

Justice Political Liberalism And Utilitarianism Themes From Harsanyi And Rawls

This book examines Spencer's, hitherto unappreciated, formative role in the development of liberal utilitarianism. In this unique volume, some of today's most eminent political philosophers examine the thought of John Rawls, focusing in particular on his most recent work. These original essays explore diverse issues, including the problem of pluralism, the relationship between constitutive commitment and liberal institutions, just treatment of dissident minorities, the constitutional implications of liberalism, international relations, and the structure of international law. The first comprehensive study of Rawls's recent work, *The Idea of Political Liberalism* will be indispensable for political philosophers and theorists interested in contemporary political thought.

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.

"This dissertation is a compilation of three independent essays in political philosophy. What unifies these three essays is not in their substantive content, but rather in their methodological approach. In each of these three essays, I construct a formal model to explore philosophical topics in distributive justice, political stability, and the implementation of liberal rights in a diverse society. Specifically, for each essay, I construct a formal model (using the tools of modern game theory, social choice theory, and welfare economics) that is designed to capture the main philosophical intuition behind the relevant situation of the given philosophical topic. I then carefully examine the philosophical implications of the main analytical results that have been logically deduced from each formal model. We will see that the analytical results of the formal models provide very important philosophical insights that would not have been so easily understood without the help of such formal analyses. Sometimes the results of the formal models reinforce our original philosophical intuitions; other times, they may force us to reconsider and reevaluate our entrenched philosophical presuppositions. In this way, formal models can serve as a test that could help us adjudicate among competing philosophical positions. In chapter 1 entitled "Rawls's Self-Defeat: A Formal Analysis of John Rawls's Theory of Justice", I provide a close formal examination of John Rawls's theory of justice. The main aim of John Rawls in his early years was to present an alternate theory of distributive justice that was superior to utilitarianism. Rawls's main worry was that utilitarianism (which was the dominant ethical theory of his time) can fail to secure the fair worth of one's most fundamental basic rights and liberties for the sake of maximizing average or aggregate social welfare. For such reasons, Rawls argued that the representative parties in the original position will not choose utilitarianism, but will rather choose his "justice as fairness", which he believed would securely protect the worth of everybody's basic rights and liberties. In this chapter, I construct a formal model of a liberal democratic society that incorporates all of Rawls's own assumptions. I then compare the distributional consequences of utilitarianism and justice as fairness under varying levels of social affluence. The formal results of the model demonstrate that, under Rawls's own assumptions, utilitarianism better protects the fair worth of people's basic rights and liberties in all social resource situations equal or above moderate scarcity. If we follow Rawls's own reasoning, this implies that the parties in the original position will actually choose utilitarianism over justice as fairness, which contradicts Rawls's own expectations. An important focus of Rawls in his later works was on political stability. When Rawls wrote *Political Liberalism*, his aim was to show how justice as fairness can be widely supported and stably maintained in a well-ordered society marked by what he called "reasonable pluralism." When writing about political stability, Rawls restricted his attention to what he called a "well-ordered society", where each citizen, despite affirming very different religious and moral beliefs, strictly complies with the requirements of the political conception of justice that his/her society adopts. Rawls called these type of people "reasonable" citizens. However, it is imperative for Rawls to consider how his well-ordered society can restore political stability and maintain social justice after the intrusion of "unreasonable" people that may be sufficient to destabilize political order. In chapter 2 entitled "Public Reason, Convergence Discourse, and the Well-Ordered Society under Crisis", I provide a formal analysis of two competing solutions to the problem of restoring political stability in a well-ordered society offered in the public reason liberalism literature - viz. (a) using public reason or (b) using convergence discourse. The formal analyses offered in this chapter show that using public reason fails completely, while using convergent discourse, although doing better, has its own limitations. In chapter 3 entitled "The Impossibility of Liberal Rights in a Diverse World", I present a social choice theoretic analysis on the implementation of liberal rights in a pluralistic society. A defining characteristic of a liberal democratic society is the assignment of basic rights and liberties that protect each person's private sphere. Hence, social choice made in a liberal democratic society must at the very least be consistent with the exercise of each person's basic rights. However, even when everybody agrees to this basic principle, there could still remain irreconcilable social conflict and disagreement when it comes to the specific assignment of basic rights. This is especially so in a pluralistic society where there is a clash among radically different and incompatible world views. Philosophers have now started to focus on this type of diversity, which now goes by the name "perspectival diversity." This chapter extends the basic social choice theoretic framework of liberal rights by extending the domain to include individual perspectives alongside individual preferences. In this new framework, different individuals

