

FEMINISM, IDENTITY AND DIFFERENCE (CRITICAL REVIEW OF INTERNATIONAL SOCIAL POLITICAL PHILOSOPHY pdf)

1: New social movements - Wikipedia

Critical Review of International Social and Political Philosophy Volume 2, - Issue 1: Feminism, Identity and Difference
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A Critical Introduction, Routledge, , pp. Not only do the descriptive, normative, and legal senses of multiculturalism frequently get conflated -- a problem that leads Murphy to spend nearly a quarter of the book engaging in what he calls "philosophical brush-clearing" p. First, he organizes the discussion around different types of arguments that recur in the literature, rather than focusing on the theoretical trajectories of particular philosophers. Second, he focuses mainly on the ideas of "some of the more influential multiculturalists [and critics], whose work is broadly representative of the diversity of perspectives and approaches in the field," trying, in good multicultural fashion, "to be as inclusive as possible" p. Regrettably, the book is not nearly as broadly representative of the diversity of perspectives and approaches in the field as it purports and ought to be, especially given its representative pedagogical aims. Murphy docks multiculturalism on a rather exclusive island of Anglo-American political philosophy. It also disregards or marginalizes foundational critical perspectives from area studies and intersectional analyses from postcolonial theory, critical race theory, queer theory, and feminist philosophy that exceed the framework of liberalism e. Strategic selection and omission are, of course, the stock-in-trade of single-authored introductory textbooks of this kind. The first chapter is schematic. It enumerates the three core issues of multiculturalist political philosophy around which later chapters are organized i. It sketches four impediments to clear debate on the pitfalls and benefits of multiculturalism including the failure to acknowledge perspectival diversity within the political philosophy of multiculturalism, and the failure to distinguish multiculturalism as a political philosophy from the multicultural policies adopted by particular states and institutions. And it concludes with a one-page outline of the book. The second chapter aims to succinctly lay to rest three alleged misconceptions about the relation between multiculturalism and cultural difference that are held to "impede productive debate" p. Murphy adeptly disarms 1. Murphy also dispenses with 2. He distinguishes between moral anti-foundationalism and radical moral relativism, and persuasively argues that the former position, which most multiculturalists adopt, does not necessarily entail the latter, which most multiculturalists reject. The problems that this evasion generates will be the subject of my concluding critique. Chapter three provides a welcome typology of common multicultural policies, offering seven categories: Discussion of each category provides a general description and series of concrete policy examples, the purposes they are intended to serve, the types of justification to which they are subject, and the types of groups to which they are addressed. The close connection constructed throughout the book between philosophical principles and arguments, on the one hand, and comparative governmental policies, on the other, is among its greatest strengths, as it regularly invites readers to explore the political and legal implications of the theories under consideration. Foregrounding the common range of policies adopted by various governments in response to diversity within their borders prioritizes this bridgework between theory and policy. Absent from this bridgework, however, are rich connections to political practices, especially minority social justice activism and social movements beyond the horizon of the state. Chapter four, a transitional chapter, traces the intellectual origins of multiculturalist political philosophy to the breakdown of the liberal-communitarian debate that had dominated Anglo-American liberal political philosophy in the s and s. The champions first defend multiculturalism, in chapter five, via what Murphy categorizes into seven types of argument: Then the champions meet critics in debates organized around the three core issues enumerated early on in the book: These chapters, like most of the book, are exceptionally clear in their organization. Arguments are coherently rendered and classified, policy examples are readily and demonstratively referenced, and the prose succeeds in constructing a very coherent, pleasurable -- what Roland Barthes might have called a "readerly" -- narrative replete with expert summary conclusions in each chapter. Organized around two case studies language laws in Quebec, and the

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controversy surrounding the representation of the Prophet Muhammad in a series of Danish political cartoons in , the chapter aims to articulate and illustrate the benefits of grounding multicultural political philosophy in the realities of specific political problems and contexts. The strength of this chapter is not only that it breathes some life into the practical political stakes of multicultural political philosophy. It also allows normative theorizing about multiculturalism to be guided by concrete struggles. However, the chapter is unfortunately organized like an applied ethics debate textbook, with a description of each case followed by arguments "for" and "against. This omission produces a series of problematic symptoms, two of which I will briefly address. It is not that liberalism does not recognize racial or sexual discrimination -- it has been in the forefront of those struggles. But there is a recurrent problem with its notion of equality: The sharing of equality is genuinely intended, but only so long as we start from a historically congruent space; the recognition of difference is genuinely felt, but on terms that do not represent the historical genealogies, often postcolonial, that constitute the partial cultures of the minority. Rather, he traces those intellectual origins to "the many refugees [sic! We, the People of Europe? Reflections on Transnational Citizenship. Translated by Richard Miller. The Claims of Culture: Equality and Diversity in the Global Era. Sexual Identities, Queer Politics. Contemporary Philosophical Perspectives on Pluralism and Multiculturalism. University of Massachusetts Press. Blacks and Social Justice. Edited by Tommy Lott and John Pittman. Power and Freedom in Late Modernity. A Feminist Reading in Political Theory. Tolerance in the Age of Identity and Empire. Feminism and the Subversion of Identity. Postcolonial Thought and Historical Difference. Poststructuralism and the Conundrum of Critical Multiculturalism. University of Minnesota Press: Race, Racism, and Reparations. Edited by Joy James and T. Women, Race, and Class. University Press of Kansas. Goldberg, David Theo ed. A Subaltern Studies Reader, University of Minnesota Press. The Colonial Dimension of Multiculturalisms. Edited by Jonathan Rutherford. Race and Social Justice. Essays on Philosophy and Race. Decolonizing Theory, Practicing Solidarity. Can the Subaltern Speak?: Reflections on the History of an Idea. Narayan, Uma and Sandra Harding eds. Philosophy for a Multicultural, Postcolonial, and Feminist World. A Race and Nationalism Reader. State University of New York Press. Pateman, Carol and Charles W. White Anxiety and the Terrors of Multiculturalism. Issue 4 Accessed 10 Aug The Stone, June 3. A History of Multicultural America. Little, Brown, and Co. Feminist Ethics and Social and Political Philosophy: The Teeth Are Smiling: The Persistence of Racism in Multicultural Australia. A Guide to the Current Debate. The Alchemy of Race and Rights. Explicating and adopting this conception for his own argument, Waldron writes dismissively:

