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Natural Law Liberalism argues that liberal political philosophy and natural law theory are not contradictory but mutually reinforcing. Contemporary liberalism tends to put traditional morality and religion off-limits in political discourse and to unreasonably exalt individual autonomy, but nothing in the liberal tradition demands this.

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Liberal political philosophy and natural law theory are not contradictory, but - properly understood - mutually reinforcing. Contemporary liberalism (as represented by Rawls, Guttman and Thompson, Dworkin, Raz, and Macedo) rejects natural law and seeks to diminish its historical contribution to the liberal political tradition, but it is only one, defective variant of liberalism.

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The general recognition of the equality of each person in society, and the equal concern and respect owed him or her, is one of the great achievements of liberalism. Natural law has always shared this recognition of the importance. Christopher Wolfe185. of the individual, as a free, self-directing person.

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Wolfe shows that it is absurd to argue for the State's absence on moral issues (as it is so wont to do if moral liberals had their way) since it begs the question of natural law by using the leftist definition of human nature and thus public reasoning- i.e. the State sanctions whatever the majority want.

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Natural law liberalism is the soundest basis for American public philosophy, and it is a potentially more attractive and persuasive form of liberalism for nations that have tended to resist it. Christopher Wolfe is professor of political science at Marquette Uni- versity.

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Wolfe's natural law liberalism would then be an attempt to make conscious or explicit what earlier liberals took for granted. It is his view that the classical or Lockean combination of natural law and liberal individualism was more reasonable and beneficial than the hyper-liberalism that followed it. Although Wolfe's presentation of natural law liberalism is able and nuanced, it is neither problem-free nor likely to convince his more comprehensively liberal opponents.

Liberal political philosophy and natural law theory are not contradictory, but - properly understood - mutually reinforcing. Contemporary liberalism (as represented by Rawls, Guttman and Thompson, Dworkin, Raz, and Macedo) rejects natural law and seeks to diminish its historical contribution to the liberal political tradition, but it is only one, defective variant of liberalism. A careful analysis of the history of liberalism, identifying its core principles, and a similar examination of classical natural law theory (as represented by Thomas Aquinas and his intellectual descendants), show that a natural law liberalism is possible and desirable. Natural law theory embraces the key principles of liberalism, and it also provides balance in resisting some of its problematic tendencies. Natural law liberalism is the soundest basis for American public philosophy, and it is a potentially more attractive and persuasive form of liberalism for nations that have tended to resist it.

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"Public reason" is one of the central concepts in modern liberal political theory. As articulated by John Rawls, it presents a way to overcome the difficulties created by intractable differences among citizens' religious and moral beliefs by strictly confining the place of such convictions in the public sphere. Identifying this conception as a key point of conflict, this book presents a debate among contemporary natural law and liberal political theorists on the definition and validity of the idea of public reason. Its distinguished contributors examine the consequences of interpreting public reason more broadly as "right reason," according to natural law theory, versus understanding it in the narrower sense in which Rawls intended. They test public reason by examining its implications for current issues, confronting the questions of abortion and slavery and matters relating to citizenship. This energetic exchange advances our understanding of both Rawls's contribution to political philosophy and the lasting relevance of natural law. It provides new insights into crucial issues facing society today as it points to new ways of thinking about political theory and practice.

Natural Law Today gives a strong voice to classical natural law theory as the best answers to the fundamental questions of ethics and as the best framework for political and social life. It explains various aspects of that theory and defends it against common misperceptions and criticisms.

A number of leading defenders of natural law and liberalism offer frank and lively exchanges touching upon critical issues surrounding contemporary moral and political theory.

A compelling and deeply felt exploration and defense of liberalism: what it actually is, why it is relevant today, and how it can help our society chart a forward course. The Future of Liberalism represents the culmination of four decades of thinking and writing about contemporary politics by Alan Wolfe, one of America 's leading scholars, hailed by one critic as " one of liberalism 's last and most loyal sons. " Wolfe mines the bedrock of the liberal tradition, explaining how Immanuel Kant, John Stuart Mill, John Dewey, and other celebrated minds helped shape liberalism 's central philosophy. Wolfe also examines those who have challenged liberalism since its inception, from Jean-Jacques Rousseau to modern conservatives, religious fundamentalists, and evolutionary theorists such as Richard Dawkins. Drawing on both the inspiration and insights of seminal works such as John Locke 's Second Treatise on Government, Adam Smith 's Theory of Moral Sentiments, Kant 's essay " What is Enlightenment?, " and Mill 's On Liberty and The Subjection of Women, Wolfe ambitiously sets out to define what it truly means to be a liberal. He analyzes and applauds liberalism 's capacious conception of human nature, belief that people outweigh ideology, passion for social justice, faith in reason and intellectual openness, and respect for individualism. And we see how the liberal tradition can influence and illuminate contemporary debates on immigration, abortion, executive power, religious freedom, and free speech. But Wolfe also makes it clear that before liberalism can be successfully applied to today 's problems, it needs to be recovered, understood, and embraced—not just by Americans but by all modern people—as the most beneficial way to live in our complex modern world. The Future of Liberalism is a crucial, enlightening, and immensely rewarding step in that direction.

Liberalism at the Crossroads offers succinct, accessible, and well-written surveys of the ideas of the leading participants in the contemporary philosophical debate about liberalism. Christopher Wolfe brings together analyses of leading liberal thinkers from across the spectrum as well as influential critics of liberalism, including John Rawls, Ronald Dworkin, Robert Nozick, Michael Sandel, Richard Rorty, Joseph Raz, and William Galston. For the second edition, each chapter has been thoroughly revised, and new chapters on Susan Moller Okin, Richard Posner, and John Finnis have been added to include representatives of liberal feminism, law and economics, and natural law. The result is an invaluable overview of contemporary political theory, ideal for both students and scholars.

Discusses natural law as a traditional but highly contested source of canon law.

Recent years have seen a renaissance of interest in the relationship between natural law and natural rights. During this time, the concept of natural rights has served as a conceptual lightning rod, either strengthening or severing the bond between traditional natural law and contemporary human rights. Does the concept of natural rights have the natural law as its foundation or are the two ideas, as Leo Strauss argued, profoundly incompatible? With The Foundations of Natural Morality, S. Adam Seagrave addresses this controversy, offering an entirely new account of natural morality that compellingly unites the concepts of natural law and natural rights. Seagrave agrees with Strauss that the idea of natural rights is distinctly modern and does not derive from traditional natural law. Despite their historical distinctness, however, he argues that the two ideas are profoundly compatible and that the thought of John Locke and Thomas Aquinas provides the key to reconciling the two sides of this long-standing debate. In doing so, he lays out a coherent concept of natural morality that brings together thinkers from Plato and Aristotle to Hobbes and Locke, revealing the insights contained within these disparate accounts as well as their incompleteness when considered in isolation. Finally, he turns to an examination of contemporary issues, including health care, same-sex marriage, and the death penalty, showing how this new account of morality can open up a more fruitful debate.

In today s society, religion as adherence to the law of God is often considered inherently violent and a threat to civilization. This volume contains theological and philosophical explorations of clashes as well as disclosures of God and civilization."

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