Liberalism and Modern Society A Historical Argument

Robert Adcock

Liberalism and Modern Society Richard Paul Bellamy, 1992 This major new book is a wide-ranging analysis of the emergence and development of liberalism, from the mid-nineteenth century to the present. Bellamy examines the evolution of liberal ideas in Britain, France, Germany, and Italy, discussing the work of Mill, Green, Durkeim, Weber, and Pareto, among others. He situates their theories firmly within their respective historical contexts, illustrating in this way the contingency of many of the social and moral assumptions underlying liberal thought. For modern societies have undergone profound changes in the course of the last century, and Bellamy argues that these changes have severely undermined many of the key tenets of liberalism. The final part of the book examines critically the elaboration of liberal ideas in the work of contemporary political philosophers such as Hayek, Nozick, and Rawls. Bellamy shows how the liberalisms of these writers rest on social views and moral intuitions that are now anachronistic and untenable. He maintains that only a democratic liberalism built on realistic foundations can provide a plausible political theory in the complex and pluralist societies of the modern world.

Liberalism and Modern Society Richard Paul Bellamy, 1992

Why America Needs a Left Eli Zaretsky, 2012-03-12 The United States today cries out for a robust, self-respecting, intellectually sophisticated left, yet the very idea of a left appears to have been discredited. In this brilliant new book, Eli Zaretsky rethinks the idea by examining three key moments in American history: the Civil War, the New Deal and the range of New Left movements in the 1960s and after including the civil rights movement, the women's movement and gay liberation. In each period, he argues, the active involvement of the left - especially its critical interaction with mainstream liberalism - proved indispensable. American liberalism, as represented by the Democratic Party, is necessarily spineless and ineffective without a left. Correspondingly, without a strong liberal center, the left becomes sectarian, authoritarian, and worse. Written in an accessible way for the general reader and the undergraduate student, this book provides a fresh perspective on American politics and political history. It has often been said that the idea of a left originated in the French Revolution and is distinctively European; Zaretsky argues, by contrast, that America has always had a vibrant and powerful left. And he shows that in those critical moments when the country returns to itself, it is on its left/liberal bases that it comes to feel most at home.

The Making of Modern Liberalism Alan Ryan, 2014-12-07 One of the world's leading political thinkers explores the
history, nature, and prospects of the liberal tradition. The Making of Modern Liberalism is a deep and wide-ranging exploration of the origins and nature of liberalism from the Enlightenment through its triumphs and setbacks in the twentieth century and beyond. The book is the fruit of the more than four decades during which Alan Ryan, one of the world’s leading political thinkers, reflected on the past of the liberal tradition—and worried about its future. This is essential reading for anyone interested in political theory or the history of liberalism.

**Enduring Liberalism** Robert Booth Fowler, 1999

Enduring Liberalism pursues two objectives. One, it explores the political thought of public intellectuals and the general public since the 1960s. Two, it assesses contemporary and classic interpretations of American political thought in light of the study's findings.—BOOK JACKET.

**American Liberalism** John McGowan, 2007-10-22

Americans live in a liberal democracy. Yet, although democracy is widely touted today, liberalism is scorned by both the right and the left. The United States stands poised between its liberal democratic tradition and the illiberal alternatives of liberalism's critics. John McGowan argues that Americans should think twice before jettisoning the liberalism that guided American politics from James Madison to the New Deal and the Great Society. In an engaging and informative discussion, McGowan offers a ringing endorsement of American liberalism's basic principles, values, and commitments. He identifies five tenets of liberalism: a commitment to liberty and equality, trust in a constitutionally established rule of law, a conviction that modern societies are irreducibly plural, the promotion of a diverse civil society, and a reliance on public debate and deliberation to influence others' opinions and actions. McGowan explains how America's founders rejected the simplistic notion that government or society is necessarily oppressive. They were, however, acutely aware of the danger of tyranny. The liberalism of the founders distributed power widely in order to limit the power any one entity could exercise over others. Their aim was to provide for all an effective freedom that combined the right to self-determination with the ability to achieve one's self-chosen goals. In tracing this history, McGowan offers a clear vision of liberalism's foundational values as America's best guarantee today of liberty and the peace in which to exercise it.

