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John Rawls: Principles of justice I

Feminist Interpretations of John Rawls

A central component of justice is how the economic goods are distributed in a society. Philosophers contribute to distributive justice debates by providing arguments for principles to guide and evaluate the allocation of economic goods and to guide the design of institutions to achieve more just distributions. This volume includes both seminal and recent work by philosophers, covering a range of representative positions, including libertarian, egalitarian, desert, and welfare theorists. The introduction to the volume and the selections themselves are designed to allow students and professionals to see some of the most influential pieces that have shaped the field, as well as some key critics of these positions. The articles intersect in such a way as to develop an appreciation of the types of theories and the central issues addressed by theories of distributive justice. Furthermore, the choice of authors in this collection reflects an appreciation of the influence of institutions in general, markets in particular, and even luck on the distribution of economic goods.

Philosophy of Justice

John Rawls's A Theory of Justice, first published in 1971, is arguably the most important work of moral and political philosophy of the twentieth century. A staple on undergraduate courses in political theory, it is a classic text in which Rawls makes an astonishing contribution to political and moral thought Rawls's 'A Theory of Justice': A Reader's Guide offers a concise and accessible introduction to this hugely important and challenging work. Written specifically to meet the needs of students coming to Rawls for the first time, the book offers guidance on: - Philosophical and historical context - Key themes - Reading the text - Reception and influence - Further reading

Justice Or Tyranny?

We live in a world that is increasingly unjust. In many liberal democratic societies the gap between the best-off and the worst-off grows larger. Other societies pursue economic growth while remaining blind to their citizens' political rights and freedoms. The citizens of some other societies are so bereft of basic resources that they struggle to maintain their human dignity. In this context Rawls challenges us to see the world through the lens of fairness. Injustice can only be effectively challenged if we can articulate, to ourselves and to others, both why a situation is unjust and how we might move towards justice. Political philosophy at its best offers both an answer to the why of injustice and the how of political and economic change. This book is divided into three parts corresponding to the three great books that form the core of John Rawls's theory: A Theory of Justice (1971), Political Liberalism (1993), and The Law of Peoples.
(1999). Rawls Explained sets out Rawls's ideas in the form of a critical exposition that elaborates the central themes and philosophical background of his arguments. Each section of the book ends with a survey of some of the main criticisms of the arguments coupled with Rawls's strongest counterarguments.

**The Idea of Justice**

**Business Ethics**

John Rawls's A Theory of Justice is one of the most influential works of legal and political theory published since the Second World War. It provides a memorably well-constructed and sustained argument in favour of a new (social contract) version of the meaning of social justice. In setting out this argument, Rawls aims to construct a viable, systematic doctrine designed to ensure that the process of maximizing good is both conscious and coherent - and the result is a work that foregrounds the critical thinking skill of reasoning. Rawls's focus falls equally on discussions of the failings of existing systems - not least among them Marxism and Utilitarianism - and on explanation of his own new theory of justice. By illustrating how he arrived at his conclusions, and by clearly explaining and justifying his own liberal, pluralist values, Rawls is able to produce a well structured argument that is fully focused on the need to persuade. Rawls explicitly explains his goals. He discusses other ways of conceptualizing a just society and deals with counter-arguments by explaining his objections to them. Then, carefully and methodically, he defines a number of concepts and tools-'thought experiments'-that help the reader to follow his reasoning and test his ideas. Rawls's hypothesis is that his ideas about justice can be universally applied: they can be accepted as rational in any society at any time.

**John Rawls**

John Rawls was unquestionably the most important moral and political philosopher of the last one hundred years. His A Theory of Justice published in 1971 is already a classic text, and his political philosophy is more widely studied than that of any other theorist. Interest in Rawls's work has increased still further since his recent death and the publication of his complete works, but until now, there has been no single volume that explores the legacy of his work. This book fills the void, making a substantial contribution not only to work on Rawls's thought but to contemporary debates in ethics and justice as well. The book will be of great interest to academics and students in philosophy, politics, and law departments alike.

