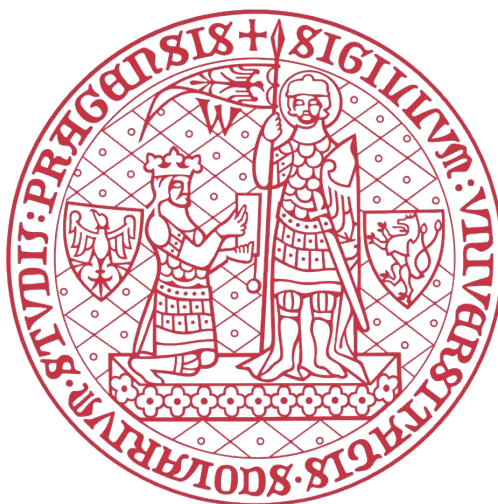


CHARLES UNIVERSITY
FACULTY OF SOCIAL SCIENCES
Institute of Political Studies



Bachelor's Thesis

*Michael Walzer's Theory of Justice Through the Lenses of
Deontological Ethics*

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Study Program: **Politics, Philosophy and Economics (PPE)**
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Prague, May 3, 2023



Mariee Marseille Francine Catalan Pornan

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I am eternally grateful to my family whom I would not be here today had it not been for their support and presence. I dedicate my work here to them, especially to my late grandfather who believed in me in more ways than one. I am also grateful to Prof. Halamka for assisting me in this journey and most importantly, I would like to express my greatest gratitude to my advisor, Prof. Janusz Salamon for taking on this journey with me from the beginning to the end of my academic life here in Prague.

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Proposed Topic:

Michael Walzer's Theory of Justice Through the Lenses of Deontological Ethics

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Topic Characteristics / Research Question(s):

One of the leading proponents in recent contemporary debates is Michael Walzer who proposed a theory of justice which is best encapsulated by two main concepts, namely *complex equality*, and *spheres of justice*. His theory is an attempt to continue the discussion put forward by John Rawls by implementing the idea of multiple currencies which would bring about justice in the distribution of social goods among several spheres. Simultaneously, Walzer contends that inequality is inevitable, a rather realist view. Following this, his theory of justice attempts to answer the problem of inequality by putting forward a strict organization of spheres in that equality between them translates to a more just arrangement of society. This is the ideal arrangement for Walzer in so long as there does not exist a contamination of one currency in a differing sphere.

This paper will critically analyze Walzer's theory of justice by highlighting its strengths, whilst identifying its weaknesses. In particular, the thesis will be putting forward that the extraction of a deontological perspective which is at the center of Kantian ethics, would be a necessary supplement to Walzer's theory. Relating to this would be the heart of deontological ethics, which involves the duty to treat persons as ends in themselves and as autonomous, rational beings. The questions which are then left to be answered are; How does Walzer's communitarian grounding impact his theory of justice? To what extent can Walzer's theory be universalized? In what way could it be supplemented? What can adopting a deontological perspective to Walzer's theory bring about? What other adaptations, if any, may be done to supplement Walzer's theory of justice?

Working hypotheses:

1. The plausibility of Walzer's pluralistic theory of justice – with its appealing focus on the separation of the spheres of justice and the resulting 'complex equality' – is limited by the potentially negative impact of the implications of Walzer's communitarianism on the distribution of the goods within the spheres.

2. The ethical framework provided by Immanuel Kant's deontology may help to identify the problematic aspects of Walzer's theory of justice, as well as to suggest ways to supplement it by defining the ethical red lines (such as fundamental autonomy of each person) that should not be crossed whatever the cultural context of the application of Walzer's theory of justice.

Methodology:

The course of action in the first part of the thesis is to analyze the strengths of Walzer's theory of justice in that the equilibrium between spheres will supremely overshadow the lack of equilibrium which may take place within spheres. This will be presented as a realistic answer. Similarly, Walzer's culturally-based answer will be discussed and will be first presented as a strength given that the applicability of a universal answer poses an overarching challenge; it may be deemed difficult in more conservative countries where values are not universally, and in some cases, liberally defined.

The corresponding part of the thesis will be venturing into the values which people share and how distribution would generally differ among cultures. These values will be presented as a fundamental problem to how Walzer's spheres would be defined and under what principles these would follow. This demonstrates the clash which exists in Walzer's theory of justice which can be said to be best encapsulated by his communitarian underpinnings, a component which will also be discussed. Following from this, the idea of applying a deontological perspective where autonomy is respected categorically will be presented as well. And thereafter, a thorough explanation on how this supplement may be adopted to Walzer's theory of justice will be explained and demonstrated.

Outline:

Introduction

- *Subject matter and Methodology*

Chapter 1: Michael Walzer's theory of justice

- *Complex Equality*
- *Plurality of Spheres*

Chapter 2: The Overarching Limits of Walzer's Theory of Justice

- *Communitarianism and the Question of Universality*
- *Rawls' Comments*

Chapter 3: Kantian Ethics – The Best Supplement

- *The Categorical Imperative: A gateway to universalistic, red-line ethic*
- *The Walzerian Spheres with Respect to the Non-violation of Dignity: The Visual*

Conclusion

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Acronyms

CI	Categorical Imperative
CE	Complex Equality
R&R	Recognition and Redistribution

Abstract

This dissertation is a critical, careful examination of the work of Michael Walzer, paying special emphasis to his notable work, *The Spheres of Justice*. Therein he dissects and defines the notion of *Complex Equality*, a distributive theory that would render a specific recommendation of how social goods ought to be distributed. The distribution of social goods, for Walzer, has implications for equality and thus justice naturally, albeit in a particularist, cultural dimension.

First, this thesis will be extracting *The Spheres of Justice*'s implications, across philosophical, political and socio-economic contexts. Following this, the paper is going to discuss the potential shortcomings that arise and how it may be supplemented by the teachings of deontological ethics. To attain this, the paper will be attempting to strengthen and universalize the Walzerian argument overall. Using the "*Kantian Philosophical Methodology of Rational Anthropology*" proposed by Robert Hanna, the thesis vouches for the notion that a combination of both Walzerian and deontological attributes will render a more comprehensive, inclusive version of the former's work. On this matter, this thesis is suggesting that through the revision of complex equality, not only can his work be globalized, but may be made more inclusive when eradicating the particularistic, communitarian elements of his theory. This is achieved by employing deontological teachings, especially that of Immanuel Kant in a way that is deemed suitable. Finally, the thesis is suggesting that the interactions and characteristics of the spheres need not necessarily be clear-cut and that instead, the distributive principles should be more in line with red-line, duty ethics. Being in line with this ethic means bringing forward the notion that by using humans' rational faculty, an

arrangement of distribution may be rendered beyond a solely communitarian level that is beyond what Walzer has primarily suggested bring about a much greater goal.

Keywords:

Distributive Justice, Spheres, Deontology, Categorical Imperative, Social Goods, Distribution, Communitarianism, Particularism, Pluralistic

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1 Introduction

Human civilization continues to advance at what seems to be a rather astounding rate. A new arrangement of the world is apparent, be it in the arena of international politics, migration, and even the environmental conundrum which many face. With the increasing amount of globalization, comes the demand for change. The need for change has become a global sentiment without exception. The progression of globalization has resulted in a vast amount of complex and interconnected challenges that only political philosophers can truly, perhaps tangibly answer, some of which are: (1) how globalization has resulted in economic inequality and issues concerning social justice, (2) the formation of new beliefs and values that are cross-cultural, perhaps even universal in nature because of increased movement among people, (3) the impact of technology and how this creates a new understanding, schematic view of the world, and lastly (4) the environmental impact of globalization and the extent of individuals' and companies' responsibility in addressing ethical issues.

The combination of all the above best demonstrates the issues present in such a rapid, evolving world. These questions are worthy of consideration to navigate the world at present and possibly foresee the future by engaging in debates about distributive justice and the responsibility and accountability one must possess toward themselves and others. Political philosophers will tap into the world's most pressing and difficult questions and provides us with an array of tangible answers, one of them being Michael Walzer. Walzer joins this controversial conversation inevitably.

Interpersonal obligations, in the eyes of Michael Walzer, take a communitarian, particularistic, and pluralistic form. He favors these views and asserts that the distribution of social goods should take

the following form because the meaning behind such goods is socially constructed in local communities. He proposes a view namely, *Complex Equality* and by the same token, provides a specific type of distribution which will be explored in the corresponding parts of this thesis. Briefly, this distribution is to be identified and should take the shape of spheres, with each sphere encompassing a category of social life and with each one adhering to one of the given three distributive principles: the first being *free-market exchange*, the second being *desert*, and the third and last being that of *need*.

1.1 Research Objectives

Walzer's efforts in addressing matters concerning distributive justice is at the heart of much deliberation and is most especially subject to debate and scrutiny. This paper will pay a close emphasis on the difficulty that exists when universalizing Walzer's spheres of justice as a result of *Complex Equality*. It will also carefully assess his assertion of the non-entanglement of spheres and how this can lead to an unjust arrangement of society and the possible implications that may follow as such. Furthermore, this paper's main aim is to delve into this into more detail by carefully assessing his most crucial spheres and will suggest a slight revision that can be derived from deontological, red-line ethics.

In short, the question of the extent to which Walzer's work is sufficient will be asked in light of his communitarian and pluralistic tendencies and how, if not sufficient at all, it may be modified. Testing the extent to which the deontology may be a suitable alternative to rectify the Walzerian theory will also be pursued in this work.

The school of deontology, with a particular emphasis on the work of Immanuel Kant among other scholars is imperative to the revision of Michael Walzer's work. This is crucial because in the context of universalizing philosophical theories, deontology provides a moral component for evaluating actions and decisions in terms of moral value only above all else. Doing so allows for moral principles to be applied consistently and fairly to every human being, irrespective of their individual circumstances and will allow for universalization that is not mutually exclusive to communities only. Doing so also deprioritizes the social meanings which Walzer pays excessive attention to and instead calls for the creation of a more just and equitable society irrespective of the cultures which people adhere and are subject to whilst embracing the differences that are in place.

The course of this thesis is as follows; the first half will contain a brief summation and an inbuilt assessment of Walzer's theory, by reviewing some spheres and examining the hold it would have upon practical, contextual application, and extract the implications that follow them. Conversely, the second half of the thesis is going to bring in the theoretical and practical drawbacks that arise from Walzer's work and reconcile them as such with Kantian-like adjustments where they may be deemed fit, as well as how the union of deontology with Walzer's theory of justice may take shape upon its real-world application.

1.2 Contribution

The contribution of this study to deepen one's understanding of the normative foundations of Walzer's theory and explore its implications for contemporary debates in political philosophy and social justice. This narrative analysis may also contribute to the broader discourse on the intersection of deontological ethics and theories of distributive justice and offer insights for practitioners and policymakers seeking to promote more equitable and just societies.

