

Equality Isaiah Berlin

Required reading for fans of Tom Stoppard's *The Coast of Utopia*-the landmark investigation into Russian history and thought Few, if any, English-language critics have written as perceptively as Isaiah Berlin about Russian thought and culture. *Russian Thinkers* is his unique meditation on the impact that Russia's outstanding writers and philosophers had on its culture. In addition to Tolstoy's philosophy of history, which he addresses in his most famous essay, "The Hedgehog and the Fox," Berlin considers the social and political circumstances that produced such men as Herzen, Bakunin, Turgenev, Belinsky, and others of the Russian intelligentsia, who made up, as Berlin describes, "the largest single Russian contribution to social change in the world." For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

"This volume sheds considerable light on Berlin's thinking and clarifies some of the central themes of his philosophy. After an introductory memoir, the book is divided into four sections. The first is a selection from the correspondence conducted between Berlin and Polanowska-Syngulska from 1983 to 1997. These letters are published here in their entirety for the first time. The second section comprises two interviews Berlin gave in 1991 for Polish periodicals. Next come edited transcripts of a number of conversations recorded between 1986 and 1995. In

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one of these, Berlin tellingly recalls his childhood and youth. In other exchanges, he is pressed to be more concise about some of his most contested views, particularly his concepts of liberty and value pluralism, and to respond to criticism of these ideas by a wide range of authors. Value pluralism is the idea, associated with the late Isaiah Berlin, that fundamental human values are irreducibly plural and incommensurable. Ends like liberty, equality and community are intrinsic goods which can neither be ranked in an absolute hierarchy nor translated into units of a common denominator. If that is true, how can we choose among such values when they come into conflict in particular cases? In particular, what reason is there to justify the value ranking characteristic of liberal democracy, favouring personal autonomy and toleration? Recent commentators have seen value pluralism as undermining the traditional claims of liberalism to universal authority, rendering it at best no more than one political form among others with no greater claim to legitimacy. Against that view, George Crowder argues that a strong distinctive case for liberalism as a universal project is implied by value pluralism itself. Reflection on the elements of value pluralism yields a set of ethical principles, including respect for universal values, rejection of political utopianism, promotion of value diversity, accommodation of reasonable disagreement, and cultivation of civic virtues. Those principles are best satisfied by a liberal form of politics characterised by a strong commitment to personal autonomy, by policies of moderate redistribution and multiculturalism, and by constitutional restraints on democratic politics. This is the first book-length defence of liberalism on the basis of value pluralism, complementing and extending the work of Berlin and others. These celebrated lectures constitute one of Isaiah Berlin's most concise, accessible, and convincing presentations of his views on human freedom—views that later found expression in

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such famous works as "Two Concepts of Liberty" and were at the heart of his lifelong work on the Enlightenment and its critics. When they were broadcast on BBC radio in 1952, the lectures created a sensation and confirmed Berlin's reputation as an intellectual who could speak to the public in an appealing and compelling way. A recording of only one of the lectures has survived, but Henry Hardy has recreated them all here from BBC transcripts and Berlin's annotated drafts. Hardy has also added, as an appendix to this new edition, a revealing text of "Two Concepts" based on Berlin's earliest surviving drafts, which throws light on some of the issues raised by the essay. And, in a new foreword, historian Enrique Krauze traces the origin of Berlin's idea of negative freedom to his rejection of the notion that the creation of the State of Israel left Jews with only two choices: to emigrate to Israel or to renounce Jewish identity. The papers given at the conference and collected in this volume concentrate on three aspects of Berlin's concept of pluralism. Aileen Kelly, Mark Lilla, and Steven Lukes trace the development and consequences of his distinction between "hedgehogs," thinkers who have a single, unified theory of human action and history, and "foxes," who believe in multiplicity and resist the impulse to subject humanity to a universal vision. Ronald Dworkin, Bernard Williams, Thomas Nagel, and Charles Taylor examine how liberalism can be sustained in the face of Berlin's insight that equally legitimate values, such as liberty and equality, may come into irreconcilable conflict. Avishai Margalit, Richard Wollheim, Michael Walzer, and Robert Silvers take up Berlin's advocacy for the State of Israel and his hopes for it as a place where the often contrary values of liberalism and nationalism might find harmonious resolution. Essays examining foundational metaphysical and epistemological issues concerning Descartes, moral philosophy, and philosophical anthropology.

