

# CIVIC LIBERALISM

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Reflections on Our  
Democratic Ideals

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Thomas A. Spragens, Jr.

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# Civic Liberalism

**Peter Strandbrink**



## **Civic Liberalism:**

**Civic Liberalism** Thomas A. Spragens Jr.,1999-09-30 In Civic Liberalism Reflections on Our Democratic Ideals prominent political theorist Thomas A Spragens Jr asserts that most versions of democratic ideals libertarianism liberal egalitarianism difference liberalism and the liberalism of fear lead our polity significantly astray Spragens offers another alternative He argues that we should recover the multiple and complex aspirations found within the tradition of democratic liberalism and integrate them into a more compelling public philosophy for our time or what he calls civic liberalism Civic liberalism Spragens contends endorses both liberty and equality although neither can properly be understood as a maximizing principle Instead liberty should be seen as the constitutive threshold good of autonomy and equality should be seen as a moral postulate and instrumental good Moreover civic liberalism explicitly embraces forms of fraternity civic friendship and civic virtue consistent with respect for social pluralism Therefore a better understanding of our democratic ideals will free us from the constrictive orthodoxies of the left and right lead us toward better public policy and help us become a well ordered society of flourishing self governing civic equals Civic Liberalism Thomas A. Spragens,1999-01-01

Toward a Sentimental Civic Liberalism Thomas J. Hoffman,2004 My dissertation explores David Hume s conception of moral virtue and how it relates to his understanding of citizenship While Hume has long been recognized as an important contributor to discussions of the institutional and economic prerequisites of freedom I argue that his concern for freedom is actually grounded in his understanding of virtue or moral personality Understood correctly I believe Hume offers us a unique kind of liberal theory which I deem a sentimental civic liberalism because it dissents from the rationalism at the heart of predominant forms of liberalism Instead of understanding freedom as compliance with Reason or the dictates of natural law Hume promotes a vision of the virtuous citizen as one who free from fear and credulity is animated by sentiments of human sociability to engage in practical moral and political reasoning Virtue and citizen character have once again become central topics in political theory especially in debates between civic republicans and liberals Hume s thinking on these matters can inform this contemporary discussion and if fully appreciated would advance the liberal position in interesting ways A Humean citizen eschews both the heroic rationalism recommended by many forms of liberalism and the heroic participatory ethos recommended by civic republicans Preferring the everyday life of human society to any such heroic ideals the sentimental civic liberal is more tolerant and sociable embracing politics in all of its ordinariness *The Culture of Citizenship* Thomas Bridges,1997 Strong Liberalism Jason A. Scorza,2008 In this age of total war on terrorism many liberals fail to recognize the dangers of adopting the methods of their enemies of meeting propaganda with propaganda cruelty with cruelty and violence with violence Other liberals reject even modest efforts to teach and regulate good citizenship fearing that in doing so they will come to resemble their enemies Can liberal democracy be strengthened and secured without either compromising basic liberal principles or emasculating fundamental liberal purposes The great totalitarian regimes of the

twentieth century are gone but the need for strong liberalism has never been more urgent Jason A Scorza argues that liberalism can generate an account of citizenship responsive to such pressing contemporary challenges as political fear political apathy and conformist political membership Strong Liberalism is founded on understanding thoroughly the canonical defenders of liberal democracy John Stuart Mill John Rawls and Judith Shklar moving beyond the thinking of prominent contemporary theorists Stephen Macedo William Galston and Thomas Spragens and parrying the arguments of liberalism's critics Benjamin Barber Michael Sandel and Mary Ann Glendon Scorza imparts a sharp theory of strong liberalism that summons liberal philosophy to the battlefield of the inner life of politics and recalls it to its own essential but often overlooked strengths civic friendship political courage political self reliance civic toleration and political irreverence The theory of strong liberalism accepts that civic strength is rooted in civic pluralism Liberal democracy is best served by the cultivation of multiple examples of good citizenship rather than by the insistence that a single ideal civic character can be identified and universally imposed through civic education

**Civic Ideals** Rogers M. Smith, 1997-01-01 Is civic identity in the United States really defined by liberal democratic political principles Or is U S citizenship the product of multiple traditions not only liberalism and republicanism but also white supremacy Anglo Saxon supremacy Protestant supremacy and male supremacy In this powerful and disturbing book Rogers Smith traces political struggles over U S citizenship laws from the colonial period through the Progressive era and shows that throughout this time most adults were legally denied access to full citizenship including political rights solely because of their race ethnicity or gender Basic conflicts over these denials have driven political development and civic membership in the U S Smith argues These conflicts are what truly define U S civic identity up to this day Others have claimed that nativist racist and sexist traditions have been marginal or that they are purely products of capitalist institutions In contrast Smith's pathbreaking account explains why these traditions have been central to American political and economic life He shows that in the politics of nation building principles of democracy and liberty have often failed to foster a sense of shared peoplehood and have instead led many Americans to claim that they are a chosen people a master race or superior culture with distinctive gender roles Smith concludes that today the United States is in a period of reaction against the egalitarian civic reforms of the last generation with nativist racist and sexist beliefs regaining influence He suggests ways that proponents of liberal democracy should alter their view of U S citizenship in order to combat these developments more effectively