2 Review of Related Studies

The ongoing process of providing a sufficient global theory of justice has led to a deliberative process by which political philosophers have opted to provide their account of one. Provided this context, the current state of knowledge to which these accounts are evident is mostly found in academic literature, thus providing the grounds to which this paper's research has been built upon.

The following review briefly summarizes Michael Walzer's theory of justice. Consequently, an analysis will follow when accounting for the scholars who have followed the work of Walzer and thus will be built into the argument. Relevant research to the Walzerian theory of justice will also be illuminated that will assist the area of study this thesis aims to address as well. Finally, this literature review's intention is to provide its reader with general knowledge relating to this paper's research question: *Is Michael Walzer's theory of justice sufficient when considering his communitarian, particularistic, pluralistic tendencies in the context of providing a universal theory of justice?*

The search strategy employed for this review is that of interpreting qualitative data. This is particularly achieved by reading academic literature obtained from academic databases such as Jstor, Wiley, SpringerLink and Google Scholar. The inclusion criteria employed for the review is the mention of the keywords “particularism”, “pluralism” and “communitarianism” and other possible manifestations of the keywords. Given the speculative content of the research question, the exclusion criteria for this review was left open-ended.

Primarily, Walzer’s *The Spheres of Justice* demonstrates the foundations of his theory of justice, which presupposes the three distributive principles, namely free-market, need and desert. Walzer’s work is, as with the work of Robert Nozick, a response to John Rawls’ *A Theory of Justice*. The general contention surrounding the book is that the Rawlsian theory of justice, specifically the thought experiment of the *veil of ignorance* under the *original position*, is not a sufficient theory of justice and as such, he devised the theory of justice that is pluralistic in nature and pays homage to the understandings and beliefs that are shared within local communities. To familiarize the foundation of Walzer’s theory of justice is to be familiar with the idea of *Complex Equality*, where a certain degree of inequality is advisable to achieve a just arrangement of societies given that inequality is inevitable in the eyes of Walzer. This is crucial in interpreting his work because it, too, presupposes the notion of human beings as unequal, thus varied in moral worthiness and value. Moving forward with this, he constructs the *Spheres of Justice* following this preposition.

There findings lead to the distinction of two differing groups of scholars under Michael Walzer: those who appreciative of his work and those who are skeptical of it. Among the scholars who appreciate Walzer's contributions to the field are Paskins and Martens, who argue that his work is

simple and systemic. Anton Wesselingh and Joyce Thompson also appreciate the practicality of Walzer's ideas, particularly in the fields of nursing and education. In contrast, there are also scholars who are critical of Walzer's work, including William Galston, Norman Daniels, Robert Thigpen, and Margo Trappenburg.

Allen Taylor is an interesting case, as he seems to be somewhere in between these two groups. His approach to Walzer's work is unclear to the reader, and he does not fully align with either the supporters or the skeptics. Regardless of where they fall on the spectrum, it is important to recognize and appreciate the diversity of viewpoints within any field of study. This can lead to a deeper understanding and more nuanced analysis of the subject at hand.

According to the information provided, it seems that the overarching theme among scholars is that Michael Walzer's theory of justice is attractive due to its strong theoretical foundations. However, when it comes to practical applications, his theory is subject to complications due to its heavy communitarian and particularistic underpinnings. Some critics argue that the spheres of justice outlined in Walzer's theory do not hold up in reality, leading to difficulties in implementing his ideas in practice. Despite these challenges, many scholars still find Walzer's theory to be a valuable and thought-provoking contribution to the field of justice, and his ideas continue to be widely debated and discussed within the academic community.

This process has also led to the investigation of Kantian ethics. To unpack and to understand the complexity of deontological ethics, this review has selected several introductory works on the subject. Kyla Ebbels-Duggan, Louis Pojman and James Fieser, and Stephen Darwall's works have been chosen for their ability to clearly explain key concepts in deontological ethics such as the

universal law, reason, and universalizability. These works provide a helpful foundation for exploring the philosophy of the "right" and provide a starting point for further study of this fascinating area of moral philosophy.

The selection of literature provided is subject to both strengths and limitations. One strength of the literature is that it is heavily academic and builds upon the work of previous scholars. This helps to establish a strong foundation for further research and analysis.

However, there are also some limitations to the literature provided. One downside is that the selection is not particularly varied, and there is a lack of academic literature that challenges or critiques the moral grounding of Walzer's work. Additionally, the literature tends to heavily concentrate on the particularistic tendencies of Walzer's theory, which can lead to unjust and inequitable outcomes solely with the risk of leaving out some important findings. Many scholars also compare Walzer's work to that of Rawls, rather than considering his ideas in isolation.

Another limitation of the literature provided is that it is not quantitative in nature, and therefore practical testing of Walzer's theory has not yet been conducted. This means that it is difficult to determine the real-world validity and effectiveness of his ideas. Overall, while the literature provided on Walzer's theory of justice is valuable and insightful, it is important to recognize that it is subject to these strengths and limitations.

The limitations discussed above highlight several areas where further research is needed in order to better understand and evaluate Michael Walzer's theory of justice. These research gaps include the lack of academic literature that challenges or critiques the moral grounding of Walzer's work,

the focus on the particularistic tendencies of his theory, and the lack of practical testing of his ideas. Future research could address these gaps by conducting more detailed analyses of the moral foundations of Walzer's theory and exploring how his ideas compare to those of other theorists, as well as by developing and testing practical applications of his theory in order to determine its effectiveness in addressing issues of justice. In addition, scholars could explore ways to transform Walzer's communitarian perspective into a more global one, and expand the particularistic tendencies of his theory into a more general and broad approach that is more inclusive and applicable to a wide range of situations. Another potential avenue for research is to consider how the pluralistic nature of Walzer's theory might be converted into a more singular and personal approach that takes into account the unique experiences and perspectives of individual actors. By addressing these research gaps, scholars can help to further develop and refine Walzer's theory of justice, making it more relevant and applicable to contemporary issues of justice and leading to a deeper understanding of the complexities of justice and how it can be pursued more effectively in the real world.

In conclusion, this literature review has explored the work of Michael Walzer and the various interpretations and evaluations of his theory of justice by scholars in the field. The review has outlined the key components of Walzer's theory, including the principles of *free-market*, *need*, and *desert*, and the concept of *Complex Equality*. It has also discussed the various arguments put forth by scholars who support and criticize Walzer's ideas, highlighting the ongoing debates and discussions within the academic community. While Walzer's theory has been praised for its strong theoretical foundations, it has also been subject to criticism due to its communitarian, particularistic, and pluralistic tendencies, which some argue lead to unjust and inequitable

outcomes. Overall, the literature reviewed suggests that there is still a significant research gap in the field when it comes to fully understanding and evaluating Walzer's theory of justice, and additional investigation is needed to address these limitations and further advance our understanding of the complexities of justice.

3 Methodology

Provided the qualitative nature of this paper, and relevant to the research question of universalizing Walzer's theory of justice in line with deontological teachings, the project will comprise of an in-depth analysis of various related studies. Particularly, this thesis will marry Robert Hanna's *The Kantian Philosophical Methodology of Rational Anthropology* (Overgaard & Hanna, 2017) with a discourse text analysis. The Hannan methodology will then be applied and infused into the thesis.

In the first part of the thesis, the discourse text analysis will be employed to assess the strengths, and weaknesses of the Walzerian spheres. This review will be a means to identify the existing gaps where then consequent revisions may be made. Thereon, the second and final part of the project will be normative and explorative. Provided the Kantian-related pursuit of this thesis, Hanna's methodology will be employed to serve such a purpose.

Particularly, Hanna's methodology involves:

- i. *The No-Deep-Difference Thesis*, which claims that the common goal of all philosophers tends to be identical, a factor that is applicable to the idea of this thesis and in that Walzer and Kant's goals are compatible ultimately;
- ii. *The Distinction of Works of Philosophy and Philosophical Theories*, the idea that philosophical enquiries must involve a holistic exploration of reality, an aspect that will make an implicit appearance throughout this project;
- iii. *Real Metaphysics*, which presupposes the importance of a metaphysical presence, as well as rational entity that must transcend all human capacities. The emphasis on the importance of reason is upheld throughout this project, ergo this aspect is applicable to the thesis' main intent;
- iv. *Transcendental Explanation*, the Hannan idea which puts forward the notion that the phenomena of a human cognition exists irrespective of its limits and boundaries; this aspect is encrypted in the thesis given that human cognition varies culturally but still has universal components that are shared among the participants of a global society;
- v. *Radical Enlightenment*, Hanna's emphasis on the idea that the goal of all human beings is to find the truth whilst gaining pure freedom and autonomy – this assertion is relevant to my thesis because gaining freedom or to find the rational truth of anything would require transcending any communitarian boundaries, and
- vi. *Transcendental Idealism for Sensibility*, the idea that the world may be perceived in an array of different ways. This is relevant to my thesis as a certain bilateral world view will be endorsed in order to arrive at a revised version of Walzer's theory of justice.

This combined approach has been selected because it allows for a more comprehensive understanding of how different philosophical ideas can merge and be integrated to create a cohesive theory that promotes overall moral growth and possible enlightenment. Furthermore, the following methodology was also primarily chosen provided the idea Kant's work is being promoted as a useful guide in the process of providing further philosophical insight that contributes to creating a more inclusive and enlightened society. Also, by doing so the methodology and the contributions made in this paper will be used as a means to potentially modify Walzer's theory of justice. Overall, the chosen methodology is a relevant and effective way to achieve the goals of this paper which, all in all, is to rectify the gaps of Walzer's paper through the use of Kantian elements without tarnishing the strength in Walzer's primary work.

4 Results and Discussion

4.1 Michael Walzer's Theory of Justice: An Assessment

Primarily, Michael Walzer contends that justice is all but a "human construction." (Walzer, 1983, p. 5) Simultaneous to this, he believes in the negative nature of equality. His work is highly concentrated on equality rather than that of justice and theorizes/revolves his work based on this notion. By doing so, he is laying out the foundations of a more just society. This is crucial to comprehend not only for the purposes of this paper but due to which his views follow from this specific contention of equality. Equality, for Walzer, is never at any cost all about reaching a universal consensus. Rather, it is about curating a type of distribution in which there is not a non-domination of individuals. This is at the core of *The Spheres of Justice*.

According to Walzer, the meanings behind social goods, are formed as a result of historical, epochal, and cultural changes. It is through these contexts that a group of people construct a shared meaning which then carves out a just distribution of social goods. It is given that Walzer is appreciative of pluralistic, and communitarian notions. For the scholar, social goods ought to be particularly distributed because with such understandings among people and the mediums these arrangements are given a greater degree of legitimacy. An example of this would be the medium of money. By doing so, the non-domination of individuals is also made feasible if and only these arrangements are made internal to its allocated sphere, in Walzerian terminology “intra-spherically.” This is fundamental because this encapsulates his theory of *Complex Equality* and in that spheres are exclusive. All this combined is a mere approximation of what Walzer idealizes a just world to be and is convincing viewpoint.

