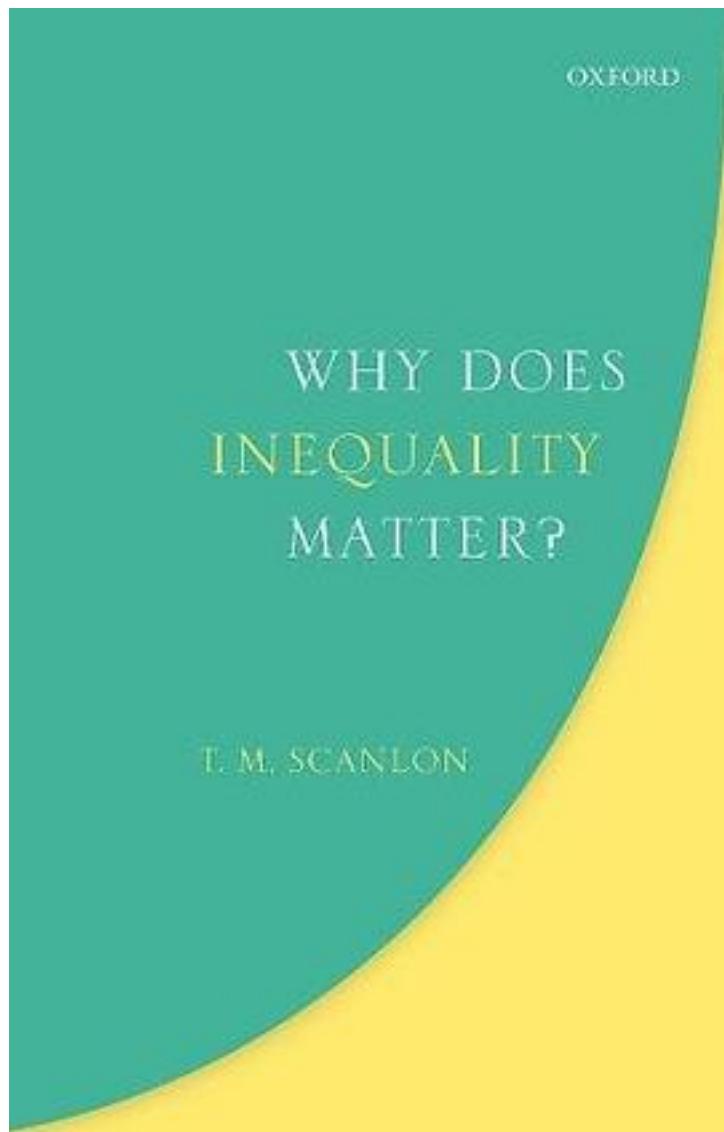


Why Does Inequality Matter?



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著者:T. M. Scanlon

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Inequality is widely regarded as morally objectionable: T. M. Scanlon investigates why it matters to us. Demands for greater equality can seem puzzling, because it can be unclear what reason people have for objecting to the difference between what they have and what others have, as opposed simply to wanting to be better off. This book examines six such reasons. Inequality can be objectionable because it arises from a failure of some agent to give equal concern to the interests of different parties to whom it is obligated to provide some good. It can be objectionable because it involves or gives rise to objectionable inequalities in status. It can be objectionable because it gives the rich unacceptable forms of control over the lives of those who have less. It can be objectionable because it interferes with the procedural fairness of economic institutions, or because it deprives some people of substantive opportunity to take part in those institutions. Inequality can be objectionable because it interferes with the fairness of political institutions. Finally, inequality in wealth and income can be objectionable because it is unfair: the institutional mechanisms that produce it cannot be justified in the relevant way. Scanlon's aims is to provide a moral anatomy of these six reasons, and the ideas of equality that they involve. He also examines objections to the pursuit of equality on the ground that it involves objectionable interference with individual liberty, and argues that ideas of desert do not provide a basis either for justifying significant economic inequality or for objecting to it.

作者介绍:

T. M. Scanlon attended Princeton University (BA in Philosophy, 1962), studied at Oxford, Brasenose College, 1962-63, and then at Harvard University (PhD in Philosophy, 1968). Scanlon taught philosophy at Princeton 1966-1984, then at Harvard from 1984 until his retirement in 2016. He was one of the founding editors of *Philosophy & Public Affairs* and has published mainly in moral and political philosophy.