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Whether you consider yourself to be conservative, liberal, socialist, or Marxist, 50 Politics Classics gives you greater understanding of the key ideas that matter in our politically charged times. From Abraham Lincoln to Nelson Mandela, from Mary Wollstonecraft to George Orwell, 50 Politics Classics distills the essence of the books, pamphlets, and speeches of the major leaders and great thinkers that drive real-world change. Spanning 2,500 years, left and right, thinkers and doers, Tom Butler-Bowdon's new book covers activists, war strategists, visionary leaders, economists, philosophers of freedom, feminists, conservatives and environmentalists, from ancient philosophical texts right up to contemporary classics such as *The Spirit Level* and *No Logo*.

Isaiah Berlin is widely acknowledged as a major figure in twentieth-century political philosophy and the history of ideas. His famous Oxford inaugural lecture, *Two Concepts of Liberty*, especially the last, crucial, section, entitled *The One and the Many*, has provoked a vast secondary literature. So it is surprising that until now there has been no substantial critical reader dedicated to his work. Editors George Crowder and Henry Hardy have admirably filled this need with this stimulating new volume, which provides a systematic and comprehensive treatment of the main aspects of Berlin's work. The essays (all but two of which are newly commissioned) critically examine Berlin's work across its whole range, including his treatment of Marx, Russian thinkers, Jewish themes, liberty, pluralism, the Enlightenment and Counter-Enlightenment,

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nationalism, history, and religion. The contributors are: Jonathan Allen (University of Illinois, Urbana-Champaign); Shlomo Avineri (Hebrew University, Jerusalem); Terrell Carver (University of Bristol); Joshua L. Cherniss (Harvard and Oxford Universities); George Crowder (Flinders University); William A. Galston (University of Maryland); Graeme Garrard (Cardiff University); Ryan Hanley (Marquette University); Henry Hardy (Oxford University); Michael Jinkins (Austin Presbyterian Theological Seminary); David Miller (Oxford University); Mario Ricciardi (University of Milan); and Andrzej Walicki (University of Notre Dame). Complete with a valuable bibliography, this outstanding collection of recent scholarship on a seminal thinker shows the continuing relevance and importance of Berlin's many contributions to the understanding of our contemporary predicament. George Crowder (Adelaide, Australia), associate professor in the School of Political and International Studies at Flinders University, Adelaide, Australia, is the author of *Classical Anarchism, Liberalism and Value Pluralism* and *Isaiah Berlin: Liberty and Pluralism*. Henry Hardy (Oxford, England), a Fellow of Wolfson College (Oxford, England), Isaiah Berlin's editor, and one of his literary trustees, has edited or co-edited 17 books by Isaiah Berlin, most recently *Political Ideas in the Romantic Age, Flourishing: Letters 1928-1946*, and *The Soviet Mind: Russian Culture under Communism*. He is

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currently working with Jennifer Holmes on an edition of Berlin's letters.

A collection of essays published as a tribute to Isaiah Berlin on his 82nd birthday. The essays concentrate on themes such as the history of ideas, Russian thought and literature, Enlightenment and Romanticism, liberalism and the resurgence of nationalism, Jewish heritage, music, opera and art.

This is the first systematic study of Sir Isaiah Berlin's political ideas to draw on all of his writings. Claude Galipeau's focus is on Berlin's defence of political liberalism, and in addition to analysing his published work and manuscripts, Dr Galipeau draws from interviews and correspondence with Sir Isaiah.