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The Material of Knowledge: We Have Never Been Postmodern. Contemporary Political Theory , 8 4 , Alaimo, Stacy and Susan Hekman. Indiana University Press, forthcoming, Routledge Encyclopedia of Feminist Theories: Nancy Hartsock; Susan Moller Okin Dianna Taylor and Karen Vintges. University of Illinois Press, Private Selves, Public Identities: Penn State Press, Feminism, Identity and Identity Politics. Identity, Identity Politics, and Beyond. The Future of Differences: Truth and Method in Feminist Theory. Polity Press and Blackwell, A Philosophical Reader Feminist Standpoint Theory Revisited. Feminist Interpretations of Foucault. The Question for Feminism. Theorizing Gender and Agency Moral Voices, Moral Selves: Garol Gilligan and Feminist Moral Theory. About Getting it Right in Moral Theory. The Foundations of Liberal Feminism. The Question of Method. Feminism and the Communitarian Critique of Liberalism. Feminism, Modernism and Postmodernism. Consensus and Controversy Elements of a Postmodern Feminism. Gender and the Social Sciences. The Case of Karl Mannheim. Hermeneutics and the Sociology of Knowledge. Gadamer, Althusser and the Methodology of the Social Sciences.

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of some public policies, some political debates, links between the feminist and the LGTB movement, equality discourses, and institutions and policies themselves.

Contribution[edit] In Principles of Social Justice Miller proposes a pluralist account of social justice , arguing that there can be no single measure of justice. That is, philosophy must come from lived experience and empirical evidence. This is what leads him to argue for multiple sources of justice as in his opinion people believe in a range of rationales for justice. Contributions should be recognised with proportionate rewards. His definition of equality involves equal status for members by the allocation of equal civil , political and social rights. Equal social rights entails the equal ability to make use of the political and civil rights, and therefore demands a welfare state and some redistribution of wealth. In On Nationality and Citizenship and National Identity Miller defends a moderate, liberal form of nationalism, which he views as an important factor in maintaining support for welfare states including institutions such as the British National Health Service. The nation state , he argues, performs the role of replicating the social solidarity found in local communities at the level of states in which populations are largely anonymous. He argues that we have greater ethical duties to our co-nationals than nationals of other states: "The duties we owe to our fellow-nationals are different from, and more extensive than, the duties we owe to humans as such". Critiques of Miller point out that he leaves the details, and the situations where it is most important to hold some notion of social justice to be able to argue the case, too vague. We might all be wrong. His argument for multiple rationales for justice comes in part from his belief in cultural pluralism there are no universally shared beliefs but theorists such as Franz Oppenheimer dispute this. A feminist perspective might criticise his separation of spheres of justice. In practical terms, he comes under fire for defending desert as a principle of social justice. A deterministic view of the world leads to the conclusion that we are not responsible for our skills, talents or abilities including our ability to work to improve any natural talents therefore it is unjust to be rewarded for them. This is argued by Rawls. Of course, if determinism is rejected as a majority of academic philosophers have done , then the idea of morally valued "merit" can have intellectual "merit. Rawls merely asserts his position on merit. The opposite position can also be, just as legitimately and with as much intellectual support, asserted. Miller proposes that desert can be allocated through a strictly controlled market to limit too much inequality. Critics point out that this does not correspond to empirical reality. Young gives the example of natural resources , which are unequally distributed between states. She argues that their placement is morally arbitrary.

4: Intersectionality and Political Economy | Signs: Journal of Women in Culture and Society

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5: Hekman: Publications

Feminism, Identity, and Difference, Frank Cass, Special volume of Critical Review of International: Social and Political Philosophy.

6: Verena Erlenbusch - Philosophy - The University of Memphis

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David Miller FBA is a British political theorist. He received his BA from the University of Cambridge and his BPhil and DPhil from the University of Oxford. He is currently Official Fellow and Professor in Social and Political Theory at Nuffield College, Oxford. Previous works include Social Justice, On Nationality and Citizenship and National Identity. Miller is known for his support of a modest form of liberal nationalism.

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