political, civic, and cultural institutions. Having established the genealogy and effects of pluralism, they generate new questions for engaging the collective worlds and multiple registers in which religion operates. Their critique considers how religious difference is framed as a problem that only pluralism can solve. Broadway plays, Polish Holocaust memorials, Egyptian dream interpretations, German jails, and legal theories. Working comparatively across nations and disciplines, the essays in *After Pluralism* explore pluralism as a "term of art" that sets the norms of identity and the parameters of exchange, encounter, and conflict. Contributors do more than deconstruct this theory; they tackle what comes next. and demonstrate its shaping of political and social interaction in surprising and powerful ways. Contributors locate pluralism's ideals in diverse sites de537e84c8

*Contemporary Political Philosophy and Religion* provides an advanced introduction to, and a critical appraisal of, the major schools of political thought with a focus on the relationship between democracy and religion. This comprehensive text will be of great use to students of religion and politics in the fields of political and legal theory, and religious and theological studies, while also offering critical insights and arguments that will be of interest to the experts in the field. The continuous presence of religion in the public sphere has raised anew normative and practical issues related to the role of religion in a democratic polity, generating spirited political debates in Western and non-Western contexts. Key features of this book include: Analyses of different political traditions: liberalism, republicanism, deliberative democracy, feminism, postmodernism, multiculturalism, and interculturalism; Critical discussions of key contemporary philosophers, such as John Rawls, Jürgen Habermas, Richard Rorty, Charles Taylor, Susan Moller Okin, Martha Nussbaum, Will Kymlicka, Chandran Kukathas, and Bhiku Parekh; A pluralist approach that questions the strict divide between analytical and continental political philosophy; Discussion on the place of religion in politics from multiple perspectives by drawing on a plurality of political contexts, both Western and non-Western; Analyses of legal and political cases related to different religious traditions, for example, Islam, Confucianism, Buddhism, Christianity, and Hinduism. What is the place of religion in a pluralist democracy de537e84c8



A range of essays advances recent debates on political pluralism which challenge or defend the association of liberalism and pluralism. The first volume to link pluralist themes in philosophy and politics de537e84c8

The liberal tradition, with its emphasis on open-mindedness, toleration, and inclusion, is ideally suited to respond to this challenge. By treating freedom rather than justice as the central liberal value this important book, critical to the times, provides an indispensable resource for constructive dialogue in a time of political polarization. Yet liberalism is often seen today as a barrier to constructive dialogue: narrowly focused on individual rights, indifferent to the communal sources of human well-being, and deeply implicated in structures of economic and social domination. We seem to be losing the ability to talk to each other about – and despite – our political differences. This book provides a novel defense of liberalism that weaves together a commitment to republican self-government, an emphasis on the value of unregulated choice, and an appreciation of how hard it is to strike a balance between them de537e84c8

Judging \"alien\" cultures according to Peter Winch -- The turn to affect and the problem of judgment: making political sense of the nonconceptual -- Conclusion: judging as a democratic world-building practice. Democracy and the problem of judgment -- Judging at the \"end of reasons\": rethinking the aesthetic turn -- Historicism, judgment, and the limits of liberalism: the case of Leo Strauss -- Objectivity, judgment, and freedom: rereading Arendt's \"Truth and politics\"--Value pluralism and the \"burdens of judgment\": John Rawls's political liberalism -- Relativism and the new universalism: feminists claim the right to judge -- From willing to judging: Arendt, Habermas, and the question of '68 -- What on earth is a \"form of life\" de537e84c8

The book studies this tension using tools from the history of political thought, normative political philosophy, law, and social theory. In particular it restores centrality to the tradition of ancient constitutionalism and to Montesquieu, arguing that social contract theory's contributions to the development of liberal thought have been mistaken for the whole tradition. This wide-ranging book argues that, both normatively and historically, liberal political thought rests on a deep tension between a rationalist suspicion of intermediate and local group power, and a pluralism favorable toward intermediate group life, and preserving the bulk of its suspicion for the centralizing state. While the book frequently reconstructs and defends pluralism, it ultimately argues that the tension is irreconcilable and not susceptible of harmonization or synthesis; it must be lived with, not overcome. Likewise, the elements of liberal thought concerned with the threats from each cannot necessarily be combined into a single satisfactory theory of freedom. The same is true for centralized state action against such groups. It discusses the real threats to freedom posed both by local group life and by state

centralization, the ways in which those threats aggravate each other. Intermediate groups— voluntary associations, churches, ethnocultural groups, universities, and more—can both protect and threaten individual liberty. Though the state and intermediate groups can check and balance each other in ways that protect freedom, they may also aggravate each other's worst tendencies. In the process, it retells the history of liberal thought and practice in a way that moves from the birth of intermediacy in the High Middle Ages to the British Pluralists of the twentieth century de537e84c8

Turns to the task of how to explain, justify, and encourage the concept, practice, and institutionalization of pluralism. By examining and analyzing the accounts and explanations of four philosophers, the author augments the theories of pluralism familiar to students and scholars of politics and political theory de537e84c8

This is then contrasted with different approaches to pluralism. This book is an authoritative and accessible guide to the pluralist movement threatening to revolutionise mainstream economics. Pluralist Economics then goes on to address the array of arguments for establishing pluralism, showing how economics came to function as a concealed ideology and not as a science, and how value-free economics is an illusion. The first part of the book looks at how neoclassical economics gained its stranglehold, particularly in the United States, and how the social and intellectual underpinnings of economics have enabled it to maintain this in the face of inconsistent evidence from the real world. Finally, it addresses the practical problems presented by this different way of doing economics. Leading figures in the field explain why pluralism is a required virtue in economics, how it came to be blocked and what it means for the way we think about, research and teach economics de537e84c8

David McCabe critically surveys influential defenses of the liberal solution and advocates *modus vivendi* liberalism as an alternative defense of the liberal state. A central task in contemporary political philosophy is to identify principles governing political life where citizens disagree deeply on important questions of value and, more generally, about the proper ends of life. Acknowledging that the *modus vivendi* approach does not provide the deep moral consensus that many liberals demand, he defends the liberal state as an acceptable compromise among citizens who will continue to see it as less than ideal. His book will interest a wide range of readers in political philosophy and political theory. The distinctively liberal response to this challenge insists that the state should as far as possible avoid relying on such contested issues in its basic structure and deliberations de537e84c8

A major contribution to the current theory of liberalism by an eminent political theorist challenges the views of such theorists as Rawls, Dworkin, and Ackerman, who believe that the essence of liberalism is neutrality de537e84c8

Liberalism is egalitarian in principle, but why doesn't it do more to promote equality in practice. The real world is more contentious than deliberative. Ranging over hotly contested issues including multiculturalism, pluralism, difference, civil society, and racial and gender justice, Walzer suggests ways in which liberal theory might be revised to make it more hospitable to the claims of equality. In the standard versions of liberal theory, autonomous individuals deliberate about what ought to be done—but in the real world, citizens also organize, mobilize, bargain, and lobby. Combining profound learning with practical wisdom, Michael Walzer offers a provocative reappraisal of the core tenets of liberal thought. Politics and Passion will be required reading for anyone interested in social justice—and the means by which we seek to achieve it. In this book, the distinguished political philosopher Michael Walzer offers a critique of liberal theory and demonstrates that crucial realities have been submerged in the evolution of contemporary liberal thought de537e84c8

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