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# Difference Between Modern Liberalism And Classical Liberalism

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Two Faces of Liberalism (Large Print 16pt)

Classical Liberalism

Lecture of Modern Liberalism and Its Tendencies

The New Communitarians and the Crisis of Modern Liberalism

Making Liberalism New

The Making of Modern Liberalism

The Law

Liberalism Ancient and Modern

Imposing Values

Outline of a New Liberalism

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Woodrow Wilson and the Roots of Modern Liberalism

The Modern Liberal Jungle

The Reconstruction of American Liberalism, 1865-1914

Early Modern Liberalism

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Taking the Liberal Challenge Seriously

The Political Tradition of the West

Liberalism and Distributive Justice

Virtue and the Making of Modern Liberalism

The Theology of Liberalism

The Myth of Liberalism

Shaping Modern Liberalism

Benjamin Constant and the Making of Modern Liberalism

The System of Liberty

The Making of Modern Liberalism

Why Liberalism Failed

Liberalism and Capitalism: Volume 28, Part 2

Reconceiving Liberalism

The Political Tradition of the West

The Specious Origins of Liberalism

Justice and Equality

The Modern Liberal Theory of Man

Imposing Values

A Theory of Justice

Liberalism and the Limits of Justice

Hayek and Modern Liberalism

The Communist Manifesto and Das Kapital

Tolerance and Modern Liberalism  
Why We Are Restless

*Difference Between Modern Liberalism And Classical Liberalism*

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## JORDAN FOLEY

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### **Two Faces of Liberalism (Large Print 16pt)** OUP USA

One of our most important political theorists pulls the philosophical rug out from under modern liberalism, then tries to place it on a more secure footing. We think of modern liberalism as the novel product of a world reinvented on a secular basis after 1945. In *The Theology of Liberalism*, one of the country's most important political theorists argues that we could hardly be more wrong. Eric Nelson contends that the tradition of liberal political philosophy founded by John Rawls is, however unwittingly, the product of ancient theological debates about justice and evil. Once we understand this, he suggests, we can recognize the deep incoherence of various forms of liberal political philosophy that have emerged in Rawls's wake. Nelson starts by noting that today's liberal political philosophers treat the unequal distribution of social and natural advantages as morally arbitrary. This arbitrariness, they claim, diminishes our moral responsibility for our actions. Some even argue that we are not morally responsible when our own choices and efforts produce inequalities. In defending such views, Nelson writes, modern liberals have implicitly taken up positions in an age-old debate about whether the nature of the created world is consistent with the justice of God. Strikingly, their commitments diverge sharply from those of their proto-liberal predecessors, who rejected the notion of moral arbitrariness in favor of what was called Pelagianism—the view that beings created and judged by a just God must be capable of freedom and merit. Nelson reconstructs this earlier “liberal” position and shows that Rawls's philosophy derived from his self-conscious repudiation of Pelagianism. In closing, Nelson sketches a way out of the argumentative maze for liberals who wish to emerge with commitments to freedom and equality intact.

Classical Liberalism Psychology Press

"No one seems to be happy with the present. That loathing of the present is understandable. The present moment, in modern life, is hard to love, or even to grasp. For the modern present is a state of constant motion. Perpetual moral, social, and psychic revolution is the price we pay for our unprecedented liberty, equality, and prosperity. Though we rightly prize those great political goods, having our world turned upside down every morning makes us all of us uneasy and some of us miserable. We exacerbate our unease by our failure to recognize it. With our ritual insistence that we are perfectly content to "go with the flow," we deny even the existence of our disquiet. We refuse to see what time it is, and we refuse to see ourselves"--

### **Lecture of Modern Liberalism and Its Tendencies** Springer

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.

