

(5) Justice and Equality (3/10)

Genealogy of Justice

Plato

! Eidos - idea/norm (of polis, of justice)

- Eidos and logos: eidetic and logical thinking?
- Logical: continual series of questions to the object
- Eidetic: momentarily grasping of the object as a whole (human experience, image, music, ...)

Eidos/idea exists outside of the object in its own realm [dimension]m, apart from physical world.

- therefore, Sophists with their dualist distinction of physis/nomos are wrong! (see Thrasymachus)

“The Republic”

Book I - What is justice?

1. Justice as honesty (Cephalus)
2. Justice as helping friends, damaging enemies (Polemarchus)
3. Justice as might, advantage of the stronger of the stronger (Thrasymachus) !
 - a. Vae victis - those who are strong have the right to justify their deeds
4. Justice as the overarching of 4 state's virtue (Socrates) - “dikaiosyne”.

Four Virtues of Justice:

1. Wisdom: *phronesis* (philosophers=guardians)
2. Courage: *andreia* (auxiliaries)
3. Moderacy, temperance: *sophrosyne* (merchants, craftsmen)
4. Justice: *dikaiosyne* - each of the classes of the Politeia does its work, pay its share. Classes do not meddle in each other's affairs.

Both individuals (souls/psyche) and classes should abide by justice

For Plato justice is about distribution of wealth, property → “distributive justice”

→ Justice leads to harmonious psyche → harmonious polis

Justice as Fairness I

John Rawls - Theory of Justice (1971)

The idea that justice is the distribution of the greatest good to the greatest number of individuals

Stems from the social contract theory (everyone is protected by the society)

→ Opportunities should be equal

→ Even to the lower classes

Therefore, justice should be the principle of fair distribution of goods in a society/polis (not psyche)

Just society is a society where the resources are allocated fairly among its members

(1) ORIGINAL POSITION (hypothetical state where everyone is equal and everyone has freedom to choose his life despite structural oppression)

basic liberties are guaranteed for everyone

fair distribution of resources

(2) VEIL OF IGNORANCE / ЗАБЕКА НЕВЕДЕНИЯ (for those who distribute resources). Blinded of all prejudices/privileges

without those veil privileged and talented would pressure weak and incompetent which is unfair and thus socially unjust.

=> least advantaged in society should receive a greater number of benefits

Post-Rawlsian approaches

- a. Justice as capability of individuals to human life, not institutions: (Jon Drydyk 2012)
- b. Justice as contractual relations between individuals (John Hacker-Wright)
- c. Justice as the bridge between psyche and polis (Schmidtz and Thrasher 2014)

Contemporary debates on justice

(1) Conservative and Ideal Justice

- Respecting laws, adherence to laws (Hume), compliance (Hayek)
- Rawlsian ideal justice

(2) Corrective and Distributive Justice

- Goods should be distributed in society according to merit (Aristotle)
- Corrective: if goods are distributed inequally, they should be re-distributed

(3) Procedural and Substantive Justice

- Procedural: coin tossing
- Substance/essence