**John Rawls’ Theory of Justice. Justice as Fairness**

Forty years ago, in his landmark work A Theory of Justice, the American philosopher John Rawls depicted a just society as a fair system of cooperation between citizens, regarded as free and equal persons. Justice, Rawls famously claimed, is 'the first virtue of social institutions'. Ever since then, moral and political philosophers have expanded, expounded and criticized Rawls's main tenets, from perspectives as diverse as egalitarianism, left and right libertarianism and the ethics of care. This volume of essays provides a general overview of the main strands in contemporary justice theorising and features the most important and influential theories of justice from the 'post Rawlsian' era. These theories range from how to build a theory of justice and how to delineate its proper scope to the relationship between justice and equality, justice and liberty, and justice and desert. Also included is the critique of the Rawlsian paradigm, especially from feminist perspectives and from the growing strand of 'non-ideal' theory, as well as consideration of more recent developments and methodological issues.

**A Theory of Justice**

This book continues and revises the ideas of justice as fairness that John Rawls presented in A Theory of Justice but changes its philosophical interpretation in a fundamental way. That previous work assumed what Rawls calls a "well-ordered society," one that is stable and relatively homogenous in its basic moral beliefs and in which there is broad agreement about what constitutes the good life. Yet in modern democratic society a plurality of incompatible and irreconcilable doctrines—religious, philosophical, and moral—coexist within the framework of democratic institutions. Recognizing this as a permanent condition of democracy, Rawls asks how a stable and just society of free and equal citizens can live in concord when divided by reasonable but incompatible doctrines? This edition includes the essay "The Idea of Public Reason Revisited," which outlines Rawls' plans to revise Political Liberalism, which were cut short by his death. "An extraordinary well-reasoned commentary on A Theory of Justice is a decisive turn towards political philosophy." —Times Literary Supplement

**John Rawls**

Critics have maintained that John Rawls's theory of justice is unrealistic and undemocratic. Andrius Gališanka's incisive intellectual biography argues that in misunderstanding the origins and development of Rawls's argument, previous narratives fail to explain the novelty of his philosophical approach and so misunderstand his political vision.

**Rawls and Religion**

Forty years ago, in his landmark work A Theory of Justice, the American philosopher John Rawls depicted a just society as a fair system of cooperation between citizens, regarded as free and equal persons. Justice, Rawls famously claimed, is 'the first virtue of social institutions'. Ever since then, moral and political philosophers have expanded, expounded and criticized Rawls's main tenets, from perspectives as diverse as egalitarianism, left and right libertarianism and the ethics of care. This volume of essays provides a general overview of the main strands in contemporary justice theorising and features the most important and influential theories of justice from the 'post Rawlsian' era. These theories range from how to build a theory of justice and how to delineate its proper scope to the relationship between justice and equality, justice and liberty, and justice and desert. Also included is the critique of the Rawlsian paradigm, especially from feminist perspectives and from the growing strand of 'non-ideal' theory, as well as consideration of more recent developments and methodological issues.
A Theory of Justice

A bold new history of postwar political philosophy and of how John Rawls transformed modern liberalism In the Shadow of Justice tells the story of how liberal political philosophy was transformed in the second half of the twentieth century under the influence of John Rawls. In this first-ever history of contemporary liberal theory, Katrina Forrester shows how liberal egalitarianism—a set of ideas about justice, equality, obligation, and the state—became dominant, and traces its emergence from the political and ideological context of the postwar United States and Britain. In the aftermath of the civil rights movement and the Vietnam War, political philosophers extended, developed, and reshaped liberalism as they responded to challenges and alternatives on the left and right—from the New International Economic Order to the rise of the New Right. These thinkers remade political philosophy in ways that influenced both liberal theory and its critics. Recasting the history of late twentieth-century political thought, In the Shadow of Justice offers a rigorous look at liberalism’s ambitions and limits.

The Law of Peoples

This is a short, accessible introduction to John Rawls’ thought and gives a thorough and concise presentation of the main outlines of Rawls’ theory as well as drawing links between Rawls’ enterprise and other important positions in moral and political philosophy.

Efficiency Instead of Justice?

