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**John Rawls First Principle**

John Rawls was an American political philosopher in the liberal tradition. His first principal was referred to as the Equal Liberty Principal, Rawls lists the following among the equal basic liberties: "freedom of thought and liberty of conscience; the political liberties and freedom of association, as well as the freedoms specified by the liberty and integrity of the person; and finally, the rights and liberties covered by the rule of law." Rawl get this list by considering which liberties are essential social conditions for the adequate development and full exercise of the two powers of moral personality over a complete life. Rawls claims that for every individual citizen there are two fundamental capacities or powers and correspondingly, two higher order interest in the realization of those capacities, these two powers were stated as (i) an interest in being able to formulate and live according to some particular conception of the good and (ii) an interest in excersing ones sense of justice and being motivated by it providing others do so as well. The notion of the two powers of the citizen is understood to include thenidea that in a democratic society citizens are both equal and free. Each person is conceived as having the two powers at a sufficient level tobe able to be fully contributing member of society over that persons entire adult life. In having these powers at some such level all the citizens are on the same footing. This is the idea behind Rawls notio that the citizens are equal. Rawls believes that an absolute equality of opportunity with respect to such starting points can never be achieved. And it is precisely where fundamental equality in starting points is not fully and strictly achieved, or cannot be, that concern for reducing the inequality of resultant outcomes is in order. Thus, Rawls introduces a further idea to complement equality of opportunity and complete the line of argument. Rawls calls this new idea the'difference principle'; it adds two further remedial steps to the picture; it adds the principle of everyone's continual benefit, which in turn is constrained by the idea that, where there are several mutually improving (that is, efficient) options available, we should choose that option which most reduces the resultant inequality in outcomes (as measured in terms of average income over a five-year period, say) between the topmost and bottom-most groups.

**The Second Principle: Distributive Economic Justice**

Unlike the case with his first principle, Rawls thought that the account and formulation of his second principle of justice, as found in A Theory ofJustice. Rawls's begins with the fact that people have different natural endowments and are born into and grow up in different social circumstances. No one can be said to be responsible for these factors in their own case. Nonetheless, factors such as natural endowment and initial social circumstance are not negligible; they powerfully affect a person's life prospects, advantageously for some and disadvantageously for others. Indeed, they may be the main sources of inequality between people. Rawls believes that an absolute equality of opportunity with respect to such starting points can never be achieved. And it is precisely where fundamental equality in starting points is not fully and strictly achieved, or cannot be, that concern for reducing the inequality of resultant outcomes is in order. Thus, Rawls introduces a further idea to complement equality of opportunity (point 1 above) and complete the line of argument. Rawls calls this new idea the'difference principle'; it adds two further remedial steps to the picture; it adds (2) the principle of everyone's continual benefit, which in turn is constrained by the idea that, where there are several mutually improving (that is, efficient) options available, (3) we should choose that option which most reduces the resultant inequality in outcomes (as measured in terms of average income over a five-year period, say) between the topmost and bottom-most groups.

**The Original Position**

Rawls continued to include even in his later writings-is that the 'parties' to the contract are placed (in what he calls the 'original position') behind a thick veil of ignorance. Here they are instructed in their subsequent reasoning to ignore their own particular traits (traits that distinguish them from most or, at least, many other people), to be unaware of (or to ignore) their actual place in society, to be unaware of their society's place in history or in institutional evolution, and so on. Other features are important as well. The parties understand that they are deciding about principles of justice (principles for distributing certain primary goods-such goods as liberties, opportunities, income, and wealth-to individuals) and that they will have to live, for their entire lives, under the principles they have selected. Accordingly, they would want the principles selected to be clear and intelligible to all, with nothing hidden from view and everything up front and accounted for. (This Rawls calls the 'publicity requirement'.) Such principles, when looked at from a variety of perspectives, ought to be acceptable to persons in each of those perspectives-this Rawls calls the 'unanimity requirement'. (Rawls's main discussion of the original position is found in A Theory of Justice, chapter 3, and a very helpful summary of its main features.

Rawls envisions two main roles for the original position. In its first role the original position is to serve as a screening device for the candidate principles, here the features of the original position serve as a checklist against which the candidate principles are to be measured and to be assessed. In short, some principles (perhaps Plato's republic, with its endorsement of slavery, would be among them) would be filtered out, by the various features of the original position, and removed from any further consideration. But other principles, the various versions of utilitarianism, for example, might remain in contention after being examined under the conditions set by publicity, unanimity, the veil of ignorance, and so on. They have passed through the initial screening. This means simply that these principles can be formulated and argued for under the constraints of the original position. Unlike the discredited principles, these principles will have purchase there. The second main role of the original position: to rank the remaining eligible candidates, after the preliminary screening has been accomplished. In sum, I think Rawls's straightforward arguments for each of his two principles would fare well in the original position construct; the arguments could be formulated and would hold up, under the constraints identified there. Rawls's view is that utilitarians and others, especially in the setting afforded by the original position, would allow the sacrifice or the serious weakening of some of the demands of justice as fairness, or would do so for some people at least.

**John Rawls Idea of Justice**

John Rawls defined justice as "fairness." By this, he meant that the basic structures of society should be ordered in such a way that they promote maximum,

According to Rawls all citizens in this situation will agree on two principles:

– The first principle (the principle of equal liberty), “each person must have an equal right to the most extensive total system of equal basic liberty for all, consistent with a single system for all.” This means that everyone has the same basic rights and duties. Everyone wants the same basic rights: freedom of movement, expression, assembly, property etc.. “The basic liberties may be restricted in the name of freedom.” Freedom is inalienable, and here is revealed Rawls liberal and close to the Enlightenment.

– The second principle (the principle of inequality) states that the inequalities (economic and social) are justified only if: attached to positions, jobs available to all under conditions of equal opportunity impartial (principle of equal opportunities). This assumes that the company must reduce the maximum possible natural differences.

These principles are hierarchical: the principle of equal liberty has priority over the other two and the principle of equal opportunity has priority over the difference principle.

A just society is not egalitarian but it is an equitable society where the position giving the greatest benefits are available to all and the benefits obtained by some also benefit left behind. For example, if some are rich enough to acquire works of art, however, they place them in museums where the poorest can admire them. Inequality does not advantage all are unfair. The Rawlsian ideal is a democratic ideal. Dictatorial regimes can not be accepted as members of law in a reasonable society of peoples.