The upcoming section will discuss Walzer’s contention of *Complex Equality* and the *spheres* with more precision. Consequently, a commentary on both the theory and the spheres will be conducted, drawing emphasis to the particular strengths and weaknesses that can be derived from reading his work as such.

4.1.1. Complex Equality

Michael Walzer has written extensively about the concept of *Complex Equality*. He asserts that equality is not a simple, one-dimensional idea, but a complex set of principles that apply in different contexts and to different aspects of social life. He gives context special importance

because he believes in the social construction of meanings. Here and in the two corresponding discussions, the qualitative method of discourse analysis will be utilized.

The point of departure and one of the central ideas in Walzer's concept of complex equality is the contention of distributive principles to combat the non-domination of individuals. These are the principles that govern how resources, opportunities, and benefits are distributed within a society. With this mentioned, the *modus operandi* and the “open-ended” (Walzer, 1983, p. 20) distributive principle is as follows:

“No social good x should be distributed to men and women who possess some other good y merely because they possess y and without regard to meaning x.”

(Walzer, 1983, p. 20)

Central to this, Walzer argues that different distributive principles are appropriate for different kinds of goods, depending on their nature and the context in which they are distributed. He has identified three principles for this: *free-market exchange*, *need* and *desert*. For example, the principle of need might be appropriately applied for distributing goods that are necessary for survival, such as the provision of medical care, whereas the principle of merit might be more suitable for distributing goods that are earned or achieved, such as a guaranteed place in university. Another important aspect of Walzer's *Complex Equality* is the distinction between dominance and monopoly. Dominance, according to Walzer, “describes a way of using social goods that isn't limited by their intrinsic meaning or that shapes those meanings in its own image.” (Walzer, 1983, p. 10) This refers to the unequal distribution of power and resources within a society. In contrast,

monopoly refers to the concentration of social goods (power, resources, and so on) in the hands of a small group or individual as a means to exploit and inappropriately assert their dominance. (Walzer, 1983, p. 11) Walzer argues that the two are problematic and should be addressed in order to achieve a more just society.

Walzer also emphasizes the idea that justice is a social construct. (Walzer, 1983) This means that ideas, beliefs and values are created and maintained by human beings rather than them being objective, universal principles. This also means that justice is dependent on the social, cultural, and historical context in which it is applied, and that it is subject to change over time. This is deserving of an appraisal.

Overall, Walzer's concept of complex equality highlights the importance of context in understanding and achieving justice. Context, in Walzer's view, matters because it influences a person's preference, upbringing style, ability, personality, opportunities, and so on. He recognizes that these differences should accommodate to different principles and approaches which are appropriate in different situations, and that there is no single solution to the problem of inequality. Instead, achieving a more just society requires a context-specific, refined approach that takes into account the many different factors that shape the distribution of goods and opportunities that arise within a society. In short, the context alone shapes the pattern of distributions based on the implicit and shared understandings within a given group of individuals.

Walzer's work relating to Complex Equality has prompted a debate among individuals as far as the strengths and weaknesses are concerned. William Galston is correct to assume the strengths of

Walzer's argument. Through, "Two features of Walzer's argument are particularly admirable. The first is the scope of his discussion...Second, Walzer delimits distributive spheres with almost surgical precision," (Galston, 1984, p. 331) it is evident that Walzer's theory has strong foundations. Complex equality aims to comment on different aspects of life and Walzer is right to integrate these different factors of life that are rarely being assessed and state a selective range of distributive principles that would coincide with it. Furthermore, and through this, Walzer tacitly carves out the concessions that would follow for those who excel in a given sphere. This is important because having a distributive principle in a specific sphere would lead to a permissibly and justifiable course of action that would complete a specific transaction. For example, through the distributive principle of need being applied in the sphere of medicine, we are ought to believe that the neediest patient would be receiving the most suitable, adequate care, accommodating to his/her needs although only theoretically. Nonetheless, this attempt by Walzer should be appreciated.

In a similar fashion, Galston implies that Walzer is admirable regarding his monetary views. Galston does so by mentioning that Walzer "develops an illuminating list of what money shouldn't be able to buy... he [Walzer] enumerates illegitimate uses of sovereign political authority..." (Galston, 1984, p. 331) This is crucial because this demonstrates the fact that Walzer was careful to consider that the distribution of political, social, and economic goods should not solely rely on one's ability to pay, but instead on the social meanings and values that are held within a given context and community. Doing this would allow Walzer to pay homage to equality and would simply allow for one "to learn from this book. [The Spheres of Justice]" (Galston, 1984, p. 31)

Other implications of the following are that on one hand, Walzer has a strong point in departure by commenting on the political community as a basis for Complex Equality because it establishes the boundaries of a community and value-giving. On the other hand, another implication of this is that Walzer assumes a Marxist-like contention and in that human beings create value to the goods they conceive, and this is noteworthy of considering for any scholar.

The work of Barrie Paskins also mirrors the views held by Galston. Both appreciate *Complex Equality*. Paskin finds Walzer's ideas to be "systematically more specific," (Paskins, 1984, p. 414) in comparison to John Rawls and Robert Nozick, which is indeed an appraisal. By comparing the notion of *Complex Equality* to the Rawlsian *Original Position*, Paskin is suggesting that there exists an element of finality that Walzer has come to achieve despite human civilization becoming more interconnected and complex. This is important as this alone caters for a more agile and adaptive distributive approach, accounting for people's capacities, abilities and needs which tend to alter according to different times and contexts. The implication of this is that Walzer's theory can attend to societies facing conceptual rapid change and movements where responses are immediately required especially in liberal societies, which the opportunity of attending towards non-liberal societies as well upon its modification.

Solving the matter of inequality is noticeably much more complex and as such, Walzer is subject to these difficulties. The works of Anton Wesselingh, Norman Daniels and Robert Thigpen will be used to demonstrate the ambiguities founded in Walzer's work.

There exists a notion that Walzer's distributive principles are not as complete as previously held, thus proving to be disadvantageous. Wesselingh insinuates that Walzer has failed to comprehend the possibility of another distributive principle, *achievement*. Having done so may lead to inconsistencies in certain spheres where this principle may be much more suited than Walzer's three distributive principles. Wesselingh illuminates this discussion by providing us with the example of the education sphere and how *achievement* may be a suitable addition and/or alternative to have more equal and just outcomes in the given sphere. This is a strong, convincing claim because achievement is superficially restrictive in one way (one may be able to access more opportunities than another simply where that person may be). Nevertheless, achievement may indeed also be weighted in accordance to how much one has "achieved" given their individual circumstance. This may be applied in contexts involving those who pursue their studies abroad. This is also important provided that there is an increased influx of students in countries providing top notch education. However, the question of how lies beyond this project. Further, Wesselingh explicitly states that the Walzerian distributive justice theory and/or model "has led to serious forms of social inequality," (*Wesselingh - 1997 - Spheres of Justice The Case of Education.Pdf*, n.d., p. 185) and the example above best encapsulates that.

In addition, Thigpen's review is purely skeptical of Walzer and is extremely aware of the problems inherent to his conception of Complex Equality. He alludes to that of which Walzer is strictly too rigid about his contention of the three distributive principles and how he does not consider the circumstances where the distributive principles may not be necessarily as clear-cut. For this, Thigpen includes the example of the medical sphere where the principles of *need* and *free-market* (money) may be at play and can lead to indisputable, and undermining outcomes. More explicitly

he states that, “the principles are sometimes controversial,” (Thigpen, 1985, p. 64) and this applies to the sphere of medicine where currently, it is largely determinant on the market. This can be regarded as problematic because the Walzerian distributive principles may not only be complete, in the same way Wesselingh has previously suggested. It also leads to the dispute that the principles may be obfuscated and blurred at times and may not only be based on shared understandings alone. Additionally, given the sheer complexities among individuals, *Complex Equality* establishes a great deal of difficulty when it comes to its implementation in real-life situations and also by establishing the criterion that would adapt to these sheer complexities.

Simultaneous to this is Norman Daniels’s notion that Complex Equality may lead to what he refers to as a *disalienation constraint*. He states that while Walzer’s concept is truly attractive, it is too “narrow.”(Daniels, 1985, p. 148) This may be applied to numerous fronts. First, it is extremely crucial because this would mean that Walzer overlooks an element of acceptance among a group of people, beyond just a shared understanding. Understanding and acceptance are not to be used synonymously in this case; the former is passive, whereas the latter is active. Acceptance involves motivation and desires, and with this comes legitimizing current social distributions. Second, by Walzer adopting a “narrow” conception of *Complex Equality*, societies may become too localized only “looking for motivation only at one level of our system of beliefs and desires.”(Daniels, 1985, p. 147) This is crucial because it can allude to the fact that Walzer is consciously turning his head away from very abstract practices and avoids “stepping outside some of our shared socially-relative motivations.” (Daniels, 1985, p. 148) Doing this can not only lead to moral trade-offs, which could marginalize minorities involving race, class and/or gender, but also has serious complications especially if the goal is to universalize Walzer’s theory. This would be the case

given that the existence of a plurality of opinions is in no means a universal guide for the structurization of distributive justice and can only be used as an immediate call for action which could exacerbate the contributing factors leading to further inequality in the long run.

In summary, the idea of *Complex Equality* allows for numerous uses concerning distributive justice. The said idea is vital in the process of the creation of a suitable foundation for social goods distribution and actual change although it is obvious that ambiguities exist within the notion of *Complex Equality*. Where those ambiguities present itself is where this paper aims to suggest a revision and with the use of deontological ethics, these ambiguities are aimed to be diminished and/or addressed. These, along with the shortcomings which will be brought to light in the following section, will hopefully be alleviated with the use of Kantian philosophy.

4.1.2. The Walzerian Spheres

In conjunction with *Complex Equality*, the Walzerian spheres ought to take form/shape. The spheres refer to a plethora of domains within a given society whereby the principles of *Complex Equality* are in action. These cover political, economic, and social areas of human life. Previously mentioned, we are made aware that the spheres are governed by three principles of justice.

More importantly, because we are all inherently vary in a complex manner and are good at different things, this means we all ought to excel in different aspects of life – in one Walzerian sphere in this case. In *The Spheres of Justice*, Walzer highlights twelve different spheres. *Figure 1* is a visual, brief representation of the spheres and the dimension of human life each one covers.