The utilitarian economist and Nobel Laureate John Harsanyi and the liberal egalitarian philosopher John Rawls were two of the most eminent scholars writing on problems of social justice in the last century. The contributions to this volume, addressed to an interdisciplnary audience, pay tribute to them by investigating themes that figure prominently in their work. In some cases, the contributors explore issues considered by Harsanyi and Rawls in more depth and from novel perspectives. In others, the contributors use the work of Harsanyi and Rawls as points of departure for pursuing the construction of new theories for the evaluation of social justice.

Justice as Fairness

Essay from the year 2013 in the subject Philosophy - Philosophy of the Present, grade: 2,7, National University of Ireland, Galway, language: English, abstract: The Theory of Justice is one of the most important works concerning moral and political philosophy of the 20th century. In his work, John Rawls presents a widely persuasive Theory of Justice and elaborates his idea of ‘Justice as fairness’. Outgoing from the original position, thus defining a veil of ignorance, Rawls assumes that people would choose fundamental principles which are only for the benefit of everyone and offer no advantages for any special social groups. Rawls expects people in the original position to choose two specific principles of justice on which to found their political association. In this essay I will present these principles and Rawls’ justification for their choice. Furthermore, I will assess his success and will argue for ‘Justice as fairness’ being one of the fairest theories on the one hand, but unfortunately on the other hand likewise hard to realize.

Theories of Justice

John Rawls is widely considered one of the most important political philosophers of the 20th century, and his highly original and influential works play a central role in contemporary philosophical debates. This collection of original essays explores the outpouring of scholarship and debate inspired by Rawls’s political philosophy. Given the vastness of this scholarship, this volume aims to provide inroads to its central themes and preoccupations. The volume is divided into ten parts, exploring ten distinct questions, for example: Can Rawls’s conception of public reason offer determinate answers to major questions of justice? Is ideal theory useful or relevant to resolving issues of justice in the nonideal world? Are libertarians correct to criticize Rawls’s work for failing to prioritize economic liberty? When institutions aim at equality, what is it that they should seek to equalize—primary goods, capabilities, or welfare? For each question, there is an introductory essay, providing an overview of the relevant arguments from Rawls’s work and the historical contours of the debate that ensued. Each introductory essay is followed by two essays written by scholars who take opposing positions, which move the discussion forward in a fruitful way. This volume provides readers with clear and in-depth explication of Rawls’s arguments, the most important critical dialogue generated in response to those arguments, and the dialogue’s significance to contemporary politics.

Rawls's 'A Theory of Justice'

This book is the first detailed reconstruction of the late work of John Rawls. John Rawls is considered to be one of the most influential philosophers of the twentieth century. Well known for his writings as a political philosopher, Rawls also commented on economic and developmental psychology topics. His book A Theory of Justice has produced a considerable number of commentaries on Rawls’ theory of “justice-as-fairness”. In this volume Edmundson explores the generally accepted notion that Rawls was a defender of welfare-state capitalism as found in Western Europe and the United States. He points out that shortly before his death, Rawls expanded on what type of regime meet his criteria of a just state in his Justice as Fairness: A Restatement. Edmundson further develops Rawls’ ideas on what our individual duties of justice are when we find ourselves in a society that falls short of justice and fairness.

Theory of Justice

Distributive Justice

Presents an analysis of what justice is, the transcendental theory of justice and its drawbacks, and a persuasive argument for a comparative perspective on justice that can guide us in the choice between alternatives.
Justice

John Rawls's pioneering work of political philosophy A Theory of Justice has had far reaching influence on modern liberal political philosophy. Rawls' principles of justice as fairness: the principle of liberty, the principle of fair equality of opportunity and the famous 'difference principle' have been both heavily criticized and incorporated into other political theories. In this book Päivänsalo both presents a deep analysis of the whole Rawlsian canon and builds upon and goes beyond Rawls's conception by introducing a fresh theoretical framework to clarify and modify different balances of the elements of Rawlsian justice. Justice as fairness is analyzed into its parts and elements, critically examined to find the strongest most favourable interpretations of each principle and in this light the principles are reconstructed and rebalanced in such a way as to resist the most significant criticisms of the Rawlsian project.

