

Whose Justice Which Rationality

Andrew Sloane

Whose Justice? Which Rationality? Alasdair C. MacIntyre, 1988 Is there any cause or war worth risking one's life for? How can we determine which actions are vices and which virtues? MacIntyre, professor of philosophy at Vanderbilt University, unravels these and other such questions by linking the concept of justice to what he calls practical rationality. He rejects the grab-what-you-can, utilitarian yardstick adopted by moral relativists. Instead, he argues that four wholly different, incompatible ideas of justice put forth by Aristotle, Augustine, Aquinas and Hume have helped shape our modern individualistic world. In his unorthodox view, each person seeks the good through an ongoing dialogue with one of these traditions or within Jewish, non-Western or other historical traditions. This weighty sequel to *After Virtue* (1981) is certain to stir debate.

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Tradition in the Ethics of Alasdair MacIntyre Christopher Stephen Lutz, 2009-01-01 Tradition in the Ethics of Alasdair MacIntyre presents a stimulating intellectual history and expertly reasoned defense of this towering figure in contemporary American philosophy. Drawing on interviews and published works, Christopher Lutz traces MacIntyre's philosophical development and refutes the criticisms of the major thinkers--including Martha Nussbaum and Thomas Nagel--who have most vocally attacked him. Permanently shifting the debate on MacIntyre's oeuvre, Lutz convincingly demonstrates how MacIntyre's neo-Aristotelian ethical thought provides an essential corrective to the contemporary discussions of relativism and ideology, while successfully drawing on the objectivity of Thomistic natural law.

The Limits of Liberalism Mark T. Mitchell, 2018-11-30 In *The Limits of Liberalism*, Mark T. Mitchell argues that a

rejection of tradition is both philosophically incoherent and politically harmful. The Limits of Liberalism identifies why most modern thinkers have denied the essential role of tradition and explains how tradition can be restored to its proper place. 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. Together, these false conceptions have facilitated both liberal cosmopolitanism and identity politics. Mitchell uses the philosophies of Michael Oakeshott, Alasdair MacIntyre, and Michael Polanyi to construct a compelling argument for a reconstructed view of tradition and, as a result, a reconstructed view of freedom. The Limits of Liberalism reveals that only by finding an alternative to the liberal self can we escape the incoherencies and pathologies inherent therein.

Immanent Critique Titus Stahl, 2021-11-11 When we criticize social institutions and practices, what kinds of reasons can we offer for such criticism? Political philosophers often assume that we must rely on universal moral principles that are not necessarily connected to the particular social practices of our communities. Traditionally, continental critical theory has rejected this claim through its endorsement of the method of immanent critique. Immanent critique is a critique of social practices that draws on norms already present within these practices to demand social change, rather than merely conservatively reproducing them. Titus Stahl defends the claim that such a critique is not only possible, but also has politically powerful potential. Taking up recent developments in analytic enquiry into collective intentionality theory and in the philosophy of language, he argues that all social practices rest on structures of mutual recognition between persons that allow social theorists to reconstruct hidden norms present within these practices. Starting from a comprehensive critique of contemporary critical theory, Immanent Critique also spells out the consequences of this line of thought for the practice of social critique, for the social sciences and for political philosophy. The translation of this work was funded by Geisteswissenschaften International - Translation Funding for Humanities and Social Sciences from Germany, a joint initiative of the Fritz Thyssen Foundation, the German Federal Foreign Office, the collecting society VG WORT and the Börsenverein des Deutschen Buchhandels (German Publisher & Booksellers Association)

Justice in Islam Ramon Harvey, Daniel Tutt, 2023-01-01 From its roots in the Qur'an and the life of the Prophet Muhammad (pbuh) to its branches in contemporary political and social movements, Islam has always been concerned with the question of social justice. The promise of a just order on earth has motivated both the reflections of the community of scholars and the actions of Muslims who have striven to realize it within their societies. Despite the disappointments that history has often delivered, the hope for justice remains undimmed as does the struggle to achieve it today. This concise volume focuses on some of the ways that the theme of justice is explored in emerging currents of Islamic thought. Chapters discuss new theological and ethical proposals in the light of contemporary philosophical developments; ideas of gender justice that provoke a reformist challenge to the received tradition; and regional contexts, such as Turkey, Iran and Japan, in

which the question of Islam's relationship to justice is sharpened by the particularities of history and locale. The contributions to this collection raise the prospect that if justice can be imagined more perfectly as an Islamic ideal, perhaps it can be brought into reality.