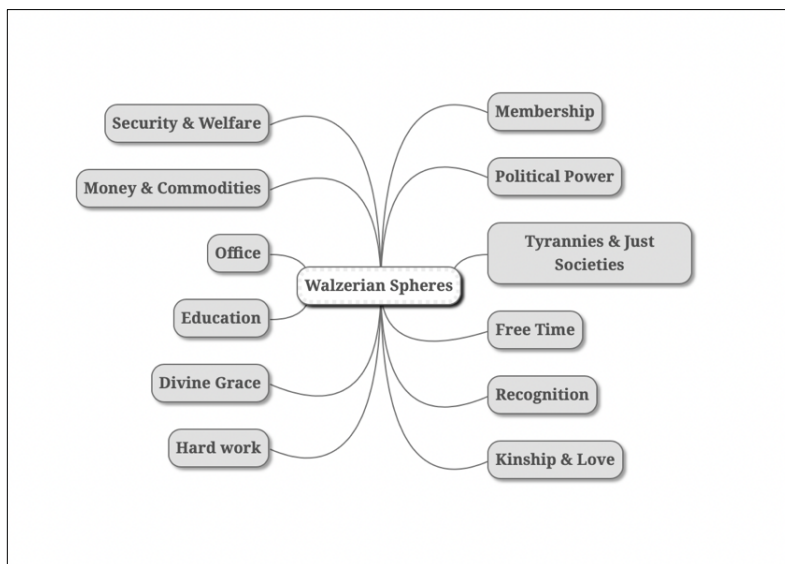


Figure 1:
The Walzerian Spheres
 Source: Mariae Catalan

Characteristically speaking, Walzer states that it is acceptable to excel in one particular dimension of life, in so long as it does not entrench or “contaminate” another separate dimension that would lead to a certain domination of individuals. This is crucial and worthy of consideration because it is here that Walzer creates the argument that spheres are all mutually exclusive and must remain isolated from one another in order to understand the very nature and the set of values shared among people within a given sphere and come up with an ideal solution – an ideal arrangement of the distribution of social goods. While this conclusion may be plausible practically, and is fundamentally strong as in the case of money, the skepticism revolving this claim cannot be denied.

A positive implication of the Walzerian spheres is that overlooked groups of people looms large in Walzer’s head and is then translated on to the spheres. Joyce Thompson builds up on this claim by commenting and bringing in the example of the medical sphere. To Thompson, the spheres overall are valuable because prior to its establishment, overlooked groups such as nurses, mid-

wives and women, “often have been excluded...have been partially accepted without full membership,” (Thompson, 1986, p. 54) and have “lacked security.” (Thompson, 1986, p. 54) This is critical as it gives the appropriate members of a given sphere the ability to be identified and voice out their concerns despite the field of medicine having turned towards monopolistic tendencies. This is worth pointing out because at a singular level, it identifies the question of “who” is in “what” sphere. However, this also raises awareness to arising issues that may have serious complications with concerns to the characteristic of the spheres and how in some cases, other variables may be involved such as “belongingness” which may be attributed to a completely different sphere (the *Membership* sphere) but needs to still be addressed intra-spherically regardless.

The Walzerian spheres may also be deemed as realistic. In the sphere of *hard work*, Walzer is correct to say that hard work requires an element of subordination and this is done because in a hedonistic society, hard work would cease to exist. (Taylor, 1984) Allen Taylor is quick to pinpoint this and defends Walzer in such a way that people should share the burden of taking on undesirable jobs to limit the domination among individuals. This is an appraisal for one. Despite this, however, Taylor also identifies the oppressive tendencies of this claim and alludes to the idea that the sphere of hard work may lead to further inequality by having immigrant workers solely do the dirty-work and shoulder the majority of this burden. We see this example being true for many societies today in non-liberal and liberal societies. With this in mind, Taylor further diminishes Walzer as a revolutionary for the spheres and that it “would be a great mistake,” (Taylor, 1984, p. 148) to view him as a revolutionary.

Furthermore, Margaret Trappenburg highlights the most promising features, the pluralistic and communitarian elements, of the Walzerian spheres. In relation to pluralism, she identifies two sorts of pluralism embedded in the spheres, the first being ‘pure pluralism’ and the second being ‘mitigated pluralism’. The former refers to Walzer’s strict emphasis on “sphere-specificity,” (*Trappenburg - 2000 - In Defence of Pure Pluralism Two Readings of Walzer.Pdf*, n.d., p. 343) and the latter which is a more diminished form of the former – more spherical autonomy. Trappenburg is a pure-pluralist because, despite her awareness that boundaries between the Walzerian spheres are not clear-cut, this style of pluralism “makes them [pro-pluralists] gratefully aware that they possess a principle that is... rooted in our collective shared understandings,” (*Trappenburg - 2000 - In Defence of Pure Pluralism Two Readings of Walzer.Pdf*, 2000, pp. 345–346) and “capable of providing guidance.” (*Trappenburg - 2000 - In Defence of Pure Pluralism Two Readings of Walzer.Pdf*, n.d., p. 346) This is more in line with Walzer and this is a strength because she recognizes and agrees with Walzer that roles are inherent in our lives and ergo cannot be denied. Additionally, however, her project may also be used to accentuate the criticisms bound to unfold, notably that the strict separation of spheres may not be ideal at all.

Trappenburg, too, is aware that Walzer’s tendency to overemphasize communitarianism and particularism may be too strained. In her view, “social goods seem to pull in different directions.” (*Trappenburg - 2000 - In Defence of Pure Pluralism Two Readings of Walz.Pdf*, n.d., p. 347) This is commonly seen in actual practice. If this is true, then the strict separation of spheres would not be feasible then. Trappenburg brings in the example of the spheres of *Love* and *Citizenship*, and how in some cases, this may muddle the set arrangement of the spheres. She uses the example of

a bi-racial, divorced couple to illuminate the spheres of *Love* and *Citizenship* because it demonstrates the certain patterns that emerge leaving the separation of spheres impossible. Through “If illegal immigrants get a residence permit when they marry a native citizen... when they divorce it becomes very difficult to keep love and citizenship apart,”(*Trappenburg - 2000 - In Defence of Pure Pluralism Two Readings of Walz.Pdf*, n.d., p. 353) Trappenburg is successful in stating the claim that there is a great deal of difficulty in defending Walzer and his spheres provided its current conditions.

Along with this, Karel Martens participates in the same discussion and argues that the Walzerian spheres are inconclusive on two-fronts. First, he achieves this by identifying an additional sphere, the sphere of *transportation*. Second, with this sphere comes the distributive principle of *accessibility*. While this is a criticism, it should be noted that this could also mean that the Walzerian spheres may be considered as a good point of departure. Martens is open to this and explicitly states that Walzer’s spheres, “can provide such a theoretical foundation.” (Martens, 2012, p. 1036) On the other hand, however, this raises the argument that the Walzerian spheres along with Walzer’s distributive approach, are incomplete and is not a comprehensive theory of justice, therefore subject to change. This is problematic because not only is this open-ended, but also leaves Walzer on a cliffhanger.

In summary, the Walzerian spheres, as a concept, puts the most important concerns of citizens at the forefront to debate and speculation. The inter-sphere and intra-sphere relations are undeniably complex and to a certain extent remains unsolved. This is a grave difficulty because the shared values, beliefs, principles and ideas among people are not apparent at all times. Further, this may

lead to heightening the tensions among those who support Walzerian spheres and those who remain skeptical about it. Moreover, Andrew Linklater adopts the view that this distributive theory is much more abstract but has positive implications for international relations as well. One thing is certain, however: the spheres of justice, along with *Complex Equality*, pave the way to additional theories that inevitably result in more meaningful discussions. More importantly, the weaknesses of Walzer's theory at present are not at all irreconcilable. This section has explored, assessed, and tested the limits of the Walzerian spheres. The following section will comprise of an exploration of deontological ethics which will be used to establish a revisionary argument, one that reconciles the differences, in later sections.

4.1.3. Evaluating Rawls' Veil of Ignorance in Light of Walzer's Theory of Justice

The original intention for this work was to partially discuss John Rawls and his theory of justice as fairness, with the goal of exploring the possibility of a reconciliation project between Rawls and Michael Walzer. However, upon further examination, it was decided to omit the use of Rawls in the paper because the *veil of ignorance*, a central concept in Rawls' theory, has several serious complications that would not really benefit the Walzerian theory and the goals of this project.

One of the main complications with the *veil of ignorance* is that it is difficult to determine how to apply it in practice given that it is heavily grounded upon a thought experiment. This said, it is not clear how to apply this thought experiment in real-world decision-making situations, making it difficult to use as a basis for a reconciliation project.

Another complication is that it relies on the assumption that individuals will act impartially when making decisions. This assumption has been widely challenged by other philosophers, who argue that individuals may also be motivated by other factors, such as a sense of morality or a desire to promote the common good. Individuals are also likely to be influenced by their own personal experiences and biases which are not accounted for in the thought experiment. Altogether, it is not clear how the veil of ignorance accounts for these other motivations, making it incompatible with the goals of this work, which is to seek and promote a more realistic understanding of justice. Walzer's theory of justice, which emphasizes the importance of particularity and context in understanding justice, offers a more distinctive approach to these issues.

For these reasons, it was decided to omit the use of Rawls and his theory in this paper, and to focus instead on the contributions of Walzer and other philosophers who have sought to critique and expand upon Rawls' ideas.

4.1.4. Beyond Communities: Unleashing the Power of Context in Evaluating Michael Walzer's Theory of Justice

In the modern post-colonial era, an array of complexities surely arise. It is clear that Walzer's work is grounded upon communitarian ideas. While that is worthy of recognition, the foundation to which his ideas are built upon may be further enriched by identifying the importance of *context*, a factor that transcends communities alone. To be a communitarian is to take into account the values, beliefs and traditions held by a collective. However, this can be advanced to a greater degree by bringing about a contextual view when accounting for the distribution of social goods. By embracing this perspective, one can evaluate the fairness and justness of a certain distribution

based on wider factors, economic and environmental factors to name a few. The contributions of Bina Agarwal and Finn Arler's academic work are pivotal to this discourse.

In a similar vein, taking on this stance allows for the recognition of not solely monolithic entities with shared sets of beliefs, traditions, and values, but more extensive forces that shape the distribution of social goods, especially to certain distributions that may be deemed as unjust or unfair. A contextual way of thinking recognizes the fluidity of communities and in that they may interlink at certain times and become more complex progressively thanks to globalization and technological advancements. This view is worthy of considering because it brings to light and provides for an effective framework for the recognition of what one is due, needs, and desires beyond just physical borders. Further, this can be utilized to revise Walzer's theory of justice to adapt it to current times. And more importantly, possessing a contextual view would provide a practical element to Walzer's theory of justice and may be used as a supplement in answering the question of *how* goods ought to be justly distributed as well as how distributive principles ought to take shape.