**Liberalism Ancient and Modern** Leo Strauss, 1995-12

Revered and reviled, Leo Strauss has left a rich legacy of work that continues to spark discussion and controversy. This volume of essays ranges over critical themes that define Strauss's thought: the tension between reason and revelation in the Western tradition, the philosophical roots of liberal democracy, and especially the conflicting yet complementary relationship between ancient and modern liberalism. For those seeking to become acquainted with this provocative thinker, one need look no further.

**Liberalism** Leonard Trelawny Hobhouse, 2023-11-12

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eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

**Uncivil Society** Richard Boyd, 2004 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. 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. Boyd seeks to correct this conceptual confusion by offering us a better moral taxonomy of the virtue of civility.

**Liberalism for a New Century** Neil Jumonville, Kevin Mattson, 2007-06-04 American liberalism today is in a state of confusion and disarray, with the L word widely considered a term of derision. By examining both the historical past and the fractious present, Liberalism for a New Century restores a proud political tradition and carves out a formidable defense of its philosophical tenets. This manifesto for a New Liberalism issues an urgent and cogent call for the most important rethinking of its values since the late 1960s, when conservatives reenergized themselves after Barry Goldwater’s infamous loss. The essays in this volume, most of them never before published, are written by a leading group of historians, journalists, and public intellectuals. Some of the nation’s most highly respected liberal minds explore such topics as the classical liberal tradition, postmodernism’s challenge to the American Enlightenment, the civil rights era, the influence of twentieth-century radicals on American liberalism, the 1950s, tolerance, the cold war, and whether liberalism should have a large and aggressive vision. One essay considers liberalism in Iran and what American liberals might learn from this movement. Fast-paced and encompassing such hot-button issues as the family and religion, here are ringside-seat arguments between people who don’t often get to engage with one another: right-leaning liberals like Peter Berkowitz and John Patrick Diggins, and leftier liberals like Michael Tomasky and Mona Harrington. The result is a lively and stimulating collection that articulates a clear-minded alternative to the conservative ascendancy in American history and offers a timely and essential contribution to the growing national debate.

**Reconsidering American Liberalism** James Young, 2018-02-06 Forty years ago Louis Hartz surveyed American political thought in his classic The Liberal Tradition in America. He concluded that American politics was based on a broad liberal consensus made possible by a unique American historical experience, a thesis that seemed to minimize the role of political conflict. Today, with conflict on the rise and with much of liberalism in disarray, James P. Young revisits these questions to reevaluate Hartz’s interpretation of American politics. Young’s treatment of key movements in our history, especially Puritanism and republicanism’s early contribution to the Revolution and the Constitution, demonstrates in the spirit of Dewey and others that the liberal tradition is richer and more complex than Hartz and most contemporary theorists have
allowed. The breadth of Young's account is unrivaled. Reconsidering American Liberalism gives voice not just to Locke, Jefferson, Hamilton, Madison, Lincoln, and Dewey but also to Rawls, Shklar, Kateb, Wolin, and Walzer. In addition to broad discussions of all the major figures in over 300 years of political thought—with Lincoln looming particularly large—Young touches upon modern feminism and conservatisim, multiculturalism, postmodernism, rights-based liberalism, and social democracy. Out of these contemporary materials Young synthesizes a new position, a smarter and tougher liberalism not just forged from historical materials but reshaped in the rough and tumble of contemporary thought and politics. This exceptionally timely study is both a powerful survey of the whole of U.S. political thought and a trenchant critique of contemporary political debates. At a time of acrimony and confusion in our national politics, Young enables us to see that salvaging a viable future depends upon our understanding how we have reached this point. Never without his own opinions, Young is scrupulously fair to the widest range of thinkers and marvelously clear in getting to the heart of their ideas. Although his book is a substantial contribution to political theory and the history of ideas, it is always accessible and lively enough for the informed general reader. It is essential reading for anyone who cares about the future of U.S. political thought or, indeed, about the future of the country itself.