Unlearning Protestantism Gerald Schlabach, 2010-04 Addresses the Protestant dilemma in ecclesiology: how to build lasting Christian community in a world of individualism and transience.

Practice, Rationality, and Morality Gregory Matthew Byshenk, 1989

Whose Truth? Which Rationality? Carolina Weening, 2008 If there is really only one truth, and if truth qua truth must be universal, then how is the human being to make sense of the multiplicity of religions, all of which claim special access to 'The Truth'? John Hick's pluralistic hypothesis addresses the problem presented by religious diversity insofar as this problem impacts upon contemporary social, political and cultural developments. In this sense, Hick's pluralistic reconstruction and reinterpretation of religion reveal at least as much about twentieth-century Western values and concerns as they do about 'religion'. The author argues that the Pluralistic Theology of Religions, as presented in John Hick's pluralistic hypothesis, is the attempt to apply 'scientific' methods and data to 'religious' allegiances and practices in order to justify and legitimate an 'aesthetic/emotive' response to a rapidly changing socio-political global situation.

The Dance with Community Robert Booth Fowler, 1991 Not an essay in normative political philosophy, but a discussion of the present-day developments in American political thought as they focus on community. Fowler (political science, U. of Wisconsin) tells the story of the coming of age of community in the thought of American political intellectuals and provides measured analysis and reflection on some of the directions in which thinking about community has proceeded. Annotation copyrighted by Book News, Inc., Portland, OR

The Anatomy of Antiliberalism Stephen Holmes, 1993 Holmes challenges the philosophical arguments of the high communarians ... and their intellectual forebears. By the time he is finished, the opposing camp has no survivors, ancient or modern. Anybody who feels drawn to the high communitarian cause owes it to himself (though not to society) to read Mr. Holmes's book; everybody else should read it for pleasure.

The Idea of Democracy in the Modern Era Ralph Ketcham, 2004 Although the last half of the twentieth century has been called the Age of Democracy, the twenty-first has already demonstrated the fragility of its apparent triumph as the dominant form of government throughout the world. Reassessing the fate of democracy for our time, distinguished political theorist Ralph Ketcham traces the evolution of this idea over the course of four hundred years. He traces democracy's bumpy ride in a book that is both an exercise in the history of ideas and an explication of democratic theory. Ketcham examines the rationales for democratic government, identifies the fault lines that separate democracy from good government, and suggests ways to strengthen it in order to meet future challenges. Drawing on an encyclopedic command of history and politics, he

examines the rationales that have been offered for democratic government over the course of four manifestations of modernity that he identifies in the Western and East Asian world since 1600. Ketcham first considers the fundamental axioms established by theorists of the Enlightenment—Bacon, Locke, Jefferson—and reflected in America's founding, then moves on to the mostly post-Darwinian critiques by Bentham, Veblen, Dewey, and others that produced theories of the liberal corporate state. He explains late-nineteenth-century Asian responses to democracy as the third manifestation, grounded in Confucian respect for communal and hierarchical norms, followed by late-twentieth-century postmodernist thought that views democratic states as oppressive and seeks to empower marginalized groups. Ketcham critiques the first, second, and fourth modernity rationales for democracy and suggests that the Asian approach may represent a reconciliation of ancient wisdom and modern science better suited to today's world. He advocates a reorientation of democracy that de-emphasizes group or identity politics and restores the wholeness of the civic community, proposing a return to the Jeffersonian universalism—that which informed the founding of the United States—if democracy is to flourish in a fifth manifestation. *The Idea of Democracy in the Modern Era* is an erudite, interdisciplinary work of great breadth and complexity that looks to the past in order to reframe the future. With its global overview and comparative insights, it will stimulate discussion of how democracy can survive—and thrive—in the coming era.