Arler's insights on context and mutual recognition are highly relevant to the discussion on Michael Walzer's theory of justice and its communitarian foundations. Arler contends that instead of being confined by national borders, global citizens must recognize a greater pool of people as "friends." (Arler, 2001, p. 2) By factoring in this style of inter-person recognition, a contextual perspective may be able to enhance Walzer's communitarian approach to justice. This sort of recognition, according to Arler, increases the demand of justice. Further, this is done so by not only recognizing one's immediate community but also to others whom one shares a sense of mutual recognition with internationally.

Furthermore, Arler discusses the importance of the "character" (Arler, 2001, p. 5) of social goods and not of the character of its distribution alone, which further emphasizes the importance of context in the discussion of distributive justice. This perspective highlights the need to consider the social and environmental context and overarching impacts of the distribution of goods and resources beyond its immediate effects on a particular community. This suggests that the problem's focus on the future also raises concerns about our moral responsibilities to future generations. The broadening of the global community, coupled with this, may result in the development of a "neutral" (Arler, 2001, pg .7) theory of justice that takes into account a range of factors that shape communities may become an appealing prospect for revising Michael Walzer's theory of justice.

Correspondingly, Agarwal's work is equally significant to the discussion at hand and can be used to comment on Walzer's the aforementioned aspect of Walzer's theory. The management of social goods is tackled. Agarwal goes so far as to recommend the need of institutionalizing the management of social goods, as well as promoting new ways of thinking about this situation. Her solution to the problem is the application of "development thinking" (Agarwal, 2001, p. 3) which seeks to address social and environmental problems. Her work focuses on the just distribution of social goods, a common pursuit she shares with Walzer, as well as how the issue of land ownership is not inclusive and equated justly enough in some parts of the world. Agarwal's research is concentrated in South Asia, nevertheless, this not only calls for the need to re-contextualize Walzer's theory to a greater trajectory; for it to take the global stage and not in liberal societies alone.

Dynamic Justice: Contextualizing Distributive Principles in the Face of Natural Disasters and Humanitarian Aid

In recent years, scholars such as Barry et al. have highlighted the importance of contextualizing distributive principles which has numerous implications when the issues of humanitarian aid and natural disasters are at play. Such events, according to Barry, create additional dimensions (geological and temporal considerations among others) that need to be considered beyond the traditional focus on equality or complex equality. Instead, equity becomes even more crucial, especially in the sphere of sustainability. Through this, it can be alluded that Barry's perspective aligns with Agarwal's viewpoint.

This presupposed notion of justice proposes the idea that a variety of different facades exist which inevitably bring about intergenerational justice. The implications of this understanding are significant, as it allows for an intricate understanding of justice that considers the complexities and challenges of real-world situations, a factor that Walzer may have purposefully turned a blind eye into. By incorporating the concept of “differentiated responsibilities” (Barry, 1999, p. 112) and “contextual understanding,” (Barry, 1999, p. 104) we can realize the distribution of social goods in a fair and equitable manner. It also understands and considers that needs may differ according to when a distribution takes place. For example, the distribution of goods in the face of a natural disaster would differ based on the recentness and urgency of the event, thus requiring further management of resources and an acknowledgment of differentiated responsibilities. This would also bring in the considerations of *relatedness*, *proximity*, and the *demands of justice*, some of the crucial factors present in Finn Arler’s research.

To conclude, the discourse on Walzer's theory of justice has been enriched by the contributions of the academics above. Their works have brought to light the importance of context in the distribution of social goods and the need for a more practical and global approach to justice. As the world continues to rapidly change and become increasingly interconnected, the idea of a "neutral" (Arler, 2001, pg .7) theory of justice that considers a wider range of factors is becoming more appealing. This highlights the needs for continued research and discourse on the subject to ensure that justice is achieved in a fair and just manner for all individuals, regardless of their location or background. The works of Agarwal and Arler serve as valuable additions to this ongoing conversation and provide insights that can be used to revise and adapt existing theories of justice, beyond Walzer's to the current times.

4.2 The Deontological Response to the Walzerian Theoretical Limitations

This part of the dissertation aims to discuss the field of deontological ethics briefly on one hand, and to extract and the specific components of this moral philosophy that is fitting in accordance to the goals of this thesis along with their justification, on the other. For this, the paper will be applying Kantian philosophical attributes given that the main pursuit of the thesis is to universalize the theory whilst tacitly employing Robert Hanna's methodology and following his assumptions. Immanuel Kant's philosophical ideas are in line with the goal of universalizing Michael Walzer's theory of justice. For this pursuit, the specific components related to deontology deemed fit to accompany the revision of Walzer's theory of justice will be stated. The said Kantian-related components are as follows:

- i. The *Two-Worlds Interpretation*
- ii. The Notion of Human Beings as “*Ends in Themselves*”
- iii. The Kantian Notion of *Autonomy*
- iv. The Kantian *Practical Reason*
- v. The *Categorical Imperative*
- vi. The Kantian *Judgment*
- vii. The *Principle of Apperception*
- viii. The *Universalizability Test*
- ix. The *Inevitability of Progress*

Deontological ethics, also referred to as deontology, aims to encapsulate what it means to live a truly good life. It is a type of ethical theory that heavily focuses on the moral rules and obligations that individuals have. It is based on the idea that certain actions are morally right or wrong, irrespective of the consequences they generate. Deontology is mostly attributed to consequentialism, a school of thought that is a direct contrast of deontological teachings. The likes of Immanuel Kant and David Hume are household names to this type of moral philosophy.

Deontologists assert the idea of *prima facie duties*. The said duties are often referred to as moral imperatives and are unconditional, universal, and absolute. The said duties may be based on principles such as the principle of respect for autonomy, which holds that people should respect the autonomy of others and allow them to make their own decisions; or the principle of non-maleficence, which holds that people should not cause harm to others.

4.2.1. The Two-Worlds Interpretation

The *Two-Worlds Interpretation*, according to Roger Sullivan, refers to a specific philosophical interpretation of the work of Immanuel Kant, according to which Kant believed that there are two distinct realms of reality: the phenomenal world of appearances, which is the world as it corresponds to our senses, and the noumenal world of things-in-themselves, which is the underlying reality that is unknowable to us. According to this interpretation, Kant argued that the noumenal world is the realm of freedom and moral responsibility, while the phenomenal world is governed by the natural laws of cause and effect. (Sullivan, 1994)

A probable relation of this viewpoint to Walzer is that he appears to take on a singular view of the world as opposed to Kant's two-fold view. Although Walzer has not explicitly endorsed a particular world view, it is clear that his worldview is not at all the same as Kant's world but need not necessarily be incompatible; Walzer extensively has written and dealt with issues concerning justice, war, and international relations and in his pursuit of a theory of justice, he has carefully considered the possibility of a omnipotent figure, present in his sphere of *Divine Grace*, which can be related to Kant's views on metaphysics. Additionally, regarding his perception of reality, Walzer seems to view the world as an entity which comprises of shared sub-parts (spheres) that are present in each society but vary in forms. Although this can be viewed as Walzer's perception of the world of appearances, it is merely a single-level perspective that requires further exploration. Nevertheless, this is worthy of consideration.

Another possible connection is that the autonomy of the spheres might be seen as akin to the noumenal realm, in the sense that the spheres have their own internal rules and norms that are not subject to external interference or control. In this view, the contamination of one sphere by another

might be necessary to correct injustices or to promote the common good, just as the noumenal realm is the source of moral principles that guide our actions in the phenomenal realm.

4.2.2. The Kantian Notion of Human Beings as “*Ends in Themselves*”

Treating human beings as “ends in themselves” is a principle that is central to deontological ethics, apparent in Kant's ethical theory and is not necessarily a central principle of the Walzerian justice theory. The concept of treating people as ends in themselves, according to Richard Dean's explanation, means recognizing that people have inherent moral value and should not be used merely as means to achieve the ends of others. This principle is derived from the idea that all rational beings, including human beings, have inherent value, dignity and worth that should be respected and that one's well-being should be considered in the assessment of carrying out an action. (Hill & Dean, 2009)

In contrast, Walzer's theory of spheres of justice is concerned with the allocation of resources and privileges within a society. While the principle of treating people as ends in themselves might be relevant to this topic in some ways, it is not yet a central principle of Walzer's theory. For example, Walzer's theory does not necessarily require that all people be treated equally or that their inherent moral value be respected in all cases. Instead, it focuses on the specific rules and principles that should govern the distribution of resources and privileges within different spheres of society. This is crucial to consider because if considering one's value or worth is sphere-dependent, then it would be plausible to say that *Complex Equality* and the spheres of justice can carve out outcomes which to result in further inequality especially when accounting for Walzer's communitarian and pluralistic underpinnings.

4.2.3. Pure Practical Reason

One key concept in deontological ethics is practical reason, which refers to the process of reasoning about what one ought to do in a particular situation. Joshua Cert explains that Kant believed that human beings possess rational faculty that renders us superior compared to other living things ultimately. The process involves using this particular faculty in identifying the relevant moral imperatives and determining how they apply to the situation at hand. (Cert, 2011)

One could allude to the fact that pure practical reason may be utilized to reconfigure Walzer's theory of justice. One way this is possible is by adopting pure practical reason in one of two ways. First, it may be plausible to adopt pure practical reason as the sole suitable distributive principle or second, it may also be possible to add pure practical reason as a distributive principle for the Walzerian spheres. By employing one of both, moral reasoning may be utilized to determine the set of actions required to be undertaken and to what extent it would be morally required or forbidden in the distribution of resources and privileges in a given society, instead of solely focusing on the specific rules and principles that should govern the distribution of resources and privileges across different societal spheres. By adopting pure practical reason in the Walzerian justice theory, moral principles, on top of considerations of fairness, equality, or other moral values, would be considered in a way that strengthens Walzer's argument. By doing so, Walzer's theory may be universalized because if Kant is correct, rational faculty transcends cultural, particular differences.

4.2.4. The Kantian Notion of *Autonomy*

Respect for autonomy is another important principle in deontological ethics. This principle holds that individuals are born free and have a fundamental right to make their own decisions and that their autonomy should be respected by others. This means that individuals should not be coerced or manipulated into making decisions against their will in so long as it is in accordance to their rational faculty. (Pojman & Fieser, 2009, p. 137)

The said principle is significant for the revision of Walzer's theory of justice because the right to self-determination is not fully conceived in his theoretical considerations. It is partially present and in that a participant may excel in their sphere thus "self-determining." Conversely, the idea that the spheres cannot be contaminated without any flexibility may be a growing concern in Walzer's theory overall; it leaves little to no room should individuals have the right to excel in more than one sphere. Also, Walzer is inflexible in circumstances where overriding the distributive principle in place might be required. By employing rationality as a component in the Walzerian theory, this may be overcome and have their autonomous decisions guaranteed as well.