From the Revolutionary War through the Civil War to the debates of today, the passion for equality has been one of the keystones of American society. This study offers an historical survey of the idea of equality in America, a philosophical analysis of the concept, and a proposal for a more balanced integration of equality in the structure of American society. *The Passion for Equality* is an important book grounded in the traditions of John Rawls and Robert Nozick. It is recommended for philosophers, ethicists, economists, political scientists, and social theorists of all political persuasions.

Egalitarians have traditionally been suspicious of equality of opportunity, but recently there has been a sea-change in thinking about that concept. Shlomi

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Segall brings together these developments and offers a new account of 'radical equality of opportunity', which removes all obstacles (to one's opportunity-set) that lie outside one's control.

This book makes a significant contribution to the tradition of liberal political theory: it explores the foundations and limits of the idea of equality within that theory and offers a sustained argument for a persuasive new view of liberalism. Liberal thinking has always displayed a tension between the claims of liberty and those of equality. Professor Gutmann examines the contributions of liberal theorists from Locke to Rawls on the subject of two kinds of equality - equality of opportunity to participate and the equal distribution of economic goods. Valuing both, she shows that, far from being alternatives, the two ideals are compatible to a much greater degree than has previously been thought. Liberal Equality restores egalitarianism to political theory in a way that will forcefully challenge its critics to deeper reflection.

"This lecture insisted upon negative liberty as the political complement to the human capacity for free choice, and made matching metaphysical claims: the nature of being, and especially the conflicts amongst values, were inconsistent with totalitarian claims. Berlin, arguing along this line, provided an account of the perversion of positive liberty into a warrant for such claims, discussed

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nationalism, and emphasized the value-pluralism, now linked so frequently with his name"--Taken from Oxford Scholarship Online.

Fifteen dialogues drawn from the highly acclaimed BBC series review the tenets and theories of moral philosophy, political philosophy, the philosophy of language, and the philosophy of science

What equality means in three modern democracies, both to leaders of important groups and to challengers of the status quo, is the subject of this wide-ranging canvass of perceptions and policy. It is based on extensive questionnaire data gathered from leaders in various segments of society in each country: business, labor unions, farm organizations, political parties, the media—as well as from groups that are seeking greater equality: feminists, black leaders in the United States, leaders of the Burakumin in Japan. The authors describe the extent to which the same meanings of equality exist, both within and across nations, and locate the areas of consensus and conflict over equality. No other book has compared data of this sort for these purposes. The authors address several major substantive and theoretical issues: the role of values in relation to egalitarian outcomes; the comparison of values and perceptions about equality in economics (income equality) and politics (equality of influence); and the difference among the nations in the ways political institutions affect the incorporation of new demands for equality into the policymaking process. They pay particular attention to how policy is set on issues of gender equality. This book will be controversial, for some

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see no room in the understanding of political economy for the analysis of values. It will be consulted by a general audience interested in politics and culture as well as by social scientists. *Elites and the Idea of Equality* is an informative sequel to *Equality in America* by Sidney Verba and Gary R. Orren (Harvard University Press), which considers similar topics in a national context.

"The goal of philosophy is always the same, to assist men to understand themselves and thus to operate in the open, not wildly in the dark."--Isaiah Berlin This volume of Isaiah Berlin's essays presents the sweep of his contributions to philosophy from his early participation in the debates surrounding logical positivism to his later work, which more evidently reflects his life-long interest in political theory, the history of ideas, and the philosophy of history. Here Berlin describes his view of the nature of philosophy, and of its main task: to uncover the various models and presuppositions--the concepts and categories--that men bring to their existence and that help form that existence. Throughout, his writing is informed by his intense consciousness of the plurality of values, the nature of historical understanding, and of the fragility of human freedom in the face of rigid dogma. This new edition adds a number of previously uncollected pieces that throw further light on Berlin's central philosophical concerns, and a revealing exchange of letters with the editor and Bernard Williams about the genesis of the book.

