

## A Theory Of Justice Revised Edition 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.

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 *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.

Since it appeared in 1971, John Rawls's *A Theory of Justice* has become a classic. The author has now revised the original edition to clear up a number of difficulties he and others have found in the original book. Rawls aims to express an essential part of the common core of the democratic tradition—justice as fairness—and to provide an alternative to utilitarianism, which had dominated the Anglo-Saxon tradition of political thought since the nineteenth century. Rawls substitutes the ideal of the social contract as a more satisfactory account of the basic rights and liberties of citizens as free and equal persons. "Each person," writes Rawls, "possesses an inviolability founded on justice that even the welfare of society as a whole cannot override." Advancing the ideas of Rousseau, Kant, Emerson, and Lincoln, Rawls's theory is as powerful today as it was when first published.

The persistence of deep moral disagreements--across cultures as well as within them--has created widespread skepticism about the objectivity of morality. Moral relativism, moral pessimism, and the denigration of ethics in comparison with science are the results. *Fieldwork in Familiar Places* challenges the misconceptions about morality, culture, and objectivity that support these skepticisms, to show that we can take moral disagreement seriously and yet retain our aspirations for moral objectivity. Michele Moody-Adams critically scrutinizes the anthropological evidence commonly used to support moral relativism. Drawing on extensive knowledge of the relevant anthropological literature, she dismantles the mystical conceptions of culture that underwrite relativism. She demonstrates that cultures are not hermetically sealed from each other, but are rather the product of eclectic mixtures and borrowings rich with contradictions and possibilities for change. The internal complexity of cultures is not only crucial for cultural survival, but will always thwart relativist efforts to confine moral judgments to a single culture. *Fieldwork in Familiar Places* will forever change the way we think about relativism: anthropologists, psychologists, historians, and philosophers alike will be forced to reconsider many of their theoretical presuppositions. Moody-Adams also challenges the notion that ethics is methodologically deficient because it does not meet standards set by natural science. She contends that ethics is an interpretive enterprise, not a failed naturalistic one: genuine ethical inquiry, including philosophical ethics, is a species of interpretive ethnography. We have reason for moral optimism, Moody-Adams argues. Even the most serious moral disagreements take place against a background of moral agreement, and thus genuine ethical inquiry will be fieldwork in familiar places. Philosophers can contribute to this enterprise, she believes, if they return to a Socratic conception of themselves as members of a rich and complex community of moral inquirers.

In Dworkin's master work, the central thesis is that all areas of value depend on one another. This is one, big thing that the hedgehog knows, in contrast to the fox, who knows many little things. Dworkin's understanding of the relationship—between ethics, morality, and political morality—is significantly revised and also greatly elaborated. He argues that "dignity" is the essential core of living well and that a satisfactory account of dignity would, in turn, point to two principles. The first states that it is objectively important that each person's life go well; and the second that each person has a special responsibility for identifying what counts as success in his or her own life. Dworkin believes that values cohere and that in order to defend that coherence he has to take up a broad variety of philosophical issues that are not normally treated in one book. He discusses the metaphysics of value, the character of truth, the nature of interpretation, the conditions of agreement and disagreement, the phenomenon of moral responsibility and the problem of free will as well as more substantive issues of ethical, moral and legal theory.

John Rawls's work on justice has drawn more commentary and aroused wider attention than any other work in moral or political philosophy in the twentieth century. Rawls is the author of two major treatises, *A Theory of Justice* (1971) and *Political Liberalism* (1993); it is said that *A Theory of Justice* revived political philosophy in the English-speaking world. But before and after writing his great treatises Rawls produced a steady stream of essays. Some of these essays articulate views of justice and liberalism distinct from those found in the two books. They are important in and of themselves because of the deep issues about the nature of justice, moral reasoning, and liberalism they raise as well

as for the light they shed on the evolution of Rawls's views. Some of the articles tackle issues not addressed in either book. They help identify some of the paths open to liberal theorists of justice and some of the knotty problems which liberal theorists must seek to resolve. A complete collection of John Rawls's essays is long overdue.

Each volume of this series of companions to major philosophers contains specially commissioned essays by an international team of scholars and will serve as a reference work for students and nonspecialists. John Rawls is the most significant and influential philosopher and moral philosopher of the twentieth century. His work has profoundly shaped contemporary discussions of social, political and economic justice in philosophy, law, political science, economics and other social disciplines. In this exciting collection of essays, many of the world's leading political and moral theorists discuss the full range of Rawls's contribution to the concepts of political and economic justice, democracy, liberalism, constitutionalism, and international justice. There are also assessments of Rawls's controversial relationships with feminism, utilitarianism and communitarianism. New readers will find this to be an accessible guide to Rawls. Advanced students and specialists will find a conspectus of developments in the interpretation of Rawls.

A landmark work of political and legal philosophy, Ronald Dworkin's *Taking Rights Seriously* was acclaimed as a major work on its first publication in 1977 and remains profoundly influential in the 21st century. A forceful statement of liberal principles - championing the legal, moral and political rights of the individual against the state - Dworkin demolishes prevailing utilitarian and legal-positivist approaches to jurisprudence. Developing his own theory of adjudication, he applies this to controversial public issues, from civil disobedience to positive discrimination. Elegantly written and cuttingly insightful, *Taking Rights Seriously* is one of the most important works of public thought of the last fifty years.