The Liberal Political Tradition James Meadowcroft, 1996 An assessment of the liberal political tradition in contemporary society considering the contrasts between modern liberalism and earlier variants, and the current challenges facing liberals today and in the future. The ten essays, written by political science scholars, engage a number of controversial liberal arguments, economic issues, and topics in constitutionalism, feminism, and postmodernism. Annotation copyright by Book News, Inc., Portland, OR

Making Liberalism New Ian Afflerbach, 2021-11-02 A revisionist history of American liberalism, from the Great Depression to the Cold War. Finalist of the MSA First Book Prize by The Modernist Studies Association In Making Liberalism New, Ian Afflerbach traces the rise, revision, and fall of a modern liberalism in the United States, establishing this intellectual culture as distinct from classical predecessors as well as the neoliberalism that came to power by century's end. Drawing on a diverse archive that includes political philosophy, legal texts, studies of moral psychology, government propaganda, and presidential campaign materials, Afflerbach also delves into works by Tess Slesinger, Richard Wright, James Agee, John Dewey, Lionel Trilling, and Vladimir Nabokov. Throughout the book, he shows how a reciprocal pattern of influence between modernist literature and liberal intellectuals helped drive the remarkable writing and rewriting of this keyword in American political life. From the 1930s into the 1960s, Afflerbach writes, modern American fiction exposed and interrogated central concerns in liberal culture, such as corporate ownership, reproductive rights, color-blind law, the tragic limits of social documentary, and the dangerous allure of a heroic style in political leaders. In response, liberal intellectuals borrowed key values from modernist culture—irony, tragedy, style—to reimagine the meaning and ambitions of American
liberalism. Drawing together political theory and literary history, Making Liberalism New argues that the rise of American liberal culture helped direct the priorities of modern literature. At the same time, it explains how the ironies of narrative form offer an ideal medium for readers to examine conceptual problems in liberal thought. These problems—from the abortion debate to the scope of executive power—remain an indelible feature of American politics.

**Liberalism and the Emergence of American Political Science** Robert Adcock, 2014 This book situates the origins of American political science in relation to the transatlantic history of liberalism. In a corrective to earlier accounts, it argues that, as political science took shape in the nineteenth century American academy, it did more than express a pre-existing American liberalism. The pioneers of American political science participated in transatlantic networks of intellectual and political elites that connected them directly to the vicissitudes of liberalism in Europe. The book shows how these figures adapted multiple contemporary European liberal arguments to speak to particular challenges of mass democratic politics and large-scale industry as they developed in America. Political science's pioneers in the American academy were thus active agents of the Americanization of liberalism. When political science first secured a niche in the American academy during the antebellum era, it advanced a democratized classical liberal political vision overlapping with the contemporary European liberalism of Tocqueville and John Stuart Mill. As political science expanded during the dramatic growth of university ideals and institutions in the Gilded Age, divergence within its liberalism came to the fore in the area of political economy. In the late-nineteenth century, this divergence was fleshed out into two alternative liberal political visions—progressive liberal and disenchanted classical liberal—with different analyses of democracy and the administrative state. During the early twentieth-century, both visions found expression among early presidents of the new American Political Science Association, and subsequently, within contests over the meaning of 'liberalism' as this term acquired salience in American political discourse.