In De breekbaarheid van het goede bestudeert Martha Nussbaum verschillende

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opvattingen over moreel geluk uit de Oudheid. Daarbij gaat ze in op het fundamentele ethische probleem van de weerloosheid van het waardevolle: dat wat de klassieke filosofen als grondlegend beschouwen voor een goed en gelukkig leven blijkt vaak kwetsbaar voor onbeheersbare invloeden van buitenaf. Aan dit belangrijke en intrigerende probleem hebben de Grieken veelvuldig aandacht besteed, maar in de geschiedenis van de westerse filosofie werd er tot nu toe weinig over geschreven. Nussbaum behandelt dit thema zoals ze over zoveel andere filosofische onderwerpen heeft geschreven: in een inzichtelijke en aantrekkelijke vermenging van filosofie en literatuur.

What is democracy? Is it the movement toward united self-government in which equality is our highest value? Or is it about preserving the freedom of individuals? In *Democracy: A History of Ideas*, Boris DeWiel argues that neither of these popular definitions is correct. Inspired by Isaiah Berlin, he describes democracy as a contest of values. Equality and liberty, like justice and fairness, are among our ultimate ideals, but no single value is supreme. Because they conflict with each other, democracy is an endless battle of true yet contrary ideals.

By examining the highly contested legal debate about the regulation of pornography through an epistemic lens, this book analyzes competing claims about the proper role of speech in our society, pornography's harm, the relationship between speech and equality, and whether law should regulate and, if so, upon what grounds. In maintaining

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that inegalitarian pornography generates discursive effects, the book contends that law cannot simply adopt a libertarian approach to free speech. While inegalitarian pornography may not be determinative of gender inequality, it does contribute, reinforce, reflect and help maintain such unfairness. As a result, we can place reasonable gender-based regulations on inegalitarian pornography while upholding our most treasured commitments to dissident speech just as other liberal democracies with strong free speech traditions have done. --Stephen Macedo, Princeton University

Isaiah Berlin (1909-1997) was the greatest intellectual historian of the twentieth century. But his work also made an original and important contribution to moral and political philosophy and to liberal theory. In 1921, at the age of eleven, Isaiah Berlin arrived in England from Riga, Latvia. By the time he was thirty he was at the heart of British intellectual life. He has remained its commanding presence ever since, and few would dispute that he was one of Britain's greatest thinkers. His reputation extends worldwide--as a great conversationalist, intellectual historian, and man of letters. He has been called the century's most inspired reader. Yet Berlin's contributions to thought--in particular to moral and political philosophy, and to liberal theory--are little understood, and surprisingly neglected by the academic world. In this book, they are shown to be animated by a single, powerful, subversive idea: value-pluralism which affirms the reality of a deep conflict between ultimate human values that reason cannot resolve. Though bracingly clear-headed, humane and realist, Berlin's value-pluralism

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runs against the dominant Western traditions, secular and religious, which avow an ultimate harmony of values. It supports a highly distinctive restatement of liberalism in Berlin's work--an agnostic liberalism, which is founded not on rational choice but on the radical choices we make when faced with intractable dilemmas. It is this new statement of liberalism, the central subject of John Gray's lively and lucid book, which gives the liberal intellectual tradition a new lease on life, a new source of life, and which comprises Berlin's central and enduring legacy. In a new introduction, Gray argues that, in a world in which human freedom has spread more slowly than democracy, Berlin's account of liberty and basic decency is more instructive and useful than ever.

The First and the Last brings Isaiah Berlin's last essay, on the problems of freedom, determinism, pluralism, Romanticism, and nationalism, together with his earliest work -- a short story written at the tender age of twelve. The personal tributes to Berlin by colleagues and friends provide the perfect introduction to his ideas.

This critical appraisal of Isaiah Berlin's thoughts on the nature of reality, of humanity, of values, and of politics and liberty describes his views as unwaveringly modern and empiricist.

