

the law of peoples with the idea of public reason revisited

[#law of peoples](#) [#public reason](#) [#international justice](#) [#political philosophy](#) [#John Rawls](#)

Explore the foundational principles of John Rawls' 'The Law of Peoples' and its crucial concept of public reason. Delve into the book's arguments for establishing a just and stable international order, examining how Rawls revisits and refines his ideas on public reason in the context of global relations and the pursuit of a cooperative society among well-ordered peoples.

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The Law of Peoples

This work consists of two parts: The Idea of Public Reason Revisited and The Law of Peoples. Taken together, they are the culmination of more than 50 years of reflection on liberalism and on some pressing problems of our times.

Political Liberalism

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

Natural Law and Public Reason

"Public reason" is one of the central concepts in modern liberal political theory. As articulated by John Rawls, it presents a way to overcome the difficulties created by intractable differences among citizens' religious and moral beliefs by strictly confining the place of such convictions in the public sphere. Identifying this conception as a key point of conflict, this book presents a debate among contemporary natural law and liberal political theorists on the definition and validity of the idea of public reason. Its distinguished contributors examine the consequences of interpreting public reason more broadly as "right reason," according to natural law theory, versus understanding it in the narrower sense in which Rawls intended. They test public reason by examining its implications for current issues, confronting the

questions of abortion and slavery and matters relating to citizenship. This energetic exchange advances our understanding of both Rawls's contribution to political philosophy and the lasting relevance of natural law. It provides new insights into crucial issues facing society today as it points to new ways of thinking about political theory and practice.

Rawls's Law of Peoples

This volume examines Rawls's theory of international justice as worked out in his controversial last book, *The Law of Peoples*.

A Companion to Rawls

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

Collected Papers

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.

The Law of Peoples

Reasonably Radical synthesizes both approaches in a new form of liberal theory: deliberative liberalism."

Reasonably Radical

As a Jamaican immigrant arriving in the United States at the age of twenty, Jason Hill noticed how often Americans identified themselves in terms of race and ethnicity. He observed, for example, the reluctance of West Indians to join 'black causes' for fear of losing their identity. He began to ask himself what sort of world he wanted to live in, a quest that in time led him to the idea of the cosmopolitan. In *Becoming a Cosmopolitan*, Jason D. Hill argues that we need a new understanding of the self. He revives the idea of the cosmopolitan, the person who identifies the world as home. Arguing for the right to forget where we came from, Hill proposes a new moral cosmopolitanism for the new millennium.

Becoming a Cosmopolitan

Democracy and the problem of judgment -- Judging at the "end of reasons": rethinking the aesthetic turn -- Historicism, judgment, and the limits of liberalism: the case of Leo Strauss -- Objectivity, judgment, and freedom: rereading Arendt's "Truth and politics"--Value pluralism and the "burdens of judgment": John Rawls's political liberalism -- Relativism and the new universalism: feminists claim the right to judge -- From willing to judging: Arendt, Habermas, and the question of '68 -- What on earth is a "form of life"? Judging "alien" cultures according to Peter Winch -- The turn to affect and the problem of judgment:

making political sense of the nonconceptual -- Conclusion: judging as a democratic world-building practice

A Democratic Theory of Judgment

John Rawls never published anything about his own religious beliefs, but after his death two texts were discovered which shed light on the subject. The present volume includes these two texts, together with an Introduction that discusses their relation to Rawls's published work, and an essay that places them theological context.

A Brief Inquiry Into the Meaning of Sin and Faith

This encyclopedia provides a premier reference guide for students, scholars, policy makers, and others interested in assessing the moral consequences of global interdependence and understanding the concepts and arguments that shed light on the myriad aspects of global justice.

Encyclopedia of Global Justice

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.