In this brilliant and widely acclaimed book, winner of the 1975 National Book Award, Robert Nozick challenges the most commonly held political and social positions of our age—liberal, socialist, and conservative.

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 raised 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.

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.

Previous edition: published as *On liberty and other essays*. 1991.

This book consists of two parts: the essay "The Idea of Public Reason Revisited," first published in 1997, 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.

In this stimulating work of political philosophy, acclaimed philosopher G. A. Cohen sets out to rescue the egalitarian thesis that in a society in which distributive justice prevails, people's material prospects are roughly equal. Arguing against the Rawlsian version of a just society, Cohen demonstrates that distributive justice does not tolerate deep

inequality. In the course of providing a deep and sophisticated critique of Rawls's theory of justice, Cohen demonstrates that questions of distributive justice arise not only for the state but also for people in their daily lives. The right rules for the macro scale of public institutions and policies also apply, with suitable adjustments, to the micro level of individual decision-making. Cohen also charges Rawls's constructivism with systematically conflating the concept of justice with other concepts. Within the Rawlsian architectonic, justice is not distinguished either from other values or from optimal rules of social regulation. The elimination of those confluences brings justice closer to equality.

"Explores the political philosophy of John Rawls in relation to public policy issues, including war, mental disability, nonhuman animals, legacy, and affirmative action. Pays special attention to the relationship of religion to these issues and to the processual characteristics of Rawls's method"--Provided by publisher.

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*...a decisive turn towards political philosophy." —*Times Literary Supplement*

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.

In this superb introduction, Samuel Freeman introduces and assesses the main topics of Rawls' philosophy. Starting with a brief biography and charting the influences on Rawls' early thinking, he goes on to discuss the heart of Rawls's philosophy: his principles of justice and their practical application to society. Subsequent chapters discuss Rawls's theories of liberty, political and economic justice, democratic institutions, goodness as rationality, moral psychology, political liberalism, and international justice and a concluding chapter considers Rawls' legacy. Clearly setting out the ideas in Rawls' masterwork, *A Theory of Justice*, Samuel Freeman also considers Rawls' other key works, including *Political Liberalism* and *The Law of Peoples*. An invaluable introduction to this deeply influential philosopher, Rawls is essential reading for anyone coming to his work for the first time.

Essential reading for all who are interested in mid-century, western, political philosophy and the philosophy of John Rawls especially his seminal text *A Theory of Justice*.

John Rawls never published anything about his own religious beliefs, but after his death two texts were discovered which shed extraordinary light on the subject. *A Brief Inquiry into the Meaning of Sin and Faith* is Rawls's undergraduate senior thesis, submitted in December 1942, just before he entered the army. The present volume includes these two texts, together with an Introduction by Joshua Cohen and Thomas Nagel, which discusses their relation to Rawls's published work, and an essay by Robert Merrihew Adams, which places the thesis in its theological context.

"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's *A Theory of Justice* has been widely acclaimed as a book whose influence on the discussion of central questions in moral and political philosophy will be permanent. A brief review, writes Dr. Barry, would be of little more value than would be a brief review of Hobbes's *Leviathan*; instead, in this book he interprets Rawls's main tenets and discusses them with appropriate thoroughness. The book is in three parts. Chapters 1-5 set Rawls's theory in its intellectual context and give an account of its basic features. Chapters 6-11 examine Rawls's claim to have advanced 'two principles of justice' and provided a logical deduction of them by showing that men denied various kinds of information about themselves and their society would choose them as the most rational way of advancing their 'conception of the good'. Chapters 12-15 extend the discussion to cover the most important of Rawls's economic and political deductions. Dr. Barry's argument is that Rawls's 'theory of justice' does not work; but that *A Theory of Justice* is nonetheless a work with which 'anyone in future who proposes to deal with any of the topics it touches must first come to terms'. His critique may be read either in conjunction with *A Theory of Justice* (there is a concordance of passages discussed) or independently of it." -- Backcover.

John Rawls is widely regarded as one of the most influential philosophers of the twentieth century, and his work has permanently shaped the nature and terms of moral and political philosophy, deploying a robust and specialized vocabulary that reaches beyond philosophy to political science, economics, sociology, and law. This volume is a complete and accessible guide to Rawls' vocabulary, with over 200 alphabetical encyclopaedic entries written by the world's leading Rawls scholars. From 'basic structure' to 'burdened society', from 'Sidgwick' to 'strains of commitment', and from 'Nash point' to 'natural duties', the volume covers the entirety of Rawls' central ideas and terminology, with illuminating detail and careful cross-referencing. It will be an essential resource for students and scholars of Rawls, as well as for other readers in political philosophy, ethics, political science, sociology, international relations and law.

Constantly revised and refined over three decades, Rawls's lectures on various historical figures reflect his developing and changing views on the history of liberalism and democracy. With its careful analyses of the doctrine of the social contract, utilitarianism, and socialism, this volume has a critical place in the traditions it expounds.