are able to see or perceive the same social alternative differently based on their own unique perspectives. The formal results of the chapter imply that generating a viable social choice that is consistent with the assignment of basic rights can quickly break down once we start to increase the level of perspectival diversity in society."--Pages xii-xv.

Reconstructs Rawls's argument, as well as discussing some of the most influential criticisms in the secondary literature. Should the state be neutral with regard to the moral practices of its citizens? Can a liberal state legitimately create a distinctively liberal character in its citizens? Can liberal ideals constitute a point of consensus in a diverse society? In *Liberalism and Its Discontents*, Patrick Neal answers these questions and discusses them in light of contemporary liberal theory. Approaching the topic of liberalism from a sympathetic and yet immanently critical point of view, Patrick Neal argues that the political liberalism of theorists like John Rawls and the perfectionist liberalism of theorists like Joseph Raz fail to fully express the generosity of spirit which is liberalism at its best. Instead, Neal finds resources for the expression of such a spirit in the much maligned tradition of Hobbesian, or vulgar, liberalism. He argues that a turn in this direction is necessary for the articulation of a liberalism more genuinely responsive to the diversity of modes of life in the twenty-first century.

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.

Wide ranging and up to date, this is the single most comprehensive treatment of the most influential political philosopher of the 20th century, John Rawls. An unprecedented survey that reflects the surge of Rawls scholarship since his death, and the lively debates that have emerged from his work Features an outstanding list of contributors, including senior as well as ?next generation? Rawls scholars Provides careful, textually informed exegesis and well-developed critical commentary across all areas of his work, including non-Rawlsian perspectives Includes discussion of new material, covering Rawls's work from the newly published undergraduate thesis to the final writings on public reason and the law of peoples Covers Rawls's moral and political philosophy, his distinctive methodological commitments, and his relationships to the history of moral and political philosophy and to jurisprudence and the social sciences Includes discussion of his monumental 1971 book, *A Theory of Justice*, which is often credited as having revitalized political philosophy

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.

Liberalism dominates today's politics just as it decisively shaped the American and European past. This engrossing history of liberalism—the first in English for many decades—traces liberalism's ideals, successes, and failures through the lives and ideas of a rich cast of European and American thinkers and politicians, from the early nineteenth century to today. An enlightening account of a vulnerable but critically important political creed, *Liberalism* provides the vital historical and intellectual background for hard thinking about liberal democracy's future.

The definition and measurement of social welfare have been a vexed issue for the past century. This book makes a constructive, easily applicable proposal and suggests how to evaluate the economic situation of a society in a way that gives priority to the worse-off and that respects each individual's preferences over his or her own consumption, work, leisure and so on. This approach resonates with the current concern to go 'beyond the GDP' in the measurement of social progress. Compared to technical studies in welfare economics, this book emphasizes constructive results rather than paradoxes and impossibilities, and shows how one can start from basic principles of efficiency and fairness and end up with concrete evaluations of policies. Compared to more philosophical treatments of social justice, this book is more precise about the definition of social welfare and reaches conclusions about concrete policies and institutions only after a rigorous derivation from clearly stated principles.

This brief text assists students in understanding Rawls' philosophy and thinking so they can more fully engage in useful,

intelligent class dialogue and improve their understanding of course content. Part of the Wadsworth Notes Series, (which will eventually consist of approximately 100 titles, each focusing on a single "thinker" from ancient times to the present), ON RAWLS is written by a philosopher deeply versed in the philosophy of this key thinker. Like other books in the series, this concise book offers sufficient insight into the thinking of a notable philosopher, better enabling students to engage in reading and to discuss the material in class and on paper.

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.