The New Communitarians and the Crisis of Modern Liberalism Rowman & Littlefield

Modern liberal societies are submerged in conflict and disagreement. People disagree about almost everything—not only about matters of justice, but also about issues that are more private. They disagree on how to interpret freedom and equality; they disagree and even experience conflict with issues regarding the use of a veil, or children wearing crucifixes in public spaces; they also enter into conflict and disagreement regarding issues such as homosexuality, extramarital sex, drugs, euthanasia, abortion, suicide, and experimentation on animals. All these issues can be understood as moral problems, but we also have disagreements concerning other topics that are unrelated to moral issues. For modern liberals, the existence of such conflicts is due to the possibility of people, bearing the right to disagree, expressing themselves in a free and equal way. This freedom is indeed one of the biggest triumphs in the history of liberalism: many societies have come to be constituted by autonomous and free individuals who have the capacity to choose their lives and the values that will guide them. In the middle of this panorama, tolerance plays an extremely important role for liberal thinking. Without tolerance, disagreements and conflicts will hardly coexist or be resolved in a peaceful manner. Liberals say that despite the fact that there is a plurality of values and diversity within the different lifestyles, we should tolerate all those who do not agree with our own values. On this view, tolerance becomes a key element for the flourishing and progression of moral life. Yet, liberals should ask themselves: is modern liberalism's structure of practical reason compatible with the moral ideal of tolerance? René González de la Vega argues that liberal deontological theories cannot give proper answers to the main problems raised by the moral ideal of tolerance. *Tolerance and Modern Liberalism: From Paradox to Aretaic Moral Ideal* will be of interest to students and scholars of political and moral philosophy, political theory, and law, including those who focus on human rights and on deontological liberalism.

Making Liberalism New iUniverse

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.

The Making of Modern Liberalism Cambridge University Press

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.

The Law Oxford University 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.

Liberalism Ancient and Modern Yale University Press

Though the revised edition of *A Theory of Justice*, published in 1999, is the definitive statement of Rawls's view, so much of the extensive literature on Rawls's theory refers to the first edition. This reissue makes the first edition once again available for scholars and serious students of Rawls's work.

**Imposing Values** Ludwig von Mises Institute

Levin-Waldman argues that if American public policy were to be evaluated against a different set of principles--ones more closely aligned with core liberal values, especially the common good--liberalism would be in greater harmony with contemporary public opinion and thought. Liberalism rests on a moral vision of what constitutes the good life and a set of principles that can measure whether public policy accords with society's underlying philosophical principles. Levin-Waldman faults modern liberalism for obscuring these principles through a misplaced reliance on neutrality. Liberalism, he contends, appears to have diverged from mainstream perceptions of traditional American values because policy is debated and formulated within the confines of this neutrality standard. Levin-Waldman develops a new methodology intended to take us away from the usual cost-benefit analysis and move us closer to assessing public policies in terms of what best serves the common good.

Outline of a New Liberalism Princeton University Press

A liberal society seeks not to impose a single way of life, but to leave its citizens as free as possible to choose their own values and ends. It therefore must govern by principles of justice that do not presuppose any particular vision of the good life. But can any such principles be found? And if not, what are the consequences for justice as a moral and political ideal? These are the questions Michael Sandel takes up in this penetrating critique of contemporary liberalism. Sandel locates modern liberalism in the tradition of Kant, and focuses on its most influential recent expression in the work of John Rawls. In the most important challenge yet to Rawls' theory of justice, Sandel traces the limits of liberalism to the conception of the person that underlies it, and argues for a deeper understanding of community than liberalism allows.

Slouching Towards Gomorrah University of Pittsburgh Press

Individual freedom looms large in political and ethical thought. Nevertheless, the theoretical foundations underlying modern liberalism continue to be contested by proponents and opponents alike. The *Myth of Liberalism* offers a unique contribution to this debate by following through on the often-underdeveloped suggestion that liberal principles are untenable because they are self-contradictory. By analyzing and ultimately refuting each of the proposed underpinnings of liberalism - liberty, equality, rights, privacy, autonomy, or dignity - Safranek concludes that contemporary liberalism is a myth: it is not a coherent political philosophy as much as a collection of causes masked by emotively potent political rhetoric.