In sum, this book showcases how the history of American political science offers a venue in which we see how a distinct current of mid-nineteenth-century European liberalism was divergently transformed into alternative twentieth-century American liberalisms—

**The Emergence of Post-modernity at the Intersection of Liberalism, Capitalism, and Secularism** Matthew McManus, 2022-09-07 This book is a systematic and thorough analysis of what post-modernity is and how it emerged. It distinguishes between those who regard post-modernity as a theoretical approach and those who regard it as a culture, and argues that interpreting post-modernity as a culture is more fruitful. It discusses the three factors which led to its emergence, namely liberalism, capitalism, and secularism, highlighting their respective influence in generating the culture of post-modernity within neoliberal societies. The volume provides a lengthy analysis of neoliberal post-modernity in practice, arguing that post-modernism is the cultural condition of neoliberal societies in the late 20th and early 21st centuries. Until recently it seemed that neoliberal post-modernity was here to stay, framed by relationship to freedom and time which
stressed individual agency but precluded the possibility of historical change at the political level. However, the Great Recession of 2008 opened new spaces for agitation and transformation which has resulted in the discordant politics of the last decade. This book will be of interest to scholars working in a number of fields, including economic policy, cultural analysis, political theory, and social critique. 

**Freedom** Annelien De Dijn, 2020-08-25 Winner of the PROSE Award An NRC Handelsblad Best Book of the Year

“Ambitious and impressive...At a time when the very survival of both freedom and democracy seems uncertain, books like this are more important than ever.” —The Nation “Helps explain how partisans on both the right and the left can claim to be protectors of liberty, yet hold radically different understandings of its meaning...This deeply informed history of an idea has the potential to combat political polarization.” —Publishers Weekly “Ambitious and bold, this book will have an enormous impact on how we think about the place of freedom in the Western tradition.” —Samuel Moyn, author of Not Enough “Brings remarkable clarity to a big and messy subject...New insights and hard-hitting conclusions about the resistance to democracy make this essential reading for anyone interested in the roots of our current dilemmas.” —Lynn Hunt, author of History: Why It Matters For centuries people in the West identified freedom with the ability to exercise control over the way in which they were governed. The equation of liberty with restraints on state power—what most people today associate with freedom—was a deliberate and dramatic rupture with long-established ways of thinking. So what triggered this fateful reversal? In a masterful and surprising reappraisal of more than two thousand years of Western thinking about freedom, Annelien de Dijn argues that this was not the natural outcome of such secular trends as the growth of religious tolerance or the creation of market societies. Rather, it was propelled by an antidemocratic backlash following the French and American Revolutions. The notion that freedom is best preserved by shrinking the sphere of government was not invented by the revolutionaries who created our modern democracies—it was first conceived by their critics and opponents. De Dijn shows that far from following in the path of early American patriots, today’s critics of “big government” owe more to the counterrevolutionaries who tried to undo their work.

**Darwinian Evolution and Classical Liberalism** Stephen C. Dilley, 2013-05-02 Darwinian Evolution and Classical Liberalism canvasses an array of thinkers from the past to the present as it examines fundamental political, philosophical, ethical, economic, anthropological, and scientific aspects of the ferment between Darwinian biology and classical liberalism. Early chapters focus on classical thinkers like John Locke and Adam Smith, while later chapters provide analyses of present-day classical liberals, focusing especially on F.A. Hayek, Thomas Sowell, and Larry Arnhart, the most prominent advocates of ‘contemporary’ classical liberalism. Thematically, the volume falls into three parts. Part I examines foundational matters, arguing that Darwinism and classical liberalism hold incompatible visions of morality, human nature, and individual autonomy. This section also contends that the free market’s spontaneous order is fully compatible with a teleological (or non-
Darwinian) view of the universe. Part II turns to contemporary applications, contending that Darwinism and classical liberalism are at odds in their views of (or implications about) limited government, vital religion, economic freedom, and the traditional family. This section also argues that, since its inception, Darwinism has attenuated core tenets and values of classical liberalism and Western civilization. Part III of the volume contains alternative views to those in the first two parts, adding critical diversity to the book. Respectively, these chapters hold that Darwinian evolution simply has little to say about classical liberalism; an evolutionary account of human volition is fully compatible with the individual choice presupposed in classical liberalism; and evolutionary naturalism, unlike religious alternatives, provides a strong foundation for freedom, morality, and the traditional family.