Isaiah Berlin is regarded by many as one of the greatest historians of ideas of his time. In *The Crooked Timber of Humanity*, he argues passionately, eloquently, and subtly, that what he calls 'the Great Goods' of human aspiration - liberty, justice, equality - do not cohere and never can. Pluralism and variety of thought are not avoidable compromises, but the glory of civilisation. In an age of increasing ideological fundamentalism and intolerance we need to listen to Isaiah Berlin more carefully than ever before.

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In this engaging new book, Katrin Flikschuh offers an accessible introduction to divergent conceptions of freedom in contemporary liberal political philosophy. Beginning with a discussion of Isaiah Berlin's seminal distinction between negative and positive liberty, the book goes on to consider Gerald MacCallum's alternative proposal of freedom as a triadic concept. The abiding influence of Berlin's argument on the writings of contemporary liberal philosophers such as Robert Nozick, Hillel Steiner, Ronald Dworkin and Joseph Raz, is fully explored in subsequent chapters. Flikschuh shows that, instead of just one negative and one positive freedom tradition, contemporary liberal thinkers articulate the meaning and significance of liberal freedom in many different and often conflicting ways. What should we make of such diversity and disagreement? Should it undermine our confidence in the coherence of liberal freedom? Should we strive towards greater conceptual and normative unity? Flikschuh argues that moral and political disagreement about freedom can often be traced back to differences in underlying metaphysical presuppositions and commitments. Yet these differences do not show liberal freedom debates to be confused or incoherent. On the contrary, they demonstrate the centrality of this philosophically elusive idea to the continued vitality of liberal political thinking. Freedom of speech, religion, choice, will—humans have fought, and continue to fight, for all of these. But what is human freedom really? Taking a broad approach across metaphysics, politics, and ethics, Lars Svendsen explores this question in his engaging book, while also looking at the threats freedom faces today. Though our behaviors, thoughts, and actions are restricted by social and legal rules, deadlines, and burdens, Svendsen argues that the fundamental requirement for living a human life is the ability to be free. A Philosophy of Freedom questions how we can successfully create meaningful lives when we are estranged

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from the very concept of freedom. Svendsen tackles such issues as the nature of free agency and the possibility of freedom in a universe governed by natural laws. He concludes that the true definition of personal freedom is first and foremost the liberty to devote yourself to what really matters to you—to realize the true value of the life you are living. Drawing on the fascinating debates around the possibility of freedom and its limits within society, this comprehensive investigation provides an accessible and insightful overview that will appeal to academics and general readers alike.

Since his death in 1997, Isaiah Berlin's writings have generated continual interest among scholars and educated readers, especially in regard to his ideas about liberalism, value pluralism, and "positive" and "negative" liberty. Most books on Berlin have examined his general political theory, but this volume uses a contemporary perspective to focus specifically on his ideas about freedom and liberty. *Isaiah Berlin and the Politics of Freedom* brings together an integrated collection of essays by noted and emerging political theorists that commemorate in a critical spirit the recent 50th anniversary of Isaiah Berlin's famous lecture and essay, "Two Concepts of Liberty." The contributors use Berlin's essay as an occasion to rethink the larger politics of freedom from a twenty-first century standpoint, bringing Berlin's ideas into conversation with current political problems and perspectives rooted in postcolonial theory, feminist theory, democratic theory, and critical social theory. The editors begin by surveying the influence of Berlin's essay and the range of debates about freedom that it has inspired. Contributors' chapters then offer various analyses such as competing ways to contextualize Berlin's essay, how to reconsider Berlin's ideas in light of struggles over national self-determination, European colonialism, and racism, and how to view Berlin's

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controversial distinction between so-called "negative liberty" and "positive liberty." By relating Berlin's thinking about freedom to competing contemporary views of the politics of freedom, this book will be significant for both scholars of Berlin as well as people who are interested in larger debates about the meaning and conditions of freedom.

