



## The Politics of Identity: Liberal Political Theory and the Dilemmas of Difference

By Michael Kenny

Polity Press. Paperback. Book Condition: new. BRAND NEW, The Politics of Identity: Liberal Political Theory and the Dilemmas of Difference, Michael Kenny, This book provides a comprehensive and critical assessment of the ways in which Anglo-American political theorists have responded to the emergence of a politics of identity in democratic society. It examines the merits and weaknesses of the ideas associated with the major schools and thinkers in contemporary philosophical liberalism. It also provides a critical exploration of the arguments of their pluralist rivals, including advocates of multiculturalism, a difference and recognition. Kenny illustrates how debates over such concepts as identity, difference, recognition and culture are intertwined with political theorists' characterizations of democracy, citizenship and civil society. In an analysis that juxtaposes normative political theory with the study of social movements and change, the author challenges two widely held ideas about the relationship between liberal democracy and culturally based groups. He questions the assertion that there is no place for identity based political argument in the public life of a democracy. And he challenges the pluralist conviction that the re-emergence of collective identities signals the demise of liberal culture and political thought. Written in a clear and accessible style, The...



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Identity politics was the term used to describe, at times, bitter disputes between different feminist groups: The rage, the sensitivity, and the overwhelming, omnipresent nature of "the enemy" drove parts of the women's movement into ideological rigidities, and the movement splintered as it grew. Groups formed around particular issues, constituencies and political styles, many sure that they had found the key to women's liberation. After 1970, women's liberation groups in all parts of the country suffered painful splits variously defined as politico-feminist, gay/straight, anti-imperialist/radical feminist. (Evans 1979: 225). For some groups the politics of identity is about making a direct challenge to the dominance of other interest groups within feminism. The strictest realist theory of politics would entail adhering to that which is the most practical and practicable, while the most idealist theory would believe there is a highest form of perfection and justice to which all ends must strive toward. In a continuum with idealism and realism at opposite ends, their positions would be as follows: Plato the most idealist, Aristotle the most moderate and Cicero the most realist. By idealism, I mean a type of philosophy that focuses on the perfection, the higher or natural law, and the truth of political theory best articulated by Plato in *The Republic*: "was only going to ask whether, when we find out what justice is, shall we require the just man to answer the description precisely, and be an exact counterpart of what justice is? [No.] Thus identity politics rests on unifying claims about the meaning of politically laden experiences to diverse individuals. Concern about this aspect of identity politics has crystallized around the transparency of experience to the oppressed, and the univocality of its interpretation. Experience is never, critics argue, simply epistemically available prior to interpretation (Scott 1992); rather it requires a theoretical framework "implicit or explicit" to give it meaning.

Volume 33 The Politics of Identity after Identity Politics. January 2010. Identity and Political Theory. Clarissa Rile Hayward Ron Watson. Follow this and additional works at: [http://openscholarship.wustl.edu/law\\_journal\\_law\\_policy](http://openscholarship.wustl.edu/law_journal_law_policy) Part of the Law and Politics Commons, and the Political Science Commons. Recommended Citation. Clarissa Rile Hayward and Ron Watson, Identity and Political Theory, 33 Wash. J. L. & Pol. 33 (2010). For more than three centuries, the standard liberal answer to questions of identity and difference was toleration. To tolerate is to allow to exist or to be done or practiced without authoritative. 2. CHARLES TAYLOR, The Politics of Recognition, in MULTICULTURALISM: EXAMINING. Identity politics was the term used to describe, at times, bitter disputes between different feminist groups: The rage, the sensitivity, and the overwhelming, omnipresent nature of "the enemy" drove parts of the women's movement into ideological rigidities, and the movement splintered as it grew. Who could say what was the central issue: equal pay? abortion? the nuclear family? lesbianism? welfare policies? capitalism? Postmodern and post-structuralist theories offer some relief from the endless cycle of identity politics since the idea of an essential identity is regarded as belonging to a past wedded to "grand narratives" of truth and progress. During the 1980s the term "woman" itself came to be seen as part of the problem. Identity politics is a political style and ideology that focuses on the issues relevant to various groups defined by a wide variety of shared personal characteristics, including, but not limited to, race, religion, sex, gender, ethnicity, ideology, nationality, sexual orientation, gender expression, culture, shared history, medical conditions, and other of the many ways in which people differ from each other, and into which they may be classified or classify themselves. The Politics of Identity book. Read reviews from world's largest community for readers. This book provides a comprehensive and critical assessment of the... Kenny illustrates how debates over such concepts as identity, difference, recognition and culture are intertwined with political theorists' characterizations of democracy, citizenship and civil society. In an analysis that juxtaposes normative political theory with the study of social movements and change, the author challenges two widely held ideas about the relationship between liberal democracy and culturally based groups. He questions the assertion that there is no place for identity based political argument in the public life of a democracy. . 2 The Politics of Identity in Liberal Political Theory.. . 3 Citizenship, Public Reason and Collective Identity.. . 4 Civil Society and the Morality of Association.. "The politics of Identity sensitively argues that liberals and their multicultural critics have over inflate the difference between themselves, reducing each others position to unnuanced caricatures. As a consequence, identity politics wrongly appears wholly incompatible and threatening to liberal political theory. For Kenny, liberalism has always been conceptually more robust and more flexible than both its opponents and even proponents have recognized, and this is because, in part, both liberals and their detractors. have lost sight of the richly textured contours of the liberal traditions.

