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| **Course code(s):** BBN-FIL18-342,BBN-FIL18-352,BBN-FIL18-332,BMA-FILD-332,BMA-FILD-352,BMA-FILD-342 |
| **Title of the course**: Theories of Justice |
| **Instructor**: Perica Jovchevski |
| **Time:** Mondays, 3.15-4.45pm |
| **Course description:**  This is an introductory course in the central questions of contemporary theories of distributive justice. We depart from an investigation into the principle of basic equality and ask whether it can serve as a ground for objecting the existence of economic inequalities? Some theories of justice, answer negatively, while other, give positive answer to this question. Among the latter are egalitarian theories of distributive justice which claim that the principle of basic equality implies that “justice-relevant goods” should be distributed equally. However, what should be conceived as a “justice-relevant good” for distribution is a matter of much controversy among egalitarians. Should we distribute equally welfare, resources, primary goods, or perhaps, opportunities for welfare? Also, under what circumstances should we distributed equally? Do all inequalities matter for justice or only some, and how to determine them? Isn’t the establishment of relations as equals more fundamental requirement of justice than the requirement for equal distributions? Lastly, we will challenge the claim that justice requires equal distribution and ask whether sufficientarian and prioritarian distributive theories offer a more attractive view on distributive justice. |
| **Aims of the course:**  At the end of the course the student shall:   * acquire knowledge about distributive justice through familiarization with the key debates about justice within analytic political philosophy; * develop ability to use different methods for normative evaluation of various conceptions of justice; * be able to conduct independent analysis of inequalities; * develop ability to construct moral arguments on various fundamental topics in the study of distributive justice. |
| **Content of the course:**  Week 1 (Sep 11): Course introduction: situating the problem of justice within political philosophy  Week 2 (Sep 18): Equal moral status  Week 3 (Sep 25): Utilitarianism  Week 4 (Oct 02): (Right) Libertarianism  Week 5 (Oct 09): Egalitarianism: “justice as fairness” and the distribution of “primary goods”  Week 6 (Oct 16): Egalitarianism: equality of resources  Week 7 (Oct 23): National Holiday  Week 8 (Oct 30): Fall Holiday  Week 9 (Nov 06): Egalitarianism: equal opportunities for welfare and equal access to advantage Week 10 (Nov 13): Gender and distributive justice  Week 11 (Nov 20): Sufficientarianism  Week 12 (Nov 27): Prioritarianism  Week 13 (Dec 04): Relational Egalitarianism  Week 14 (Dec 11): Recap |
| **Course requirements:**   * Attendance: students need to attend minimum 11 classes (85%) in order to get a grade. * Presentation of a mandatory reading (approximately 20 min) * Two position papers, one before, one after the Fall Holiday (max. 1000 words each) * Final paper (2500-3000 words) |
| **Grade composition**   * Participation in class discussions - 20% * Presentation of a mandatory readings - 20% * Two position papers -20% * Final paper - 40% |
| **Readings:**   * **Week 1 (Sep 11)**   Course introduction, no reading assignment   * **Week 2 (Sep 18): Equal moral status**   Mandatory reading:   * Jeremy Waldron, *One Another’s Equals* (Oxford: Oxford University Press, 2017), Ch3.   Supplementary reading:   * Richard Arneson, “What, if Anything, Renders All Humans Morally Equal?,” in *Singer and His Critics*, edited by D. Jamieson, (Oxford: Blackwell, 1999), 103-128. * **Week 3 (Sep 25): Utilitarianism**   Mandatory reading:   * Will Kymlicka, *Contemporary Political Theory: an Introduction* (Oxford: Oxford University Press, 2002), Ch 2.   Supplementary reading:   * John S. Mill, On Liberty, Utilitarianism and Other Essays, edited by Mark Philp and Frederick Rosen (Oxford: Oxford University Press, 2015), 115-180. * **Week 4 (Oct 2): (Right) Libertarianism**   Mandatory reading:   * Robert Nozick, *Anarchy, State, and Utopia* (Oxford: Blackwell, 1974), Ch. 7 (149-64 and 213-31).   