**Freedom from Fear** Alan S. Kahan, 2023-08-22 A provocative new history of liberalism that also provides a road map for today’s liberals Freedom from Fear offers a striking new account of the dominant political and social theory of our time: liberalism. In a pathbreaking reframing of the historical debate, Alan Kahan charts the development of Western liberalism from the late eighteenth century to the present. Examining key liberal thinkers and issues, Kahan shows how liberalism is both a response to fear and a source of hope: the search for a world in which no one need be afraid. Freedom from Fear reveals how liberal arguments typically rely on three pillars: freedom, markets, and morals. But when liberals ignore one or more of these pillars, their arguments generally fail to persuade. Extending from Adam Smith and Montesquieu to today’s battles between liberals and populists, the book examines the twists and turns of the “incomplete” or unfinished liberal tradition while demonstrating its fundamental continuity. It combines fresh accounts of familiar figures such as Tocqueville and Rawls with discussions of less-famous but pivotal thinkers such as A. V. Dicey and Jane Addams, and explores how liberals have dealt with crucial issues, from debates over male and female suffrage to colonialism and liberal anti-Catholicism. By transforming our understanding of the history of liberal thought and practice, Freedom from Fear provides a new picture of the political creed today: the paths liberals need to follow, the questions they need to answer, and the dead ends they must avoid—if they are to win.

**Rethinking Liberalism** Richard Bellamy, 2005-03-15 This book explores liberalism's past and present transformations and proposes a prospective future as a neo-republican democratic liberalism. Bellamy engages with theorists of liberalism from J. S. Mill, through T. H. Green, Guido De Ruggiero, Carl Schmitt and Joseph Schumpeter, to F. A. Hayek, John Rawls and Michael Walzer. He contends that the pluralism and complexity of modern societies have undermined liberalism's communitarian and ethical assumptions. Studies of the Poll Tax fiasco in Britain, and of the constitutional dilemmas posed by the European Union confirm the contemporary inadequacies of traditional conceptions of liberal democracy. Drawing on Max Weber, Bellamy advocates a return to a Machiavellian approach to politics to resolve the clashes resulting from competing values within complex situations. Unlike Weber however, he concentrates on the republican and democratic aspects of
Machiavelli’s thought. He proposes a republican strategy whereby the political dispersal of power constrains any ideal or interest from dominating another. Instead, everyone must seek mutually acceptable compromises. The essays in Rethinking Liberalism map a passage from the liberal democratic norms and forms characteristic of nineteenth-century nation states, to an agnostic, democratic liberal politics suitable for the transnational and plural societies of the new millennium.

An Intellectual History of Liberalism Pierre Manent, 1994 Highlighting the social tensions that confront the liberal tradition, Pierre Manent draws a portrait of what we, citizens of modern liberal democracies, have become. For Manent, a discussion of liberalism encompasses the foundations of modern society, its secularism, its individualism, and its conception of rights. The frequent incapacity of the morally neutral, democratic state to further social causes, he argues, derives from the liberal stance that political life does not serve a higher purpose. Through quick-moving, highly synthetic essays, he explores the development of liberal thinking in terms of a single theme: the decline of theological politics. The author traces the liberal stance to Machiavelli, who, in seeking to divorce everyday life from the pervasive influence of the Catholic church, separated politics from all notions of a cosmological order. What followed, as Manent demonstrates in his analyses of Locke, Hobbes, Rousseau, Guizot, and Constant, was the evolving concept of an individual with no goals outside the confines of the self and a state with no purpose but to prevent individuals from dominating one another. Weighing both the positive and negative effects of such a political arrangement, Manent raises important questions about the fundamental political issues of the day, among them the possibility of individual rights being reconciled with the necessary demands of political organization, and the desirability of a government system neutral about religion but not about public morals.

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