4.2.5. The Kantian *Judgment*

In Kant's philosophy, judgment refers to the mental process of forming an opinion or evaluation about something. Kant's theory of judgment is an important aspect of his philosophy, as it helps to explain how we are able to understand and make sense of the world around us.

According to Robert Hanna, there are two types of judgment in Kantian philosophy: (1) determinant judgment, and (2) reflective judgment. Determinant judgment is the process of

applying concepts to particular objects or phenomena in order to understand them. It involves applying categories or principles to the sensory information that we receive in order to understand and classify the objects and events that we encounter. Reflective judgment, on the other hand, is the process of making evaluations or forming opinions about things that cannot be understood through determinant judgment alone. Reflective judgment involves making judgments about things that are not fully comprehensible or that do not fit neatly into established categories or principles. (Hanna, 2022)

While Walzer's distributive principles are fixed, reflective judgment nonetheless is of primary importance to this thesis when accounting for the distributive principles in the Walzerian theory. This is because as previously encountered, the distributive principles are not essentially as clear-cut. Finally, Kant's theory of judgment is also important for the restructuring of Walzer's theory of justice, as it helps to explain how we can understand and make sense of the world around us, and how we are able to make moral judgments about right and wrong in spherical activities and transactions.

4.2.6. The Kantian Categorical Imperative

One of the most well-known moral imperatives in deontological ethics is the categorical imperative, which Kant proposed. The categorical imperative is best expressed through:

"I ought never to act except in such a way that I could also will that my maxim should become a universal law" (4:402, Groundwork of the Metaphysics of Morals)

(Kant, 1785)

This means that there is a universal law and one should only act on principles that could be universally applied without contradiction. This would require the same set of action to be taken in a given situation and would require prima facie duties. A good example of a categorical imperative is to never commit suicide. This is also in line with Kant's ideas on the respect toward persons where anything consciously done to inflict harm on another person and/or yourself is never at all morally right; he believed in the inviolability of the human body (through the principle of *non-maleficence*) and the preservation of human life. (Cert, 2011; Hill & Dean, 2009)

For the analysis' sake, the term "unanimous" will be briefly used to represent the categorical imperative. Categorical imperative is used here in the sense that a just-transaction would involve the same, if not similar, deliberative process, action and outcome each time. Indeed, in Michael Walzer's theory of justice, the concept of unanimous transactions is not necessarily central to the theory. It does not specifically address the issue of unanimous transactions or the role that they might play in determining the distribution of resources and privileges. Despite this, it is possible to use it as it might be relevant to some of the issues that Walzer's theory addresses, such as the distribution of resources within a particular sphere of society or the decision-making processes within a group. By having a unanimous transaction in each sphere, having the participants act and respond in a unanimous manner would render Michael Walzer's theory universal without completely eliminating particularistic, cultural and communitarian differences which is at the heart of the theory.

4.2.7. The Universalizability Test

The universalizability test is a tool used in deontological ethics to determine the moral rightness of an action. (Graham, 2004) This test, in Gordon Graham's view, involves considering whether the principle behind the action could be universally applied without contradiction. If the principle behind the action could not be universally applied, then the action is deemed to be morally wrong.

In conjunction with the *categorical imperative*, by asking if a spherical transaction were to be applied globally, participants are enabled to assess the moral rightness of a transaction across cultural boundaries. This would be accounting for the recipient of a social good and how these social goods transfer from the hands of one to another and if the used distributive principle is rightfully applied as such.

4.2.8. The Kantian Principle of Apperception

Transcendental apperception is the process by which the mind becomes aware of itself and its own thoughts and feelings in Kantian philosophy. It is an important aspect of Kant's theory of the self and the nature of consciousness. Melissa Merritt's best encapsulates this notion and, in that Kant maintained the view that the mind has the ability to reflect on its own mental states and processes. This self-reflective process is what allows us to become aware of our own thoughts and feelings. This process is known as "self-apperception". Kant believed that self-apperception is a fundamental aspect of human consciousness and is necessary for the development of self-awareness and self-identity. (Merritt, 2011)

In addition to its role in Kant's theory of the self, self-apperception is also important for Kant's moral theory. Kant believed that our ability to reflect on our own moral motivations and actions is

essential for the development of moral character and the formation of moral judgments. Without self-apperception, Kant argued, we would be unable to develop a sense of moral responsibility or to act in accordance with moral principles. This is crucial because collective self-reflection can lead to morally good outcomes should Walzer's theory of justice be universally applied. In the same manner, cultural differences are preserved and appreciated nevertheless. By becoming fully aware of one's own thoughts and feelings, one can comprehend and empathetically feel for others. This component is crucial for universalizing Walzer's theory of justice because it transcends cultural differences while respecting and embraced them as such.

4.2.9. The Inevitability of Progress along with The Kantian Perpetual Peace

In "Idea for a Universal History with a Cosmopolitan Purpose," Kant holds an intensely optimistic view of human civilization and proposed the idea that human history follows a predetermined pattern of progress that is driven by the development of reason and the increasing enlightenment of humanity. This is in line with the idea of perpetual peace, the actualization of the best and ideal world from the Kantian perspective. (Kant & Wood, 2009)

According to Kant, the progress of human society is driven by the gradual expansion of knowledge and the increasing ability of individuals to think and act for themselves. He hints that this process would eventually lead to the establishment of a global, cosmopolitan society based on the principles of justice and universal rights, establishing a global, universal ethos. (Kant & Wood, 2009)

Kant's idea of the inevitability of progress was based on his belief in the innate goodness and rationality of human beings. Wood explains that Kant viewed individuals progressively; as they become more enlightened and develop their ability to reason, they will be more likely to act in accordance with moral principles and to work towards the improvement of society. This process, he believed, would ultimately lead to the creation of a more just and peaceful global society.

If the notion that human society continues to develop towards a more universally rational manner, and a formation of a global ethos is true, then this could mean that in Walzer's theory of justice, his consideration toward communitarianism and pluralism would decrease in significance and importance. It would also allude to the idea that his theory overall would be perceived as heavily particularistic mirroring the results of Karel Martens. Assuming that the existence of a global ethos is true is backed by the context of globalization; the evolution and use of media, particularly social media, where sophisticated mediums of communication are in place, facilitate global communication mediums where this global ethos continues to emerge.

This section has identified components of deontological teachings by briefly explaining them. The question of how it is related and suitable for revising Michael Walzer's theory of justice was also explored. The subsequent part of this paper will discuss and demonstrate the visual upon merging deontological teachings with the Walzerian theory.

4.3 The Intersection of Deontological Ethics and Walzer's Theory of Justice: An Analysis and Application

The final section of this thesis aims to marry together the Walzerian theory of justice, along with the teachings of deontological ethics by intertwining the previously described sections and by describing the Walzerian spheres of justice once the recommended revision has been completed.

4.3.1. Point of Departure: Two-Worlds Interpretation and Human Beings being "Ends in Themselves"

The Walzerian point of departure contends that the political community is at the forefront of any distributive justice theory. While he is correct to point this out and while the aspect is suitable and beneficial for his theory, this notion remains to be limited as previously suggested by Galston. Establishing the political community as the point of departure limits the Walzerian theory rendering it to be localized and as such prevents the theory from being universalized.

With reference to the Kantian *Two-Worlds Interpretation*, Walzer may perceive the world bilaterally through the recognition of the noumenal world and the phenomenological world. Primarily, the recognition of the noumenal world presupposes the importance of freedom and moral responsibility of the self and of the others. Having accomplished this will secure the moral foundations of the theory, while preserving the importance of human beings as whole irrespective of the cultures.

The recognition of the noumenal world should, in this case, rightfully, coincide with the idea of human beings being "ends in themselves" and the notion of autonomy. This presupposes the idea that human beings are all of the same value, with each one not allowed to override or dominate the other and have the capacity to self-determination and to make critical, crucial judgments. This is

important because it rid the Walzerian theory of justice from encouraging any form of inequality absolutely while keeping the idea of non-domination intact. This is assumptive, however. The teachings of the noumenal world along with the “ends in themselves” idea and the notion of *autonomy*, are then to be translated on to the Walzerian spheres. The dictates of the said spheres will be discussed in the succeeding section.

Second, the recognition of the phenomenological world presupposes the importance of senses. This is worthy of consideration because by considering the importance of senses, according to Walzerian terms, the importance of particularism, communitarianism and pluralism remain intact. “Senses” is to be regarded as “cultural sensitivity” in this case. By having established this worldview altogether, a universal component is not only being introduced, but is done so whilst maintaining the very communitarian fundamentals of the Walzerian theory.

4.3.2. Complex Equality and the Distributive Principles

Following the point of departure, the natural consequent part is that of *Complex Equality*. The Walzerian theory of justice is concerned with the non-domination of individuals. This is a correct approach that is responsive to the needs of our current society and as such, this must remain the same. The notion of different distributive principles being responsible for different spheres of justice is strong, however, as previously suggested, there exists inconsistencies on one hand, and the said principles are not necessarily definitive, on the other.

Again and in *The Spheres of Justice*, Walzer has introduced three distributive principles:

1. *Free-market*
2. *Desert*

3. *Need*

Subsequently, it is now obvious that the aforesaid principles are not as absolute as Walzer previously contended. In the preceding sections, the notion of another distributive principle was given light with Karel Martens providing the notion of another distributive principle, *accessibility* for the sphere of *transportation*. This renders the idea that the Walzerian distributive principles are subject to change. In light of the paper's intention, another distributive principle is to be recommended, along with the three distributive principles – the principle of *reason*. *Reason* is the product of pure practical reason theorized.

The distributive principle of reason is recommended because it is neutral and not senses based. The term “senses,” here is to be defined within the dictates of particularism. By having this distributive principle, *Complex Equality* diminishes the importance of personal needs and as such removing a hint of bias to a greater degree. *Reason* should also be used as a legitimizing principle meaning that at the core of every spherical transaction, the said faculty is used as a final-judgment instrument on top of whatever distributive principle may be in place and for whatever sphere as well.