Justice and the Social Contract

What is a human right? How can we tell whether a proposed human right really is one? How do we establish the content of particular human rights, and how do we resolve conflicts between them? These are pressing questions for philosophers, political theorists, jurisprudents, international lawyers, and activists. James Griffin offers answers in his compelling new investigation of the foundations of human rights. First, *On Human Rights* traces the idea of a natural right from its origin in the late Middle Ages, when the rights were seen as deriving from natural laws, through the seventeenth and eighteenth centuries, when the original theological background was progressively dropped and 'natural law' emptied of most of its original meaning. By the end of the Enlightenment, the term 'human rights' (*droits de l'homme*) appeared, marking the purge of the theological background. But the Enlightenment, in putting nothing in its place, left us with an unsatisfactory, incomplete idea of a human right. Griffin shows how the language of human rights has become debased. There are scarcely any accepted criteria, either in the academic or the public sphere, for correct use of the term. He takes on the task of showing the way towards a determinate concept of human rights, based on their relation to the human status that we all share. He works from certain paradigm cases, such as freedom of expression and freedom of worship, to more disputed cases such as welfare rights - for instance the idea of a human right to health. His goal is a substantive account of human rights - an account with enough content to tell us whether proposed rights really are rights. Griffin emphasizes the practical as well as theoretical urgency of this goal: as the United Nations recognized in 1948 with its Universal Declaration, the idea of human rights has considerable power to improve the lot of humanity around the world. We can't do without the idea of human rights, and we need to get clear about it. It is our job now - the job of this book - to influence and develop the unsettled discourse of human rights so as to complete the incomplete idea.

On Human Rights

The complete series 1-4 of the award-winning BBC satirical political comedy drama written and directed by Armando Iannucci. Peter Capaldi stars as Number 10's ferociously foul-mouthed policy enforcer Malcolm Tucker, whose job is to bully and cajole the wayward ministers of the Ministry for Social Affairs and Citizenship (DoSAC) through a catalogue of gaffes, crises, Prime Ministerial resignations and possible election dates.

Democracy Beyond Borders

Leading figures in politics and philosophy revitalize Rawls's prescription for a just society.

Rawls's Political Liberalism

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.

The Idea of Justice

This fully revised and extended edition of James Nickel's classic study explains and defends the contemporary conception of human rights. Combining philosophical, legal and political approaches, Nickel explains international human rights law and addresses questions of justification and feasibility. New, revised edition of James Nickel's classic study. Explains and defends the conception of human rights found in the "Universal Declaration of Human Rights" (1948) and subsequent treaties in a clear and lively style. Covers fundamental freedoms, due process rights, social rights, and minority rights. Updated throughout to include developments in law, politics, and theory since the publication of the first edition. New features for this edition include an extensive bibliography and a chapter on human rights and terrorism.

Making Sense of Human Rights

This book explores and elaborates three theories of public reason, drawn from Rawlsian political liberalism, natural law theory, and Confucianism. Drawing together academics from these separate approaches, the volume explores how the three theories critique each other, as well as how each one brings its theoretical arsenal to bear on the urgent contemporary debate of medical assistance in dying. The volume is structured in two parts: an exploration of the three traditions, followed by an in-depth overview of the conceptual and historical background. In Part I, the three comprehensive opening chapters are supplemented by six dynamic chapters in dialogue with each other, each author responding to the other two traditions, and subsequently reflecting on the possible deficiencies of their own theories. The chapters in Part II cover a broad range of subjects, from an overview of the history of bioethics to the nature of autonomy and its status as a moral and political value. In its entirety, the volume provides a vibrant and exemplary collaborative resource to scholars interested in the role of public reason and its relevance in bioethical debate.

Public Reason and Bioethics

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.

A Theory of Justice

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.

Justice as Fairness

"Schaefer challenges John Rawls's practically sacrosanct status among scholars of political theory, law, and ethics by demonstrating how Rawls's teachings deviate from the core tradition of American constitutional liberalism toward libertarianism"--Provided by publisher.

Illiberal Justice

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.

Rawls

Thomas Pogge tries to explain how most of the population of this planet can excuse world poverty. A mere one or two % of the wealth of the richer nations could help in eradicating much of the poverty but there's a slim chance of that happening.