**Public Reason Confucianism** Sungmoon Kim, 2016-04-21 Recent proposals concerning Confucian meritocratic perfectionism have justified Confucian perfectionism in terms of political meritocracy In contrast Confucian democratic perfectionism is a form of comprehensive Confucian perfectionism that can accommodate a plurality of values in civil society It is also fully compatible with core values of democracy such as popular sovereignty political equality and the right to political participation Sungmoon Kim presents public reason Confucianism as the most attractive option for contemporary East Asian societies that are historically and culturally Confucian Public reason

Confucianism is a particular style of Confucian democratic perfectionism in which comprehensive Confucianism is connected with perfectionism via a distinctive form of public reason. It calls for an active role for the democratic state in promoting a Confucian conception of the good life at the heart of which are such core Confucian values as filial piety and ritual propriety.

**Liberty after Liberalism** L. Quill, 2005-10-26 Liberty After Liberalism frees the concept of the active citizen from both the territorial confines of the nation state and the limits imposed by republican city state models. Lawrence Quill advances a theory of global republicanism one that is able to respond directly to the changing realities of political life. By adopting a publicly ironic approach to politics, Quill revives the idea of public freedom within a global context, thereby providing an important supplement to contemporary theories of cosmopolitan democracy. *Liberalism, Nationalism, Citizenship* Ronald Beiner, 2003 Liberals believe that the purpose of politics is to guarantee that individuals do not face unfair impediments in pursuing the lives they choose for themselves. Nationalists believe that the purpose of politics is to ensure that a people's sense of authentic nationhood wins full expression in powers of collective sovereignty or self rule. Both of these forms of political commitment yield world transforming political philosophies but do either of these visions do adequate justice to a philosophically robust ideal of shared citizenship and civic membership. In *Liberalism, Nationalism, Citizenship* Ronald Beiner engages critically with a wide range of important political thinkers and current debates in light of the Aristotelean idea that shared citizenship is an essential human calling. Virtually every aspect of contemporary political experience: globalization, international migration, secessionist movements, the politics of multiculturalism pose urgent challenges to modern citizenship. Beiner's work on the philosophy of citizenship is essential reading not just for students of politics and political philosophy but for all those who rightly sense that these kinds of recent challenges. *The National Civic Federation and the Making of a New Liberalism, 1900-1915* Christopher J. Cyphers, 2002-01-30 Founded in 1900 the National Civic Federation (NCF) a broad based nongovernmental social and policy reform organization emerged throughout the Progressive Era as one of the nation's most powerful policy research and lobbying groups. Amidst the strong demand by rank and file Americans for economic and social reform, the NCF proposed that the government begin to assume a more prominent role in managing the nation's economy and providing for the needs of the country's weakest and most vulnerable citizens. The organization constructed broad based coalitions of business leaders, labor leaders, social scientists, and politicians with diverse backgrounds to fashion model legislation and promote public policy aimed at meeting the demands created by modern capitalism. Cyphers' work challenges the longstanding assumption that organizations like the NCF existed simply to build a relationship between big business and the government for the sole benefit of big business. He argues that the NCF sought the preservation of the fundamental tenets of American liberalism and the redefinition of this liberalism for a modern polity whose life was shaped by industrial and commercial capitalism. It saw the individual states rather than the federal government as the ideal mechanism to promote uniform economic and social reform. Cyphers also charts the origins of civic cooperation and the creation of

voluntary associations as alternatives to the statist remedies to modern economic and social problems that were championed by America's early 20th century socialist movement

[The Handbook of Educational Theories](#) Beverly J. Irby, Genevieve Brown, Rafael Lara-Alecio, Shirley Jackson, 2013-01-17 This Handbook consolidates influential educational theories into a single volume making it an accessible reference for researchers and practitioners It covers traditional and emerging theories with practical examples and an appendix of associated instruments

**Liberal Economics and Democracy** Conrad Waligorski, 1997 Waligorski shows why there is such resilience and viability to this brand of liberalism The chapter on Keynes is as good a short piece on the economist as can be found anywhere Kenneth M Dolbear author of American Political Thought A coherent and insightful book by a sagacious thinker Charles E Lindblom author of Politics and Markets

[Civic Education and Liberal Democracy](#) Peter Strandbrink, 2017-07-10 This book explores the inherent tension in civic education There is a surging belief in contemporary European society that liberal democracy should work harder to reproduce the civic and normative setups of national populations through public education The cardinal notion is that education remains the best means to accomplish this end and educational regimes appropriate tools to make the young more tolerant civic democratic communal cosmopolitan and prone to engaged activism This book is concerned with the ambiguities that strain standard visions of civic education and educational statehood On the one hand civic normative education is expected to drive tolerance in the face of conflicting good life affirmations and accelerating worldview pluralisation on the other hand nation states are primarily interested in reproducing the normative prerogatives that prevail in restricted cultural environments This means that civic education unfolds on two irreconcilable planes at once one cosmopolitan tolerant another parochial intolerant The book will be of significant interest to students and scholars of education sociology normative statehood democracy and liberal political culture particularly those working in the areas of civic education as well as education policy makers

