

# 1 1

## Oppgave 1:

Nedenfor finner du to ulike syn på hva det vil si være henholdsvis fri og ufri. Forklar først hva de to synene går ut på, identifiser deretter ulikheten mellom dem, og besvar til slutt spørsmål 1.1

Isaiah Berlin:

To coerce a man is to deprive him of freedom.

Coercion implies the deliberate interference of other human beings within the area in which I could otherwise act.

Philip Pettit:














You can fail to be free in the choice between options X, Y and Z ... through having any of the options hindered and that hindrance may take the form either of vitiation by impersonal factors or of invasion by another agent or agency.

Invasion – subjection to the will of another – may or may not involve the interference of the other, but requires in either case that the other has a certain power of uncontrolled interference.

### 1.1

I *Politisk filosofi* (av Malnes og Midgaard) står det: «Hva er frihet? Det er i alle fall fravær av tvang.» Hva ville Philip Pettit ment om den påstanden?

#### Skriv ditt svar her...

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# 2 2

## Oppgave 2:

De fem punktene [A] – [E] nedenfor hentyder til sentrale elementer i John Rawls' tenkning om rettferdighet. Gjør rede for hvordan Rawls tenker på grunnlag av [A] – [E].

[A] Justice denies that the loss of freedom for some is made right by a greater good shared by others. It does not allow that the sacrifices imposed on a few are outweighed by the larger sum of advantages enjoyed by the many. I wish to inquire whether these contentions or others similar to them are sound, and if so how they can be accounted for.











[B] We have much less assurance as to what is the correct distribution of wealth and authority. Here we are looking for a way to remove our doubts.

[C] Our object should be to formulate a conception of justice which ... tends to make our considered judgments of justice converge. ... We assume that the correct regulative principle for anything depends on the nature of that thing, and that the plurality of distinct persons with separate systems of ends is an essential feature of human societies.

[D] My aim is to present a conception of justice which generalizes and carries to a higher level of abstraction the familiar theory of the social contract ... The basis of justice is that to which men would consent.

[E] In a contract theory, all arguments, strictly speaking, are to be made in terms of what it would be rational to agree to in the original position.

**Skriv ditt svar her...**

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