This expanded edition of James Ellington's preeminent translation includes Ellington's new translation of Kant's essay *Of a Supposed Right to Lie Because of Philanthropic Concerns* in which Kant replies to one of the standard objections to his moral theory as presented in the main text: that it requires us to tell the truth even in the face of disastrous consequences.

*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.

In this classic work of feminist political thought, Iris Marion Young challenges the prevailing reduction of social justice to distributive justice. The starting point for her critique is the experience and concerns of the new social movements that were created by marginal and excluded groups, including women, African Americans, and American Indians, as well as gays and lesbians. Young argues that by assuming a homogeneous public, democratic theorists fail to consider institutional arrangements for including people not culturally identified with white European male norms. Consequently, theorists do not adequately address the problem of an inclusive participatory framework. Basing her vision of the good society on the culturally plural networks of contemporary urban life, Young makes the case that normative theory and public policy should undermine group-based oppression by affirming rather than suppressing social group differences. Danielle Allen's new foreword contextualizes Young's work and explains how debates surrounding social justice have changed since — and been transformed by — the original publication of *Justice and the Politics of Difference*.

Since it appeared in 1971, John Rawls's

*Previous edition, 1st, published in 1971.*

G. A. Cohen was one of the most gifted, influential, and progressive voices in contemporary political philosophy. At the time of his death in 2009, he had plans to bring together a number of his most significant papers. This is the first of three volumes to realize those plans. Drawing on three decades of work, it contains previously uncollected articles that have shaped many of the central debates in political philosophy, as well as papers published here for the first time. In these pieces, Cohen asks what egalitarians have most reason to equalize, he considers the relationship between freedom and property, and he reflects upon ideal theory and political practice. Included here are classic essays such as "Equality of What?" and "Capitalism, Freedom, and the Proletariat," along with more recent contributions such as "Fairness and Legitimacy in Justice," "Freedom and Money," and the previously unpublished "How to Do Political Philosophy." On ample display throughout are the clarity, rigor, conviction, and wit for which Cohen was renowned. Together, these essays demonstrate how his work provides a powerful account of liberty and equality to the left of Ronald Dworkin, John Rawls, Amartya Sen, and Isaiah Berlin.

"Fascinating.... Lays a foundation for understanding human history."—Bill Gates In this "artful, informative, and delightful" (William H. McNeill, *New York Review of Books*) book, Jared Diamond convincingly argues that geographical and environmental factors shaped the modern world. Societies that had had a head start in food production advanced beyond the hunter-gatherer stage, and then developed religion --as well as nasty germs and potent weapons of war --and ventured on sea and land to conquer and decimate preliterate cultures. A major advance in our understanding of human societies, *Guns, Germs, and Steel* chronicles the way that the modern world came to be and stunningly dismantles racially based theories of human history. Winner of the Pulitzer Prize, the Phi Beta Kappa Award in Science, the Rhone-Poulenc Prize, and the Commonwealth club of California's Gold Medal.

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.

The *Anarchist Cookbook* will shock, it will disturb, it will provoke. It places in historical perspective an era when "Turn on, Burn down, Blow up" are revolutionary slogans of the day. Says the author "This book... is not written for the members of fringe political groups, such as the Weatherman, or The Minutemen. Those radical groups don't need this book. They already know everything that's in here. If the real people of America, the silent majority, are going to survive, they must educate themselves. That is the purpose of this book." In what the author considers a survival guide, there is explicit information on the uses and effects of drugs, ranging from pot to heroin to peanuts. There is detailed advice concerning electronics, sabotage, and surveillance, with data on everything from bugs to scramblers. There is a comprehensive chapter on natural, non-lethal, and lethal weapons, running the gamut from cattle prods to sub-machine guns to bows and arrows.

This book originated as lectures for a course on political philosophy that Rawls taught regularly at Harvard in the 1980s. In time the lectures became a restatement of his theory of justice as fairness, revised in light of his more recent papers and his treatise *Political Liberalism* (1993). As Rawls writes in the preface, the restatement presents "in one place an account of justice as fairness as I now see it, drawing on all [my previous] works." He offers a broad overview of his main lines of thought and also explores specific issues never before addressed in any of his writings. Rawls is well aware that since the publication of *A Theory of Justice* in 1971, American society has moved farther away from the idea of justice as fairness. Yet his ideas retain their power and relevance to debates in a pluralistic society about the meaning and theoretical viability of liberalism. This book demonstrates that moral clarity can be achieved even when a collective commitment to justice is uncertain.

Many Americans assume that the country was founded by skeptics of "big government," who saw minimal state power as freedom's prerequisite. Annelien de Dijn takes on this myth. In fact, this was the view not of the eighteenth- and nineteenth-century revolutionaries who created modern democracies, but of their critics and opponents.

As immigrants and others are engulfed by dominant societies, the connection to their ancestral tongues is routinely severed. Julie Sedivy takes on the science and politics of

language loss, offering lessons for the renewal and preservation of heritage languages, alongside her own moving story of language loss and accompanying personal crisis. 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.

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