Rawls's 'A Theory of Justice'

First published in 1975, this collection includes many of the best critical responses to John Rawls' A Theory of Justice, and the editor has elected to reissue the book without making any substitutions. As he argues in his new preface, the variety of issues raise in the original papers has been a major part of the book's appeal. He also acknowledges that no modest revision of this book could pretend to respond adequately to the considerable elaboration and evolution of Rawls' theory in the last fifteen years. Political philosophy has been one of the most exciting areas of philosophical activity in the years since A Theory of Justice, and much of that activity has been a response to Rawls' work. In his preface, the editor suggests how some of the insights and criticisms contained in the collection have had a bearing on developments in Rawls' theory and in political philosophy more generally, and that fresh reading of each of them reveals additional important points that have not yet received adequate attention. The contributors are: Benjamin Barber, Norman Daniels, Gerald Dworkin, Ronald Dworkin, Joel Feinberg, Milton Fisk, R.M. Hare, H.L.A. Hart, David Lyons, Frank Michelman, Richard Miller, Thomas Nagel, T.M. Scanlon, and A.K. Sen.

Justice, Political Liberalism, and Utilitarianism

This book presents surveys of significant trends in contemporary philosophy. Contributing authors explore themes relating to justice including natural rights, equality, freedom, democracy, morality and cultural traditions. Key movements and thinkers are considered, ranging from ancient Greek philosophy, Roman and Christian traditions to the development of Muslim law, Enlightenment perspectives and beyond. Authors discuss important works, including those of Aristotle, Ibn Khaldun, John Locke, Immanuel Kant and Mary Wollstonecraft. Readers are also invited to examine Hegel and the foundation of right, Karl Marx as a utopian socialist and the works of Paul Ricœur, amongst the wealth of perspectives presented in this book. Through these chapters, readers are able to explore the relationship of the state to justice and consider the rights of the individual and the role of law. Contributions presented here discuss concepts including Sharia law, freedom in the community and Libertarian Anarchism. Readers may follow accounts of justice in the Scottish Enlightenment and consider fairness, social justice and the concept of injustice. The surveys presented here show different approaches and a variety of interpretations. Each contribution has its own bibliography.

Balancing Reasonable Justice


Reading Rawls

"Though the "Revised Edition of A Theory of Justice", published in 1999, is the definitive statement of Rawls's view, so much of the extensive literature on Rawls's theory refers to the first edition. This reissue makes the first edition once again available for scholars and serious students of Rawls's work."

In the Shadow of Justice

In this work the author argues that the correct principles of justice are those that would be agreed to by free and rational persons, placed in the original position behind a veil of ignorance: not knowing their own place in society; their class, race, or sex; their abilities, intelligence, or strengths; or even their conception of the good. Accordingly, he derives two principles of justice to regulate the distribution of liberties, and of social and economic goods. In this new edition the work is presented as Rawls himself wishes it to be transmitted to posterity, with numerous minor revisions and amendments and a new Preface in which Rawls reflects on his presentation of his thesis and explains how and why he has revised it.

A Theory of Justice

A Theory of Justice, by John Rawls, is widely regarded as the most important twentieth-century work of Anglo-American political philosophy. It transformed the field by offering a compelling alternative to the dominant utilitarian conception of social justice. The argument for this alternative is, however, complicated and often confusing. In this book Jon Mandle carefully reconstructs Rawls's argument, showing that the most common interpretations of it are often mistaken. For example, Rawls does not endorse welfare-state capitalism, and he is not a 'luck egalitarian' as is widely believed. Mandle also explores the relationship between A Theory of Justice and the developments in Rawls's later work, Political Liberalism, as well as discussing some of the most influential criticisms in the secondary literature. His book will be an invaluable guide for anyone seeking to engage with this ground-breaking philosophical work.