World Poverty and Human Rights

"This is a most timely, intelligent, well-written, and absorbing essay on a central and painful social and political problem of our time."—Isaiah Berlin "The major achievement of this remarkable book is a critical theory of nationalism, worked through historical and contemporary examples, explaining the value of national commitments and defining their moral limits. Tamir explores a set of problems that philosophers have been notably reluctant to take on, and leaves us all in her debt."—Michael Walzer In this provocative work, Yael Tamir urges liberals not to surrender the concept of nationalism to conservative, chauvinist, or racist ideologies. In her view, liberalism, with its respect for personal autonomy, reflection, and choice, and nationalism, with its emphasis on belonging, loyalty, and solidarity, are not irreconcilable. Here she offers a new theory, "liberal nationalism," which allows each set of values to accommodate the other. Tamir sees nationalism as an affirmation of communal and cultural memberships and as a quest for recognition and self-respect. Persuasively she argues that national groups can enjoy these benefits through political arrangements other than the nation-state. While acknowledging that nationalism places members of national minorities at a disadvantage, Tamir offers guidelines for alleviating the problems involved, using examples from current conflicts in the Middle East and Eastern Europe. *Liberal Nationalism* is an impressive attempt to tie together a wide range of issues often kept apart: personal autonomy, cultural membership, political obligations, particularity versus impartiality in moral duties, and global justice. Drawing on material from disparate fields—including political philosophy, ethics, law, and sociology—Tamir brings out important and previously unnoticed interconnections between them, offering a new perspective on the influence of nationalism on modern political philosophy.

Liberal Nationalism

In the first full length examination of the topic, *Ethical Citizenship* rediscovers a significant and distinctive contribution to how we might understand citizenship today. Leading international scholars bring together theory and practice to explore its historical roots, contemporary relevance and application to international politics.

Ethical Citizenship

The Politics of Dissensus inverts the traditional perspective on the study of parliamentary politics by focusing on its less obvious and less well-known aspects. Dissensus instead of consensus becomes the condition for the intelligibility of parliamentary politics. Such politics is indebted to the rhetorical culture of addressing issues from opposite perspectives and debating the alternatives pro et contra: no motion is approved without a thorough examination of, and confrontation among, imaginable alternatives. Establishing the openness of political debating, parliamentarism has become a distinctive historical contribution to the rise of parliamentary democracy. *Parliament in Debate* refers to the paradigmatic institution for political deliberation, the debates surrounding its legislative activity, as well as the supervision of government and administration. Parliament has become a fascinating object of scrutiny as a political institution adopted and developed by different political traditions. In a nutshell, the book retrieves the study of parliamentary politics to present political theory and action in the parliamentary

mode. It is a book on the relevance of parliamentarism to the study of politics and a book on the comparative conceptual and institutional history of parliamentary politics. The *Politics of Dissensus: Parliament in Debate* is the outcome of an international team of contributors coordinated by two ongoing research projects, relying on a long-lasting international cooperation, namely the Academy of Finland project *The Politics of Dissensus* and the Spanish National Research Fund projects *The Rhetorics of Democracy* and *The Civic Constellation*.

The Politics of Dissensus

The essays that make up this volume, explore the idea of public reason. The task of identifying a distinctively public reason has become pressing in our deeply pluralistic society, just because doubt has arisen whether what is good reasoning for one must be good reasoning for all. Examining the theories of Hobbes and Kant, and also using more recent work such as the comments and theories of John Rawls and David Gauthier, this book explores aspects of the idea of public reason. It explains public reason, and discusses areas such as pluralism, reasonable disagreement, moral conflict, political legitimacy, public justification and post-modernism.

Public Reason

Contract and Domination offers a bold challenge to contemporary contract theory, arguing that it should either be fundamentally rethought or abandoned altogether. Since the publication of John Rawls's *A Theory of Justice*, contract theory has once again become central to the Western political tradition. But gender justice is neglected and racial justice almost completely ignored. Carole Pateman and Charles Mills's earlier books, *The Sexual Contract* (1988) and *The Racial Contract* (1997), offered devastating critiques of gender and racial domination and the contemporary contract tradition's silence on them. Both books have become classics of revisionist radical democratic political theory. Now Pateman and Mills are collaborating for the first time in an interdisciplinary volume, drawing on their insights from political science and philosophy. They are building on but going beyond their earlier work to bring the sexual and racial contracts together. In *Contract and Domination*, Pateman and Mills discuss their differences about contract theory and whether it has a useful future, excavate the (white) settler contract that created new civil societies in North America and Australia, argue via a non-ideal contract for reparations to black Americans, confront the evasions of contemporary contract theorists, explore the intersections of gender and race and the global sexual-racial contract, and reply to their critics. This iconoclastic book throws the gauntlet down to mainstream white male contract theory. It is vital reading for anyone with an interest in political theory and political philosophy, and the systems of male and racial domination.