Value pluralism is the idea, most prominently endorsed by Isaiah Berlin, that fundamental human values are universal, plural, conflicting, and incommensurable with one another. Incommensurability is the key component of pluralism, undermining familiar monist philosophies such as utilitarianism. But if values are incommensurable, how do we decide between them when they conflict? George Crowder assesses a range of responses to this problem proposed by Berlin and developed by his successors. Three broad approaches are especially important: universalism, contextualism, and conceptualism. Crowder argues that the conceptual approach is the most fruitful, yielding norms of value diversity, personal autonomy, and inclusive democracy. Historical context must also be taken into account. Together these approaches indicate a liberal politics of redistribution, multiculturalism, and constitutionalism, and a public policy in which basic values are carefully balanced. *The Problem of Value Pluralism: Isaiah Berlin and Beyond* is a uniquely comprehensive survey of the political theory of value pluralism and also an original contribution by a leading voice in the pluralist literature. Scholars and researchers interested in the work of Berlin, liberalism, value pluralism, and related ideas will find this a stimulating and valuable source.

Twentieth-century essays in ethical philosophy examine a wide range of social justice issues, covering universal, procedural, and legal concepts.

Although Isaiah Berlin liked to say that he left philosophy for the history of ideas after the

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Second World War, there is a decided continuity between his more purely philosophical writings, most of which are collected in this volume, and the more historical work for which he is better known. Included here are Berlin's early arguments against logical positivism and later essays which more evidently reflect his life-long interest in political theory, intellectual history and the philosophy of history. In two related pieces he gives his view on the philosopher's task, to uncover the various models - the concepts and categories - that we bring to our experience, and that help to form it. In his own words 'The goal of philosophy is always the same, to assist men to understand themselves and thus operate in the open, and not wildly, in the dark.' In these conversations Isaiah Berlin, one of the most renowned thinkers of our time, discusses the development of his ideas and political philosophy, interspersing it with many personal reminiscences. He talks about Machiavelli, Marx, Vico, Herder and Herzen to name but a few of those who have influenced him.

G. A. Cohen was one of the most gifted, influential, and progressive voices in contemporary political philosophy. At the time of his death in 2009, he had plans to bring together a number of his most significant papers. This is the first of three volumes to realize those plans. Drawing on three decades of work, it contains previously uncollected articles that have shaped many of the central debates in political philosophy, as well as papers published here for the first time. In these pieces, Cohen asks what egalitarians have most reason to equalize, he considers the relationship between freedom and property, and he reflects upon ideal theory and political practice. Included here are classic essays such as "Equality of What?" and "Capitalism, Freedom, and the Proletariat," along with more recent contributions such as "Fairness and Legitimacy in Justice," "Freedom and Money," and the previously unpublished "How to Do

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Political Philosophy." On ample display throughout are the clarity, rigor, conviction, and wit for which Cohen was renowned. Together, these essays demonstrate how his work provides a powerful account of liberty and equality to the left of Ronald Dworkin, John Rawls, Amartya Sen, and Isaiah Berlin.

Value pluralism, a philosophical perspective belonging to the humanist and liberal family, is meeting with increasing attention and support in contemporary political and moral philosophy. Its starting point is that (personal and social) human life is characterized by conflict between the various (good) values and ends that are pursued. Value pluralism takes cultural and moral diversity seriously and thereby also denies the validity of — in their view — potentially dangerous monisms that promise a perfect, tension-free human life. But does value pluralism itself not lead to another danger —that of moral relativism and questioning the meaning of human life itself? This study describes the anthropology of Sir Isaiah Berlin (1909-1997), value pluralism's founding father. Berlin wants to protect both moral and cultural diversity against monist tendencies but at the same time struggles to avoid moral relativism. This study follows Berlin critically in this dilemma, thereby giving insight into how value pluralism differs from contemporary postmodernist and conventionalist positions. Through this study profound insight can be gained into the anthropological assumptions behind value pluralism. This study reveals the basic assumptions in Western and liberal thought that often remain implicit and hidden, leading to much misunderstanding and conflict. Berlin's ideas can enrich existing theories of pluralism and contribute to intercultural and interreligious dialogue. And, last but not least, Berlin's value pluralism helps us to understand the roots of ideologically and religiously inspired violence.

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