Rawls Explained

What are our obligations to others as people in a free society? Should government tax the rich to help the poor? Is the free market fair? Is it sometimes wrong to tell the truth? Is killing sometimes morally required? Is it possible, or desirable, to legislate morality? Do individual rights and the common good conflict? Michael J. Sandel's "Justice" course is one of the most
popular and influential at Harvard. Up to a thousand students pack the campus theater to hear Sandel relate the big questions of political philosophy to the most vexing issues of the day, and this fall, public television will air a series based on the course. Justice offers readers the same exhilarating journey that captivates Harvard students. This book is a searching, lyrical exploration of the meaning of justice, one that invites readers of all political persuasions to consider familiar controversies in fresh and illuminating ways. Affirmative action, same-sex marriage, physician-assisted suicide, abortion, national service, patriotism and dissent, the moral limits of markets—Sandel dramatizes the challenge of thinking through these con?icts, and shows how a surer grasp of philosophy can help us make sense of politics, morality, and our own convictions as well. Justice is lively, thought-provoking, and wise—an essential new addition to the small shelf of books that speak convincingly to the hard questions of our civic life.

John Rawls

Essay from the year 2013 in the subject Philosophy - Philosophy of the Present, grade: 2,7, National University of Ireland, Galway, language: English, abstract: The Theory of Justice is one of the most important works concerning moral and political philosophy of the 20th century. In his work, John Rawls presents a widely persuasive Theory of Justice and elaborates his idea of 'justice as fairness'. To begin with Rawls, he draws from Rousseau and Kant, which are considered to be the most important political philosopher of the 20th century. While the well-documented influence of Immanuel Kant on Rawls is deep and profound, Kantian features and interpretation of "As Reticent Socialist".

John Rawls

In Feminist Interpretations of John Rawls, Ruth Abbey collects eight essays responding to the work of John Rawls from a feminist perspective. An impressive introduction by the editor provides a chronological overview of English-language feminist engagements with Rawls from his Theory of Justice onward. Abbey surveys the range of issues canvassed by feminist readers of Rawls, as well as critics' wide disagreement about the value of Rawls's corpus for feminist purposes. The eight essays that follow testify to the continuing ambivalence among feminist readers of Rawls. From the perspectives of political theory and moral, social, and political philosophy, the contributors address particular aspects of Rawls's work and apply it to a variety of worldly practices relating to gender inequality and the family, to the construction of disability, to justice in everyday relationships, and to human rights on an international level. The overall effect is to give a sense of the broad spectrum of possible feminist critical responses to Rawls, ranging from rejection to adoption. Aside from the editor, the contributors are Amy R. Baehr, Eileen Hunt Botting, Elizabeth Brake, Clare Chambers, Nancy J. Hirschmann, Anthony Simon Laden, Janice Richardson, and Lisa H. Schwartzman.

John Rawls

This book consists of two parts: the essay “The Idea of Public Reason Revisited,” first published in 1993, and “The Law of Peoples,” a major reworking of a much shorter article by the same name published in 1993. Taken together, they are the culmination of more than fifty years of reflection on liberalism and on some of the most pressing problems of our times by John Rawls. "The Idea of Public Reason Revisited" explains why the constraints of public reason, a concept first discussed in Political Liberalism (1993), are ones that holders of both religious and non-religious comprehensive views can reasonably endorse. It is Rawls's most detailed account of how a modern constitutional democracy, based on a liberal political conception, could and would be viewed as legitimate by reasonable citizens who on religious, philosophical, or moral grounds do not themselves accept a liberal comprehensive doctrine—such as that of Kant, or Mill, or Rawls's own "Justice as Fairness," presented in A Theory of Justice (1971). The Law of Peoples extends the idea of a social contract to the Society of Peoples and lays out the general principles that can and should be accepted by both liberal and non-liberal societies as the standard for regulating their behavior toward one another. In particular, it draws a crucial distinction between basic human rights and the rights of each citizen of a liberal constitutional democracy. It explores the terms under which such a society may appropriately wage war against an "outlaw society," and discusses the moral grounds for rendering assistance to non-liberal societies burdened by unfavorable political and economic conditions.

