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Wolfe (ISBN:

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"Public reason" is

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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

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addresses the

relation of natural

law ethics to public



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reason suggesting  
that some aspects  
of natural law  
theory fit more  
comfortably with  
modern views about  
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Abstract and  
Keywords

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is drawn to natural law for two fundamental reasons. First, it advances a form of moral realism which affirms that moral standards are based in reality, and in this sense ‘ objective ’ , rather than manufactured by human decisions.

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public reason grapple  
philosophical issues  
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with example basic  
liberties and fair of  
distributions is  
much that is  
attractive in  
macedos thought  
about

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"The natural law,  
present in the heart  
of each man and  
established by  
reason, is universal  
in its precepts and  
its authority  
extends to all men"  
(CCC # 1956). It's  
not universally  
obeyed, or even  
universally

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admitted, but it is  
universally binding  
and authoritative.

("Authority" means  
"right," not  
"might.")

---

What is natural law  
and why is it  
important?

They test public  
reason by  
examining its

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Applications for  
current issues,  
confronting the  
questions of  
abortion and  
slavery and matters  
relating to  
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energetic exchange  
advances our  
understanding of  
both Rawls's  
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And the lasting  
relevance of natural  
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George, Robert P.,  
Wolfe ...

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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

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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,

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Reason

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

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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

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Questions of  
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energetic exchange  
advances our  
understanding of  
both Rawls's  
contribution to  
political philosophy  
and the lasting  
relevance of natural  
law. It provides new



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insights into crucial issues facing society today as it points to new ways of thinking about political theory and practice.

This book consists of two parts: the essay "The Idea of Public Reason Revisited," first published in 1997,

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and "The Law of Peoples," a major reworking of a much shorter article by the same name published in 1993. Taken together, they are the culmination of more than fifty years of reflection on liberalism and on some of the most pressing problems

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And our times by

John Rawls. "The

Idea of Public

Reason Revisited"

explains why the

constraints of public

reason, a concept

first discussed in

Political Liberalism

(1993), are ones

that holders of both

religious and non-

religious

comprehensive

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views can reasonably endorse. It is Rawls's most detailed account of how a modern constitutional democracy, based on a liberal political conception, could and would be viewed as legitimate by reasonable citizens who on religious,

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philosophical, or  
moral grounds do  
not themselves  
accept a liberal  
comprehensive  
doctrine--such as  
that of Kant, or Mill,  
or Rawls's own  
"Justice as  
Fairness,"  
presented in A  
Theory of Justice  
(1971). The Law of  
Peoples extends the

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idea of a social contract to the Society of Peoples and lays out the general principles that can and should be accepted by both liberal and non-liberal societies as the standard for regulating their behavior toward one another. In particular, it draws

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A crucial distinction between basic human rights and the rights of each citizen of a liberal constitutional democracy. It explores the terms under which such a society may appropriately wage war against an "outlaw society," and discusses the

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moral grounds for rendering assistance to non-liberal societies burdened by unfavorable political and economic conditions.

Liberal political philosophy and natural law theory are not contradictory, but -



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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

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And Public Reason  
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

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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

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And 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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This book continues and revises the ideas of justice as fairness that John Rawls presented in *A Theory of Justice* but changes its philosophical interpretation in a fundamental way. That previous work assumed what

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Rawls calls a "well-ordered society," one that is stable and relatively homogenous in its basic moral beliefs and in which there is broad agreement about what constitutes the good life. Yet in modern democratic society a plurality of incompatible and

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irreconcilable doctrines—religious, philosophical, and moral—coexist within the framework of democratic institutions.

Recognizing this as a permanent condition of democracy, Rawls asks how a stable and just society of

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free and equal  
citizens can live in  
concord when  
divided by  
reasonable but  
incompatible  
doctrines? This  
edition includes the  
essay "The Idea of  
Public Reason  
Revisited," which  
outlines Rawls'  
plans to revise  
Political Liberalism,



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which were cut  
short by his death.

"An extraordinary  
well-reasoned  
commentary on A  
Theory of  
Justice...a decisive  
turn towards  
political  
philosophy." —Times  
Literary  
Supplement

This volume

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And Public Reason  
features important essays by leading contemporary natural law theorists and their critics. Readers will gain a clear sense of the state of the debate on such issues as the moral basis of legal obligation, the relationship between law and

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morality, and the  
role of moral  
enquiry and  
judgment in the  
interpretation of  
legal texts. In his  
introduction, Robert  
George provides a  
useful commentary  
on each essay.