Supplementary reading:   * Michael Otsuka, “Self-Ownership and Equality,” in *Libertarianism Without Inequality,* edited byMichael Otsuka (Oxford: Oxford University Press 2003), 11-40.      * **Week 5 (Oct 9): Egalitarianism: “Justice as fairness” and the distribution of “primary goods”**   Mandatory reading:   * John Rawls, *A Theory of Justice* (Cambridge, MA: Harvard University Press, 1999), Sections 2-4, 9, 11-14, 20, 24-26.   Supplementary reading:   * Read the whole Part 1 of John Rawls’, *A Theory of Justice*.      * **Week 6 (Oct 16): Egalitarianism: Equality of Resources**   Mandatory reading:   * Ronald Dworkin, “Equality of Resources” in *Social Justice*, edited by Matthew Clayton and Andrew Williams (Oxford: Blackwell, 2007), 110-133.   Supplementary reading:   * Zsofia Stemplowska, “Making Justice Sensitive to Responsibility,” *Political Studies* 57, no. 2 (2009): 237-259. * **Week 7 (Oct 23): National Holiday** * **Week 8 (Oct 30): Fall Holiday** * **Week 9 (Nov 6): Egalitarianism: Equal opportunities for welfare and equal access to advantage**     Mandatory reading:   * Gerald A. Cohen, “Against Equality of Resources: Relocating Dworkin’s Cut” in *Social Justice*, edited by Matthew Clayton and Andrew Williams (Oxford: Blackwell, 2007), 134-153. * Richard Arneson, “Equality and Equal Opportunity for Welfare”, *Philosophical Studies*, 56 (1989): 77-93.   Supplementary reading:   * Kasper Lippert-Rasmussen, “Egalitarianism, Option Luck, and Responsibility,” *Ethics*, 111 (2001): 548–79. * **Week 10 (Nov 13): Gender and distributive justice**   Mandatory reading:   * Anca Gheaus, “Gender” in *Oxford Handbook of Distributive Justice*, edited by Serena Olsaretti (Oxford: Oxford University Press), 319-415.   Supplementary reading:   * Ingrid Robeyns, “When will Society be Gender Just?,” in The Future of Gender, edited by J. Browne (Cambridge: Cambridge University Press, 2007), 54–74.      * **Week 11 (Nov 20): Sufficientarianism**     Mandatory reading:   * Harry Frankfurt, “Equality as a Moral Ideal,” *Ethics* 98 (1987), 21-43.   Supplementary reading:   * Paula Casal, “Why Sufficiency is not Enough”, *Ethics* 117 (2007), 296-326. * **Week 12 (Nov 27): Prioritarianism**   Mandatory reading:   * Derek Parfit, “Equality or Priority?” in *The Ideal of Equality,* edited by Matthew Clayton and Andrew Williams (London: Macmillan Press, 2000), 81-125.   Supplementary reading:   * Larry Temkin, “Equality, Priority and the Levelling-Down Objection” in *The Ideal of Equality*, edited by Matthew Clayton and Andrew Williams (London: Macmillan Press, 2000), 126-161. * **Week 13 (Dec 4): Relational Egalitarianism**   Mandatory reading:   * Elizabeth Anderson, “What Is the Point of Equality?” *Ethics* 109 (1999): 287-337.   Supplementary reading:   * Zoltan Miklosi, “Varieties of Relational Egalitarianism,” in *Oxford Studies in Political Philosophy* Volume 4, edited by David Sobel, Peter Vallentyne and Steven Wall (Oxford: Oxford University Press, 2018), 110-137. * **Week 14 (Dec 11): Recap and final discussion**   No reading assignment |
| **Important course and classroom policies:**   * *Late policy:* position papers are due October, 09th and November 13th, midnight. Final papers are due December 11th, before the beginning of our last class. If papers are up to one week late, they will be penalized a whole grade. Thereafter, one more grade for each additional week they are late. * *Policy on academic honesty*: please don’t ask Chat GPT to write your papers. All final papers will be checked for plagiarism. Plagiarism on the final paper will result in automatic failure irrespective of the rest of your performance during the course. Also, be careful how you present the works of others: use appropriate citations and full bibliographic references to the literature you are using! * *Respectful classroom policy*: many of the topics we will discuss during the course can be subject of disagreement and heated debates. You will be expected to abide to a norm of mutual respect for the opinions of others. * *Students with disabilities:* in case you have a disability, which might impact your performance on the course, please request accommodation letter from the relevant university bodies (an email would suffice) and contact me to discuss the provisions of the accommodation. |