"This new edition of Will Kymlicka's best selling critical introduction to contemporary political theory has been fully revised to include many of the most significant developments in Anglo-American political philosophy in the last 11 years, particularly the new debates on political liberalism, deliberative democracy, civic republicanism, nationalism, and cultural pluralism." "The book now includes two new chapters on citizenship theory and multiculturalism, in addition to updated chapters on utilitarianism, liberal egalitarianism, libertarianism, Marxism, communitarianism, and feminism. Extended guides to further reading have been added at the end of each chapter, listing the most important books and articles on each school of thought, as well as relevant journals and web sites."--BOOK JACKET.

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.

The debate between impartialists and their critics has dominated both moral and political philosophy for over a decade. This important new book by a leading author attempts to show both that the dispute between impartialists and their critics runs very deep, and that it can nonetheless be resolved.

Samuel Freeman was a student of the influential philosopher John Rawls, he has edited numerous books dedicated to Rawls' work and is arguably Rawls' foremost interpreter. This volume collects new and previously published articles by Freeman on Rawls. Among other things, Freeman places Rawls within historical context in the social contract tradition, and thoughtfully addresses criticisms of this position. Not only is Freeman a leading authority on Rawls, but he is an excellent thinker in his own right, and these articles will be useful to a wide range of scholars interested in Rawls and the expanse of his influence.

Few aspects of American military history have been as vigorously debated as Harry Truman's decision to use atomic bombs against Japan. In this carefully crafted volume, Michael Kort describes the wartime circumstances and thinking that form the context for the decision to use these weapons, surveys the major debates related to that decision, and provides a comprehensive collection of key primary source documents that illuminate the behavior of the United States and Japan during the closing days of World War II. Kort opens with a summary of the debate over Hiroshima as it has evolved since 1945. He then provides a historical overview of the events in question, beginning with the decision and program to build the atomic bomb. Detailing the sequence of events leading to Japan's surrender, he revisits the decisive battles of the Pacific War and the motivations of American and Japanese leaders. Finally, Kort examines ten key issues in the discussion of Hiroshima and guides readers to relevant primary source documents, scholarly books, and articles.

In *Rawlsian Political Analysis: Rethinking the Microfoundations of Social Science*, Paul Clements develops a new, morally grounded model of political and social analysis as a critique of and improvement on both neoclassical economics and rational choice theory. What if practical reason is based not only on interests and ideas of the good, as these theories have it, but also on principles and sentiments of right? The answer, Clements argues, requires a radical reorientation of social science from the idea of interests to the idea of social justice. According to Clements, systematic weaknesses in neoclassical economics and rational choice theory are due to their limited model of choice. According to such theories in the utilitarian tradition, all our practical decisions aim to maximize the satisfaction of our interests. These neo-utilitarian approaches focus on how we promote our interests, but Clements argues, our ideas of right, cognitively represented in principles, contribute independently and no less fundamentally to our practical decisions. The most significant challenge to utilitarianism in the last half century is found in John Rawls's *Theory of Justice and Political Liberalism*, in which Rawls builds on Kant's concept of practical reason. Clements extends Rawls's moral theory and his critique of utilitarianism by arguing for social analysis based on the Kantian and Rawlsian model of choice. To illustrate the explanatory power of his model, he presents three detailed case studies: a program analysis of the Grameen Bank of Bangladesh, a political economy analysis of the causes of poverty in the Indian state of Bihar, and a problem-based analysis of the ethics and politics of climate change. He concludes by exploring the broad implications of social analysis grounded in a concept of social justice. "Paul Clements's *Rawlsian Political Analysis* mounts an important intervention into the philosophy of the social sciences, challenging the tired fact/value, empirical/normative binaries that continue to impoverish social analysis. His insistence that social analysis must engage both facts and norms, the empirical and the normative, the good and the right, interest and principle—and that empirical social scientists must engage constructively on questions of autonomy and social justice—is noble and ultimately essential if social science is to justify its place in the years to come." —Fonna Forman-Barzilai, University of California, San Diego

Mill on Liberty was first published in 1983 and has become a classic of Mill commentary. The second edition reproduces the text of

