Philosophy is not usually seen as a guide for modern housing policy, but in this new book, Dr. Helen Taylor argues that there is something innovative, unusual, and worth discussing about the application of philosophy to housing. The philosophical framework used within this book is John Rawls' conception of justice as fairness. The UK has gone through several shifts in housing policy over the past several decades, and this book reveals something crucial about the genealogy of current ways of thinking about freedom. The notion that freedom is best preserved by shrinking the size of government was not invented by the revolutionaries of the seventeenth and eighteenth centuries who created our democracies—it was invented by its critics and opponents. Rather than following in the path of the American founders, today's "big government" antagonists more closely resemble the counterrevolutionaries who tried to undo their work.

"John Rawls' 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 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 advancing their conception of the good'. In this superb introduction, Samuel Freeman introduces and assesses the main topics of Rawls's philosophy. Starting with a brief biography and charting the influences on Rawls's early thinking, he goes on to discuss the heart of Rawls's philosophy: his principles of justice and their practical application to society.
This volume of essays has a unity and bears throughout the imprint of Quine's powerful and original mind. It is written with the felicity in the choice of words which makes everything that Quine writes a pleasure to read, and which ranks him among the best contemporary writers on abstract subjects.

A note for an eye, the balance of the scales - for centuries, these and other traditional concepts exemplified the public's perception of justice. Today, popular culture, including television shows like Law and Order, informs the public's vision. But do age-old symbols, portrayals in the media, and existing systems truly represent justice in all of its nuanced forms, or do we need to think beyond these notions? The second edition of Social Justice: Theories, Issues, and Movements responds to the need for a comprehensive introduction to the issues. Theories of social justice are presented in an accessible and engaging manner, encouraging engagement of students, activists, and scholars with these important lines of inquiry. Issues are analyzed utilizing various theories for furthering engagement in possibilities. For justice - from legal cases to the grounds movements - are presented for historical context and to inform the way forward.

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 cut throat insightfully, Taking Rights Seriously is one of the most important works of political thought of the last fifty years.

"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.

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 skepticism, to show that we can take moral disagreement seriously and yet retain our aspirations for moral objectivity. Michele O'od-O-Dams 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. O'od-O-Dams 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. O'od-O-Dams 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 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 homogenous 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. By focusing on 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.

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.

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.

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 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.

Essays from three hundred years of Harvard student life discuss the school's history, teachers, alumni, sports, traditions, and problems

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 encyclopedia 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 terminologies, 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.

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.

The Plant Book for Dumbarton Oaks was prepared as a resource for those charged with maintenance of the gardens following their acquisition by Harvard University in 1941. Beatrice Farrand had been given behind her plan for each of the gardens and stipulates how each should be cared for in order that its basic character remain intact. Her resourceful suggestions for alternative plantings, her rigorous strictures concerning pruning and replacement, her exposition of the overall concept that underlies each detail, and the plant lists that accompany her discussion of each garden make this a volume of interest to every student, practitician, and lover of landscape design.

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.

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.


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.

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 he 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.” A developing the ideas of Rousseau, Kant, Emerson, and Lincoln, Rawls’s theory is as powerful today as it was when first published.

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 “tuck 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.

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 homogeneous 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’s decisive turn towards political philosophy.” — Times Literary Supplement

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First published in 1971, Rules for Radicals is Saul Alinsky’s impassioned counsel to young radicals on how to effect constructive social change and know “the difference between being a realistic radical and being a rhetorical one.” Written in the midst of radical political developments whose direction Alinsky was one of the first to question, this volume exhibits his style at its best. Like Thomas Paine before him, Alinsky was able to combine, both in his person and his writing, the intensity of political engagement with an absolute insistence on rational political discourse and adherence to the American democratic tradition.

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. A bobby 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. A side 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.

The meaning of social justice remains obscure, and existing theories put forward by political philosophers to explain it have failed to capture the way people think about issues of social justice. This text develops a new theory.


This study aims to demonstrate that presidents are persistent agents of change, continually disrupting and transforming the political landscape. The politics of the “third way” is also discussed in relation to Bill Clinton’s political strategies.

John Roemer has written a unique book that critiques economists’ conceptions of justice from a philosophical perspective and philosophical theories of distributive justice from an economic one.

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