A liberalism that rejects identity politics is a liberalism for the powerful, one that relegates the interests of marginalized groups to second-class status. Manique Beckman wears a sash that reads "The Future is Feminine" as she walks to the Women's March in Washington on January 21, 2017. Ann Hermes/The Christian Science Monitor via Getty Images. But identity politics is not only important as a matter of liberal principle. In 1990, Young published a classic book titled *Justice and the Politics of Difference*. At the time, political philosophy was dominated by internal debates among liberals who focused heavily on the question of wealth distribution. Young, both a philosopher and a left activist, found this narrow discourse unsatisfying. The laden phrase "identity politics" has come to signify a wide range of political activity and theorizing founded in the shared experiences of injustice of members of certain social groups. Rather than organizing solely around belief systems, programmatic manifestos, or party affiliation, identity political formations typically aim to secure the political freedom of a specific constituency marginalized within its larger context. What makes identity politics a significant departure from earlier, pre-identarian forms of the politics of recognition is its demand for recognition on the basis of the very grounds on which recognition has previously been denied: it is qua women, qua blacks, qua lesbians that groups demand recognition. Identity politics was the term used to describe, at times, bitter disputes between different feminist groups: The rage, the sensitivity, and the overwhelming, omnipresent nature of "the enemy" drove parts of the women's movement into ideological rigidities, and the movement splintered as it grew. Who could say what was the central issue: equal pay? abortion? the nuclear family? lesbianism? welfare policies? capitalism? Postmodern and post-structuralist theories offer some relief from the endless cycle of identity politics since the idea of an essential identity is regarded as belonging to a past wedded to "grand narratives" of truth and progress. During the 1980s the term "woman" itself came to be seen as part of the problem. Find many great new & used options and get the best deals for *The Politics of Identity: Liberal Political Theory and the Dilemmas of Difference* by Michael Kenny (Paperback, 2004) at the best online prices at eBay! Free delivery for many products! Written in a clear and accessible style, *The Politics of Identity* is intended for students, scholars and general readers interested in contemporary political and social thought, political ideologies, and political culture. Read full description. See details and exclusions - *The Politics of Identity* - 9780745619057. See all 9 brand new listings. Buy it now.

Identity Politics and the Subject of Political Morality. Our analysis starts with a definition of what we mean by identity politics. To recall, the purpose is less to engage in identity politics itself and more to. 8 By liberal politics we mean that tradition of thinking in which the individual takes methodological priority due to the belief in freedom and the powers of reason to resolve conflict. The core democratic values that flow from this include formal equality, meritocracy, toleration, consent and constitutional politics. 16 Sonia Kruks, "Identity Politics and Dialectical Reason: Beyond an Epistemology of Provenance," in *Hypatia* 10:2 (1995). 17 Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (New York: Routledge, 1990). Identity politics is a term that describes a political approach wherein people of a particular religion, race, social background, class or other identifying factor develop political agendas and organize based upon the interlocking systems of oppression that affect their lives and come from their various identities. Identity politics centers the lived experiences of those facing various systems of oppression to better understand the ways in which racial, economic, sex-based, gender-based, and other Are you sure you want to remove POLITICS OF IDENTITY: LIBERAL POLITICAL THEORY AND THE DILEMMAS OF DIFFERENCE from your list? There's no description for this book yet. Can you add one?