Answers
1. The **First Principle** of social justice concerns political institutions: This principle means that everyone has the same basic liberties, which can never be taken away. John Rawls included most of the liberties in the U.S. Bill of Rights, such as freedom of speech and due process of law. He added some liberties from the broader area of human rights, like freedom of travel.

John Rawls recognized the right of private individuals,corporations or workers to own private property. But he omitted the right to own the "means of production" (e.g., mines, factories, farms). He also left out the right to inherit wealth. These things were not *basic liberties* in his view.

Rawls agreed that basic liberties could be limited, but "only for the sake of liberty." Thus, curbing the liberties of an intolerant group that intended to harm the liberties of others may be justified.

2.Rawls's second principle of justice has two parts. The first part, fair equality of opportunity, requires that citizens with the same talents and willingness to use them have the same educational and economic opportunities regardless of whether they were born rich or poor. “In all parts of society there are to be roughly the same prospects of culture and achievement for those similarly motivated and endowed”.So, for example, if we assume that natural endowments and the willingness to use them are evenly distributed across children born into different social classes, then within any type of occupation (generally specified) we should find that roughly one quarter of people in that occupation were born into the top 25% of the income distribution, one quarter were born into the second-highest 25% of the income distribution, one quarter were born into the second-lowest 25%, and one-quarter were born into the lowest 25%. Since class of origin is a morally arbitrary fact about citizens, justice does not allow class of origin to turn into unequal opportunities for education or meaningful work.

The second part of the second principle is the difference principle, which regulates the distribution of wealth and income. Allowing inequalities of wealth and income can lead to a larger social product: higher wages can cover the costs of training and education, for example, and can provide incentives to fill jobs that are more in demand. The difference principle allows inequalities of wealth and income, so long as these will be to to everyone's advantage, and specifically to the advantage of those who will be worst off. The difference principle requires, that is, that any economic inequalities be to the greatest advantage of those who are advantaged least.

3. The original position is designed to be a fair and impartial point of view that is to be adopted in our reasoning about fundamental principles of justice. In taking up this point of view, we are to imagine ourselves in the position of free and equal persons who jointly agree upon and commit themselves to principles of social and political justice. The main distinguishing feature of the original position is “the veil of ignorance”: to insure impartiality of judgment, the parties are deprived of all knowledge of their personal characteristics and social and historical circumstances. They do know of certain fundamental interests they all have, plus general facts about psychology, economics, biology, and other social and natural sciences. The parties in the original position are presented with a list of the main conceptions of justice drawn from the tradition of social and political philosophy, and are assigned the task of choosing from among these alternatives the conception of justice that best advances their interests in establishing conditions that enable them to effectively pursue their final ends and fundamental interests. Rawls contends that the most rational choice for the parties in the original position are two principles of justice: The first guarantees the equal basic rights and liberties needed to secure the fundamental interests of free and equal citizens and to pursue a wide range of conceptions of the good. The second principle provides fair equality of educational and employment opportunities enabling all to fairly compete for powers and positions of office; and it secures for all a guaranteed minimum of the all-purpose means (including income and wealth) that individuals need to

pursue their interests and to maintain their self-respect as free and equal persons.

4. In A Theory of Justice, Rawls begins with the statement that, ”Justice is the first virtue of social institution,” meaning that a good society is one structured according to principals of justice. Rawls asserts that existing theories of justice, developed in the field of philosophy, are not adequate: ”My guiding aim is to work out A Theory of Justice that is a viable alternative to these doctrines which have long dominated our philosophical tradition.” He calls his theory-aimed at formulating a conception of the basic structure of society in accordance with social justice-justice as fairness.

Rawls sets forth to determine the essential principles of justice on which a good society may be based. He explains the importance of principles of justice for two key purposes: first, to ”provide a way of assigning rights and duties in the basic institutions of society”; and secondly, to ”define the appropriate distribution of the benefits and burdens” of society. He observes that, by his definition, well-ordered societies are rare due to the fact that ”what is just and unjust is usually in dispute.” He further notes that a well-ordered and perfectly just society must be formulated in a way that addresses the problems of ”efficiency, coordination, and stability.”