T.M.Scanlon出席普林斯頓大學（1962年哲學文學士），1962-63年在牛津Brasenose學院學習，後在哈佛大學（哲學博士，1968年）學習。Scanlon於1966-1984年在普林斯頓教授哲學，後於1984年在哈佛任教，直至2016年退休。他是哲學與公共事務的創始編輯之一，主要出版道德哲學和政治哲學。

目录:

- 1: Introduction
- 2: Equal Concern
- 3: Status Inequality
- 4: Procedural Fairness
- 5: Substantive Opportunity
- 6: Political Equality
- 7: Equality, Liberty, and Coercion
- 8: Desert
- 9: Unequal Income
- 10: Conclusions

- 1: 介紹
- 2: 同等重視
- 3: 狀態不平等
- 4: 程序公正
- 5: 實質性機會
- 6: 政治平等
- 7: 平等，自由和強制

- 8: 沙漠
- 9: 收入不平等
- 10: 結論
- • • • • (收起)

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标签

政治哲学

道德哲学

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哲学

inequality

社会学

政治学

平等

评论

本书对平等议题采取的是一种工具性的论证进路，即从剧烈不平等带来的影响及后果去论证为什么不平等应被反对。不采取‘平等的内在价值’作为论证进路可以避免‘向下看齐’的反对，但斯坎伦认为工具性的进路不一定导致优先主义，因驱使我们反对不平等后果的可以是一种从平等出发的理由，包括平等关切，身份平等，程序平等，公平机会，平等的影响政治的手段。最后讨论了自由与平等之间的表面矛盾，从实践可行性上反驳了从‘应得’出发支持不平等的理由(贡献和投入)，得出一个‘弱化’的罗尔斯式的差别原则：不平等应被反对，除非该反对将侵犯个人自由或该不平等对于维持惠及全体的经济制度运行乃必要。工具性论证策略在结合具体社会议题时讨论更直观，但作者对‘应得’不平等的可行性反驳略粗糙，没有在规范性层面上

给出‘应得’不可取的理据

对平等/不平等的证成，采取一种制度依赖的路径。特别在应得部分反对不依赖制度的应得（以及能力）。大多数论证都是工具性的（确实有点飘），但作者在最后一页也承认了至少平等关怀作为一种抽象层面的理由，说明了最终还是有非工具性的证成。

meaningless

这本书可以视为Scanlon的契约论在平等话题上的一个应用。但仅就本书而言，并不是很满意：写作上，不分小标题，很容易让人读飘；论证上，对可能的反对主张处理力度也不够。

新书，一个试图把元、规范、应用三层打通的（待补充）范例，新鲜性没有预想的强。最精彩的是对于Procedural Fairness和Substantive Opportunity的分析，可以拿来套包括教育（尤其是教育！）在内各种讨论，但是没有太强的新鲜感。总体而言，不错吧，Scanlon为文清简，风格和水准保持了。

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书评

书颇为难懂，我实力不够，没有读懂这本书。

总体的体会是（由于没有读通本书，此体会也可能是完全不对的）：

各种反对不平等的理由往往依赖不平等如何影响个体之间的关系，并不是平等主义的，也不一定是正义的。

一个制度造成的不平等，除非可以证明使得不平等的弱势方一样提高...

[<https://athenacool.wordpress.com/2019/08/02/%e4%b8%ba%e4%bb%80%e4%b9%88%e4%b8%8d%e5%b9%b3%e7%ad%89%e8%87%b3%e5%85%b3%e9%87%8d%e8%a6%81/>] 为什么不平等至关重要 [美]托马斯·斯坎伦 / 陆鹏杰 / 中信出版集团 / 2019-7 子扉我 2019年夏季风异次元空间二世 原载[回响编...

“人人生而平等”并非一句口号，我们广泛接受“基本的道德平等”，向往被平等对待的环境，也因此相信努力终有回报。没有平等的前提，这一正向的反馈终将失效。美国哲学家托马斯·斯坎伦将他关于平等的讲座扩充成一部逻辑清晰的著作——《为什么不平等至关重要》，认为反对不平...

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