A Study Guide for John Rawls's "A Theory of Justice"

In this book, Jeffrey Bercuson presents the immense, and yet for the most part unrecognized, influences of Jean-Jacques Rousseau and Georg Wilhelm Friedrich Hegel on John Rawls, the most important political philosopher of the 20th century. While the well-documented influence of Immanuel Kant on Rawls is deep and profound, Kantian features and interpretation of justice as fairness do not tell the whole story about that doctrine. Drawing on Rawls's Lectures on the History of Moral Philosophy and his Lectures on the History of Political Philosophy, Bercuson presents the reader with a more nuanced, accurate account of the moral and political philosophy of Rawls in light of these under-appreciated influences. This new, richer image of
Rawls’s political philosophy shows that Rawls’s notion of reasonableness - his notion of the kind and extent of our obligations to those fellows with whom we are engaged in social cooperation - is conspicuously more demanding, and therefore more attractive, than most interpreters and critics assume. Rawls turns to Rousseau and to Hegel, both of whom provide attractive images of engaged citizenship worthy of emulation. Written accessibly, and contributing to key contemporary debates of global justice, this book will be read by scholars within the fields of social and political theory, ethics, and philosophy.

A Theory of Justice

“This collection of original essays explores major areas of debate inspired by the political philosophy of John Rawls. The volume is divided into ten parts, exploring ten distinct questions: Can Rawls’s conception of public reason offer determinate answers to major questions of justice? Is ideal theory useful or relevant to resolving issues of justice in the nonideal world? Are libertarians correct to criticize Rawls’s work for failing to prioritize economic liberty? Should the problems of distributive justice be understood in terms of luck egalitarian or relational egalitarian assumptions? When institutions aim at equality, what is it that they should seek to equalize-primary goods, capabilities, or welfare? Does Rawls’s theory of justice have the resources to address justice for people who are significantly dependent on others and their caregivers? Is Rawls’s theory adequate for addressing gender injustice? Can or should Rawls’s theory include justice for nonhuman animals? Should the principles of economic justice that hold at the global level be similar to the egalitarian principles of justice that hold at the domestic level? Is Rawls’s theory of global justice too tolerant of nonliberal societies? For each question, there is an introductory essay, providing an overview of the relevant arguments from Rawls’s work and the historical contours of the debate that ensued. Each introductory essay is followed by two essays written by scholars who take opposing positions, moving the discussion forward in a fruitful way”--

John Rawls, A Theory of Justice

“Though the “Revised Edition of A Theory of Justice”, published in 1999, is the definitive statement of Rawls’s view, so much of the extensive literature on Rawls’s theory refers to the first edition. This reissue makes the first edition once again available for scholars and serious students of Rawls’s work.”

John Rawls’ Theory of Justice. Justice as fairness

Though the revised edition of A Theory of Justice, published in 1999, is the definitive statement of Rawls’s view, so much of the extensive literature on Rawls’s theory refers to the first edition. This reissue makes the first edition once again available for scholars and serious students of Rawls’s work.

Theories of Justice

The Legacy of John Rawls

John Rawls's influential theory of justice and public reason has often been thought to exclude religion from politics, out of fear of its illiberal and destabilizing potentials. It has therefore been criticized by defenders of religion for marginalizing and alienating the wealth of religious sensibilities, voices, and demands now present in contemporary liberal societies. In this anthology, established scholars of Rawls and the philosophy of religion reexamine and rearticulate the central tenets of Rawls's theory to show they in fact offer sophisticated resources for accommodating and responding to religions in liberal political life. The chapters reassert the subtlety, openness, and flexibility of his sense of liberal “respect” and “consensus,” revealing their inclusive implications for religious citizens. They also explore the means he proposes for accommodating nonliberal religions in liberal politics, developing his conception of “public reason” into a novel account of the possibilities for rational engagement between liberal and religious ideas. And they reevaluate Rawls’s liberalism from the “transcendent” perspectives of religions themselves, critically considering its normative and political value, as well as its own “religious” character. Rawls and Religion makes a unique and important contribution to contemporary debates over liberalism and its response to the proliferation of religions in contemporary political life.

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