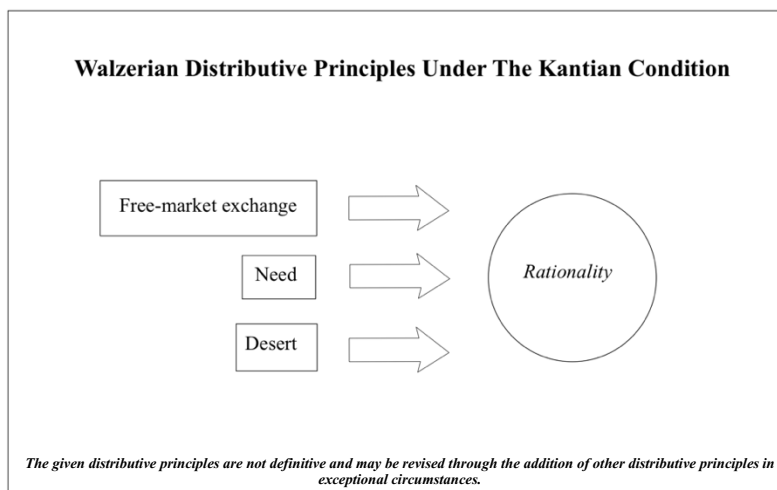


Figure 2:
The Walzerian Distributive Principles Under The Kantian Condition
 Source: Mariae Catalan

By the same token, the distributive principles should be altered characteristically as in *Figure 2*. This would mean that the principles must not be as clear-cut and as such can be used simultaneously and interchangeably to facilitate a just transaction. For example, in the case of medical care, desert and need may be used to assess the suitability and worthiness of a patient, along with reason to justify who receives the suitable treatment. Of course, this may be perceived as superficial, but the goal is to achieve the most equitable transaction therefore this view will be maintained. The use of *reason* is suitable for this issue, but this is merely the first step. This leads the paper into bringing in the aspect of the categorical imperative along with the universalizability test.

By rationally assessing what maxim would emerge in each spherical transaction, and by also having considered all the distributive principles, the fairest distribution is to be mapped out and as such will result in a plurality of outcomes. However, by having such a plurality does not necessarily mean that the emerging outcomes would result in any sort of domination.

To safety net such a risk, the idea of *reflective judgment* is to be put in place. By having this component, the participant of each sphere is given the right to assess the moral rightfulness of an action and/or transaction. This is crucial for the legitimization of the distributive principles because this faculty keeps the following in check without necessarily cementing them in a manner that could pave the way for any and/or further inequality that may arise as such.

4.3.3. Walzerian Spheres of Justice Under the Kantian Condition

The pursuit of globalizing the Walzerian spheres of justice is theoretically achieved in this section. Presupposedly, Walzer contends his spheres to be mutually exclusive and as previously discussed, this is a conundrum that is subject to mitigation. The spheres of justice prior to such a change is demonstrated by *Figure 3*. In this condition, the spheres are rigid and localized and as such is subject to limitations explored in the second section of this thesis.

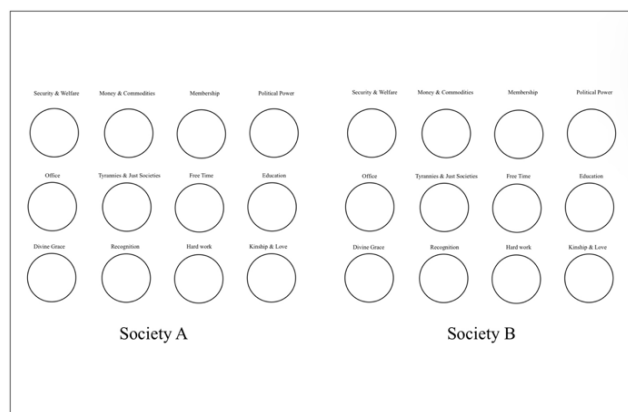


Figure 3:
The Walzerian Spheres of Justice
Source: Mariae Catalan

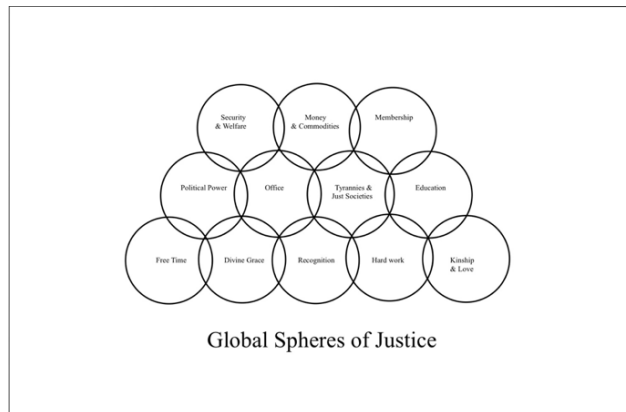


Figure 4:
The Global Spheres of Justice
Source: Mariae Catalan

Under the new condition, the globalized spheres will take the shape to that described in *Figure 4*. The following description globalizes the Walzerian spheres. By having globalized the spheres, the notion of cosmopolitanism is in place. The element of cosmopolitanism is important because it assumes the idea of a global ethos emerging. This is important because this presupposes the idea that no local ideology is being favored and as such a global ethic instead would have to dictate the characteristic of the Walzerian spheres. Having considered these aspects, this would mean a global

sphere of *medical care*, a global sphere of *hard work*, a global sphere of *education*, and so on. By having a global sphere for each aspect of life, the participants can deliberate globally and rationally, while deprioritizing the need to locally deliberate. While this seems to be a truly ambitious approach, the globalization and the now-interconnectedness of the world makes this global ambition possible.

In addition, the global spheres of justice will override the previous Walzer's contention that the spheres may not be subject to any sort of contamination. Contamination is possible under this new condition and in that the spheres may move and be regarded as transferrable, given that the distributive principles are also not intact. For example, a gifted individual in more than one sphere should have the right to be a victor in more than one sphere without needing any justification, in so long as the practices are not corrupt. This might be applied in the case of college admissions where the rich or the powerful may be rightfully granted admission due to their intellectual capacities alone. While this example appears to be superficial, the use of self-determination under the "principle of apperception", along with the rational faculty will always equip the participants of the sphere to carve out the most rational, fair answer to any distributive question as an activity to achieve self-mastery in the global plane using internal reflection and introspection.

The final contention regarding the global spheres of justice contends that the natural pace of global spherical transactions would inevitably result in progress, paying homage to the Kantian idea of the "inevitability of progress." Although some spherical transactions may not inevitably lead to rightfully and rationally good conclusions, the contention of this idea is beneficial because it improves the nature of spherical transactions either way and by realistically "progressing" means to not move in one direction solely.

This section has carefully drawn out and described the Walzerian spheres of justice in the context of a deontological modification that would inevitably lead to the establishment of the global spheres of justice. Here, the shape and the characteristics of the global spheres of justice were clarified, along with the distributive principles the said spheres would adhere to, as well as the conditions these principles would hold. In combination with the point of departure, the contention of a double world view begins the pursuit to achieving a sustainable, sufficient, and universal theory of justice that has a moral grounding.

4.3.4 Justice in Action: Applying Michael Walzer's Justice Framework from a Deontological Perspective

This section aims to investigate how Walzer's revised version of his theory of justice can be put into practice in our current world and times. From a deontological perspective, the question of how Walzer's framework can be utilized to promote global justice will be explored. Further, the importance of recognizing a shared and new ethos for justice will be emphasized, and how education, cultural exchange, and advocacy can play a crucial role in fostering this new style of justice. The argument put forward is that recognizing a shared ethos and promoting global justice are essential in addressing contemporary challenges, such as economic inequality, environmental degradation, and social injustice. This perspective is relevant, significant, and applicable as it provides a fresh and deeper understanding of justice, which can steer us towards creating a fairer and more equitable world.

The Recognition of a New Global Justice Ethos

The identification of “redistribution” (Fraser & Honneth, 2003, p. 5-6) and “recognition” (Fraser & Honneth, 2003, 6-7) (R&R) is as a necessary step and may be perceived as complementary

components of justice. The work of Nancy Fraser is relevant to this understanding of global justice and to its possible application. She argues that injustices may be rectified through both redistribution and recognition. On one hand, redistribution focuses on the equitable distribution of resources, and on the other, recognition is concerned with the acknowledgement of the identities and experiences of marginalized individuals. Together this can be conceptualized how injustices may be rectified through the (global) recognition of affected individuals and the experiences they have had as a result of injustice. This approach adds an additional step in realizing a global justice theory and adds a practical dimension to it. By promoting the recognition of a new global justice ethos, the international community can foster a new way of thinking about how social goods ought to be distributed, and work towards a more just and equitable world. This recognition is particularly relevant to the implementation of Walzer's justice framework, as it emphasizes the importance of context, differentiation, and shared responsibility in achieving justice. R&R can be used to map out social movements, policy-making, and institutional design as a means to push social change and popular belief.

Fraser's work on R&R provides a valuable framework for applying Walzer's revised version of justice theory from a deontological perspective, as it highlights the importance of both distribution and recognition in achieving justice, and emphasizes the practical dimensions of social change and institutional design.

Furthermore, R&R can also be used to illuminate the contextual importance and in that, the effects of current justice theories still pave the way to the effects of cultural imperialism, social exclusion, economic disparities, and environmental degradation. Not only does this provide a practical

element, but also brings in an economic dimension to the discussion at hand. The next section will explore how education can play a crucial role in recognizing a new global justice ethos.

Recognizing the complementary nature of redistribution and recognition as essential components of justice at the global level is particularly relevant, as it can help to facilitate cross-cultural dialogue and understanding, and promote a more inclusive and equitable world. This recognition can inform the development of policies and programs that address the root causes of injustice and promote a more just and sustainable global society.

Harnessing Social Systems for Global Justice: The Role of Education

Edward Fagan argues that creating “greater moral awareness” (Fagan, 1956, p. 49) through education is crucial in eradicating corrosive practices and promoting distributive justice, which upholds the view that each person is morally equal and this moral equality must be respected. It is important to note that this moral equality is not only limited to religious beliefs and identities but should be assumed for all individuals. By harnessing the power of education and promoting this reimagined version of Walzer’ global justice theory, the international community can promote a new way of thinking about how social goods ought to be distributed. Ultimately, this can lead to a more just and equitable global society.

One way to achieve the goals outlined previously is through the implementation of educational programs, subjects or curriculums that promote the values of moral equality, recognition of diverse identities, and the common good. Such implementations can target not only formal educational institutions but also informal ones such as community organization and cultural events. In addition, digital media can play a paramount role in promoting greater moral awareness and global justice

by distributing information and facilitating communication and collaboration among diverse groups.

This emphasis on education and the promotion of moral awareness and recognition of diverse identities is particularly relevant to Walzer's work because it highlights the importance of recognizing and respecting cultural differences whilst advocating for a fair and equitable distribution of social goods. Walzer's theory of justice along the lines of deontological ethics emphasizes the moral evenness of persons, along with emphasizing the importance of cultural diversity and pluralism, but also recognizes the need for distributive justice to ensure that no one is left behind or excluded from societal benefits. Promoting a reimagined version of Walzer's theory would include a great emphasis on education and moral awareness, a factor that would inevitably create a world that is more collaborative, united and inclusive.