The Contract and Domination

In one, international relations is a Hobbesian state of nature in which moral judgments are entirely inappropriate, and in the other, states are analogous to persons in domestic society in having rights of autonomy that insulate them from external moral assessment and political interference.

Political Theory and International Relations

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.

Feminist Interpretations of John Rawls

Publisher Description

Liberal Pluralism

Oxford Political Theory presents the best new work in contemporary political theory. It is intended to be broad in scope, including original contributions to political philosophy, and also work in applied political theory. The series will contain works of outstanding quality with no restriction as to approach or subject matter. Series Editors: Will Kymlicka, David Miller, and Alan Ryan. This book presents a non-cosmopolitan theory of global justice. In contrast to theories that seek to extend principles of social justice, such as equality of opportunity or resources, to the world as a whole, it argues that in a world made up of self-determining national communities, a different conception is needed. The book presents and defends an account of national responsibility which entails that nations may justifiably claim the benefits that their decisions and policies produce, while also being held liable for harms that they inflict on other peoples. Such collective responsibility extends to responsibility for the national past, so the present generation may owe redress to those who have been harmed by the actions of their predecessors. Global justice, therefore, must be understood not in terms of equality, but in terms of a minimum set of basic rights that belong to human beings everywhere. Where these rights are being violated or threatened, remedial responsibility may fall on outsiders. The book considers how this responsibility should be allocated, and how far citizens of democratic societies must limit their pursuit of domestic objectives in order to discharge their global obligations. The book presents a systematic challenge to existing theories of global justice without retreating to a narrow nationalism that denies that we have any responsibilities to the world's poor. It combines discussion of practical questions such as immigration and foreign aid with philosophical exploration of, for instance, the different senses of responsibility, and the grounds of human rights.

National Responsibility and Global Justice

Public reason Confucianism is a particular style of Confucian democratic perfectionism in which comprehensive Confucianism is connected with perfectionism.

Public Reason Confucianism

Which political principles should govern global politics? Simon Caney engages with the work of philosophers, political theorists, and international relations scholars to examine some of the most pressing global issues of our time. Are there universal civil, political, and economic human rights? Can humanitarian intervention be justified?

Justice Beyond Borders

This book is a collection of contributions by leading scholars on theoretical and contemporary problems of militant democracy. The term 'militant democracy' was first coined in 1937. In a militant democracy preventive measures are aimed, at least in practice, at restricting people who would openly contest and challenge democratic institutions and fundamental preconditions of democracy like secularism - even though such persons act within the existing limits of, and rely on the rights offered by, democracy. In the shadow of the current wars on terrorism, which can also involve rights restrictions, the overlapping though distinct problem of militant democracy seems to be lost, notwithstanding its importance for emerging and established democracies. This volume will be of particular significance outside the German-speaking world, since the bulk of the relevant literature on militant democracy is in the German language. The book is of interest to academics in the field of law, political studies and constitutionalism.

Militant Democracy

Taken together, the articles collected in this volume offer readers a reliable, illuminating, up-to-date and comprehensive introduction to both the political philosophy of John Rawls and the most significant of the scholarly debates it has generated and is likely to generate in coming years. Thoughtfully selected and introduced by David Reidy, they establish the structure, depth, fecundity and appeal, as well as the potentially significant defects, of Rawls' thought. The volume represents an invaluable resource for both students and scholars of Rawls or contemporary political philosophy.

John Rawls

This interdisciplinary volume examines the highly topical issue of the role international law plays in international politics today.

The Role of Law in International Politics

What is the nature of law as a form of social order? What bearing do values like justice, human rights, and the rule of law have on law? Which values should law serve, and what limits must it respect in serving them? Are we always morally bound to obey the law? What are the philosophical problems that arise in specific areas of law, from criminal and tort law to contract law and public international law? The book provides an accessible, comprehensive, and high quality introduction to the major themes of legal philosophy written by a stellar international cast of contributors, including John Finnis, Martha Nussbaum, Fred Schauer, Onora O'Neill and Antony Duff. The volume is an exceptional teaching tool that provides a critical introduction to cutting-edge work in the philosophy of law.

The Cambridge Companion to the Philosophy of Law

The essential, cornerstone book of modern environmentalism is now offered in a handsome 40th anniversary edition which features a new Introduction by activist Terry Tempest Williams and a new Afterword by Carson biographer Linda Lear.

Silent Spring