

Kim Leontiev

Disaggregating a Paradox? Faith, Justice and Liberalism's Religion

Being robustly committed to state neutrality which does not permit the promotion of liberal-perfectionist ideals and denying that there is anything normatively relevant or 'special' about religion leaves liberal-egalitarians embroiled in a paradox. *If religion is not special, how and why do liberal states afford it differential treatment* (in comparison with non-religious analogues like secular doctrines or deeply-held beliefs of individual conscience)? This paper explores liberal-egalitarian strategies for resolving this paradox with predominant reference to the disaggregation strategy advanced by Cécile Laborde. After discussing the novelty and advantages of disaggregation relative to other liberal-egalitarian strategies, the paper distinguishes between the coverage and the basis in justification of differential treatment to argue that disaggregation does not ultimately succeed in solving the latter. Despite this, reflecting on the clarifications achieved through disaggregation and the deeper issues of justification and justice emerging therefrom, the paper concludes by proposing the need to consider a lateral solution to the paradox and speculating on what this might look like.

Jack Madock

The Irreplaceability of Place: What We Lose When We Lose Our Homeland

In this article, I will address the loss of a homeland that is experienced, or will be experienced, by residents of small island states. The central claim of the paper is that a homeland is an irreplaceable good. I offer a threefold definition of irreplaceability which is comprised of histori-

cal, personal, and sacred value. From this principle, I aim to show that compensation proposals currently on offer only deal with individual or territorial rights and thus miss the irreplaceable value of the homeland. I go on to examine compensation as a concept in the work of Robert Goodin. I review Goodin's text on forms of compensation and ultimately claim that in the wake of the loss of an irreplaceable good both means replacing and ends-displacing compensation fail. That is, they are either inadequate, impossible, or inappropriate. I also argue that in some cases ends-displacing compensation may contribute to the harm. I distance myself from claims for prevention from both Goodin and Avner de Shalit. Instead, I propose that what is most important is that we prepare for our moral failures and make non-compensatory repair in addition to attempts to compensate. This leads into a discussion of restorative as opposed to reparative justice concerning truth and reconciliation.

Dario Mazzola

Inequalities and the 'Essence' of Populism On Trends in Global Politics

The rise and the nature of populism is becoming increasingly relevant to political scientists and citizens alike. By building on recent contributions in political theory by Nadia Urbinati, Michael J. Sandel, and Chantal Mouffe among others, this article aims at exposing its roots and core. Populism is complex and composite and, as a global phenomenon, it has as many manifestations as contexts of appearance. From Russia to the US, from Italy to Latin America, populism reacts to the disempowerment of masses brought about by globalist neoliberal politics, to increasing elitism sustained by economic disparities, to changes in the methods and forms politics take, and in the needs politics is required to respond to. While dismissing, together with Mouffe, an 'essentialist' quest for definitions, the article identifies as a crucial common trait the rhetorical or authentic instauration of a renewed relationship between the populace and the governing power, while bypassing hypertrophic élites. These latter are blamed for stalemates in political reforms required by historical processes such as globalization, for hollowing out the democratic process through the crystallization of an establishment behind superficial and oftentimes symbolic party differences, and for pushing forward a hegemonic

agenda – oftentimes, a neoliberal one - that the electorate perceives as no longer or not fully responding to its exigencies. Populism presents itself in right, left, or even centrist incarnations, but this central component remains one of its defining features, and is intertwined with both circumstantial and inherent dynamics of politics affecting inequalities in wealth and power.

Marco Miglino

**A Proposed Solution to the Democratic Boundary Problem:
The Relevant Coercion Account**

Who is entitled to participate in the democratic decision-making process of every collective decision? This is usually called the democratic boundary problem. One of the most popular hypotheses for the solution to this problem is the so-called All Subjected to Coercion (ASC) principle. According to this principle, the relevant demos for every considered decision-making process are composed of all and only those subjected to the coercion of the outcome of the decision-making process itself. Although substantial agreement exists among proponents of ASC that coercion entails political inclusion only when it relevantly limits individual autonomy, scholars disagree on when this is the case. In this paper, I propose that to overcome this disagreement on the correct interpretation of ASC, a set of criteria for the relevance of coercion that is equally shareable for all supporters of ASC should be defined. For this purpose, I argue that the incidence of coercion in individual autonomy should be evaluated by referring to three criteria: quantitative, qualitative, and temporal criterion. I propose to implement these criteria for the relevance of coercion in a reformulation of the principle that I call *the relevant coercion account*. Once my interpretation of ASC is defined, I provide an example of its application to the case of migration norms. To this purpose, I show that when applied to the case of migration norms, the relevant coercion account prescribes that would-be migrants are included in the making of the migration norms of the receiving communities. Furthermore, I address a possible objection to this normative claim.