This book explores  
and elaborates  
three theories of

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public reason,  
drawn from  
Rawlsian political  
liberalism, natural  
law theory, and  
Confucianism.  
Drawing together  
academics from  
these separate  
approaches, the  
volume explores  
how the three  
theories critique  
each other, as well

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as how each one brings its theoretical arsenal to bear on the urgent contemporary debate of medical assistance in dying. The volume is structured in two parts: an exploration of the three traditions, followed by an in-

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depth overview of  
the conceptual and  
historical

background. In Part

I, the three

comprehensive

opening chapters

are supplemented

by six dynamic

chapters in dialogue

with each other,

each author

responding to the

other two

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traditions, and  
subsequently  
reflecting on the  
possible

deficiencies of their  
own theories. The  
chapters in Part II  
cover a broad range  
of subjects, from an  
overview of the  
history of bioethics  
to the nature of  
autonomy and its  
status as a moral

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And Political Value.

In its entirety, the volume provides a vibrant and exemplary collaborative resource to scholars interested in the role of public reason and its relevance in bioethical debate.

The notion of

*Page 56/71*



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“natural law” has repeatedly furnished human beings with a shared grammar in times of moral and cultural crisis. Stoic natural law, for example, emerged precisely when the Ancient World lost the Greek polis, which had been the point of reference

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And Plato's and

Aristotle's political  
philosophy. In key

moments such as  
this, natural law has

enabled moral and  
legal dialogue

between peoples  
and traditions

holding apparently  
clashing world-

views. This volume  
revisits some of

these key moments

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in intellectual and social history, partly with an eye to extracting valuable lessons for ideological conflicts in the present and perhaps near future. The contributions to this volume discuss both historical and contemporary schools of natural

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law. Topics on historical schools of natural law include: how Aristotelian theory of rules paved the way for the birth of the idea of "natural law"; the idea's first mature account in Cicero's work; the tension between two rival meanings of "man's rational nature" in

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Aquinas' natural law theory; and the scope of Kant's allusions to "natural law". Topics on contemporary natural law schools include: John Finnis's and Germain Grisez's "new natural law theory"; natural law theories in a "broader" sense,

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such as Adolf  
Reinach ' s legal  
phenomenology;  
Ortega y Gasset ' s  
and Scheler ' s  
“ ethical  
perspectivism ” ; the  
natural law  
response to  
Kelsen ' s conflation  
of democracy and  
moral relativism;  
natural law's role in  
20th century

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international law

doctrine; Ronald

Dworkin ' s

understanding of

law as “ a branch of

political morality ” ;

and Alasdair

Macintyre ' s

"virtue"-based

approach to natural

law.

In his collection

George extends the

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critique of Public

liberalism he

expounded in

Making Men Moral

and also goes

beyond it to show

how contemporary

natural law theory

provides a superior

way of thinking

about basic

problems of justice

and political

morality. It is



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Written with the same combination of stylistic elegance and analytical rigour that distinguished his critical work. Not content merely to defend natural law from its cultural despisers, he deftly turns the tables and deploys the idea to mount a stunning

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attack on regnant liberal beliefs about such issues as abortion, sexuality, and the place of religion in public life.

When people of good faith and sound mind disagree deeply about moral, religious, and other

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philosophical  
matters, how can

we justify political

institutions to all of

them? The idea of

public reason—of a

shared public

standard, despite

disagreement—arose

in the seventeenth

and eighteenth

centuries in the

work of Hobbes,

Locke, Rousseau,

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and Kant. At a time when John Rawls ' influential theory of public reason has come under fire but its core idea remains attractive to many, it is important not to lose sight of earlier philosophers ' answers to the problem of private conflict through

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public reason. The distinctive selections from the great social contract theorists in this volume emphasize the pervasive theme of intractable disagreement and the need for public justification. New essays by leading scholars then put

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the historical work in context and provide a focus of debate and discussion. They also explore how the search for public reason has informed a wider body of modern political theory—in the work of Hume, Hegel, Bentham, and Mill—sometimes

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And surprising ways.

The idea of public reason is revealed as an overarching theme in modern political philosophy—one very much needed today.

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