*Civic Virtues* Richard Dagger, 1997 Dagger argues for a republican liberalism that while celebrating the liberal heritage of autonomy and rights solidly places these within social relations and obligations which while ubiquitous are often obscured and forgotten

**Becoming Free** Emily R. Gill, 2001 As ethnic racial religious and gender based groups demand rights to pursue radically diverse lifestyles or maintain their cultural traditions conflict seems inevitable even in a free society Government may offer remedies to social dilemmas such as affirmative action curbs on immigration or protection of gay rights but these may only fan the flames of resentment Yet any society that tolerates and protects diversity is more likely to preserve the freedom to live one's life without interference Emily Gill reexamines the liberal tradition to reconcile its core commitments to autonomy and diversity values that in theory are complementary but in practice are often at odds and to show that the interaction of these values determines how we as individuals become free In *Becoming Free* she argues that true freedom is enhanced through the promotion of diversity and the encouragement of rational reflection on the options it allows and that limited choice or ignorance diminishes such freedom Yet an incomplete freedom is what many individuals

groups and states advocate when they commit to particular cultural traditions or religious beliefs despite the autonomy they themselves enjoy Gill traces the implications of these conflicting views by drawing on recent scholarship and legal decisions in six areas national citizenship cultural membership ethnicity and gender religious belief sexuality and civic education By exploring the tensions between autonomy and diversity in such instances as Boy Scouts membership restrictions gay rights legislation and education among the Amish she not only offers an insightful commentary on current issues but also explores the moral foundations of liberal thought Unlike those who criticize liberalism for its shallow philosophical grounding Gill shows it to have a substantive moral content grounded in the individual's capacity to make rational decisions based on critical reflection In her tightly woven arguments she explores real world problems in a meaningful way for students and for anyone concerned with the future of liberalism showing that becoming free is an ongoing process of human and social development

**Liberalism and American Constitutional Law** Rogers M. Smith, 1990 Rogers Smith describes the adverse influence of modern liberalism's governing ideas on the development of American constitutional law and offers a new more purposive theory to suit contemporary needs He begins with a fresh analysis of the liberal goals shared by America's constitutional framers and points out the weaknesses of their political thought Examining vital constitutional doctrines of due process free speech voting apportionment and economic welfare he demonstrates how contemporary law is often an incoherent patchwork of principles drawn from different historic versions of liberalism Smith considers and discards the major modern theories in political philosophy that bear on constitutional law the democratic relativism of Alexander Bickel and John Hart Ely the higher law views inherited from America's religious traditions and the neo Kantian liberalism of Ronald Dworkin and John Rawls Returning instead to the early liberalism of John Locke he suggests how a theory centered on the Enlightenment commitment to promoting human capacities for reflective self direction or rational liberty might better guide current constitutional debates

**The Politics of Identity and the Breakthrough of Liberal Democracy in Poland, 1980-1999** Michael Randell Carpenter, 2002

*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

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**The New Communitarians and the Crisis of Modern Liberalism** Bruce Frohnen, 1996 Profound scholarly learned carefully reasoned and though of enduring value timely Forrest McDonald author of *The American Presidency* A provocative book that does much to save us from the hubris of intellectuals John Patrick Diggins author of *The Lost Soul of American Politics*

**Interpreting the Founding** Alan Ray Gibson, 2006 As politicians and judges argue over the original intent of our country's founding fathers the American Founding itself continues to inspire a prodigious amount of research and commentary reflecting a bewildering array of methods and interpretations Alan Gibson now offers readers an insightful and convenient guide through this daunting and sprawling body of scholarship Comprehensive and judicious *Interpreting the*

Founding provides summaries and analyses of the leading interpretive frameworks that have guided the study of the Founding since the publication of Charles Beard's *An Economic Interpretation of the Constitution* in 1913. Gibson argues that scholarship on the Founding is no longer steered by a single dominant approach or even by a set of questions that control its direction. He also examines the challenges posed to Founding scholarship by this diversity and complexity and the possibilities opened by new avenues of inquiry that have recently emerged. Scholars of the Founding including Louis Hartz, Bernard Bailyn, Gordon Wood, and Garry Wills that best exemplify different schools of interpretation. Gibson focuses on six approaches that have dominated the modern study of the Founding: Progressive, Lockean, liberal, Republican, Scottish Enlightenment, multicultural, and multiple traditions approaches. For each approach he traces its fundamental assumptions, revealing deeper ideological and methodological differences between schools of thought that on the surface seem to differ only about the interpretation of historical facts. While previous accounts have treated the study of the Founding as the sequential replacement of one paradigm by another, Gibson argues that all of these interpretations survive as alternative and still viable approaches. Each has simultaneously illuminated and masked core truths about the American Founding; he renders a balanced account of the current debate over the origins and foundations of the American republic and offers solid footing on the path to understanding the vast literature devoted to this important subject.

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