Aristotle and Modern Politics Aristide Tessitore, 2002 Despite the separation between classical and modern theories of government, contributors to *Aristotle and Modern Politics* find Aristotle a useful interlocutor for assessing both possibilities and limitations in contemporary politics. In this collection, noted political scientists, theologians, and philosophers discuss the magnitude of Aristotle's presence in contemporary debate and demonstrate some of the ways in which Aristotle sheds new light on contemporary problems. This engaging book also exhibits the persistence of political philosophy at a time when the pervasive influence of ideology and historicism lead many to deny its possibility. Although the authors of these essays differ on the nature of Aristotle's contribution, all are united by the conviction that he has something important to teach citizens of modern political societies. If the fundamental principles of modern politics were drawn from critical reflections of reason over and against the imposition of authority under its various guises, modern politics can best sustain itself by nurturing the critical attitude that initially brought it into being. Paradoxically, serious engagement with the preliberal thought of Aristotle can render contemporary debate more fruitful by bringing to light subtle limitations in the political discourse of any era, including our own. If the modern understanding of freedom is primarily freedom to speak and think for oneself, the essays in *Aristotle and Modern Politics* exhibit the persistence of political philosophy by thinking beyond limits often constricting contemporary paradigms.

After MacIntyre Paul Franklin Jeffries, 2000

Philosophia Christi, 2006

A Scientific Theology: Reality Alister E. McGrath, 2001 A Scientific Theology is a ground-breaking work of systematic theology in three volumes: Nature, Reality, and Theory. Written by one of the world's best-known theologians, these volumes together represent the most extended and systematic exploration of the relation between Christian theology and the natural sciences yet produced. Thoroughly ecumenical in approach, A Scientific Theology is a significant work for Catholic, Orthodox, Protestant and evangelical readers. Each volume is marked throughout by a sustained and critical engagement with the history and philosophy of the natural sciences and by a passionate commitment to the legitimacy of theology as an academic discipline. The three volumes together attempt to present an essentially linear argument from nature to theory, so that questions of how reality is represented will be dealt with entirely in the final volume, though preliminary discussions of aspects of reality are naturally included in this present volume. The second volume in the series thus provides a detailed and thorough examination and defense of theological realism. Its themes are set against the backdrop of radical changes in Western philosophy and theology resulting from the collapse of the Enlightenment project and the consequent fragmentation of intellectual discourse. Engaging critically with writers such as George Lindbeck and John Milbank, McGrath offers a sparkling and sophisticated affirmation of theological realism against its modern and postmodern critics. His refutation of the claim that the rise of philosophical nonfoundationalism entails the abandoning of any form of realism is of particular importance, as is his application of the highly influential form of critical realism developed by Roy Bhaskar. Viewed as a whole, Reality represents a sustained engagement with natural theology as the basis of a broader dialogue between the Christian tradition and other religious traditions. Book jacket.

Neues Athenaeum ,1994

Radical Philosophy ,1990

Equal Treatment of Religion in a Pluralistic Society Stephen V. Monsma, J. Christopher Soper, 1998 Few areas of public policy in the United States are as politically contentious and legally confusing as church-state relations. And today the traditional view of a strict separation of church and state is being further confused by increasing levels of religious pluralism. This timely book provides the first analysis of a new paradigm for discussing church-state relations -- equal treatment, also sometimes referred to as neutrality -- that has growing popularity in Congress and has recently been used in several Supreme Court rulings. Ten leading scholars of constitutional law and political science trace the development of equal treatment theory, consider its implications for public policy and church-state relations, and evaluate it from a number of ideological perspectives.

On Being a Christian in the Academy Andrew Sloane, 2003 Epidemic investigator Dr. Zol Szabo and his team are called to a high school in the heart of Ontario's tobacco country, where unexplained deaths from liver failure are creating panic. The team begins to suspect a link with contaminated, cut-price cigarettes manufactured on nearby Grand Basin Indian

Reserve led by the Badger, the multimillionaire kingpin of the illicit Native tobacco trade. First-responders from the local fire department become the epidemic's next victims, and when Zol confronts the Badger, he is rebuffed by the leader's lust for blood, money, and ancient artifacts. High-level government authorities, cowed by the weight of Native influence, order Zol to shut down his investigation. As the Badger's contaminated tobacco spreads across the country, he stalks Zol's family and executes witness after witness. Can Zol dig deep enough to find a creative solution before it's too late?

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