The essays in Part III of the book, on liberal constraints and traditionalist education, argue for a more regulatory conception of liberal education and emphasize the need for some controls over cultural and religious educational authority. Rob Reich’s essay, on multicultural accommodations in education, proposes that the liberal state needs to rethink its commitment to cultural groups whose educational agendas advance the integrity of the group over and against the freedom and equality of its members, and that thus educate in ways that place strict limits on the autonomy and critical thinking skills of their members. He aims to examine two prominent defenses of multiculturalism, showing how each pays insufficient attention to the tension between cultural groups: Avishai Margalit and Moshe Halbertal argue that, because individuals have a ‘right to culture’, the state must grant groups a status that may flout the rights of some individuals, conditioned on the ability of those individuals to exit; Will Kymlicka, in a far more sophisticated version of multiculturalism, defends cultural rights, and accommodations, but only for those cultural groups that are themselves internally liberal (except in rare circumstances) and that take seriously the value of personal autonomy. Reich contends that, while the freedom to exit from a group is important, the group rights supported by Margalit and Halbertal may serve to disable or severely impoverish the ability of children to exit from groups; further, he contends that, while personal autonomy is important, Kymlicka’s conception of autonomy is unsatisfactory and, moreover, his defense of rights to separate schooling for national minorities and to educational exemptions for some polyethic groups leaves him open to the same critique about exit that Reich levies against Margalit and Halbertal. Along the way, Reich comments on the odd fixation of multiculturalists on rights of exit.
This chapter introduces the main problem of the book: the tensions that exist between cultural rights, and accommodation and formal protection for sexual equality in liberal constitutional democracies. It also discusses the unsatisfactory treatment of this problem within much recent mainstream political philosophy, especially liberal theories of multiculturalism and deliberative democracy theory.

Applications of Minimizing Domination
Frank Lovett

In this chapter, three applications of justice as minimizing domination are suggested. In the first, it is argued that minimizing domination entails the public provision of an unconditional basic income. In the second, a concern for domination is shown to require limited policies of multicultural accommodation. In the third, it is shown that constitutional democracies are the political systems most likely to minimize overall domination. The role of various forms of resistance in realizing justice as minimizing domination (JMD) is briefly discussed.

The Ultra-Orthodox Community in Israel and the Right to an Exclusively Religious Education
Gila Stopler

The chapter discusses the exemption of Ultra-Orthodox boys’ high schools from teaching the mandatory state core curriculum. It claims that
this exemption endangers the liberal underpinnings of the Israeli polity. While UO schools teach UO boys an exclusively religious education, they are nevertheless granted extensive state funding which allows them to steadily increase the numbers of their students. This chapter claims that this allegedly multicultural accommodation is neither required by liberal theory nor comparable to the practice in other liberal states. Furthermore, this exemption seriously undermines the already shaky liberal democratic foundations of Israel; at the same time that the state treats the UO community as an enclave community, giving it both funding and autonomy to inculcate its radicalizing religious ideology in its members, it allows UO representatives to control the Israeli religious establishment and impose the community’s radical ideology on the polity through the coercive religious establishment.