Woodrow Wilson and the Roots of Modern Liberalism CUA Press

In *The Modern Liberal Jungle: A Guide for Americans*, James Connelly argues that Modern Liberalism

is not a recent phenomenon but follows a pattern of consistent thought for over a century. Dangerous visionaries have wanted to create a utopian society. Their plans necessitate undermining our Constitutional principles of limited government and federalism by replacing it with a society engineered by experts. This movement has been inherited by the "Liberals" of today – THE MODERN LIBERALS. In *The Modern Liberal Jungle: A Guide for Americans*, we are taken through the historical background, education and psyche of today's Liberals. Their distortions, irrational emotional appeals, and personal attacks are exposed. Dr. Connelly describes how – armed with fundamental American principles – "most Modern Liberals can readily be reduced to incoherent and impotent sputtering and mumbling." He explains:

- Who Modern Liberals are
- Origins and belief systems of Modern Liberals
- Reasons Modern Liberals attack America
- Tactics used by Modern Liberals

This guide also shows ways to fight Modern Liberalism through knowing:

- Americans beliefs that made us great
- The Conservative alternative
- How America is uniquely different from Europe
- Methods for taking our country back

[The Modern Liberal Jungle](#) Cambridge University Press

"A well-researched and pertinent discussion of one of American liberalism's most important exponents". -- Choice. "A concise, intelligent, and highly readable study. What is fresh and extremely valuable is the flesh that Stettner puts on the bones of the old generalization about Croly and liberalism. This is a worthy addition to the literature on this important and influential American thinker". -- American Historical Review.

**The Reconstruction of American Liberalism, 1865-1914** Princeton University Press

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.

[Early Modern Liberalism](#) CreateSpace

Examines the political principles of Woodrow Wilson that influenced his presidency and the impact he had on United States and the progressive movement.

**The Edinburgh Companion to Contemporary Liberalism** Routledge

In the vein of Plato's classics, *The Republic* and *The Dialogues* of Plato, E. Robert Morse sets off to explore the difference between the two political forces in modern America, liberalism and conservatism. With patient precision, he is able to wind through a dialogue between a group of young friends in order to make relevant and tangible the complex themes involved with politics—the themes most prominent being Justice and Equality. In a debate this robust, one that issues heated disputes across the globe, Morse cannot help but take sides. But when he does, he does so with

grace and humility, not arrogance or condescension. The author's conservatism does not detract from the flowing logical investigation but, rather, lends to imaginative proofs and expands the resilient argument to heretofore-unseen bounds. Considered throughout the dialogue are explanations of free market capitalism and communist socialism, the worth of the self, man's relationship with nature and ideas, absolute and relative morality and the quality of judgment. Included with the dialogue is the treatise, *On the Pursuit and Administration of Freedom*, which draws the argument into the arena of freedom and responsibility, a theme established by Morse in his first book, *Amazement*. As a whole, *Justice and Equality* industriously confirms Morse's new tradition of intuitive understanding and creative scholarship.

[Taking the Liberal Challenge Seriously](#) Princeton University Press

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. 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*. *Two Faces of Liberalism* argues that, in its beginning, liberalism contained two contradictory philosophies of tolerance. In one, it put forward the enlightenment vision of a universal civilization. In the other, it framed terms for peaceful coexistence between warring communities and between different ways of life. 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.

[The Political Tradition of the West](#) Princeton University Press

*Imposing Values* provides an even-handed characterization of the differences between modern liberalism and classical liberalism about the proper scope of government. It also systematically and comprehensively discusses arguments for and against various regulatory regimes favored by modern liberals and opposed by classical liberals.

**Liberalism and Distributive Justice** Harper Collins

Liberal individualism, or "classical liberalism" as it is often called, refers to a political philosophy in which liberty plays the central role. This book demonstrates a conceptual unity within the manifestations of classical liberalism by tracing the history of several interrelated and reinforcing themes. Concepts such as order, justice, rights, and freedom have imparted unity to this diverse political ideology by integrating context and meaning. However, they have also sparked conflict, as classical liberals split on a number of issues, such as legitimate exceptions to the "presumption of liberty," the meaning of "the public good," natural rights versus utilitarianism, the role of the state in education, and the rights of resistance and revolution. This book explores these conflicts and their implications for contemporary liberal and libertarian thought.

[Virtue and the Making of Modern Liberalism](#) Harvard University Press

A major statement by senior US scholar on the development and transmission of liberal thought.

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