Bridging Cultural Divides for Global Justice Through Cultural Exchange

Cultural exchange offers a unique opportunity for individuals to learn about the customs, traditions, and beliefs of other cultures, ultimately leading to mutual understanding and respect. And not necessarily promoting a singular world. (Underdal & Wei, 2015) In doing so, cultural exchange can help to break down cultural divides and promote a new ethos of global justice that embraces the diversity of the world. Arler's *friend* recognition notion is worthy of a revisit as it highlights the importance of empathy and understanding in bridging cultural divides. By fostering such relationships through cultural exchange, individuals can better understand the experiences of others and work together towards a more just world.

Moreover, the increasing ease and accessibility of travel and communication technology have made cultural exchange more accessible than ever before. Social media platforms allow for immediate connection and interaction between individuals from all corners of the world, facilitating the exchange of ideas and experiences. With the rise of sustainable tourism and eco-travel, travelers can engage in cultural exchange while also promoting environmentally conscious practices. By utilizing these new methods of travel and communication, we can bridge cultural divides and promote a new ethos of global justice that recognizes and celebrates the diversity of humanity.

In the context of Walzer's work, the promotion of cultural exchange as a means of bridging cultural divides and promoting mutual recognition aligns with his emphasis on the importance of social pluralism and the value of diverse cultural perspectives. This would preserve his emphasis on communitarian ideals and beliefs but embraces a modified perspective as well. By embracing cultural exchange, we can challenge the notion of a singular global culture and instead promote an inclusive understanding of the world as well as mapping out a more equitable distribution of social goods.

Making a Case for Global Justice: An Advocacy Perspective

Fraser's work emphasizes the need for redistributive and recognition-based justice as complementary components of a just global society. This idea can be used to make a case for global justice advocacy by promoting the implementation of Walzer's theory of justice from a deontological perspective. International organizations, both existing and new, can play a crucial role in advocating for and promoting the values of distributive and recognition-based justice. This

can be done by encouraging global institutions to adopt policies that are in line with these values and by advocating for change at the local, national, and international levels.

Agarwal's work also highlights the importance of global institutions in promoting a new ethos that is more in line with the values of global justice. Global institutions can help to bridge cultural divides and promote mutual recognition among people from different backgrounds. These institutions can also assist in the management of social goods, as well as shaping their distributions as well as the character of social goods themselves. Moreover, they can also play a crucial role in addressing global issues such as poverty, inequality, and environmental degradation. By working together, global institutions can create a more just and equitable world for all.

Overall, advocacy for global justice requires a multifaceted approach that includes promoting the values of distributive and recognition-based justice, advocating for change at the local, national, and international levels, and working with global institutions to create a more just and equitable world. By doing so, we can promote a new ethos that allows for mutual recognition among people from different cultural backgrounds, and ensures that everyone is treated with the moral equality they deserve.

In conclusion, this section has presented various perspectives on how Michael Walzer's revised version of his theory of justice can be implemented in our current world from a deontological perspective. The recognition of a new global justice ethos through the integration of redistribution and recognition, harnessing social systems through education, bridging cultural divides for global justice through cultural exchange, and advocating for global justice through international organizations and institutions are some of the ways in which we can work towards a more just

society. The implementation of these ideas requires a shift in our ways of thinking, promoting a new ethos of moral equality and respect for others.

Furthermore, managing social goods and promoting their character as public goods is also essential for realizing a more just society. It is important to recognize that these ideas are not mutually exclusive and that they complement each other in creating a comprehensive approach to global justice. By promoting these ideas, we can work towards a more just and equitable world that recognizes the individuality, dignity and worth of all individuals.

5 Conclusion

The pursuit towards global justice remains to be an exhaustive yet illuminating task for many. For a plethora of obvious reasons, comes the demand for the restructuring of global structures, especially the foundations to which these global structures are built upon. As seen throughout this paper, Michael Walzer comes short in addressing equality through his conception of *Complex Equality* and his spheres of justice. Nevertheless, his efforts should not be misapprehended and unappreciated for his theory has resulted in significant movement in his pursuit of reconciling differences among people.

Revisiting the idea of globalization is crucial to this debate provided that the growing interconnectedness of the world has resulted in the formation of medium in which conversations and deliberations, leading to global consensus to such issues as such are made possible. The use of social media and the media in general, as well as the increased physical movement of people thanks to more sophisticated forms of traveling, make this feat possible. Provided the following,

the demands of times have changed dramatically compared to the times in which the Walzerian theory of justice was founded upon. Given this context, the thesis hopes to respond to the needs of current generation and the justice-related issues people have increasingly grown to be more concerned about. The following is a reconciliation of the findings of the paper.

5.1. Summary

The first part of the thesis dissects *The Spheres of Justice* by describing the Walzerian theory of justice from two fronts, the first front being that of Complex Equality and Walzer's assumptions following it. The second facet deals with the Walzerian spheres and by assessing the nature to which these spheres are to be theoretically strong and legitimate. The discussion on the importance of context was also used to demonstrate the inability of the Walzerian distributive principles in addressing more dynamic and convoluted situations where the distribution of social goods may not be clear cut. Nonetheless, through reviewing the commentary surrounding this debate, it is known to the reader that Walzer's theory is a strong point of departure when carving out a suitable theory of justice in pursuit of addressing the question of global inequalities and global justice altogether despite the moral constraints in place prior to such adjustments. Upon examination, it is found that the said theory is convincing, albeit, not strong enough to hold in real-life practices that would suit the needs of the global community and not necessarily of local, pluralistic communities only.

Additionally, the decision to omit Rawls altogether from the analysis was also discussed due to the serious complications associated with the concept of the *veil of ignorance* and its difficulty of application in practice, as well as its potential incompatibility with the goals of a reconciliation project and the Walzerian theory of justice. Nevertheless, the careful reading attached to this

section overall has answered the research question of the plausibility of Walzer's theory of justice and in that Walzer has achieved his goal in applying his theory to local conditions. The limitations and inconsistencies of his theory were also discussed in the section.

Section 2 of the thesis employs "The Kantian Philosophical Methodology of Kantian Anthropology," which presupposes the usability of Kantian teachings in other theories that are not explicitly Kantian in nature and by establishing the grounds to which there is a phenomenological adequacy when accounting for Walzerian spheres. For example, the sphere of *Divine Grace*, may be concurrent to a Kantian, metaphysical component. In a similar fashion, the idea of Kantian enlightenment and our reverence for external and human nature was also comprehended by holding the idea that the goal of humanity and its institutions is to self-actualize. Within the bounds of this thesis, the goal of self-determination is to be used synonymously to this previously stated goal. Consequently, by having done the following, some teachings of deontological ethics were carefully chosen and then extracted to be mapped out to globalize Walzer's theory. The nature of the said action is again speculative and is in one way addressing the research question and in that the problematic aspects of the Walzerian theory were identified and that in some ways the communitarian underpinnings of the theory indeed does cross some ethical red-lines.

The final section of the thesis answers the same research question and in that the potential aspects of a deontological revision were pointed out and blended together with Walzer's theory. As such, the Walzerian spheres under the deontological condition was drawn, along with revised distributive principles. More importantly, to mitigate the problem of the crossing of ethical red-lines, the most important aspect to which this revision is founded is in the idea of the contamination of some spheres in so long as it follows the bounds of rationality. It is under this condition that

both the revision of Walzer's theory and to realize its universalization is achieved. Finally, this political philosophical project also maps out how upon real-life application, Walzer's theory of justice through the lenses of deontological ethics would look like. This was done so by discussing the importance of education, global recognition and advocacy.

5.2. Limitations

This thesis is naturally subject to limitations and scrutiny given the grand global issue it aims to address. The very fact that the project is highly concentrated on heavy reading alone leaves much room for real-life application testing to justify the plausibility of the Walzerian spheres. In some way, it may be feasible to test the plausibility of the Walzerian spheres in a completely different method than to what this thesis has accomplished.

By the same token, another existing limitation is the adaptation employed. Having employed Kant as a supplementary tool, this thesis is aware that other adaptations may be chosen had the goal been not to universalize the Walzerian theory. A suggestion for this would be to use Humean and/or Ross' philosophy, Rawlsian "overlapping consensus," or to apply the teachings of utilitarianism. Another suggestion would be to go as far as to recommend the work of John Rawls and his views on the "veil of ignorance" respectively. The question of "how" is beyond the scope of this thesis and would require additional investigation. Using the Rawlsian component will indeed remove the problem with Walzer's overly pluralistic and communitarian tendencies,

however, the following option has been discounted given that some technological knowledge in accordance to some spheres is relevant in mapping out a morally right distribution of social goods.

Another limitation of this work is that by using Kant as a starting point for the revision of Walzer's theory, the analysis becomes susceptible to the weaknesses inherent in deontological approaches to moral philosophy. Deontology is a normative, ethical school of thought that emphasizes the importance of following moral rules and duties, regardless of the its outcome. While this approach has its strengths, it can also be criticized for failing to consider the specific circumstances of individual cases enough, and for being inflexible in the face of moral dilemmas. Additionally, the use of Kantian deontology poses a problem of posterity, as it is not clear how the principles articulated by Kant can be universally applied to future generations and changing cultural contexts. This limitation raises questions about the long-term viability and relevance of the revised theory, and suggests the need for additional examination of the implications of using Kant as a foundation for the theory.

Moreover, an additional limitation acknowledged here is that the current work is only the first step to a much larger endeavor. Further research and deliberation will be necessary to fully understand and articulate a theory of justice that can be applied in a variety of contexts. In short, the dissertation is a preliminary exploration of the concept of justice, suggesting the current work is only a starting point, and that there is much more to be explored and understood to fully grasp the complexity of the concept of global justice.

5.3. Future Prospects

This project pursues and delves into the most compelling, complex issues of the modern world and aims to tackle a question that remains to be eternal. Global justice theories have been prominent for the course of numerous centuries and until now its importance remains to be steadfast and strong. The thesis may be merely considered as a theory that is headed in the right direction and will so pave the way for future discussions aimed at providing a theory that guarantees a substantial amount of global justice.

By employing the Kantian method, human beings are valued and regarded equally irrespective of their upbringing and differences. This is the realization of human beings being “ends in themselves.” Having employed this method encourages every human being to view the other as the “same,” and facilitates a worldview that is more cosmopolitan and that confronts and aims to address the same problem as “humans.” By having this view of human beings, the most crucial issues of the humanity is regarded in a more pressing manner. For example, by recognizing inequality as an issue for the whole human race, its importance and severity is greatly multiplied and is recognizing the idea that inequality is a presupposition for justice. Walzer does not have this contention. However, it is obvious now that “equality” is a presupposition for “justice” and thus cannot be detached. This provides a window of opportunity for Walzer to revise his justice theory provided that the environment is optimal and the need for anachronistic study is eliminated. By recognizing this fact, the theory may be applied universally and is not solely applicable to liberal societies only. If this is true, then, the pursuit of self-determination and self-actualization is in place, thus realizing the Kantian notion of the inevitability of progress and the application of the Walzerian theory in a global setting.

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