

## Abstracts

Jørgen Poulsen

### **Justice and/or Community - the Framework of Political Philosophy**

In outline Western political philosophy has moved through two main phases. The basic model of the first phase is the arbitration model of politics. Politics is about the reconciliation of the legitimate interests of natural groups. The second phase, beginning in the seventeenth century, is dominated by the liberal model. This model denies the existence of natural groups. Consequently the idea of reconciliation of group interests is transformed into the question of equal consideration of individual interests. The liberal model spans the left/right continuum of modern politics (from Hayek to Rawls). The liberal model of politics denies our natural desire to live in a meaningful reality. This has caused a perspective on politics that can best be understood as a critique of liberal society. The common theme along this alternative dimension is community. The poles are communitarianism (Rousseau, Burke, Hegel, MacIntyre, Taylor) and radicalism (Rousseau, Marx, Nietzsche, Foucault, Derrida). We might imagine the two dimensions of modern political philosophy as a coordinate system.

Kasper Lippert-Rasmussen

### **Nozick, Self-ownership and Justice**

Nozick thinks that the only legitimate state is the minimal state. This article critically evaluates two aspects of Nozick's libertarian position: Nozick's entitlement theory and the Wilt Chamberlain argument. As far as the entitlement theory is concerned I argue that Nozick's principle of acquisition is indefensible. With respect to the Wilt Chamberlain argument I show why it fails to establish that there is an irresolvable conflict between freedom and non-entitlement theories of distributive justice.

Per Mouritsen

### **Political Community: Liberalism and Its New Critics**

Communitarian critiques of the liberal self, liberal society, and liberal moral justification are unwarranted. Three liberal themes, associated with Locke, J.S. Mill, and Kant, highlight how, contrary to criticisms, liberalism has always been preoccupied with culture, as a source of conflict and a framework for meaningful freedom. Yet, liberal theory fails to come to terms with how, given the fragility of its own values under conditions of cultural conflict, societies must be demanding political communities that cannot be culture neutral, and themselves must rely on a reflective way of life. Moreover, liberalism may be drawn towards a third, republican idea of political community, stressing the connection between civic virtue and liberty.

Anders Berg-Sørensen

### **Justice beyond the Law!**

Radical political theory, in this case the French philosopher, Jacques Derrida's deconstruction, is normally characterized as a nihilism. But deconstruction is an ethical-political theory. Its kernel is an idea of justice. Respect for the other is the theme of a deconstructive political theory. Derrida focuses on the singularity of the other and on non-identity with the other, while liberalism focuses on the universality of law and communitarianism on community and common identity. Deconstruction is a critique of law and community - a critique of the logics of exclusion of law and community.

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### **Coalitions and collective bargaining**

The status of coalitions in bargaining theory is underestimated. The bargaining process on the labour market is usually analyzed as a relation between workers and employers, in which each of the parties is perceived as a single, unified entity, thus presenting an oversimplified version of reality. The article argues that in many bargaining situations both sets of interests (i.e. workers' and employers') are formulated, promoted and negotiated via coalitions. This argument emerges as an extension of a study of the bargaining process in Denmark's public sector, conducted over the last eight years.